

*Ch* *Book* *Gospel* *author of*

THE <sup>1<sup>st</sup></sup> **ARK**  
OF THE  
TESTAMENT OPENED,  
OR,  
The secret of the Lords *Covenant* unsealed,  
IN  
A TREATISE  
OF THE  
COVENANT  
OF  
GRACE.

Wherein an Essay is made for the promov-  
ing and increase of Knowledge, in the  
myserie of the Gospel-covenant, which hath been hid from  
Ages and Generations, but now is made manifest to the Saints.

PART I.

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*Part I* Written by a Minister of the New Testament. *Gospel*

*The secret of the Lord is with them that fear him, and he will shew them his Co-  
venant, Psal. 25. 14.*

*And the Temple of God was opened in heaven, and there was seen in His Temple the  
Ark of His Testament, Rev. 11. 19.*

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## The Author to the Reader.



*I* might seem uselesse to treat of this subject matter, after so many learned and usefull labours bestowed upon it by others, (though several of them came not to publike view, till I had almost dispatched this Essay) If the Gospel-Covenant were not a more vaste subject of knowledge then all humane Sciences, which made David say, I have seen an end of all perfection, but thy commandement is exceeding broad: But the subject being a profound mysterie, wherein Natures light can afford no knowledge, such a mysterie as shall not be perfectly understood, till we be in heaven, where the Ark of the Testament shall be seen, and the Temple of God opened; Yet a subject worthy Angelical understandings and study, which the Angels desire to look into. The knowledge thereof being also gradually let forth unto Ages and Generations, and by different measures revealed unto these who have enquired diligently therein; and the highest attainments in this knowledge being reserved unto the latter end of the last dayes, wherein knowledge shall be increased. As I am hereby encouraged, according to the measure of Grace given to me, to make an Essay for further opening the Seals of the Book that was sealed, even to the time of the end: So I cannot but expect upon the same account to be excused by the Christian Reader, for the weaknesse and imperfection of my opening the Ark of the Testament, which howsoever treated of, is not yet seen by us.

The ensuing Treatise (some few preliminary Discourses excepted) being the sum of my ordinary Sermons to the People, over whom the holy Ghost made me an Overseer, written out with little

1 Cor. 2,  
6, 7, 8.

Rev. 11,  
19.

1 Pet. 7,  
12.

Col. 1. 26  
Eph. 3. 4.

1 Pet. 1,  
10.

Dan. 12,  
4.

## To the Reader.

or no Alteration, as they were delivered usually twice a week: Whosoever knoweth how small a proportion of the Authors time and study could be spared from other duties unto this work, will be easily persuaded to expect no elaborate treatise. I have as in Preaching, so in Publishing my Mite in this Subject, mainly consulted the Peoples Edification, whose importunity, more then any impulse of mine own, did expose to publike view my endeavours to read this riddle. And because 'tis become a vulgar error to weigh and esteem of writing by the authority of the Writer, since this matter may claim a better authority, the Author is willing to suppress his name; being desirous that the Book be neither undervalued nor overvalued upon his account: Therefore Courteous Reader, do not ask who said this? But what is said? at least give the matter the first place in thy pains and enquiry.

If this shall find acceptance unto Edification, thou mayest expect more of this subject from him who is

The Churches Servant, and thine  
in the work of the Gospel for  
Christs sake.

From my Study  
October 20.

1660.

An.



An Alphabetical Table of the chief Purposes contained in the First and Second Part of this Treatise; The first Number designes the Part of the Treatise, the second Number, the Page of that Part, and where there is but one Number only, it relateth to the Page of that Part which was last before mentioned.

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## Chap. I.

I



# TREATISE OF THE COVENANT OF GRACE.

## PART I. Of the more Generall Doctrine of the COVENANT.

### CHAP. I.

*Of the Dignity and Excellency of the Subject matter; or of the desirableness and usefulness of the Doctrine and knowledge of the Covenant of Grace.*



Should not think the Introduction were unsuitable to the Treatise, if in the entry I could so commend the excellency and usefulness of the Doctrine of the Covenant of Grace, as to render the knowledge thereof in higher esteem and more desired. That I may then waken up in my self and others an eagerness of desire, and even a hungering and thirsting after the excellency of the knowledge of Christ Jesus, Phil. 3. 8. who is the marrow and sum of the Gospel Covenant, whom

A

God

God hath given for a Covenant of the people, *Iſa.* 42. 6. and a diligent ſearching after the hidden wiſdom of Gods Covenant-dealings with his people, *as for hid treasures*, *1 Cor.* 2. 6. *Prov.* 2. 4. Let the dignity and deſirableneſſe, the excellency and uſefulneſſe of the ſubject matter be well weighed.

Some things have an intrinſecall value which God hath ſtamped upon them, it reſulteth from the nature of the things: Gold is more excellent then Stones, *Iſa.* 60. 17. *For braſſe I will bring gold, and for iron I will bring ſilver, and for wood braſſe, and for ſtones iron:* Other things have no value but extrinſecall, which men have ſtamped upon them, who have raiſed their rate and made them go for ſo much, and thus the rates of Money are merely extrinſecall; the Applauſes, excellent Elogies, Praiſes, Titles and Honours given unto men, are merely extrinſecall; they add no intrinſecall worth to the creature to whom they are given; he remaineth the ſame, though he paſſe at a higher rate, *Pſal.* 49. 18. 20. *For when he dieth, he ſhall carry nothing away, his glory ſhall not deſcend after him. Man that is in honour and underſtandeth not, is like the beaſt that periſh:* This made the Philoſopher ſay, *Honor eſt in honorante non in honorato.* Some things again have an intrinſecall value, and a ſupervenient worth alſo ſtamped upon them, which ſloweth from their uſefulneſſe; and theſe are the moſt excellent: Bread hath an intrinſecall worth ſtamped upon it by God, that man might live by it, *Luk.* 4. 4. and it hath an ſupervenient worth alſo ſtamped upon it by the neceſſity of hungry Man, to whom a peece of Bread is more uſefull and excellent then ſo much Gold; this additionall value of eſteem is ſupervenient to the intrinſecall value thereof, *Prov.* 27. 7. *The full ſoul loatheth an honey comb, but to the hungry ſoul, every bitter thing is ſweet:* *Gen.* 25. 30, 31, 32. *And Eſau ſaid to Jacob, feed me I pray thee with that ſame red pottage, for I am faint. And Jacob ſaid, Sell me this day thy birth-right. And Eſau ſaid, behold I am at the point to die, and what profit ſhall this birth-right do to me.*

The Subject matter of which I intend to Treat, may be well accounted amongſt the moſt excellent things which partake of intrinſecall worth ſtamped upon it by God, and of a ſupervenient worth alſo in regard of its uſefulneſſe to lapſed man, which hath raiſed

raiſed the rate and value thereof, and brought it in high eſteem among perſons knowing in this myſtery, *Pſal.* 19. 7, 8, 9, 10, 11. *The Law of the Lord is perfect converting the ſoul, the teſtimony of the Lord is ſure, making wiſe the ſimple. The ſtatutes of the Lord are right, rejoicing the heart, the commandement of the Lord is pure enlightning the eyes. The fear of the Lord is clean enduring for ever, the judgements of the Lord are true and righteous altogether. More to be deſired are they then gold, yea, then much fine gold, ſweeter alſo then honey and the honey comb. Moreover by them is thy ſervant warned, and in keeping of them there is great reward.* *2 Sam.* 23. 5. *Although mine houſe be not ſo with God, yet hath he made with me an everlaſting Covenant ordered in all things and ſure, for this is all my ſalvation and all my deſire, although he make it not to grow.* *Pſal.* 3. 8. *Yea, doubtleſſe, and I count all things but loſſe for the excellency of the knowledge of Chriſt Jeſus my Lord: Prov.* 3. 13, 14, 15. *Happy is the man that findeth wiſdom, and the man that getteth underſtanding: For the merchandiſe of it is better then the merchandiſe of ſilver, and the gain thereof then fine gold. She is more precious then the Rubies, and all the things thou canſt deſire are not to be compared unto her.*

And firſt, of the Dignity and Excellency of the knowledge of the Covenant of Grace, which may and ought to render it deſirable: All knowledge is deſirable according to its excellency. Knowledge is dignified with intrinſecall and reall excellency, or is in eſteem and high account among men, from various grounds, all which meet together, and are much more eminently in the knowledge of the Covenant of Grace.

Firſt, Knowledge is dignified and had in eſteem from the rareneſſe of it; that knowledge which every one hath attained, no man hath in eſteem; the commonneſſe of things doth derogate much from their value among men, (though I know not why it ſhould,) but if any knowledge receive value from rareneſſe, this ought much more, for it is of all knowledge the rareſt. The ſaving knowledge of the Goſpel Covenant, is no common knowledge, but a rare thing, not communicated to all men, but to ſome only, *Matth.* 13. 11. *It is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given:* Not communicated to the greater part of men, but only to a ſmall remnant ac-

according to the election of Grace, Rom. 11. 5. Joh. 14. 17. : Even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you, and 17. 6. 8. Thine they were, and thou gavest them me, and they have kept thy word: For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me: Yea, this knowledge is so rare, that it is not (for most part) communicated to the men of greatest knowledge, and who have greatest advantages of knowledge of all other men: Matth. 11. 25. O father, — Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 1 Cor. 2. 8. Which none of the Princes of this world knew: and 1. 23. 25. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishnesse. For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

Secondly, Knowledge is had in esteem from the manner of acquiring it: if there be any thing rare and singular, in the way of coming at it, this raiseth the rate of that knowledge by fittie on the hundred: Hence are these and the like enquiries, Matth. 13. 54. Whence hath this man this wisdom? We ask how men come to have this knowledge? and lay at wait to value it accordingly: hence are despisings, Job. 7. 27. We know this man whence he is: We decry home-bred knowledge in most Sciences, (I would there were reason for it,) we cry up that which is brought from far, though it were no better then that which is at our door: we ask where such a person Studied? and look not what knowledge he bringeth, but from whence? But if any thing in the way of acquiring knowledge may commend it, there is more of that kind in the knowledge of Christ and the Covenant of Grace, then in any knowledge beside: For first, It was brought from far, it came from heaven, this knowledge came out from God, from the bosome of the father, Joh. 1. 18. All other knowledge, the farrest fetched is but from beneath, this only is from above, Job. 8. 23. Secondly, He is a great Doctor that teacheth this knowledge, there is no Rabbie like unto him, Job. 1. 18. No man hath seen God at any time, the only begotten Son which is  
in

in the bosome of the father, he hath declared him: Plal. 25. 14. The secret of the Lord is with them that fear him, and he will shew to them his Covenant: Joh. 3. 2. Rabbi we know that thou art a teacher come from God, and 1. 49. Nathaniel answered and said unto him, Rabbi thou art the Son of God, thou art the King of Israel. Thirdly, No knowledge is acquired in so excellent a way as this: saving knowledge of this subiect cometh by revelation: 1 Cor. 2. 10 But God hath revealed them unto us by his Spirit, Matth. 16, 17. Flesh and blood hath not revealed it unto thee, but my father which is in heaven.

Thirdly, Knowledge is had in esteem and veneration among men; with some, for Antiquity, with others, for Novelty: there is an excess of Itching after, and dottage upon both extreames, any practise or opinion how unwarrantable and corrupt soever, if it can but lay claim to Antiquity, is had in veneration with some men; and any new coyn'd fancy, or the same old Errors put in a new dresse, if they can but lay claim to new Light, or put on that mask, go current with others: But if the measuring things whether by Novelty or Antiquity may usher in the Esteem and reception of any Doctrine, here is a satisfaction to both humors; In the Gospel Covenant are things new and old, which every Scribe instructed, for the kingdom of heaven bringeth forth out of his treasure, Matth. 13. 52. Here the greatest Antiquity and greatest Novelty meet together, and yet no wonder, for the Doctrine of the Covenant of Grace, is The everlasting Gospel, Rev. 14. 6. the same Doctrine that was preached to Abraham, Gal. 3. 8. And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, yea, to Adam in the promise of the seed of the woman, Gen. 3. 15 this is the same Doctrine in substance, which was spoken by the mouth of Gods holy Prophets which have been since the world began, Luk. 1. 70. That which was from the beginning declare we unto you, 1 Joh. 1. 1. 3. and yet the same Doctrine of Christ and the Covenant of Grace is a new thing, and often so called; see Jer. 31. 22. Isa. 43. 19. It is News, and the preaching of it shall continue to be fresh good News while the world endureth, Isa. 52. 7. with Rom. 10. 15. How beautifull are the feet of them that preach the Gospel of peace and bring good tydings of good things; Luk. 2. 10. And the

Angel said unto them, behold I bring you good tydings of great joy which shall be to all people; and this not only to them who never heard this Doctrine before, but to the Believer who hath heard it and received it; the Doctrine of the Covenant, that bringeth righteousness and life to sinners through Christ shall be a new fresh mercy as often as it is heard and received, for Christ is a Spring, and the Covenant of Grace is a Well wherein new, fresh, sweet waters are to be found every moment, Job. 4. 14. *The water that I shall give him, shall be in him a well of water springing up into everlasting life:* Isa. 12. 3. *With joy shall ye draw water out of the wells of salvation:* It is by this Covenant of Grace that the Lords mercies are new every morning: Lam. 3. 22. 23. Hence the same Covenant of Grace for substance, is both the *Old Covenant* and the *New Covenant*, Heb. 8. throughout: *The Old or first Testament*, and the *New Testament*, Heb. 9. 15. 18. 1 Cor. 3. 14. Hence Christ is the *Limb slain from the foundation of the world*, Rev. 13. 8. and he *who appeared in the end of the world to put away sin by the sacrifice of himself*, Heb. 9. 26. Upon the same account also, the Covenant of Grace is the *good old way* which we are commanded to ask after, Jer. 6. 16. and the same is also the *new and living way* which Christ hath consecrated for us, Heb. 10. 20. and the Commands of this Covenant are *new Commandments*, and yet *no new Commandments, but old*, 1 Joh. 2. 7, 8. Joh. 13. 34. for it is *his Covenant which he commanded for ever*, Psal. 119. 9. and the *word which he commanded to a thousand generations*, 1 Chr. 16. 15. and must therefore be very old, but alwayes fresh and new.

Fourthly, Knowledge receiveth excellency from the Subject, and according to the excellency thereof so is the knowledge dignified: therefore we ask wherein is a man skilled and knowing? In what subject hath he knowledge and skill? this giveth real excellency to knowledge and the Covenant of Grace, and things therein contained, being without dispute incomparably the most excellent subject of knowledge, like unto which, heaven and earth doth not afford another, Psal. 89. 6. *For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord,* and 73. 25, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.* Song 5. 10.

16. *My beloved is white and ruddy, the chiefest among ten thousand. His mouth is most sweet, yea, he is altogether lovely.* Psal. 45. 2. *Thou art fairer then the children of men, grace is poured into thy lips, therefore God hath blessed thee for ever,* &c. The knowledge of God in Christ, and the knowledge of the Gospel way of righteousness and life, must needs be the most excellent knowledge, and upon that account should be had in esteem above other knowledge, Phil. 3. 8. *Yea, doubtlesse and I count all things but lesse for the excellency of the knowledge of Christ Jesus my Lord;* this is the Pearl of greatest price and value, for purchasing whereof, all other things may be easily forgone, Matth. 13. 45, 46. Even Aristotle could say, that a little knowledge, though conjecturall about heavenly things, is to be preferred above much knowledge though earthly, about inferiour things.

Fifthly, Knowledge is had in esteem, according to the certainty that is attainable in it, the greater certainty that is attainable in any Science, the more it is partaker of excellency, and ought to be dignified. Now of all knowledge the greatest certainty is attainable in the knowledge of God through Christ, and in the knowledge of the substantiall truths of the Covenant of Grace. For first, Here is the greatest certainty of the subject matter, and things treated of, that they are in being, 1 Joh. 1. 1. 2. 3. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. That which we have seen and heard declare we unto you, that ye also may have fellowship with us.* Heb. 11. 6. *He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* 2. Here is the greatest certainty of the mind of man, and the highest assurances that are attainable about any thing, 1 Joh. 3. 19. *And hereby we know that we are of the truth, and shall assure our hearts before him,* Heb. 10. 22. *Let us draw near with a true heart in full assurance of Faith,* Rom. 8. 38. *For I am perswaded that neither death nor life, &c.* 3. Here are the clearest and most firm demonstrations whereby one thing giveth evidence to another, as is certainly inferred from another, the like are not to be found in any Science, 1 Joh. 2. 3. *Hereby know we that we know him, &c.* and 3. 14. 16. *We know that we have passed from death unto life, because we love*  
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the brethren: he that loveth not his brother abideth in death: Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren: and 4. 13. 15. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Yea, all other knowledge is but conjectural, the Politicians knowledge, the Jurists knowledge, the Physicians knowledge, &c. all is but conjecturall, only the knowledge of the Gospel, and of God in Christ, that is certain and infallible; man cannot possibly reach such a certainty in any knowledge as in this, for herein his knowledge and assurances may rise above deceit and delusion, above mistake, above disputing, above doubting, above daring once to doubt, and to enquire further: Job 19. 25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: Isa. 50. 7. Therefore have I set my face like a flint, and I know that I shall not be ashamed: Joh. 6. 69. And we believe and are sure that thou art that Christ the Son of the living God, and 21. 12. And none of the Disciples durst ask him, who art thou, knowing that it was the Lord.

Sixthly, Knowledge is in esteem according to the perfection that is attainable in it: that knowledge is of least value, in which there can be no perfection attained, and that most valuable in which perfection is attainable, and the more valuable by how much 'tis possible, speedily and easily to attain perfection therein. This also dignifieth the Doctrine and knowledge of the Covenant of Grace, and giveth it the Crown above all humane knowledge; for as much as there is no perfection attainable in any other knowledge, Ecc. 1. 15. That which is crooked cannot be made straight, and that which is wanting cannot be numbered. Whosoever he be that knoweth any thing of other Subjects of knowledge, and is the greatest proficient in the same, is notwithstanding ignorant of more then he knoweth, but he that knoweth God in Christ, and knoweth the mystery of the Gospel Covenant in the meanest degree of saving knowledge, he knoweth more then he knoweth, that he knoweth, Job. 14. 4. 5. And whether I go ye know, and the way ye know. Thomas saith unto him, Lord we know not whither thou goest, and how can we know the way: such a one know more then all the wise men of the world know, Matth. 11. 25. Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, 1 Cor. 2. 8.

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Which none of the Princes of the world knew, In the study of this knowledge only, perfection is attainable, and whosoever will apply himself unto the study of it, shall be a proficient, though it were in *vitâ Minervâ*, yea, and shall be perfected in the knowledge of that mystery: Eph. 4. 13. Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulnesse of Christ, 1 Cor. 13. 10. 12. But when that which is perfect shall come, then that which is in part shall be done away. For now we see through a glasse darkly, but then face to face, now I know in part, but then shall I know even as also I am known.

Seventhly, Knowledge is in esteem, and ought to be so, according to its usefulness; that knowledge that is good for nothing, is not worth the searching after, that which is usefull and profitable for any thing, is to be esteemed, and according to the usefulness of any knowledge, so it is proportionably to be had in esteem, and that which is good for most intents, is deservedly in highest esteem: Therefore we ask concerning any peice of knowledge, Wherefore is it good? and for what is it usefull and profitable? And in this respect, the knowledge of the Covenant of Grace carrieth away the Crown and preferance from all other knowledge; for whatsoever be the advantage and usefulness of other good knowledge for some ends and purposes; yet the knowledge of no other subject, no other understanding, nor humane Science is good for all things, this is peculiar to the saving knowledge of Christ, and of the Gospel Covenant, to be usefull and profitable for all things necessary for Salvation, whether they concern the being; or well and comfortable being of a Christian: only this knowledge is profitable to make the man of God perfect, thoroughly furnished unto all good works, 2 Tim. 3. 17. For this cause, David saith of the Covenant, 2 Sam. 23. 5. This is all my salvation: and when God comes to enter into this Covenant with Abraham, he telleth him, that he is God Almighty, and All-sufficient, Gen. 17. 1, 2. and that he was his shield and exceeding great reward, Gen. 15. 1. What good thing and usefull can any soul think of or desire for this life, or that which is to come, but he who knoweth the Covenant of Grace well can find it promised therein, and he who can practically improve that knowledge can draw his supply

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of that useful thing from the grace of that Covenant, *Psal.* 84. 11. For the Lord God is a Sun and shield: the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly: *1 Tim.* 4. 8. But godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come: but of the usefulness of the Covenant of Grace, more particularly in a distinct Section.

Eightly, Knowledge is esteemed and searched after according to its *mysteriousnesse*, the most profound knowledge is in greatest account: all men itch after hidden and secret things, they desire to pry into them: The States-man desires to know the secrets of State, and layes out himself in searching after them: The School-man loves to agitate profound Questions: The naturall man desires to know the secrets of Nature: The Merchant desire to know the secrets of Commerce and Trade: Yea, the very Craft-man desires to know the secrets and hidden things of his own Arte: only the Christian comes short in a better and more approven curiosity, he searcheth not into the mysteries of the Kingdom of Heaven, he pryeth not as he ought into the secrets and hidden things of the Covenant of Grace: Yet herein are more mysteries to be searched into, and more profound knowledge to be had then any where else, *1 Cor.* 2. 7, 8. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory: Which none of the Princes of this world knew: There is a considerable Scripture for this, *Psal.* 25. 14. The secret of the Lord is with them that fear him, and he will shew them his Covenant: Where the secret of the Lord and his Covenant are one and the same thing, as Interpreters note upon the place: The Covenant of Grace is Gods great secret and mystery, wherein he communicateth with his people, and which is made known only to these whom he admitteth to an intimate familiarity with himself. His Covenant is his *Sod* or secret: a word used for privie Councils, because of the secrecy, *Aquila* rendereth it *ἀποκρυφον* or secret that cannot be uttered, *Symmachus* *ὀκνητα*—*Conversation*, or *Conference*, or *fellowship* with God, *Theodotus* *μυστήριον*, the mystery of God, *Hierome* *secretum Domini*, and he expoundeth it of the New Testament or Covenant, which was hid and wrapt up under the vail of the Law. God speaketh there

*Calv.*  
*Arenius,*  
*Piscat.*  
*Vatabl.*  
& others.

as a great King, although he is good to all, and the influence of his good providence extendeth to all men, yet they who are in his Church, his Court, his House, have more special priviledges: But as all his Subjects are not of his Court, so all that are of his Court, are not of his privie Council: these only whom he honoureth with great trust and intimate familiarity, these are upon his *Sod*, his secret, to whom he sheweth his Covenant. And indeed the Covenant of Grace doth contain great mysteries and secrets, the greatest that are in the world, greater then these that men pry most into, greater then natural eyes or carnall minds can see into. For discovering how great a secret this Covenant is, let me instance upon some few of the many mysteries and secrets that are wrapt up in it, and the light that is needfull for discovering them.

1. Are there any mysteries so great? any secrets so deep? as these of the Covenant of Grace? Is not the Incarnation of the Son of God a great mystery? the union of the Divine and humane Natures in one Person, the two Natures that were at so vast distance and variance: yea, without contraversion, saith the Apostle, *1 Tim.* 3. 16. Great is the mystery of godlinesse: God was made manifest in the flesh. God's being in the form of a servant, *Phil.* 2. 7. The killing of the Prince of life, *Act.* 3. 15. The shedding of the blood of God, *Act.* 20. 28. The Humiliation of the high and lofty one, *Isa.* 57. 15. with *Phil.* 2. 7. The shame and disgrace of the Lord of glory, *Isa.* 50. 6. The childhood of the Ancient of dayes: *Dan.* 7. 9. with *Luk.* 2. 27. The curse upon God blessed for ever, *Gal.* 3. 13. with *Rom.* 9. 5. The condemning the holy one and the just, *Act.* 3. 14. *2 Cor.* 5. 21. The justifying of the ungodly, &c. *Rom.* 4. 5. are not these great mysteries? Is not the designe of love that acted Christ all along, in laying down his life for his enemies, a great mystery? *Rom.* 5. 8. Is not our union with Christ a great mystery? The inhabitation of the Spirit in the Believer a great mystery? *Job.* 6. 57. and *14.* 20. Is not Faith a great mystery? *1 Tim.* 3. 9. *Heb.* 11. 1. Regeneration, a great mystery, *Job.* 3. 3, 4. Is not the love of God a great mystery? *1 Job.* 3. 1. and *Gal.* 2. 19. and *Fr.* the objects of his choice upon whom he hath fet his love a great mystery? upon fallen men, not Angels, *Heb.* 2. 16. and among men, upon the most despicable, not upon the Rich, the Noble, the

He that desireth more of this, let him read *Luther* *Com.* on *Gal.* 2. 19. and *Fr.* *Rob. Met.* *Bibl.* p. 103, 104.

the Wise; &c. 1. Cor. 1. 20. 2 Sam. 7. 18. where are there any such secrets to be teachd into?

These are mysteries and secrets which need a pure and clear light to discover them, *Psal. 36. 9. In thy light shall we see light*; secrets that cannot be opened without the help of him who opened the seals of the Book of the Covenant, *Rev. 5. 2. 9.* for the secret of the Covenant transcends. 1. Natures light, that is too dim and dask a light for opening and discovering so hidden knowledge, yea, it is utterly blind and can reveal nothing to us of Christ and the Covenant of Grace, *1 Cor. 2. 14. But the naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned.* This light when it was perfect in Adam before his fall, could not discover this secret, far lesse the remainders of it that are in us. 2. Nor can all that arte can superadde to nature make a discovery of this secret; reason elevated, by all the precepts of Morality and rules of vertue above the vulgar capacity, cannot teach this secret, it is a depth and height of knowledge that transcends the most excellent naturall spirit of a man, the profoundest wits, that have far outstript others in knowledge, the State wits sail heer; for this is the subject, *Which none of the Princes of this world knew,* *1 Cor. 2. 8.* Yea, and the School wits too, for this was *foolishnesse to the learned Greeks,* *1 Cor. 1. 23.* And if Angelicall knowledge were superadde to the best humane understandings, all could not do, these altho should go to Schooll to study and learn, if not at the Church, yet with the Church to learn (I say) from a great Rabbi and Master the knowledge of this secret, *1 Pet. 1. 12. Which things the Angels desire to look into,* *Eph. 3. 10. To the intent that now unto the principallities and powers in heavenly places might be known by the Church the manifold wisdom of God:* *1 Cor. 2. 11, 12. Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God,* *Joh. 3. 2. Rabbi, we know that thou art a teacher come from God.*

2. Beside these grounds for which knowledge is usually had in esteem: Let us in the next place consider the Nature and Properties of this knowledge of the Covenant of Grace, whereby the

the excellency and dignity thereof may further appear: weigh the properties of this knowledge in an equal ballance, with all other knowledge, and this shall preponder, and be found to have weight and peculiar excellencies beyond all knowledge that men apply their mind unto: I mean, not literal, but spiritual experimental knowledge of this subject.

1. This knowledge is *Supernatural*, all other knowledge natural or acquired, we have it *per modum naturæ*, or *per modum habitum acquisitionum* in a natural way, or in the way that knowledge is acquired, *Jude vers. 10. Rom. 2. 14, 15.* The Gentiles had by nature *The work of the Law written in their hearts*, but nothing of the work of the Gospel: But the knowledge of the Gospel Covenant cometh in another way, *per modum gratiæ supernaturalis*, in a gracious supernatural way, as the new heart and the spirit cometh; for 'tis of the same kind, being part of the renewed Image of God in Man, *Colos. 3. 10. And have put on the new man which is renewed in knowledge after the Image of him that created him:* *2 Cor. 4. 6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ:* This is gifted knowledge, *Mat. 13. 11. It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, and revealed knowledge,* *Mat. 16. 17.*

2. This only, or rather eminently, is true knowledge, all other knowledge in comparison with this, is not worthy the name, it is but knowledge and Science falsely so called, *1 Tim. 6. 20. Job 15. 2. Should a wise man utter vain knowledge, and fill his belly with the east wind:* *Rom. 2. 23. Which hath the form of knowledge.* The knowledge of Christ and of the Gospel Covenant revealed in the Scriptures of God is only worthy the name of real true knowledge, which the Holy Ghost calleth *found wisdom,* *Prov. 2. 7. and 31. 21.*

3. This knowledge is the most Important, it is about things of the highest importance and concernment to the sons of men; great men, and wise men, do not make Covenants about trifles, but about great matters: How much more must it be a great thing and of high concernment, about which the great and only wise God makes a Covenant. His Covenant is of *Life and Peace,*

Mal. 2. 5. His Covenant with us is about our everlasting concerns, *Isa. 55. 3. I will make an everlasting Covenant with you, even the sure mercies of David.* It stands us upon no lesse then everlasting happinesse, and everlasting misery, to know whether we be in the Covenant of Grace or not, *2 Cor. 13. 5. Examine your selves whether ye be in the Faith, prove your own selves, know you not your own selves, how that Jesus Christ is in you; except ye be reprobates.*

4. The knowledge of the Covenant of Grace is the most *Comprehensive* of all knowledge, especially all necessary knowledge: no knowledge but this only is complexive of all necessary knowledge. In all humane knowledge a man may know one thing and yet be ignorant of many other things fit to be known by him: but he that hath knowledge in the Covenant of Grace, hath the sum of all knowledge, he knoweth all things that are necessary for Salvation: all fundamentall knowledge, yea, all Scriptural knowledge is comprised in this: more especially all Promises and Commands which hold forth all that God requireth from man, and all that man may expect from God, *Rom. 10. 4. For Christ is the end of the Law for righteousness to every one that believeth, 2 Cor. 1. 20. For all the promises of God in him are yea, and in him Amen.*

5. Of all knowledge this is most necessary: a man may want much knowledge of another kind, which other men have, and yet be truly happy, it may be well with him notwithstanding: but a man cannot be happy without the knowledge of the Covenant of Grace, for it is the one thing necessary, it is essentiall to the being, and comfortable being of a Christian: without this knowledge there is no Salvation, for by it cometh the knowledge of Salvation, *Luk. 1. 77. To give knowledge of Salvation unto his people by the remission of their sins, &c.* Without the knowledge of this Covenant there can be no communion nor converse with God, for he dealeth not with man, nor communicateth himself to man in any other way but by this Covenant: *Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David, Isa. 55. 3.*

6. Of all knowledge this is the most *sublime* and transcendent, not only because it soars highest above natures light, and the wisdom of this world, and dives deepest in the most profound and

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mysterious subject, but mainly because it elevateth the Spirit of a man unto the greatest height above other men: In this respect the righteous is more excellent then his neighbour, *Prov. 12. 26.* and they who are in the Covenant of Grace are the excellent ones in the earth, *Psal. 16. 3.* The saving knowledge of the Covenant of Grace, sets a man farrer above another man who is a stranger to this knowledge, then glorified Saints are above the Saints that are here in the earth, for Grace and Glory differ only gradually, but grace and nature differ specifically; hence the Apostle hints such a difference betwixt Believers and unbelievers, as is betwixt the rationally and irrationall creatures, *2 Thess. 3. 2. And that we may be delivered from unreasonable and wicked men, for all men have not faith:* And indeed the knowledge of the Covenant of Grace giveth to man a more sublime and noble reason of the soul then he had before; even faith, which is a second reason, that setteth a man far above all naturall men, not only these of vulgar capacity, but the more refined wits of that kind of men, that these in comparison of the other, being destitute of the most sublime and noble reason of the soul of man, are but fools or brutes; as the Scripture frequently calleth them, *Psal. 14. 1. Phil. 3. 2, &c.*

7. Of all knowledge this only is *satisfying*: all knowledge doth not bring satisfaction, even that which is most affected and hunted after in order to that end, yet doth not afford it, as we see in Adams eating of the Tree of Knowledge of good and evil, which was so far from effecting what he curiously affected, that it had the quite contrary effect; he thought that was a fruit to be desired, to make one wise, *Gen. 3. 6.* but indeed he became a fool, for he knew no evil experimentally, nor the losse of good which he once enjoyed, till he came at this knowledge, yea, all knowledge without this, is so far from bringing satisfaction that it increaseth sorrow, *Eccles. 1. 17. And I gave my heart to know wisdom, and to know madnesse and follie, I perceived that this also is vexation of spirit.* There is not only a moth, but a thorne also in all knowledge without the knowledge of Christ tendered by the Covenant of Grace, in such knowledge is vanity and vexation of spirit. A great Critick in all sort of knowledge above any man that ever was on earth, parallels and levels the vexation that such know-

knowledge bringeth to the spirit of a man, with the vexation that folly and madnesse bringeth, *Eccles. 1. 16. I contemned with mine own heart, saying, I am come to great estate, and have gotten more wisdom then all they that have been before me in Jerusalem, yea, my heart had great experience of wisdom and knowledge. — This also is vexation, &c.* And what serious observing person will not easily assent to this truth? doth not experience teach us the same thing? that the most wise and knowing men have much grief and sorrow, from which the simpler sort are exempted, the encrease of understanding, knowledge and intelligence, bringeth alwayes an encrease of sorrow; and no wonder, for wise men by knowing much, they must needs know some things that are dissatisfying, the sorrow whereof reacheth not other men who have not that knowledge: worldly wise men, and very knowing, they see things afar off, and meet with the sorrow and trouble of them ere they come near to them, they see effects in their causes, which other men see not, they observe great junctures of affairs, and make strange conclusions from the moment and exigences of things, and from experiences, whereby they encrease sorrow to themselves, and are vexed in spirit for that which they shall never see, for that which shall never come to passe, for when they have done all, their knowledge and cares cannot rule the world, providence shall rule the world, effects hang not alwayes on second causes, these produce quite contrary effects then such as knowing men look for, *Eccles. 9. 11. I returned and saw under the Sun, that the race is not to the swift, nor the battell to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all: The wisdom of the wise is often defeat and cometh to nought, and they live to see it so, and no wonder then that this encrease their sorrow: 2 Sam. 17. 14. 1 Cor. 2. 6. but the knowledge of the Covenant of Grace is a satisfiing knowledge, which bringeth soul satisfiacion with it, this only of all knowledge answereth the expectation of them that search after it, yea, and overcome it; if a man can but come to know himself in Covenant with God through Grace, he cannot misse satisfiacion, for then he comes to enjoy a suitable good for the soul of man, then the soul is come at the beautifull object; for what maketh satisfiacion, but objects suited unto the faculties, ther*

then his soul shall dwell at ease, *Psal. 25. 13. for it is come to its place of rest: Hence David reflecting upon his Covenant state; and knowing that he was in Covenant with God through Grace, saith, 2 Sam. 23. 5. He hath made with me an everlasting Covenant, and this is all my desire: Psal. 16. 5, 6. The Lord is the portion of mine inheritance, and of my cup thou maintainest my lot. The lines are fallen unto me in pleasant places, yea, I have a goodly heritage. Joth. 14. 8. Philip saith unto him, Lord, shew us the Father and it sufficeth us.*

8. Of all knowledge this only is saving: a man may have much knowledge and not be saved by it, yea great knowledge and wisdom proves oftentimes a great hinderance of the Salvation of them that have it, *1 Cor. 1. 23. The preaching of Christ crucified was to the Greeks foolishnesse, their great wisdom and learning made them despite the simplicity of the Doctrine of Christ and the Gospel Covenant; and we find the Apostle reckon not many wise among the saved people: 1 Cor. 1. 26. but the knowledge of the Covenant of Grace, is saving knowledge, Job. 17. 3. And this is life eternall, that they might know thee the only true God, and Jesus Christ whom thou hast sent: and peculiar to the people saved by the Lord, to the Elect and to the Saints, vers. 6. I have manifested thy name unto the men which thou gavest me out of the world, Psal. 25. 14. The secret of the Lord is with them that fear him, and he will shew them his Covenant, this is justifying knowledge, Isa. 53. 11. By his knowledge shall my righteous servant justify many.*

9. The knowledge of the Covenant of Grace is distinguishing; it is not only saving and constitutive of a Christian, but also, characteristical, this knowledge doth both constitute and make the person that hath it a Christian, and putteth a character upon a man whereby he is distinguished from all other men by his Covenant state, for it is the being in the Covenant of Grace that is the greatest discrimination of men; other knowledge doth not distinguish betwixt the world and the Church, nor betwixt rotten and sound members of the Church, for it is common to both, but this is distinguishing; for we have neither visible Church Priviledges, nor saving Saint Priviledges but in and by the Covenant of Grace, the external Oeconomic and outside of the

Covenant distinguisheth the visible Church from other Societies of men in the world, *Act. 3. 25. Ye are the children of the Prophets and of the Covenant which God made with our fathers: Eph. 2. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world: Rom. 9. 4. Who are Israelites, to whom pertaineth the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God and the Promises: and the saving administration and inside of the Covenant distinguisheth the Saints from hypocrites in the Church; Isa. 56. 6. Also the son of the stranger that joyn themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant: Psal. 50. 5. 16. Gather my Saints together unto me, those that have made a Covenant with me by sacrifice. But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldst take my Covenant in thy mouth, &c. Joh. 17. 6. I have manifested thy name unto the men that thou gavest me out of the world, &c.*

10. No other knowledge but only this is appropriating; a man may know many things, but his knowledge of them, maketh them not his own, no more then a mans travelling all the world over, maketh him a Proprietor of the whole world; the knowledge is his own, but his knowledge giveth him no propriety in the objects known by him; but this is peculiar to the knowledge of the Gospel Covenant, that the saving experimental knowledge thereof maketh all things that a man knoweth by that Covenant his own, it is appropriating knowledge that bringeth with it real interest and title unto all these excellent objects of knowledge that are thereby revealed. The knowledge that a Believer hath of God, and of Christ, of Grace, and of Glory, is appropriating, for all these are his own, *Psal. 67. 6. And God, even our God shall bless us: Phil. 3. 8. Yea, doubtlesse, and I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, 2 Pet. 3. 18. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, 1 Cor. 3. 22. 23. Whether Paul or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, are all yours, and ye are Christs, and Christ is Gods.*

3. The dignity and excellency of things is not only demonstrable, and to be known from their natural *properties*, but also from their *effects*. The excellency of the Doctrine and knowledge of the Covenant of Grace doth further appear from these *excellent effects* thereof. First, It is the knowledge that bringeth the most *excellent discoveries*, new discoveries of things, which the light of no other knowledge could have made manifest, not the light of reason natural, nor of that grace that was con-natural to *Adam*, not his original knowledge, and the Image of God after which he was created, these could never have discovered Christ, nor the new and living way to righteousness and life through him, a new created light behoved to be for this special discovery; 2 Cor. 4. 6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And for a new and far more excellent discovery of these things, which the light of other knowledge made some discovery of, this knowledge bringeth a great addition to natures dim twilight of the eternal power and Godhead, for by nature we have the knowledge of God in *vestigio*, some prints and footsteps of him in his outgoings towards the Creature, *Rom. 1. 19. 20. Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse;* but by the Covenant of Grace we have the knowledge and discovery of God in *Speculo*; 2 Cor. 3. 18. *But we all with open face, beholding as in a glasse the glory of the Lord, &c.*

Secondly, This knowledge affecteth the heart, all knowledge hath not this effect hath not this correspondence with, & influence upon the heart of man; most mens knowledge swims above and floats in the brain: Natures light and the dictates of reason doth not always determine and carry the heart, *Rom. 1. 21. Because, that when they knew God, they glorified him not as God: Nor doth literal knowledge of Law or Gospel necessarily influence the heart of man, Rom. 2. 20. 23. — Which hast the form of knowledge and truth in the Law. Thou that makest thy boast of the Law through breaking the Law, dishonourest thou God: Some servants know their*

Masters will, and do not according to it; Luk. 12. 47. but the saving knowledge of the Gospel Covenant doth necessarily affect the heart, yea it doth determine and sway the heart: Gal. 1. 15, 16. But when it pleased God—to reveal his Son in me—immediately I conferred not with flesh and blood. When the true knowledge of the Covenant of Grace cometh to any soul, they do not being once enlightened only taste of the good word of God, and spit it out again, Heb. 6. 5. but his Word is to such as know his Covenant, Like the best wine that goeth down sweetly, Song 7. 9. This saving knowledge of the Covenant must needs affect the heart: For 1. Grace is an universal thing, and is not seated in one only faculty of the soul, but must spread as corruption did over the whole man, that the Spirit and Heart may both be made new, Ezek. 36. 26. 2. Faith which is in the understanding, and will, and heart to, is eminently in the heart, Rom. 10. 9, 10. With the heart man believeth. 3. All saving faith is working, and all saving knowledge practical, and must therefore affect the heart; Faith worketh by love, Gal. 5. 6. and spiritual light and life in the soul do mutually influence each other: Phil. 1. 9, 10. And thus I pray, that your love may yet more and more abound in knowledge and all judgement: That ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, Eph. 3. 17, 18, 19.

Thirdly, This knowledge is transforming, no other knowledge hath this excellent effect: A man may know other excellent subjects, but is not by that knowledge transformed unto the same excellency that is in the things which he knoweth; the greater part of men that have any knowledge are not at all changed unto any conformity unto their light, but remain disconform unto it, this was not only the sin of the Gentiles who were disconform unto the light of nature, Rom. 1. 21. but it is the sin of many to whom the light of the glorious Gospel hath appeared: Job. 3. 19. And this is the condemnation, that light is come into the world, and men loved darknesse rather then light: yea, 'tis the sin of many who have received the Gospel and knowledge of this Covenant in profession, 1 Joh. 1. 6, 7. If we say, that we have fellowship with him and walk in darknesse, we lie and do not the truth: But if we walk in the light, as he is in the light, we have

have fellowship one with another. This is an effect peculiar to the knowledge, the saving knowledge of the Gospel Covenant, to be a transforming knowledge, that stampeth upon these who have it the excellency of these glorious objects which they know, 2 Cor. 3. 18. But we all with open face beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. When we come to know God in Christ by the Covenant of Grace, we come to be transformed after the likenesse and image of him whom we know, when we come to know his Covenant love, we are transformed after the likenesse of his love, to love him again, 1 Joh. 4. 19. We love him, because he first loved us. No sooner doth this day-light shine in the soul, but it effecteth a change and transforms the soul, and changeth its shape, Col. 3. 10. And have put on the new man which is renewed in knowledge after the image of him that created him. This is the true Philosophers Stone that turneth all things into Gold.

Fourthly, The saving knowledge of the Gospel Covenant maketh these that have it altogether Christians: No other knowledge hath this noble effect: some knowledge setteth men at greater distance from true godlinesse, Rom. 8. 7. Because the carnall mind is enmity against God: other knowledge doth at best but state men, not far from the kingdom of God, Mar. 12. 23, 34. and almost Christians, Act. 26. 28. This knowledge only maketh men altogether and throughly Christians; for it is constitutive of a Christian, this is the very thing that maketh a Christian, the saving knowledge of God in Christ by the Gospel Covenant, Job. 17. 3. This is life eternal to know thee; for this is a Christians faith, and this is it that uniteth a man to Christ, and giveth him a being in him, Isa. 53. 11. therefore saving justifying faith, is called by the name of Knowledge, even this knowledge. Hence 'tis promised, or rather Prophecyed, that when Gods will of purpose, or his purpose of Grace shall take place in his Elect people through this new Covenant of Grace, They shall all know me, Jer. 31. 34. with Heb. 8. And all thy children shall be taught of God, Isa. 54. 13. And when Christ gives an account to his Father of the things which the travel of his soul had effected with his Elect people, he sums it up in this; I have manifested thy Name unto the world—and given unto them the words which thou gavest unto me,

me, — *And they have known*, &c. to wit, this Gospel Covenant, *Joh. 17. 6. 8.*

Fifthly, This knowledge maketh all other knowledge *vilescere*, to be dis-esteemed, not only not to be esteem'd, but to sink, to become unfavoury and tastelesse; The true excellency and worth of any thing when it is experienced, doth take away the esteem which other things of inferiour value have sometimes had with us, and bringeth them in disrespect; as the best wine when it is tasted maketh the worse to be despised: It is so with the knowledge of the Gospel Covenant, it maketh all other knowledge that was in account, while the excellency of this was not experienced, to be undervalued and despised in comparison with this knowledge, as Christs wine which he made of water, made all that was drunk before at the Marriage be despised, though it had pleased the Guests well enough till that of Christs making came, *Joh. 2. 9, 10.* Therefore said the Apostle, *Phil. 3. 7, 8.* *But what things were gain to me, these I counted losse for Christ: Yea doubtlesse, and I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord: This hid treasure, and pearl of great price will make a man so far undervalue all that he hath, as to let the one go for the other, Mat. 13. 54, 45, 46.* and think himself no loser too, yea, reckon himself a gainer.

Sixthly, This knowledge of the Gospel Covenant hath a great influence, yea, a proper efficiency in helping to suffer, will make a man *suffer* for the excellency of those things which he knoweth: Wise men do not willingly suffer for nothing, nor for trifles, and things that have no worth in them; a man will forgoe these rather then suffer for them: But this argueth real excellency in the knowledge of Christ and the Covenant of Grace; that it hath this effect upon these who have it, to make them suffer any thing for the things which they know of that subject, *Phil. 3. 8.* — *For the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung that I may win Christ:* 'tis a great matter which the Apostle saith there of the influence of this knowledge upon cheerfull suffering for Christ; some will suffer a little for Christ, who will not suffer losse, will not suffer in their estates; some will suffer losse, and venture some part of their Interests for him, but will not

not suffer the losse of all things; tis a great matter for a man to part with his *all*, what ever it be, but it is yet more to suffer the losse of all things and *count them but dung*, to suffer great things for Christ, and to make but a small account of them, to undervalue the greatest losses and sufferings upon that score; but it is most of all to losse all for Christ, and yet the man reckons himself a gainer: *I have suffered the losse of all — that I may win Christ;* Yet all these things are the effects of the excellency of the knowledge of Christ, by the Gospel Covenant. This same knowledge maketh a man forgoe *all that he hath*, and that with joy for this *hidden treasure*, *Matth. 13. 44. 46.* the same knowledge made *Moses choise to suffer* with the people of God, when he had such a fair opportunity to avoid it, as few would have refused to lay hold upon, yet he thought a suffering lot with the people of God eligible, and this is attributed to his faith, whereby he knew Christ and the excellency of the things of the Covenant of Grace, which had a proper efficiency in his noble carriage under suffering; *Heb. 11. 24, 25, 26, 27.* *By faith, Moses when he was come to years, refused to be called the son of Pharaohs daughter. Choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season. Esteeming the reproaches of Christ greater riches then the treasures of Egypt, for he had respect unto the recompence of reward. By faith, he forsook Egypt, not fearing the wrath of the King, for he endured as seeing him who is invisible.*

4. The dignity of the subject matter may yet further be evidenced from the *usefulness* of the Doctrine and knowledge of the Covenant of Grace.

Things receive a great excellency from their usefulness; many things have no other excellency, but that which lyeth in their use. The Covenant of Grace is dignified eminently with an *excellency of usefulness*: 1. For the publick and common good of the Church. 2. For the advantage and good of particular souls.

1. For the general and *publick good* and advantage of the Church, that the usefulness of the Covenant of Grace for this intent may appear; Let us consider these Scriptural grounds which give confirmation and evidence to this Assertion. 1. The Covenant of Grace is the great *design and scope* of all the Lords goings forth, and



and appearings towards his people whether in his Ordinances or Providences. I say, next unto his own glory, the making and maintaining a Covenant with his own Elect people is the Lords great design, this is the end of all Ordinances which God instituted from the beginning, whether of Law or Gospel, from the beginning of the world, to the end thereof, to promote a Covenant through Grace with his redeemed People; therefore the Lord at first set his Tabernacle among men, that he might be their God, and they his people, *Lev. 26. 11, 12.* and for the same end the Tabernacle of God is yet with men, *Rev. 21. 3.* Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and shall be their God: The same is the great design also of all the turnings and disposals of Divine Providence about the Church, when he casteth them down, and when he lifteth them up, when he pleadeth with them, or against them, and when he pleadeth for them, when he sendeth sad and heavy afflictions, and when he sendeth joyfull enlargement and deliverance to his Church; the scope of both and all the various administrations of providence to themward, is to make or mention a Covenant with them through Grace, to bring a people into more neer and strick bonds and relations to God, and it is fit that we should carry that upon our hearts in all these things which is upon his heart and in his eye, *Ezek. 20. 36, 37.* Likewise I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to passe under the rod, and I will bring you into the bond of the Covenant: *Hos. 3. 4, 5.* For the children of Israel shall abide many dayes without a King, and without a Prince, and without a sacrifice, and without an Image, and without an Ephod, and without Teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their King, and shall fear the Lord and his goodnesse in the latter dayes: *Isa. 45. 6, 7, 8.* *Isa. 43. 14, 19, 21.* Thus saith the Lord your Redeemer, the holy one of Israel, for your sake I have sent to Babylon, and have brought down all their Nobles, and the Chaldeans whose cry is in the ships: I am the Lord your holy one, the Creator of Israel, your King. Behold, I will do a new thing, now it shall spring forth, shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. This people

people have I formed for my self, they shall shew forth my praise, *Zech. 13. 8, 9.* And it shall come to passe that in all the land saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tryed, and they shall call on my Name, and I will hear them. I will say it is my people, and they shall say, the Lord is my God.

2. The Covenant of Grace is the grand Spring, original and rise of the Churches good in all Generations and Ages; Hence came all the Churches mercies, they came out of this Fountain and Spring, Gods Covenant with his people through Grace, yea many a time when the current of mercy which did run toward them hes seemed to be cut off, their bones dried, and their hopes lost, in their withered condition, Gods gracious Covenant with his people hath sent forth fresh streams of mercy to them like floods in the desert; therefore we find the Lord himself leading his people to his gracious Covenant with them as the original and spring of their deliverances and mercies, *Exod. 3. 6, 8.* I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And I am come down to deliver them out of the hand of the Egyptians, *Deut. 7. 8.* But because the Lord hath loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh King of Egypt. And the children of Israel in their most hopelesse condition are led to this Covenant, as the only ground of their hope, *Ezek. 37. 11, 26, 27.* Then he said unto me, Son of man, these bones are the whole house of Israel, behold they say our bones are dried, and our hope is lost, we are cut off for our parts, — Moreover, I will make a Covenant of peace with them; and I will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore, &c. and a great many mercies relating to the Churches deliverance and reformation are enumerated as consecratives and consequents of the Covenant of Grace: read *Isa. 54. 10.* to the end. Hence also we find, that when God had a mind to do any great good to the Church, it was usually attended with the renewings and establishing his gracious Covenant with them, *Ezek. 16.*

60. 61, 62, 63. and 37. 21. to the end. *Hof.* 3. 5. *Ezra* 10, &c. *Josh.* 24. with *Judg.* 2. &c.

3 The Covenant of Grace is the grand title and foundation of the Churches right to Covenant mercies, they cannot claim mercy nor any good by any other right or title: From this ground, we find the Church in common and eminent Believers, pleading with God on the Churches behalf, by prayer and expostulation some times; these have been their Topickes, and hence have their arguments been drawn, *Isa.* 63. 16, 17, 19. *Doubtlesse thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our Father and Redeemer, thy Name is from everlasting,— Return for thy servants sake the tribes of thine inheritance. We are thine, thou never barest rule over them; they were not called by thy Name,* *Plal.* 89. 39. 49: *Thou hast made void the Covenant of thy servant, thou hast profained his Crown by casting it to the ground. Lord, where are thy former loving kindneses which thou swarest unto David in thy truth: 2 Chron.* 20. 7. 12. *Art not thou our God who didst drive out the inhabitants of the land before thy people Israel, — O Lord wilt thou not judge them, for we have no might against this great company that cometh against us: If we would plead with God on behalf of the Church, and for obtaining of publick mercies, the Covenant of Grace must be improved; and if we would support our faith in pleading with God for these publick mercies, this Covenant must be improved for that effect; for this is the ground and spring of the Churches mercies: and hence must our arguments be drawn, for these are the strongest reasons to prevail with God, and to influence our own faith in our applications to him.*

4 The Covenant of Grace hath been the grand pre-emptory exception, which in all ages hath been made use of for deprecating wrath and judgements threatned or inflicted upon the Church, and wherewith God hath been prevailed with to sit and stay a Judicial and severe procedor against his Covenant people. We find that where this exception hath been improved, not only propounded, but followed and stuck by, with pleadings and wrestlings with God, it hath usually lifted a wrathful procedor, suspended the sentence or superceded the execution of Judgment, at least, mitigated & shortened the evil day, and prevailed for cutting short the work in righte-

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teousnes, *Exod.* 32. 11. 13, 14. *Lord, why doth thy wrath wax hot against people, Remember Abraham, Isaac and Israel thy servants, to whom thou swarest by thine own self: and the Lord repented of the evil which he thought to do unto his people. Josh.* 7. 9. *For the Covenants — shall cut off our name from the earth, and what wilt thou do to thy great Name: Jer.* 14. 10. *Do not abhorre us for thy Names sake, do not disgrace the throne of thy glory: Remember, break not thy Covenant with us: Plal.* 74. 19, 20. *O Lord, deliver not the soul of thy turtle dove unto the multitude of the wicked: Forget not the congregation of the poor for ever: Have respect unto the Covenant. If we would deprecate publick wrath and judgements against the Church, we must propound this exception of Gods Covenant with us, and improve it by pleading with him upon this account; and the rather that it is an argument of Gods own framing, and a ground from which he hath argued and pleaded with himself for turning away wrath and doing publick good things to his people, when there was no Intercessor to handle this argument with God: *Hof.* 11. 7, 8, 9. *And my people are bent to backsliding from me: though they called them to the most high, none at all would exalt him. How shall I give thee up Ephraim, how shall I deliver thee Israel, — I will not execute the fiercenesse of mine anger, I will not return to destroy Ephraim, for I am God and not man, the holy one in the midst of thee, and I will not enter into the city, Jer.* 31. 20. *Is Ephraim my dear son? Is he a pleasant childe? for since I spake against him I do earnestly remember him still, therefore my bowels are troubled for him, I will surely have mercy upon him faith the Lord, Ezek.* 16. 60. *Nevertheless, I will remember my Covenant with thee in the dayes of thy youth, and I will establish with thee an everlasting Covenant.**

5. The grand instrumentality of all the Churches publick good and mercies is attributed to the Covenant of Grace. The efficiency is from Christ the Angel and Messenger of the Covenant, who in all ages hath been active in the Churches mercies and deliverances: It was he that brought the Church out of Egypt, and was with them in the wilderness, *Isa.* 63. 1. 9. *1 Cor.* 10. 9. It was he that brought the Church out of Babylon, and built the Temple, *Zech.* 6. 12, 13. But I say, the Instrumentality is attributed to the Covenant; all the Churches mercies come through

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this Conduit; the conveyance is by this great engine and mean of their good, for God dealeth not with his people, nor doth them any good but that which cometh by Covenant. Therefore we are told that the Church was brought out of *Babylon*, not only by Christ the great actor of that delivery, but by the Covenant, as the mean of conveying that promised mercy unto them, *Zech. 9. 11. As for thee also by the blood of the Covenant, I have lent forth thy prisoners out of the pit wherein is no water: and we find the Churches deliverance, peace and reformation attributed to this Covenant: Isa. 54. 10, 11, 12, 13. For the mountains shall depart, and the hills be removed, but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with Saphires. And I will make thy windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones: And all thy children shall be taught of the Lord, and great shall be the peace of thy children: It is manifest then, that the Covenant of Grace is very profitable and usefull for the Churches publick and common good.*

2. The Covenant of Grace is no lesse usefull for the good of particular souls then for the publick good of the Church. For First, It is the *Light and Guide* that sheweth the way of peace and life: No other light but the Gospel Covenant can discover the new and living way, can bring Life and Immortality to light: Without the knowledge of this Covenant, poor souls wander in the dark, and stumble at the stumbling stone; look what is the usefullnesse of light, or a guid to them that wander in the dark, such is the usefullnesse of the Doctrine and knowledge of the Covenant of Grace, and this was one great intent of Gods sending this Doctrine to men, *Luk. 1. 77, 78, 79. To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God, whereby the Day-spring from on high hath visited us. To give light to them that sit in darknesse and in the shadow of death, to guide our feet in the way of peace, Isa. 42. 6, 7. — and give thee for a Covenant of the people, for a light of the Gentiles. To open the blind eyes, to bring out the prisoners from the prison: 2 Pet. 1. 19. We have also a more sure word of prophesie where-*

*whereunto you do well that ye take heed as unto a light that shineth in a dark place, untill the day dawn, and the day-star arise in your hearts.*

Secondly, The Covenant of Grace is the *door and entrance* by which we passe from death to life, God hath choten the way and terms of the Covenant of Grace to deal with sinners, whom he intends to make happy in the enjoyment of himself, and without this Covenant he hath no dealings with men in a saving way, he that is not in Covenant with God through Grace, is not yet entered the new way of righteousnesse and life; he whose Covenant-state is not changed, is so far from being a Christian, as he who is not yet born is from being a King; such a one hath not yet entered the strait gate; therefore is that denomination and character put upon the children of Grace, these that *take hold of my Covenant: Isa. 56. 4. 6. and these that have made a Covenant with me by sacrifice, Psal. 50. 5. because it is impossible to be a Saint, a Christian indeed, and not to be in the Covenant of Grace.*

Thirdly, The Covenant of Grace is the very *hing* upon which the whole businesse of Salvation from beginning to end is turned about; therefore *David* laid of this Covenant, *It is, all my salvation, 2 Sam. 23. 5. If a man be turned loose from the Covenant of Grace, the whole businesse of his Salvation is unhinged, and he shall move like a door that is struck off the hinges.*

Fourthly, It is this Covenant that is the *foundation* of all our interests and relations to God, these many sweet and standing relations that are betwixt him and his people, whereby we call God, *our God and our Father*, whereby our Maker is *our Husband*, &c. these and the like are all founded upon the Covenant of Grace; and except for this Covenant, we durst not, we could not own, nor plead any such relations to God, *Isa. 63. 16. 2 Cor. 6. last: Rev. 21. 3. Rom. 7. 4.*

Fifthly, It is by this Covenant that we *answer* all the high demands of the Law and Justice, the accusations of Satan, and of our own consciences, to which there could be no satisfying answer made if we were cut off from this one reply; *We are not under the Law, but under Grace, Rom. 6. 14. and 7. 4. but this receiveth all assaults; our Covenant-state through Grace affords an Ab-*

solviture from the Sentence, an answer to the Lybel; an exception, a peremptor against the Judge, and a discharge of Proceffe, the Law shall neither condemn nor judge a man who is under the Covenant of Grace.

Sixthly, It is by the Covenant of Grace that we are prompted with strength to fulfill all Gospel Commands and Conditions; this Covenant is usefull to fill the hand for payment of the Masters Rent: *Isa. 60. 17. For brasse I will bring gold, and for iron I will bring silver, and for wood brasse, and for stones iron, I will also make thine officers peace, and thine exactors righteousnesse.* Whatsoever it be that the Gospel requireth of us, be it Repentance, or Faith, or Obedience, or Love, or Perseverance, or what else the Law or Gospel commandeth; the Covenant of Grace sheweth where to find these, and layeth them to our hand for the up-taking, *Joh. 1. 16. And of his fulnesse have all we received, and grace for grace, Act. 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins; Heb. 12. 2. Looking unto Jesus the author and finisher of our Faith, Ezek. 36. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them: Deut. 30. 6. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.*

Seventhly, It is by the Covenant of Grace that tossed souls that have been long under perplexing questionings of their Salvation come to a settlement; this Covenant is a safe Road where tossed souls may cast anchor, yea, 'tis a quiet Harbour, where souls may ly at rest and find release from all anxiety, darkennesse, doubtfulness, and perplexing scruples and enquiries about the eternal Interests; because the Covenant of Grace giveth a clear and satisfying answer to all these, wherein the mind of man may be quiet, *Rom. 10. 6, 7, 8. But the righteousnesse which is of faith speaketh on this wise, Say not in thine heart who shall ascend into heaven, that is to bring Christ down from above, or who shall descend into the depth, that is to bring up Christ again from the dead. But what saith it? the word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach: Heb. 6. 19. Which hope*

hope we have as an anchor of the soul both sure and stedfast, and which entereth into that within the veil: 2 Sam. 23. 5. *Although mine house be not so with God, yet hath he made with me an everlasting Covenant ordered in all things and sure, and this is all my salvation, and all my desire although he make it not to grow.*

Eighthly, This Covenant of Grace is the great Chartor of our Salvation, and look what is the legall necessity and usefulness of the Chartors, Deeds, and Evidents of our Interests in the world, for making any thing certain that we have, and of our understanding these Chartors, for the settlement of our own minds about our title to these Interests: such, and much greater is the necessity of the Covenant of Grace for making sure the things that belong to our eternal happinesse, our Election and Calling, our Justification and Salvation: and greater is the usefulness of our knowledge of this Covenant for the settlement of our hearts and minds about our rights to these high concerns: 2 Pet. 1. 10, 11. *Wherefore the rather brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall; For so an entrance shall be ministred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ: 1 Joh. 3. 19. And hereby we know that we are of the truth, and shall assure our hearts before him.*

Use 1. To reprove such as neglect to study and learn the Doctrine and knowledge of the Covenant of Grace; this is a dispised subject, and of no great esteem with many who drive a trade in the study of other knowledge, yet this knowledge hath more of true excellency then all knowledge beside that's hunted after: there is no cause to despise it for the meannesse, plainnesse, easinesse or commonnesse of the subject. There are indeed many mysteries and secrets of Artes and Sciences, which are not reached without great pains and study; there are secrets of Nature, of which the wisest of men cannot give a satisfying account: there are secrets of Commerce and Trade which are curiously searched after, and not learned without labour: there are secrets of State which are much studied by these whom they do concern, and pryed into also by some whom they do not concern: there are depths of Sathan, and mysteries of Iniquity which curious wanton wits do not a little itch after; but here is a complication and juncture

of all, or of many of these secrets, to be found in the study of one and the same knowledge: for by studying the knowledge of the Gospel-covenant, we may come to know the secrets of the deepest of all Sciences, the supernatural knowledge of God in Christ, the secrets of the greatest Artes, the art of being a Christian indeed; the secrets of the most hidden Commerce, a Trade and intercourse that's driven twixt heaven and earth; the deepest secrets of State; *Penitissima arcana Imperii*, the mysteries of the kingdom of heaven, yea the very hidden things of Nature, and depths of Sathan, which no other curious study can bring to light, are discovered by this knowledge, and made manifest as the light, even the secret deceitfulness of the heart of man, and the creases, wiles and devices of Sathan; yea, in the study of this knowledge, are greater and more excellent secrets than in any or all of these. There are mysteries in Scripture, and especially in the Covenant of Grace to exercise curious wits, and even to break their heads upon, yea here are mysteries that do far transcend the largest finite capacities, whether of Men or Angels, depths and heights of knowledge, which humane reason cannot reach: *Eph. 3. 18, 19.* For by the Spirit we are made able to comprehend with all Saints, what is the breadth and length, and depth, and height, And to know the love of Christ which passeth knowledge, *Rom. 11. 33.* O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out: But to all such as please themselves with any other knowledge, and study without this, it may be well applied, which *Eliphaz* misapplied to *Job*, *Hast thou heard the secret of God,* *Job 15. 8.* Surely few search into the mystery of the Covenant of Grace as it were no great secret, when 'tis indeed the greatest of all secrets.

*Use 2.* To endear the Doctrine and knowledge of the Covenant of Grace unto us, if we do but weigh well the fourfold excellency of this knowledge before mentioned, drawn from 1. The excellent grounds wherefore 'tis had in esteem. 2. The excellent nature and properties of this knowledge. 3. The excellent effects thereof. And 4. The excellent usefulness of this knowledge for the publick good of the Church, and for the particular good of our own souls: Who would not be in love with it?

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Who would not search after this knowledge, *Prov. 2. 3, 4, 5.* *Yea, if thou cryest after knowledge, and distrest up thy voice for understanding. If thou seekest her as silver, and searchest for her as for hid treasures. Then shalt thou understand the fear of the Lord and find the knowledge of God: and 3. 13, 14, 15.* Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better then the merchandise of silver, and the gain thereof then fine gold. She is more precious then rubies, and all the things thou canst desire are not to be compared with her: Or if the value of it were known and believed, what wise man would not drive this trade? and forgoe all that he hath to make this purchase, *Mat. 13. 44, 45, 46.* The kingdom of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field. Again, the kingdom of heaven is like unto a merchant man seeking goodly pearles: who when he had found one pearl of great price, he went and sold all that he had and bought it.

But further to endear this knowledge unto you, and to render it desirable; suffer me yet a little by setting it beside other knowledge, to give it yet more lustre. 1. There is emptinesse in all other knowledge; the objects thereof are not proportioned to the vast capacity of the soul of man: If the creatures cannot fill the senses, far lesse the understanding, which can take in more then these can hold, *Eccles. 1. 8.* The eye is not satisfied with seeing, nor the ear with hearing: But there is a fulnesse in this knowledge, for the objects are proportioned to the capacity of the soul of man, *Job. 14. 8.* *Philip saith unto him, Lord, shew us the father and it sufficeth us.* 2. All other knowledge bringeth and increaseth sorrow, *Eccles. 1. 18.* For in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow; vexation waiteth upon it as an inferable companion; all these things are full of labour, man cannot utter what wounds attend the getting, and keeping, and using, and losing of all things beneath God; but the knowledge of the Gospel Covenant bringeth true joy, and increaseth it: *1 Job. 1. 4.* And these things write we unto you that your joy may be full; he that finds that creature, findeth joy with it: *Mat. 13. 44, 45.* for this is the knowledge

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that maketh them happy that find it : *Prov. 3. 13. Happy is the man that findeth wisdom, and the man that getteth understanding.*  
 3. All other knowledge is too dark and dim a light to guide our feet in the way of peace, too lame a rule to direct the way to blessednesse; though it were not crooked, yet it is short, *Eccles. 1. 15. That which is crooked cannot be made straight, and that which is wanting cannot be numbred.* The light of all sparkles, beside this they cannot shew to a man his righteousness, his happinesse, his resting place, they will not, they cannot shew him where his soul shall ly down and dwell at ease : *Isa. 50. 11. Behold all ye that kindle a fire, that compasse your selves about with sparkes, walk in the light of your fire, and in the sparkes that ye have kindled; this shall ye have of mine hands, ye shall ly down in sorrow:* but this knowledge of the Gospel Covenant is a clear beam of light from above, and constant shining, a star that will not leave a man till it have shewed him a righteousness, till it hath shewed him where he shall ly down at noon-day, and where he shall take lodging and find rest at night, *Luk. 1. 78. Through the tender mercy of our God, whereby the day-spring from on high hath visited us: Isa. 30. 21. And thine ear shall hear a word behind thee, saying, this is the way walk ye in it, when ye turn to the right hand, and when ye turn to the left: Song 1. 7, 8. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flocks to rest at noon, — Go thy way forth by the footsteps of the flocks, &c.*  
 4. All other knowledge doth but a little ratifie the reason of man, and at best amounteth no higher then the dictates of reason, but it cannot restore mans understanding to its primitive state: No rules of vertue, nor precepts of morality can supply the want, nor cure the crookednesse that man catched by his first fall : this only, the knowledge of God in Christ through the Gospel Covenant doth not only rectifie the depraved nature and reason of man, and lift him up above irrational and rational bruits, but it perfectly restoreth to man his primitive rectitude, *Col. 3. 10. And have put on the new man which is renewed in knowledge after the image of him that created him; for man is made by this knowledge an expectant of the time of the restitution of all things, Act. 3. 12. when all things shal be brought to their first order.* 5. All other knowledge do not discover to man, nor bring him to enjoy any

suitable good for an immortal soul, which cannot find among the creatures a meet companion, but the knowledge of the Gospel Covenant discovereth to man a suitable good, and bringeth him to enjoy it, a suitable good to such a substance, as the soul of man must be *spiritual*, as it is *certain*, to answer its eternal endurance, and *universal*, to meet with its vast capacity, for it hath something of infinitenesse, so much, at least, as that no finit thing is a suitable good, and can bring to it a suitable satisfaction : No other knowledge but this of the Gospel can shew the way to fallen man to enjoy such an object, *2 Tim. 1. 10. This is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.* 6. All other knowledge puffeth up, *1 Cor. 8. 1. and maketh men become vain in their imaginations, as the Apostle speaketh of the knowledge of the Gentiles, Rom. 1. 21. for it is but a skull full of notions that are seated in the head, but do not speak to the heart, nor hold correspondence with it: Only the saving knowledge of the mysteries of the Gospel is humbling, and maketh them that have it wonder at Grace that made the difference, Job. 14. 22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us and not unto the world: 2 Sam. 7. 18. Who am I Lord God, and what is my house, that thou hast brought me hitherto? the reason is manifest: because 'tis the very scope and design of Grace, yea, and the nature of it too, to depress the glory of the creature, and to exalt him who condescended low in being gracious to us: Rom. 3. 27. Where is boasting then? It is excluded? by what Law? of works? nay, but by the Law of faith? 1 Cor. 1. 29. 31. That no flesh should glory in his presence: That according as it is written, he that glorieth let him glory in the Lord: and 4. 7. For who maketh thee to differ from another, and what hast thou that thou didst not receive; now, if thou didst receive it, why dost thou glory, as if thou hadst not received it.* 7. All other knowledge is utterly unsignificant, without this it neither availeth him that hath it, to any saving intent, nor doth it go at any price, or rare before God, nor put value in Gods account upon him that hath it, even the literal knowledge of the Gospel not excepted: *1 Cor. 13. 1, 2, 3. Though I speak with the tongues of men and of angels, and have no charity, I am*

become as sounding brasse or tinkling Cymbal. And though I have the gift of prophecy, and understand all mysteries; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing, — it profiteth me nothing; only this saving experimental knowledge of the Covenant of Grace is significant and in account with God, and addeth value to him that hath it, *Phil. 3. 8.* I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung that I may win Christ, *Prov. 3. 14.* For the merchandise of it is better then the merchandise of silver, and the gain thereof then fine gold.

Use 3.

Use 3. To instruct us in the way of attaining the knowledge of the Gospel Covenant, such excellent knowledge cannot be attained in the common way whereby other knowledge is taught, to wit, by the light of reason, and rules of Arte: It is in vain for men to think to comprehend and understand thoroughly the Covenant of Grace, while they walk in the light of their own sparks, and have no better guide then natural reason: Natures light may discover something of God and of things that are written in the Law, but nothing of Christ, nor of the Covenant of Grace; the wisest of natural men, the Princes of this world, and the men of greatest Learning, the Greeks and great Philosophers, had not by all their natural wisdom one dram of this knowledge, *1 Cor. 1. 23.* But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishnesse, and *2. 7. 8.* We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory: Which none of the Princes of this world knew. Pauls great Learning, and exact education could not discover this knowledge to him, till God revealed it to him by his Spirit, *Eph. 3. 3. 5.* How that by revelation he made known unto me the mystery which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit: But if we would find out Gods riddle, we must plough with his heifer, we must see light in his light; *1 Cor. 2. 10.* But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God, *Psal. 25. 14.* The secret of the Lord is with them that fear him, and he will shew them his Covenant: No lower teaching then this can bring us

to the knowledge, the saving knowledge of the Covenant of Grace. Another Instruction may be to teach us how much we owe to God and to the Grace of Christ for the great discoveries of the Gospel Covenant that have been made to this Generation. All the excellency of this knowledge, and natures blindness in it, speaketh the more of our debt to Grace, which brought to us a knowledge that nature could not give, and brought it forth in so great measure in our dayes, *Tit. 2. 11. 12.* For the grace of God that bringeth Salvation hath appeared to all men; Teaching us, &c. *Col. 1. 26.* Even the mystery which hath been hid from ages, and from generations, and now is made manifest to his Saints: *Eph. 1. 17.* That the God of our Lord Jesus Christ, the Father of Glory may give unto you the spirit of wisdom and revelation in the knowledge of him.

Use 4. To comfort Believers, to whom God hath shewed the secret of his Covenant, and to whom he hath given an answer of experimental knowledge in this subject of the Covenant of Grace. You have cause to rejoyce in this great testimony of the love of Christ, *Job. 15. 15.* I have called you friends, for all things that I have heard of my father I have made known unto you: God hath put you upon his great secret, he hath revealed to you his privy counsel. You think it was a great privilege of the Prophets, (and it was so indeed) that the Lord God would do nothing but he would reveal his secrets to them, *Amos 3. 7.* but if you be taught of God in the Covenant of Grace, you have the greatest and best secret of all, a satisfying secret; which is all the desire of them that know it, and which being shewed unto them it sufficeth, *Job. 14. 8.* You have a secret which is, and shall continue to be a solide ground of Comfort, which can comfort at all times in all cases, in trouble as well as in peace, in death as well as in life, which can comfort alone, when the soul refuseth to be comforted for other things which are not, which are as waters that fail; this is a ground of comfort, that can comfort against all discomforts, which many times drown the comforts that arise from other grounds: this is a ground of comfort which can answer all doubts and objections that are made against a Believers comfort; even this, the knowledge of our Covenant sheweth through Grace, this one ground is opposed by David to all objections and challenges, whether

whether arising from sin or affliction, from unwortainesse in his walk, or clouds upon his Family and Affairs, he setteth one *Ter*, against two *Aliboughs*, and reckones this one ground of comfort good enough to be opposed to two Armies of uncomfortable thoughts and reflections upon his sin and affliction: 2 *Sam.* 23. 5. this is a ground of comfort that affordeth more strong and lasting consolation, then other comfortable things in a Believers condition, for comfort must be according to the ground whence 'tis drawn: And a mans Covenant state through Grace, being an everlasting and immutable ground, it must needs cast up the stronger consolation, *Heb.* 6. 18. *That by two immutable things, wherein it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us:* Yea, this is such a ground of comfort, as will put forth most strength, and evidence it self most, the nearer that a man approach to Eternity, then doth the soul lay greatest weight upon its Covenant state, when it is reflected upon. O! how will this ground of comfort smile upon the Believer, when he cometh to lay down his Tabernacle, and go to his long home. If God hath told him, and sent him word that he is in the Covenant of Grace, he doth but know this, he can sing and rejoyce to ly down in the dust, and can say with *David* upon the same ground, *Psal.* 16. 9. *Therefore my heart is glad, and my glory rejoyceth, my flesh also shall rest in hope, Job.* 19. 25. *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, &c.* *Luk.* 2. 29, 30. *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

Use 5.

*Use 5.* To awake and stir up to a more diligent searching into the Doctrine of the Covenant of Grace, which is the very sum and substance, and marrow of the knowledge of the Scriptures: And that not only in the people who live in these dayes of the Gospel, but also in the *Ministers of the New Testament*, who by special Office are called to the study and preaching of this Doctrine, and to make this the chief tendency of their Teaching, and all other things subservient unto the knowledge of Christ and the Covenant of Grace: Let us (I say) with all possible seriousness, interest and exercise our selves in the study of this subject; and so much the rather, because (beside what hath been said) there be other

excitements and encouragements to the study of this knowledge, As namely, First, This knowledge was long kept as a great secret betwixt God and Christ; before the world began, and after that it was concluded in the eternal Council of God; but is now revealed, and the knowledge of these great mysteries is made possible and practicable, so that the study of the depths of this knowledge is neither desperate, nor a Labyrinth that no man can passe through, as the Apostle proveth, *Rom.* 10. 6, 7, 8. *But the righteousness which is of Faith, speaketh on this wise; Say not in thine heart, Who shall ascend into heaven, that is to bring Christ down from above: Or who shall descend into the deep, that is to bring up Christ again from the dead. But what saith it, the word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach. Mat.* 13. 11. *It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

Secondly, God hath revealed and made manifest to us the mystery of this knowledge in a greater measure, and more clearly and fully, then he did to the *Jews* of old or to any other people, *Rom.* 16. 25, 26. *Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began: But now is made manifest; and by the Scriptures of the Prophets according to the Commandment of the everlasting God, made known to all Nations for the obedience of faith. Eph.* 3. 5. *Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit. Col.* 1. 26. *Even the mystery which hath been hid from ages and generations, and now is made manifest to his Saints: And therefore he will surely take it ill at our hands, if the study and searching into the knowledge be neglected by us, the Lord will charge it upon us, and say, I have revealed my great secret unto you, which I kept up from many my friends before, and ye have slighted it, and made light of it, I have made it known unto you, and ye have had no delight in it: Mat.* 13. 17. *For verily I say unto you, that many Prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them: with 22. 5. But they made light of it and went their*



their wayes, one to his farme, and another to his merchandise.

Thirdly, If we count it a great misery upon the Jews, that their minds are blinded, and *the vail remaineth upon them in the reading of the Old Testament*, 2 Cor. 3. 14. It must be a far greater misery upon us, if we be blinded, and have a vail upon us in the reading of the New Testament, since this vail is taken away in Christ.

Fourthly, There is no ground to expect the knowledge of the Covenant of Grace, which cometh from God and by revelation, unlesse we apply our selves to search after it; there is no promise made, that any man shall be a proficient in this knowledge before he be a student in it: We ought therefore the rather to set our selves diligently to this study, *Prov. 2. 3, 4, 5. If thou cryest after knowledge, and liftest up thy voice for understanding. If thou seekest her as silver, and searchest for her as for hid treasures, Then shalt thou understand the fear of the Lord, and find the knowledge of God.*

Fifthly, This knowledge hath been accounted worthy the study and diligent searchings of all the Prophets which have been since the world began, and it is by their example commended unto us: 1 Pet. 1. 10. *Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.*

Sixthly, It is a subject worthy Angelicall understandings and pains, and it is dignified by their studies, and is propounded unto us as a thing much desired and pryed into by Angels: 1 Pet. 1. 12. *Which things the Angels desire to look into, and if they are at School, and have devoted their pains unto the study of this subject, (being lesse concerned then we) much more ought we to lay out our selves in the study of this knowledge.*

Seventhly, The manifestation and opening the mystery of the Covenant of Grace, hath been the great subject of all Gods administrations and dealings with his Church in all ages since the world began; this is the very thing which he hath been carrying on, the knowledge of this mystery, by all that he hath been revealing of himself to man since the breaking of the Covenant of Works, all his federal dealings with his Church, were to promote the

knowledge of the Covenant of Grace, even since the day that God dignified this subject with his own declaring it to Adam, and did not put the honour of being the first Preacher of Christ and the Covenant of Grace upon Man or Angel, but did immediately by his voice tell Adam of the seed of the woman, Gen. 3. 15. even untill the fulnesse of time that Christ came and ratified the Covenant by his own blood, *Luk. 1. 69, 70. And hath raised up an horn of Salvation for us in the house of his servant David, As he spake by the mouth of his holy Prophets which have been since the world began.* Surely the Lord must take it ill, that we take so little paines to study that subject, which he hath taken so much paines to teach by all his Prophets and various administrations, line upon line, here a little, and there a little.

Eighthly, In all the discoveries of the Covenant of Grace which God hath made to his people, the last was alwayes the more perfect, and brought the clearer light of this mystery: for he made this light break up gradually, the latter edition and expresseure of this Covenant was alwayes fuller and clearer. Adam after his fall saw the first blink of this light, Abraham had more, Moses brought yet more light; by David there was an addition to all the former light: the Prophets under, and after the Captivity brought a great deal of more clearnesse in this knowledge; last of all came Christ, *The Covenant of the people, to give light to the Gentiles*, Heb. 1. 1, 2, 3. *God who at sundry times, and in divers manners spake in time past unto the fathers by the Prophets: Hath in these last dayes spoken unto us by his Son, Who being the brightness of his Glory, and the expresse Image of his person, &c.* Now the clearest light calls for the more perfect knowledge, the best teaching, calleth for the best proficiency: We live under the last and best expresseure and administration of the Covenant of Grace, (as I hinted in the second motive) wherein God hath given a new edition of his will of Grace in the fairest Character, in great letters and legible, which he that runs may read, 2 Cor. 3. 7. to the end, doubtlesse therefore more studying proficiency and knowledge of the Covenant of Grace, is required and expected from us, *Col. 1. 26. 27. Even the mystery which hath been hid from ages, and from generations, but now is made manifest to the Saints. To whom God would make known what is the riches of the glory of this mystery*

mysterie among the Gentiles, which is Christ in you the hope of glory.

Ninthly, Though we live under the clearest discovery of the Covenant of Grace, and have not only the advantages, but attainments in this knowledge above these ages and generations from whom this mystery was hid; yet we know but in part, and now we see through a glasse darkly, 1 Cor. 13. 9. 12. And O how small a part of this Covenant do we know? he that is beginning to get some smattering in the *Mathematicks* or *Metaphysicks*, &c. is yet far from the depths of these Sciences: how much more are we far from the perfect knowledge of the bottome and depths of the secret of the Covenant of Grace, which we shall never understand thoroughly till we be in heaven; therefore the perfect knowledge of many things contained in it, are expressly referred to that time, *Joh. 14. 20. At that day ye shall know that I am in my father, and you in me, and I in you: 1 Cor. 13. 10. 12. But when that which is present is gone, then that which is in part shall be done away. For now we see through a glasse darkly, but then face to face. Now I know in part, but then I shall know even as also I am known: yet the imperfection of our knowledge in this subject calleth to the more diligence and painfullness in the study of it, Phil. 3. 10. 12, 13, 14. That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I presse toward the mark for the prize of the high calling of God in Christ Jesus.*

Tenthly, It is an encouraging excitement to the study of the knowledge of the Covenant of Grace, that God hath promised to reveal this secret to his people; *Psal. 25. 14. The secret of the Lord are with them that fear him, and he will shew them his Covenant.* And that there are particular promises which give ground to expect the increase of this knowledge toward the latter end of the world, even before we come to heaven, at the time of the end, when knowledge shall be increased; *Dan. 12. 4. 9. and the*

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the Kingdom of Christ shall be spread through the world; *Rev. 11. 15. I do neither desire to over-stretch nor cut short these promises. There is a promise, Rev. 11. 19. (as diverse understand that place) that after the rising of the killed Witnesses, and before we come to heaven, that not only the Temple, but the Ark of the Covenant or Testament (the most hidden and covered thing in the Temple) shall be opened and made manifest: There shall shine down from heaven more light concerning Christ and the Covenant of Grace; though other Interpreters understand the Church Triumphant to be meant there, after the last Judgement; and indeed the Ark of the Covenant shall not be perfectly opened till we see it, nor this mystery of the Covenant be thoroughly understood till we be in heaven, as I said before.*

## C H A P. II.

## Of Covenants in General.

Where, 1. Of the Name of a Covenant. 2. Of the Ancient rites and ceremonies used in the making of Covenants. 3. Of the Nature and Properties of all Covenants. 4. Of the distinctions and severall kinds of Covenants. 5. Some Positions concerning the application of the naturall properties of Covenants (especially the obligation thereof) unto particular kinds of Covenants.

**T**He highest Criticisms about the Etymologies and derivations of Words, being but conjectures, mistakes about them are the more venial: I do therefore propound the different opinions of Learned Men, about the Notation and Derivation of the Word; that is, *Translated Covenant*; leaving the Reader to chooſe what is eligible.

The Hebrew Word, *Berith*; some derive from *Baner*, which signifieth, *to purifie and make clean*; because in Covenants we ought to lift up pure hands, and deal without all fraud, or to

*Meroer* in *Pagnin.*  
Lex. ad  
verb.  
*berith.*

*Buxtorf.*  
Lex. in  
voce be-  
rich.  
*Calv.* in  
Lex. Ju-  
rid. ad  
verbum  
sœdus.

*Pavem* in  
Gen 6. 18  
*Pagnin*  
Lex. ibid.  
*Oleaster*  
in Gen.  
6. 18.

*Critica*  
sacra ad  
verbum  
*berith.*  
*Grot.* in  
Evang.  
*Rever.* in  
Gen. 6.  
exercit.  
53.

make clear; because Covenants should be clear and perspicuous, without ambiguity, equivocation or sophistication. Others derive it from *Barar*, as it signifieth to choose, or from *Barah*, which signifieth also to choote or select, because in making Covenants there is choise made both of persons with whom, and things about which there is Covenanting; therefore we say confederates are *prius deligendi, quam diligendi*, to be chosen and approved as better then others, before they be beloved more then others. To the like sense some derive *fadus à fide*; and *Varro* telleth us out of *Egnius*, that of old they said *fidus* instead of *fadus*, for there must be great sincerity, truth and faithfulness in Covenants. Others derive it from *bara*, which signifieth to create, because Gods Covenants have been with man ever since his creation: or rather his Covenants with man have alwayes been of his own framing and making. Others derive *berith* from *barah*, which signifieth firmnesse, because Covenants are strongly binding, and things are confirmed by them. Others derive *berith* from *barah*, as it signifieth to eat; because at the making of Covenants, the Confederates used to eat together, and feast, which (as *Master Leigh* observeth out of *Paulus Fagius*) was the constant customs of the Oriental Nations. Others again, derive *Berith* from *barah*, the same root, but in another signification, as it signifieth, to cut, divide, or strike, because at the making of Covenants, sacrifices were stricken and killed; this last derivation is preferred by most, and hath the advantage of some footing in Scripture to ground it upon: for beside that in the Old Testament, ordinarily the word *Carath*, to cut or strike, is joynd with *berith*, which is as much as to cut or strike a Covenant: We find also that sacrifices were stricken and slain at the making of Covenants, for confirmation of them, as *Exod.* 24. 5, 6, 7, 8. *Psal.* 50. 5. and sometimes also the sacrifices slain in Covenanting were cut in twaine, and the parties Covenanting passed thorow between the pieces, *Gen.* 15. 9, 10, 17. *Jer.* 34. 18, 19, 20. The heathens also did the like, probably in imitation of Gods people: Hence the Latine Paraphrases, *Percutere fœdus, ferire fœdus*; answerable hereunto, some derive *fadus à feriendo*, or *à fœde cadendo*, or *à fœdâ portâ*, because the heathens in making Covenants did strike and kill a Sow with a sharp Flint-stone; and call upon *Jupiter* so to strike and destroy them

that should break that Covenant: — *Stabant & casa Jungebant fœdera porca*, so much for the Notation of the word *berith*; Of the Greek words, *διαθήκη & συνθήκη*, we shall have a fitter occasion to speak afterwards.

2. Before I speak of the nature of Covenants in general, it shall not be unfit to touch upon the ancient Rites and Ceremonies used in making Covenants, and the rather because these hold forth something of their nature.

It is observed that Covenants that are not *nuda pacta*, i. e. *qua prater verborum promissionem nihil habent*, meer Covenants which have nothing in them beside promissory words, are usually accompanied with some solemnities, with rites and ceremonies, with some outward signes and tokens used at the making of them, which had a natural aptitude to admonish, and an instituted signification for several good uses: This hath given occasion to some both *Divines* and *Jurists* to make addition in the definition of what is essential to Covenants, observable vestiges of these symbols and ceremonies are to be found among the people of God and among the Heathens.

Such solemnities, signes, ceremonies and symbols may be divided according to the principal uses for which they were intended, into six sorts. 1. Rites and symbols of explication, which were for the explicite and distinct understanding of the conditions, and especially the consent of the parties Covenanting; and such were the stipulations that were added in the making of Covenants, which were done by Question and Answer: *Do you promise? I promise.* Hence this solemnity is called, *ἰσαγόρευσις*, such stipulations upon the matter were betwixt *Joshua* and the People of *Israel*, when he made a Covenant with that People, *Josh.* 24. 15, 21, 22, 25. *Choose you — whether you will serve the Lord, — We will serve the Lord, and Joshua said ye are witnesses, — and they said we are witnesses, &c.* such stipulations were also used in the Apostolick Church at the reception and initiating of members by Baptism, *Act.* 8. 37. *Philip said, If thou believest, — be answered, I believe, &c.* and in after times, at the receiving of Professions and Confessions of Faith, the same way of Question and Answer was observed; *Credis? Credo; Abrenuntias? Abrenuntio.*

*Lioli*  
*Dec. 1.*  
*lib. 1.*  
*Aristoph.*  
*in Plur.*  
*Homer.*  
*Odyss.*  
*Justinian*  
*l. 1. de*  
*verb. obl.*  
*Cuja. lib.*  
*cap. ult.*  
*Burg.*  
*Vind. leg.*  
*p. 121.*

nuntio. Do ye believe? I do believe. Do ye renounce? I do renounce, &c. the same rite and symbole was also used among the Heathens, as we see in the form of the Romans Covenanting with the Albanes; and other examples: Yea, so strict were the Ancient Romans in the observation of this form of stipulation, that he who answered was constrained in Law to answer in the same word that he who proposed the Question did use, *spondeo? spondeo; promittis? promitto: dabis? dabo: facies? facio: fide Jubeo?* The introducing and keeping of this Symbole was by the Romans judged to be of very necessary and excellent use, for a clear understanding and deliberatenesse in Covenanting, and to prevent confusion, rashnesse, and fraud in Contracts; he who desireth to enquire further in the Etymologie and nature of stipulation, let him read *John Calv. Lexic. Jurid p. 839. &c.*

2. There were other rites and symboles of preservation, and such were the committing of the words of Covenants unto Writing, and the recording them in a Book, which was used in Covenants, both about Divine and Humane things, as is evident from the Covenant which *Ezra* and *Nehemiah* made with the People, *Neh. 9. 38.* and *Jeremiah* his Covenant about the field of *Hanameel*, *Jer. 32. 10.* this had place among the Ancient people of God, who had the Book of the Covenant, *Exod. 24. 7.* wherein all the words of Gods Covenant with them were written, *Josh. 24. 26.* and among the Heathen also, who committed their Covenants to Write. They who describe the Roman form of entering into Covenants, tell us that the Heralds did recite or read them *ex tabulis cerave*, &c. The great use of this symbole was preservation, that these Covenants might neither be lost nor corrupted, but transmitted in authentick and safe manner, *litera scripta manet.* *Livius* telleth us of a Covenant among the Romans, engraven upon a pillar of Brasse, and *Thucidides* telleth us of a Covenant of the Lacedemonians engraven in pillars of stone, for perpetual memory.

3. Other rites and symbols were for Attestation, such were the using of witnesses, by whose testimony the truth of Covenants might be distinguished from, and defended against forgery and falshood, and this solemnity and rite, as it hath been used, &c. and

and reception among all Nations, so it hath also a Divine approbation stamped upon it, *Deut. 17. 6.* and hath been used among the Jews, *Jer. 32. 10.* and *Ruth 4. 9. 11.*

4. There were rites and symbols of Remembrance and Observation, which were for bringing in remembrance Covenants that were made, and teaching to mind the observation of them, that as oft as we should look upon such tokens, we should call to mind the Covenant, for remembering whereof these signes were instituted, such a symbole and token was the bow in the cloud, to put us in mind of Gods Covenant with all the creatures, that they should never any more be destroyed with a Flood, and to declare that he hath that Covenant in remembrance, *Gen. 9. 12, &c.* and such a signe was the stone which *Joshua* erected at his making and renewing a Covenant betwixt God and the people of Israel; he set up a stone to be a Monument and Memorial of this Covenant, which might stand to future ages, which might put them in mind of that Covenant, when they looked upon the stone and remembered of the cause and occasion upon which it was erected, and that it might be as a witness against them, if they should break the Covenant which he had made with them, *Josh. 24. 26, 27, 28.* the like, see *Gen. 31. 45.* to the end, *Josh. 4. 3. &c.*

5. There were rites and symbols of Confirmation and Ratification, which were instituted and intended for establishing and making sure the Covenants to which these were annexed, and as all the rites before mentioned, which have their own peculiar use, may be reduced to this head, for they do in some respect appertain to the confirmation of Covenants; so there is greatest variety of rites and symbols, which had no other significancy beside the confirmation of these Covenants to which they were added: and such were the sealing of Covenants, *Nehem. 9. 38.* We make a sure Covenant and seal it. The swearing of Covenants, and interposing an oath; *Exra 10. 5.* *Nehem. 10. 29.* *1 Chron. 15. 12. 14. 15. &c.* the giving of the hand, another rite of confirmation, *Exod. 17. 18.* When he had given his hand; eating and drinking, and feasting betwixt the Confederates; so did *Jacob* and *Laban*, *Gen. 31. 54.* such were also the giving of hostages and pledges for mutual assurance, which *Rahshabek* demanded from the Jews; *Mat. 26. 8.* So the Romans in making a Covenant with *Antiochus*, for

*Alcov. ab*  
*Alex. l. 5*  
*cap. 3.*

*Homer.*  
*Iliad. 3.*  
*επισημασθαι*  
*αυτους*

*Livius*  
*lib. 38.*  
 for

for assurance had twenty hostages, to this purpose, for begetting the highest and strongest assurance. The Ancients had a very significant rite in making of Covenants, and it was the knitting of their Thumbs strait together, drawing some blood of the Thumbs so bound, and mutual licking thereof, as Tacitus recordeth: The like hath been observed in the Scythians, Medes and others, who in the making of their Covenants, drew a little of their blood, and mingled some drops thereof in their cups.

Tacit. lib. 12. annal. Camera-vii Operis Sub-cisiva, Cent. 1. cap. 6. Grotius in Mat. 26. 28.

6. There were rites and symboles of Terror, which were instituted and used for begetting and imprinting in the hearts of men a sacred esteem and veneration of Covenants; and a terror and dread of Covenant breaking, as a thing that could not passe away without signal and terrible Judgements upon the Covenant breakers, and this was the significancy of the sacrifices that were offered by the people of God at the time of their making Covenants: importing their sacred sense and religious opinion of that act, and that they esteemed it a business, wherein they had to do with God, Gen. 31. 44. 54. 2 Chron: 15. 11, 12. The Heathens also had their sacrifices upon like occasions, and called upon their

Liv. hist. lib. 38. Cicero. Epist. fam. 7.

Jupiter, as Livius and Cicero tell us frequently: Of this sort also, was the cutting of beasts in twaine, and passing between the pieces thereof, Gen. 15. 9. 10. 17. Jer. 34. 18, 19. thereby signifying, that themselves were worthy to be so killed and cut in pieces, if they should break the Covenant which they then made: Like unto this, the Heathens had their rites at the making of Solemn Covenants. When the Romans made a Covenant with the Albanes, their Herauld after calling upon Jupiter, and the Romans and Albanes to hear, did imprecate a curse upon the People of Rome, that they might be the same way stricken by Jupiter if they should break the Covenant, as he struck the Sow which he had killed, and that Jupiter might strick them so much the more, as he was more able to do it: the like we read in other Heathen Writers: Of this sort of rites was the people entering into a

Liv. Dic. 1. lib. 1.

Horace lib. 3. Virgil. Aeneid. lib. 8. Cicero. de Invent. lib. 2.

curse, or binding themselves under a curse; under pain of being accused, if they should not keep the Covenant which they made, Neh. 10. 29. And the shaking of the lap mentioned; Neh. 5. 13. Also, I shook my lap, and said, so God shake out every man from his house, and from his labour, that performeth not this promise.

thus be he shaken out and emptied, and all the Congregation said Amen, and praised the Lord, and the people did according to this promise: Answerable whereunto the Heathens (who in all probability either learned of the Jews, or did imitate them) in making Covenants, did pronounce great curses and used terrible imprecations against themselves, if they should violate their Covenant. Some of the Grecians used in making of Covenants, to throw peices of red hote Iron into the sea, importing that the gods might so extinguish them that should break the Covenant. The Romans (beside the rites before mentioned) had a custom of throwing away a stone, and they had an oath which they called, per Jovem lapidem, whereby they did imprecate, that if knowingly they brake, and deceived in the things promised by them, then Jupiter might so cast them away, and throw them out, as they did that stone. The great Turk making a Covenant with the Prince of Transilvania, Anno 1619. wished that the earth might open and swallow him and his, if he should not keep that Covenant faithfully: Some reckon, The lifting up of the hand, which we use in making Covenants, to be of affinity with these rites and symbols of terrour, as if we did say, Let mine arm fall from my shoulder-blade, and mine arm be broken from the bone, Job 31. 22.

Festus lib. 10. Polyb. hist. lib. 3. Jo. Calv. reliquiae veter: formula-rum. p. 948.

3. A little also I would say by way of Introduction, of the nature of Covenants in general, which is partly insinuated in the derivation of the Name of a Covenant, and the rites (before hinted) which have been used in Covenanting. There be six things that are essential to all Covenants. 1. That there be more parties then one, two at least, a Covenant cannot be without a plurality of parties Covenanting. 2. It is of the very nature and essence of all Covenants, that they be Agreements. Concord and agreement is the very foundation of all Contracts, where no agreement is betwixt parties, there is no Covenant, and if there be a Covenant, there is an agreement, see both these, Amos 3. 3. Can two walk together and not be agreed, 2 Cor. 6. 14, to the end: both these are obvious; at first view in all the definitions and descriptions of Covenants, Contracts, and Pactions given by both Humanists and Jurists, Fœdus est obligatio mutua—est pactio quædam societatis. Pactio est duorumve in idem consensus—Cicero.

*Ulpianus Panormit. Fo. Cal. vin.* *Pactum est quod inter aliquos convenit, &c.* all which hold forth a plurality of parties Covenanting, and an agreement and concord in the things Covenanted: If there be no agreement upon the terms and conditions, there is no Covenant? *Nikass* propounding a Covenant to the men of *Israel* upon conditions, to which they agreed not, did not amount to a Covenant, *1 Sam. 11. 2.* 3. It is essential to all Covenants properly so called, to have mutual conditions, something which is promised and to be performed upon the one side and the other, or by each party to the other condition wayes: *qualia sunt (say the Jurists) Do ut des: facio ut facias: do ut facias: facio ut des,* I give, or do this, that you may give or do that, &c. for as *Mr. Bal* observeth, a Covenant *est quiddam complexum*, implying two things distinguished, *re vel ratione*, the one Covenanting or promising, the other restipulating, or accepting. All Covenants have not conditions of the same nature; Covenants of favour have not like conditions as Covenants of Justice; and equal Covenants have not like conditions as unequal Covenants: but the nature of all Covenants properly so called, doth require some sort of conditions and mutual performances: it is a contradiction in the adject, to fancy any Covenant betwixt two, or more parties, without some sort of conditions on either side; conditions explicite, or implicite, antecedent or consequent, meritorious or gratuitous, &c. this is manifest in the examples of all sorts of Covenants, *Gen. 23. 15. 16. and 31. 44. to 54. Judg. 17. 10. Jer. 32. 10. and 3. 19. Hof. 3. 3. &c.* 4. It is essential to all Covenants to infer mutual obligations upon the confederates, this followeth upon the former; for if the agreement in Covenants be mutuall, and the conditions agreed upon mutuall, the obligation also must be mutual, therefore the *Jurists* say of Covenants and Contracts, *Utrunque oritur obligatio, and Contractus est conventio ad constituendum obligationem, ut alter alteri fiat obnoxius*, therein results a tie and obligation on both sides; it is true, when we extend the Assertion, both to Divine and Humane Covenants, we must understand the obligation to comprise both obligations of Debt and Justice, and obligations of favour and Grace, else this Assertion should not quadrat with a Covenant twixt God and Man; because, as *Aquinas* saith; *Deus non est debitor quia ad alia non*

*Soto de Justitia & Jure lib. 6. Quest. 2. Art. 1. Mr. Bal treat. of the Covenant, c. 1. p. 3.*

*Soto de Justitia & Jure ubi supra Calv. 1. p. ex Hocoman.*

*ordinatus, reddit debita nulli debens*; although his Covenant doth not infer a debt of Justice, yet it doth conclude a debt of favour, and though he became not by his promise obliged to us, yet his promise inferreth an obligation to himself and his own word, *2 Tim. 2. 13. If we believe not, yet he abideth faithfull, he cannot deny himself, Psal. 119, 49. Remember the word unto thy servant, upon which thou hast caused me to hope.* 5. It is the nature of all Covenants, to be levelled at the good of the confederates; they pretend and lay claim to some good and advantage to them who enter into them, either real or apparent, either their true good, or that which is so in their apprehension, in shew and appearance, though it prove but imaginary. All Covenants of whatsoever kind lay claim to this, to advance the condition of the confederates to some higher pitch of good and happinesse, by bringing and ensuring to them some honour and homage, some help and assistance, some profite and advantage, some friendship and alliance, some peace and ease, some satisfaction to one desire and lust of the heart or another, &c. which representeth it self either as an absolute or comparative good; this pretension we find in all Covenants whereof we read, *Gen. 21. 27. and 26. 28. and 31. 44. 2 King. 11. 17. Neh. 9. 8. Ezck. 17. 13. Deut. 29. 14. Josh. 24.* 6. It is essential to all lawful Covenants, Divine and humane, to be of a binding force and nature, they are inviolable. By this I understand two things. 1. That the obligation of a lawful Covenant is so strict and binding that it can neither be revoked or disannulled. Nor secondly, Can it be violated or broken without the highest breach and violation of the Law of God.

That this may appear, I shall first confirm this general conclusion as it relateth to all lawfull Covenants, and then I shall lay down some Assertions which may serve for the more cautious understanding and application of the generall conclusion to particular cases.

And first, Beside all that may be gathered from the native signification of the Hebrew and Latine names of a Covenant (which way soever you derive them) and from the various ancient Ceremonies and symbols used in making Covenants, especially the two last sorts, from which we may collect this much of the nature

of lawfull Covenants. That a Covenant is a most strict obligation and inviolable, which being once entered into, can by no means be revoked or violated; I say, beside that these rites and names do all say, that this is the binding force of all lawfull Covenants: It may further appear. 1. If we consider the nature of this obligation. 2. The nature of violation of this obligation. 3. The consequents and effects that have followed upon the violation of lawfull Covenants.

First, Concerning the nature of a Covenant obligation, especially a Covenant with the usual solemnity of an oath, Five things are considerable for evidencing the binding force thereof. 1. That it is a sacred, I say, whatsoever the nature of the Covenant be as to the things Covenanted, whether sacred and religious, or civil, or mixt, the tye, obligation, and bond of a Covenant about lawfull things being entered, is a sacred and religious tye and obligation, this is written in the hearts of all men by nature; and hence were the Heathens applications to their gods at the making of their Covenants by sacrifices, prayers and wishes, imprecations and curses, before mentioned, even from the sacred impressions they had of Covenant obligations; This sacred esteem of the bonds of Covenants among all Nations, is mention-

*Liv. Dec. s. lib. 9.* *Tam sponsiones quam fœdera, sancta esse apud eos homines apud quos Juxta divinas religiones fides humana colitur:* that not only Covenants but promises and assurances given by promise are sacred among all people, with whom there is any sense of religion or honesty: Therefore the oath and Covenant which the King of *Babylon* tendered to *Zedekiah*, as the condition upon which he made him King, and is upon that account called, *The oath and the Covenant of the King, who made him King, Ezek. 17. 16.* the same is owned by God, and called his Covenant, *vers. 19. even my oath, and my Covenant.* Though the matters tendered in that Covenant were not at all sacred or religious, yet the obligation of a Covenant being sacred, every lawfull Covenant is Gods oath and Covenant, and his Name is interested in it, and accordingly he will look after the observation or violation of the same, the like, see *Jer. 34. 8. 18.*

Secondly, The obligation of a Covenant is not only sacred, but irrevocable, 'tis such a tye, as whosoever taketh on, cannot  
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his option shake it off again; If the Covenant be lawfull, no man that hath entered it can retract his obligation; new light by second thoughts, and an after view of the greatest disadvantages by making and keeping a Covenant, and the greatest imaginable advantages to be had by breaking it, will not absolve from the obligation of a lawfull Covenant. *Joshua* and all the Princes of *Israel* judged themselves inviolably bound by their Covenant with the *Gibeonites*, and could not retract it, no not when the observation thereof was like to bring them in danger by the murmuring of the whole Congregation, and though they were circumvented in the making of that Covenant, *Josh. 9. 19.* But all the Princes said unto all the Congregation, we have sworn unto them by the Lord God of *Israel*, now therefore we may not touch them: therefore the Lord disalloweth in this case, after voves to make enquiry, *Prov. 20. 25.* and highly commendeth the inviolable observation of Covenants, and gives it a character of a person who shall inhabit his holy hill, *Psal. 15. 4.* He that sweareth to his own hurt and changeth not.

Thirdly, The obligation of a Covenant, is the highest assurance and greatest ground of security, which natures light, and the written Word of God hath discovered for making sure things of greatest concernment, not only betwixt man and man, but betwixt God and man, and this must needs be a strict obligation and very binding; then which no light that is in man, natural or supernaturall can devise a greater security. 1. Natures light could never find out any higher security and ground of assurance then the obligation of a Covenant betwixt Nation and Nation, Man and Man, for the things of highest concernment that we are most desirous to make sure; for this is not only a received way among all Nations, but a way rested in, even after the greatest breaches and grounds of mutual distrust, the safest knot that could be cast, and the greatest publick security which could be thought upon, to make all sure and fast for time to come, was a Covenant: Some kind of Covenant or another, is the common ground of all manner of trust, security and assurance that is to be found betwixt Nation and Nation, and in all Societies. 2. Scripture light doth not afford a greater security, nor a more inviolable ground of assurance then the way of a Covenant; for therein, we find not only  
G 3 the

the people of God in these acts wherein they were eminently led by the Spirit of the Lord, and approven of him, betaking themselves to a Covenant, as the greatest assurance they could have of one another, and for the things about which they made their Covenants, and as the surest knot and tye they could lay upon themselves to prevent their defection, and to engage their hearts unto the wayes of the Lord, *Neh. 9. 38. And because of this we make a sure Covenant, and write it, and our Princes, Levites and Priests seal unto it. 2 King. 11. 17. And Jehojada made a Covenant between the Lord and the King and the people, that they should be the Lords people, between the King also and the people, &c.* But we find also that infinit wisdom which hath contrived deeds of favour to the Redeemed people, in the most sure and inviolable way, hath chosen the way of a Covenant to be the way of Gods dealing with his people and the ground of their security and assurance for their highest concernments, *Isa. 55. 3. Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David.*

Fourthly, The obligation of a Covenant is such, as where it holds not, no bonds that relateth to the consciences of men can have any weight or place. I say, if the obligation a Covenant bind not, nothing will bind: it is not to be expected that the Law of God, the Law of Nature, the Law of Nations, or any Law of inferior Nature will bind a people that shake off the bonds of lawfull Covenants: Therefore the holy Ghost reckoneth *Covenant breakers* among these whom God hath given over to a *reprobate mind*, *Rom. 1. 28. 31.* and this high impiety is charged as the fruit of that hainous Judgement of God upon the minds of the Gentiles; and *truce-breakers* are reckoned among them, from whom we ought to *turn away*, *2 Tim. 3. 3. 5.*

Fifthly, The very Law of Nature and Nations maketh the obligation of Covenants inviolable: For first, if it were not so, there could be no trust nor assurance betwixt Nation and Nation, therefore the Law of Nations maketh Covenants inviolable, because they are the foundation of humane Society, without which there could be no commerce, no trust, no assurance, no dealing betwixt one people and another; for all these are grounded upon Covenants and pactions of Society among the Nations. 2. *W*

find them numbered among the things which belong to the Law of Nations by these who treat of that subject: *Isidore* reckoneth *fœdera pacis*, Covenants of peace to belong to the Law of Nations. *Suarez* also noteth the same out of *Isidore*. 3. We find that Covenants have been esteemed inviolable, and observed as such among the heathen who had no other principle nor light to direct and prompt them hereunto but the Law of Nature and Nations: yet even by that Law and Light of Nature, the Heathens have alwayes had a sacred esteem of the obligation of a Covenant. The Covenant betwixt the Princes of *Israel* and the *Gibeonites* was not only observed inviolably by *Joshua* and these Princes, but by the *Gibeonites* also who were Heathens, therefore when the five Kings of the *Amorites* came against them, yet they adhered to their Covenant made with *Israel*, held out against the five Kings, and sent to *Joshua* for assistance, who went up to help *Gibeon*, *Josh. 9. and 10.* The *Turks* have the same esteem of the sacred inviolable obligation of Covenants, as appeareth from their sense of the binding force of the Covenant made betwixt them and *Uladistus* King of *Hungary*, and the Covenant before named with the Prince of *Transilvania*, Anno 1619. The *Romans* have been famous upon this account: some of their Writers glory of that State, that they have kept their publick faith, not only to these who kept Covenant with them; but even to the perfidious. *Valerius Maximus* records, that after the *Pæni*. i. e. *Carthaginians* had broke perfidiously to the *Romans*, and had put *Cornelius Afrina* Contul in chains, *Hanno* a Commander of the *Carthaginian* Forces falling into the hands of the *Romans*, although he had been told that he might expect to be no better used then themselves had used *Cornelius*: The *Roman* Consuls told him, *Hanno*, the faith and truth of our City freeeth thee from that fear. The same Historian doth also condemn the perfidiousness of *Sergius Galba*, who assembling the *Lusitanians* under the colour of an advantageous peace, that they might have killed seven thousand of them: Now the *Lusitanians* had been Covenant-breakers, yet *Libo* a Tribune of the people accused *Galba* for this wounding the *Romans* Honour, in recompensing perfidiousness with perfidiousness. Another memorable example of the *Romans* honour and credit, in their inviolable observation not only of their solemn

*Suar. de legib. lib. 2. cap. 18.*

*Laymorn. theol.*

moral.

lib. 2.

tract. 3.

cap. 12.

quæst. 5.

*Tanner. theol.*

Scholast.

rom. 3.

disp. 1.

quæst. 3.

dub. 4.

Master

*Knolls*

hist. of

the *Turks*

p. 290. &c

*Valer.*

max. lib.

6. cap. 6.

*Valer.*

max. lib.

9. cap. 6.

*See Gro-*

*tius de*

*Jure bel-*

*li & pacis*

*lib. 3.*

*cap. 19.*

*sect. 13.*



solemn Covenants, but of their tender regard of any promises or assurances that might have the least colour of their publick Faith. It is recorded by *Livius*, a Historian of great note, and made use of by *Grotius*, that when the *Roman Army* had been through unskillfull and unprovident Government brought to great extremities in the Forrest of *Caudium*, and were thereby induced to a base and dishonourable peace with the *Samnites*. The *Romans* were not bound in Justice to stand to such an Agreement, especially it not being a Covenant made with the usual Ceremonies and Solemnities, but a promise made by the Leaders and Commanders of the *Roman Army*, and hostages given by them; but all this without warrant from the people of *Rome*, who had sent them forth and entrusted them: Whereupon, *Sp. Posthumius* himself who had been the Chief Conductor of the *Roman Army*, being returned, and giving an Account, acknowledgeth his great fault, and declareth that he had done that which no Consul had power to do, and for which he had no warrant from the people of *Rome*, and that therefore they were not bound either by promise or Covenant made without their consent, but that they were free to dissent, to break Covenant with the *Samnites*, and to repair the *Roman* honour, which they also did: where not only the sacred esteem and inviolable obligation of Covenants with the *Romans* and all Nations is to be noted in *Posthumius* speech: But it is very observable, that when the *Romans* found it not for their honour to keep that Peace, and notwithstanding the fair occasion they had not to own it; yet so tender were they of a promise made in their name, though by persons who had no power to make such a promise; that they sent to the *Samnites*, *Posthumius* and others who had the chief hand in that dishonourable Peace, to render themselves their prisoners, that at least, they who gave the Assurance might keep it, or suffer for it. 4. \* It is because of the Law of Nature and Nations, that diverse of the *Papists* do repudiate and disclaim that maxime, that faith is not to be kept to *Hereticks*. || Though it be sometimes their practice, yet they are ashamed to own it; yea, some of them say, that the *Pope* himself (whom they despise) although he may dispence with the breach of

Neque ego inhi-  
as eo Pa-  
tres con-  
scripti,  
tam spon-  
siones qua  
fædera  
sancta esse  
apud eos  
homines  
apud quos  
iuxta di-  
vina reli-  
giones fi-  
des huma-  
na colitur  
sed injus-  
su populi  
nego quic-  
quam san-  
civi posse  
quod pop-  
ulum te-  
neat.

Nec a me  
nunc quif-  
quã qua-  
siverit  
quod ira  
spondere-  
rim cum  
id nec  
Consulis  
jus esset,  
nec illis  
spondere  
pacem que  
mei non  
erit arbi-  
trii, nec  
pro vobis qui nihil mandaveratis, possem.

\* Tanner. the elog. Schlofast. tom. 3. disp. 1. quest. 9. dub. 4. || *Laymorn. theol. moral. lib. 2. tract. 3. cap. 12. quest. 5.*

Covenants, and absolve from oaths made between *Roman* Catho-  
licks, the sons of the *Roman Church*, yet cannot by all the plenitude  
of his power dispence with oaths or Covenants which *Roman* Ca-  
tholics make either with Infidels or Hereticks: The reason is,  
because if the *Pope* might dispence with the breach of such Co-  
venants, Infidels and Hereticks might have occasion to blaspheme  
the *Catholick Church* and Religion, as violating the very Law of  
Nature and Nations: And for this reason they hold that the *Pope*  
may by no means dispence with or absolve from Covenants made  
with Infidels or Hereticks; no not when these Covenants prove  
in the event gravaminous, inconvenient, or prejudicial either to  
the Commonwealth or Church of the *Roman* Catholicks. \* And  
for instances, they glory in *Maximilians* safe dismissing of *Luther*  
from *Strasbourg*, and *Charles* the fifth his dismissing of *Luther*  
from *Wormes*, according to the publick faith which had been given.  
But beside that, this is but the opinion of some few of them,  
and that the decrees of their Councils do speak the mind of the  
*Roman Church* in this matter, especially that at *Constance*, Anno  
1414. Let it be noted by the way, that it is but sometimes  
that they walk according to this rule, for there are instances  
also that may evidence the trespassse of the *Roman Church* against  
this Law of Nature and Nations, for who had the chief hand in the  
|| King of *Hungary* his violation of his League with the *Turkes*  
was it not the Cardinal *Julian*, and the *Pope Eugenius* who de-  
clared that Covenant to be void and null, because made with the  
Enemies of Religion without his advice and consent. † The truth  
was, the *Popes* did for many years squeeze the peoples purses, and  
collect great sums of money under pretext of War with the *Turks*,  
and were very unwilling to forgoe such an Interest; and therefore  
moved *Uladistus* to break his Covenant, and to make War with  
the *Turks*. And who knows not that it was by the instigation of  
the *Pope*, and of the Council of *Constance*, that *Sigismund* the Em-  
perour did violate the publick faith given to *John Huss*, and  
this perfidious breach of faith was palliated with the Councils  
decree, that faith was not to be kept to Hereticks.

It will further appear, that a Covenant is a most strict obliga-  
tion, and that a lawful Covenant cannot be violated without a high  
degree of Impiety, if we consider the nature of this sin, to wit,

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\* Tanner-  
rus ubi  
supra.

|| Kno-  
hist. of  
the Turks  
p. 290.  
M. Dref-  
serus, lib.  
de Ponti-  
ficum in-  
cidis per  
Germani-  
am.

Jo. Wolfii  
Lectio-  
memorab.  
& recor-  
dit. tom.  
2. 422.  
923.

† Fox  
alts go-  
monum.  
p. 548.  
Sheid.  
commen-  
fol. 29.  
30. ed.  
1558.

S. Clarke  
Marrow  
of eccles.  
hist. p. 1.  
p. 212.  
216.

the violation and breach of a lawful Covenant. 1. It is a sin against the Law of Nations, I mean, that which is received among all Nations who hold Covenants to be sacred, and the breach of them not to be admitted in humane Society, nor consistent with the honour of any people, as is manifest from what I have said in the forgoing Section. 2. It is a sin against the Law of Nature, I mean, the remainders of the Law of God which was written upon the heart of man at the beginning. Covenant breaking is a sin against Natures light and the dictates of reason, which natural consciences abhorreth, else how cometh it, that the Gentiles who have not the written Law, and never heard of the Scriptures have this work of the Law written upon their hearts, to account this knot so binding, and to skunner so at the violation of it, as hath been said; sure this is the Law of Nature in their hearts: For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves, &c. Rom. 2. 15. 3. It is a sin against the Moral Law of God, the Law written and delivered to his people, and that both against the first and second Table thereof, especially if there be an oath superadded, or any application to God in the form of Covenanting, the breach thereof is a sin against God and man, religion and righteousness, &c. 4. It is a sin against the Gospel which doth not destroy the light of Nature and Law written on mens hearts, but restore and perfect it, and doth not abolish the Moral Law, but rather establish it, which doth superadde a new light, a new principle of life, a new command and Authority to discover, enable, and enforce the performance of duties of righteousness as well as religion; duties to man as well as to God: which teacheth us to deny not only ungodliness, but unrighteousness, and revealeth the wrath of God against all unrighteousness, as well as ungodliness of men, Tit. 2. 11, 12. Rom. 1. 18. and righteousness in duties in the second Table is designed by the grace of the Gospel, as well as holiness, Luk. 1. 74, 75. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the dayes of our life. I do not say, that all Nations and People who violate lawful Covenants do sin against the Moral Law and the Gospel, for all Nations have not these mani-

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fested unto them: but I hold that violation and breach of lawful Covenants is a sin that thwarts with all these Laws before mentioned, and that it is so much the more sinful, by how much more of these Laws and Lights hath appeared to any people to manifest the blacknesse of this impiety.

3. The same may be gathered also from the consequents and effects of the violation of Covenants, concerning which, let it be observed. 1. That every Covenant especially such as are accompanied with usual solemnities hath a curse in it, either explicate or implicate, as oaths also have, which is plainly told us of a Covenant with God, Deut. 29. 21. *And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the Covenant that are written in this book of the Law, and it is proportionably true of every other Covenant, it doth import a curse against the breakers of the Covenant.* The Heathens imprecations (whereof we have given a hint) that were used by them at the making of their Covenants, sheweth their notion of the same thing. 2. He that entereth a Covenant entereth into a curse, Neh. 9. 38. with 10. 29. He doth by his own consent acknowledge himself guilty and worthy to have the curse of that Covenant executed upon him, in case of the violating and breaking the Covenant, so that God may say to a Covenant breaker, *Out of thine own mouth will I judge thee, thou evil servant,* Luk. 19. 19. 22. The Covenant breaker giveth sentence against himself, since by entering the Covenant he entered into a curse, and declared that it should light deservedly upon the Covenant breaker. 3. The curse of Covenant breaking is no common curse, it is a signal severe one, which wheresoever it lighteth, shal be taken notice of, and shall set the Covenant breaker in such singularity under the judgement, as shall make his condition draw the admiration of men after it, and their enquiries after the cause of it, Deut. 29. 20, 21, 22. 24, 25. *The Lord will not spare him, but then the anger of the Lord and his jealousy shall smook against that man, and all the curses that are written in this book shall lye upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil: So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, Even all Nations shall say, Wherefore hath*

Ames. medul. theol. p. 274.

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hath the Lord done thus unto this land, what meaneth the heat of this great anger. Then men shall say, because they have forsaken the Covenant of the Lord God of their fathers. 4. The curse of a violated Covenant is inevitable, a curse that never faileth to take effect, that never fleeth over the house of the Covenant breaker: This is a sin that God lets not go unpunished, neither in his own people, nor in them who are not his people. The examples of Gods judgements upon Covenant breakers are remarkable and memorable upon *Sauls* Family, for his breach of the Covenant with the *Gibeonites*, 2 Sam. 21. 1. to 7. upon *Hoshea* the last King of *Israel* for his breach of the Covenant with the King of *Ashria*, 2 King. 17. 3, 4, 5. upon *Zedekiah* the last King of *Judah*, for his breach of the Covenant with *Nebuchadnezzar*, Ezek. 17. 15, 16, 18. As I live saith the Lord God, surely in the place where the King dwelleth that made him King, whose oath he despised, and whose Covenant he brake, even with him in the midst of *Babylon* he shall die: Seeing he despised the oath by breaking the Covenant (when lo he had given his hand) and hath done all these things, he shall not escape. Where God speaks of this sin, as that which certainly he will not let go unpunished, who ever escape, Covenant breakers shall not escape.

God hath also punished Covenant breaking remarkably in *Heathen*: He punished *Tyrus* because they remembered not the brotherly Covenant which had been made long before by the King of *Tyre* with *David* and *Solomon*, Amos 1. 9. God did bear with *Antiochus Epiphanes* or (as he was more truly called) *Epimanes*, i. e. the furious, ever till it came to the breach of a Covenant with the *Jews*, but immediately after that breach of Covenant, we read that *Antiochus* died miserably, being killed by *Demetrius* his servant; read 1 *Macab.* the end of the fifth and the beginning of the 7th. Chapters.

Memorable is the example of *Uladislaw* King of *Hungary*, who having Covenanted with *Sultan Amurat* the Turkish Monarch for ten years Truce, was upon specious pretences induced by the Pope, (who declared that Covenant void, and absolved the King from the obligation thereof) to break his Covenant: But what came of it? When it came to a Battell betwixt the *Turks* and *Christians*, Covenant breakers at *Varna*: The Turkish Army ha-

Knolls  
hist. of  
the *Turks*  
p. 290,  
etc.  
Fo. Wolfii  
iectionu

ving the worst at first. *Amurat* perceiving a great Crucifix in the Christian Army, he spread out before heaven the Covenant broken by them, and lifting up his eyes said: O thou crucified Christ, if thou art God, avenge the perfidioufness of thy people, who have so foully and falsely violated the oath which they made in thy Name. Immediately the Christian Army was routed, and (as the Turkish Story saith) eleven thousand of them killed: *Uladislaw* himself dismounted and killed, and his head brought to *Amurat*. *Julian* the Cardinal of *St. Angelo* (who had a chief hand in the violation of that Covenant) in the fight killed by Robbers. And it is the observation of some Historians, that long after, the War with the *Turks* had very ill success, because of the breach of that Covenant.

'Tis also observed, that after *Sigismund*, the Emperour by instigation of the Pope, and of the Conucel of *Constance* did violate his publick faith given to *John Huss*, who was burnt contrary to the assurance given to him, great broiles and blood followed after, and a great vastation of the Emperours Teritories and Dominions; for the *Bohemians* upon the occasion of *John Husses* his death, and the violation of publick faith given to him, rose in Arms under *Ziska*, and for the space of seventeen years had admirable success against the Emperour *Sigismund*, in so much that he lost many brave Armies in that War; such Tragical events had that violation of publick faith.

4. Before I come to speak any thing of the application of the natural properties of a Covenant unto particular kinds of Covenants, especially this last, concerning the inviolableness and binding force of Covenants; I shall first touch upon the distinctions of Covenants, and thereafter, because these may occur in the following Positions, that the matter may be the more clear; let us endeavour the opening of the terms.

Covenants receive Distinction from various grounds. 1. Covenants may be distinguished according to the Parties Covenanting; and according to this ground they are of three sorts. First, Betwixt Man and the Devil. Secondly, Betwixt Man and Man. Thirdly, Betwixt God and Man. 1. There is a Covenant which the Devil hath with Magicians, Witches, Charmers, and the like, as is truly observed both by the Schoolmen, and divers orthodox

memorab.  
recondit.  
rom. 2.  
422, 423  
923.  
Mt. Dref.  
seras lib.  
de pontifi.  
cum Insti.  
diis per  
Germani.  
am.

Fex actes  
& mo-  
num. p.  
784, 785.  
with 823  
edit.  
Lond. an.  
1641.  
Sheid.  
coment.  
fol. 29,  
30. ed.  
1558.  
S. Clerks  
marrow  
of *Ecelej.*  
hist. p. 1.  
p. 217.

Distinff.  
on 1.  
See Pen-  
cer. de  
Divin.  
edit. 1607  
p. 291.  
317.

*River. in decab. p. 27. 30. 31. M. John Weems of the four degenerate sons, part 2. 1st. 3. 4. 5. 6. \*Buxtorf. Lexicon. Rabbin. Talmud. pag. 705.*

Writers. The very name that the Holy Ghost giveth to a Charmer, seemeth to have respect hereunto, *Deut. 18. 11.* that which is in the *English* Translation, a *charmer*, is in the *Hebrew*, *Chober, Chaber*, that is, (as *Arrius Montanus* rightly turneth it) *Jungens Junctionionem*, one that joyneth a joyning, or as *Buxtorf* rendereth it, *associans societatem*, one that joyneth or associateth in a Society, where he addeth, that a Charmer is so called and circumscribed from the society and fellowship of evil spirits whom in charming he associateth to himself: the force of the word will carry a joyning in Compact, Contract, League, Fellowship, as by comparing, *Gen. 14. 3. 2. 2 Chron. 20. 35, 36. Hof. 4. 17.* will appear.

Writers distinguish a twofold Covenant with the Devil, explicite or implicite, direct or indirect; Satan was bold to tempt Christ himself (how much more sinfull men) to an explicite and direct Covenant with himself, proposing the condition and the reward, *Matth. 4. 9.* but many more are engaged into Covenant with him mediate and implicite, then are immediately and explicite. Satan in this, as in many things else striveth to imitate, and by imitation to deride the great works of God. All that close in Covenant with Christ do not close with him visibly and personally appearing to them, and being in their company, as the Apostles did; but he takes into Covenant with him all that shall believe through their word, *Joh. 17. 20.* So Satan having immediately made a Covenant with some, doth by their word (as his emissaries and deputies) engage many others to believe into certain words or things, to which God and Nature hath given no causality nor vertue for such effects as they hope for: God entereth in Covenant with all that believe the Gospel, and so doth Satan with all that believe his delusions, and the words of his servants and emissaries: Therefore that joyning in fellowship, *Deut. 18. 11.* is either with the Devil immediately, or with other Witches and Charmers.

Now in all such Covenants, *Satan is but a liar and a murderer*: Take a memorable instance, one or two. He Covenanted with *Pope Silvester* the second, and *Alexander* the fifth, before their preferment, to fulfill all their desires, and to do for them all that they would, they giving themselves to him upon these terms: He got them indeed advanced to the Popedom, but came to seek

his own much sooner then they expected, and their latter end was most terrible, as Historians record largely: both were deceived by the Devils ambiguous words concerning the time of their continuance in the Popedom.

2. There is a Covenant between man and man, which is several wayes distinguished and sub-divided in the following Distinctions.

3. There is a Covenant between God and man, whereof in the next Chapter.

I. Covenants are distinguished according to the *sub-Distinction* matter about which they are made: Into, 1. Civil. 2. Sacred. 3. Mixt Covenants. First, *Civil* Covenants, such as are made about civil Interests and worldly concerns, such were the Covenants betwixt *Abraham* and *Abimelech*, *Gen. 21. 27.* betwixt *Jonathan* and *David*, *1 Sam. 18. 3.* and *20. 16.* betwixt *Zedekiah* and the people of *Jerusalem*, *Jer. 34. 8, 18.*

Secondly, *Sacred* or Religious Covenants, such as are made about Religious and Sacred things, pertaining to Faith or Godlinesse, such were the Covenants made with *Levi*, *Mal. 2. 4, 5, 8.* and by *Moses* with the children of *Israel*, *Deut. 29. 1, 12, 13.* and by *Joshua* with the same people, *Josh. 24. 25. 2 King. 23. 3.* and *2 Chron. 15. 12.*

Thirdly, *Mixt* Covenants, that were partly Religious, partly Civil, which relate not only to a peoples Religion, but also to Lives and Liberties, or wherein duties to God and man are contained; such were the Covenants made by *Jehoadab*, *2 King. 11. 17.* and by *Ezra* and *Nehemiah*, *Ezra 10. 3. Nehem. 10. 29, &c.*

III. Covenants may be distinguished according to their extent, *Distinction* into these that are: 1. More *Publick* and General, such as are betwixt one Nation and another, or betwixt God and all mankind in *Adam*, or betwixt God and every living creature, *Gen. 9. 9, 10.* or betwixt God and his Church and People universally considered, whether as a visible political Body, or as a mystical and invisible Body, such as may be and is frequently betwixt God and a Nation, giving up themselves to him by a profession to be his people, *Deut. 29. 1, 13, 14. Isa. 51. 4.* such as was under the Old Testament, and may be under the New, under which the same

Covenant state and Church priviledges are promised to Nations of the Gentiles, which formerly the Nation of the *Jews* had, *Isa.* 55. 5. and 52. 15. *Isa.* 19. 25. *Rom.* 11. &c.

Or secondly, More *special* and particular, such as are betwixt person and person, betwixt one family and another, one City and another, &c. such as are betwixt God and particular persons, or sorts of persons, or private Societies of men, such as was with *David* for the standing of the Kingdom in his house and posterity, *2 Chron.* 13. 5. and with *Phineas* for the continuance of the Priesthood in his posterity, *Numb.* 25. 12, 13. and with *Levi* for their office and maintenance, *Mal.* 2. 4, 5, 8. and with every individual elect person for his own salvation, *2 Sam.* 23. 5.

*Distinction 4.* IV. Covenants may be distinguished according to some *annexes, adjuncts, and accidents* that are not essential to a Covenant: and they are either, 1. *Nuda pacta*, i. e. meer pactions, or Covenants simply and nakedly such, without any further solemnity or addition of rites and ceremonies, other then a mutual engagement upon certain terms and conditions agreed upon betwixt the Parties: such was *Abrahams* Covenant with the *Hittites* for a burial place, *Gen.* 21. 15, 16. and *Micahs* Covenant with the *Levite*, *Judg.* 17. 10. such was *Judas* his Covenant with the Priests to betray Christ, *Matth.* 26. 15.

Or secondly, They are Covenants with solemnities and addition of rites and ceremonies, instituted for the ends and uses before mentioned, such as Writing, Sealing, Recording, Sacrificing, dividing of beasts, &c. and such were all the publick Covenants that were made by the people of God for Reformation, *Josh.* 24. *2 Chron.* 15. *Ezra* 10. and such also were many of the humane Covenants before cited.

*Distinction 5.* V. Covenants may be distinguished according to their *Nature*, and they are either, 1. Covenants properly and strictly, so called, which contain all the requisites of a Covenant, and such are all the kinds before mentioned, and these following, which have the essentials and necessary requites that belong to all Covenants, and are before enumerated. Or secondly, They are Covenants figuratively and metaphorically so called, because of some Analogy or resemblance they carry to a Covenant, or for some affinity they stand in with a Covenant, properly so called, these are not to be

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confounded; for the not distinguishing of these hath occasioned manifold mistakes concerning the nature of Covenants, of this last sort we find not a few Scripture Covenants, both Divine and Humane. Thus Gods Covenant with every living creature after the Flood is to be understood, *Gen.* 9. 10. for there can be no Covenant properly and strictly so called betwixt God and the irrational creatures, but in regard that he declared his sure purpose in that matter, and made a promise with a solemn token superadded for confirmation of it, which are parts and adjuncts of a Covenant; therefore it hath the name of a Covenant: thus the ordinances of the Sun and Moon, *Jer.* 31. 35. are called Gods Covenant of the day, and his Covenant of the night, *Jer.* 33. 20. because of the declaration of his efficacious decree concerning the vicissitude of day and night, *Gen.* 1. 16. and 8. 22. unless we understand the motion and service of these Lights for the ends and uses for which they were appointed to be a sort of condition performed by them, in which respect also they are said to *blesse the Lord*, and to *praise him*, *Psal.* 103. 21. and 148. 3. but all this is metaphorical. Thus the Believer is said to be *in league with the beasts of the field*, and *with the stones*, *Job.* 5. 23. and God makes a Covenant for them with the beasts, &c. *Hos.* 2. 18. because by Gods appointment, and promise or Covenant with his people, they are as secure from hurt by any of the creatures, as if they had particular assurances from each of them; to the same purpose *Job* saith, he *made a Covenant with his eyes*, *Job.* 31. 1. because his resolution was such, as if he had promised and undertaken for his eyes. Upon the same account the people are said to have *made a Covenant with their Idols*, *Isa.* 57. 8. because they were so wedded to them, as if by a conjugal Covenant they had promised to cleave unto them; thus also sumers think or say they have *made a Covenant with death and with hell*, *Isa.* 28. 15. because by their security they judge themselves to have assurance and indemnity from all these things, that they will never come near to them: all these are Covenants metaphorically so called, for the resemblance they have of something of the Nature, Properties, Effects, and Adjuncts of a Covenant properly so called.

V L. Covenants properly so called, especially twixt man and man, may be distinguished according to the terms and conditions *Distinction 6.*  
upon

upon which they stand, and they are either equal Covenants or unequal.

Grotius  
De Jure  
belli &  
pacis, lib.  
2. c. 15.

1. *Equal Covenants* are such as are alike on both sides, binding each party to the other on equal and like terms; and these are usually for *Peace*, or *War*, or *Commerce*: I grant this distinction of Covenants unto equal and unequal is not to be restricted necessarily and only to the terms and conditions of Covenants; for the ground of the distinction and denomination of Covenants equal or unequal, may be also and is sometimes from equality or inequality, Superiority and Inferiority, that is, betwixt the parties Covenanting, but that is not the thing to be mainly looked after in this distinction, though it hath its own more or lesse influence upon the inequality of Covenants, according as the superiority and inferiority is *mixt*, as betwixt Parent and Child, Master and Servant, King and Subject, who are equal in being, but superior and inferior in relation; or *absolute*, as betwixt God and his creature; for no other is an absolute Superior. I proceed therefore to consider the equality and inequality of Covenants, in regard of terms and conditions which are sub-divided according to the subject matter about which they are.

The first sort of equal Covenants are *Covenants of peace*, which are for the making or settling of peace betwixt parties that have been at variance, and they use to contain three things, *reconciliation*, *decision*, and *restitution*. 1. *Reconciliation*, that neither party shall hurt, oppose, or make War against the other; but that there shall be a peace and friendship on both sides. 2. Their use in such Covenants to be a decision of differences, and a determination of Rights, Titles, Bounds, Marches, Possessions, that shall henceforth righteously and peaceably belong to; and be enjoyed by each party. 3. A restitution of persons or things taken away during the War and difference between the parties; all these we find in the Covenants of peace that were betwixt *Abraham* and *Abimelech*, Gen. 21. 25. 27. 32. *Laban* and *Jacob*, Gen. 31. 36. 44. 49. 50. 52. *David* and the posterity of *Jonathan*, 2 Sam. 9. 7. see also, *Ezra* 6. 5. *Neh.* 5. 11; 12. 1 King. 20. 34.

2. There are *Covenants of War*, (which the *Grecians* called *συνδική*) which are confederacies and associations for mutual assistance: such Covenants usually contain: 1. *A mutual assistance* of,

of *Allies* whereby the parties have common friends and foes, so that the Allies and friends of the one shall be owned as the Allies and friends of the other, and the enemies of either party shall be the enemies of both. 2. *A mutual espousing of interests and querrels*, that the interest and querrell as either party shall be the interest and querrell of both: Injuries done to the Liberties, Rights, Borders, People, &c. of either shall be esteemed and espoused as done to both. 3. *A mutual communication of assistance*, that either party shall give aid and assistance for the help and defence of the other, such Covenants we call Leagues offensive and defensive; of this kind was *Jehoshaphat's* Covenant with *Abab*, 2 Chron. 18. 3. and 19. 2. and with *Ahaziah*, 2 Chron. 20. 35.

3. There are *Covenants of Commerce and Trade*, that are for the maintaining of Commerce and Trade betwixt Nations, for communication of commodities, for exporting and importing the Wares whether of the growth or industry of either Nation; which vicinity and necessity hath taught all people: Such Covenants for peaceable commerce, the *Grecians* call *συμβαι*, of this nature was *Solomons* Covenant with *Hiram*, 1 King. 5. 12. Under this kind of Covenants may be comprehended as properly belonging to commerce. 1. *Contractus Municipales*, these pactions which declare the Priviledges and Trade in every place who are free to Traffique, and in what Commodities, and according to what rules, &c. 2. *Contractus permutatorii*, or as the old word was *cambii* or *cambionis*, pactions of exchange of Money or Commodities with correspondents. 3. *Contractus Societatis*, or such pactions of Society, whereby one advangeth the Means, and a Stock bearing the hazard also; the other travelleth and taketh pains, and according as he prospereth, rendereth a due proportion of the gain to him who advanced the Stock to Trade with. 4. *Contractus securationis*, pactions of securing and ascertaining our Adventures, for certain sums of Money, or other onerous causes.

As for *unequal Covenants*, wherein the parties agree upon unequal terms and conditions, and where there is no party in the terms agreed upon, these are various and cannot all be enumerated: take these instances of the most usual Covenants of that kind. 1. There is a Covenant betwixt the more powerful, and the more

Jo. Calv.  
Lex Ju-  
vid. ad  
verb.  
Municipi-  
pes.

Alciac.  
lib. 1. p. 45.  
verg. c.

Soto de  
Justit. &  
jure, lib.  
6. quest. 6  
art. 4.  
Soto. ibid.  
quest. 7.

Grotius  
De Jure  
belli &

more

pacis, lib.  
1. cap. 3  
fess. 2.

Keker.  
Curs. phi-  
losof. b.  
Disp. 33.  
quest. 18.  
Et system  
pol. lib. 1  
cap. 24.

Kekerm.  
de Repub.  
Athen.  
enf. cap.  
29.

more weak, whereby the more powerfull have more honour, and the more weak more help; the more powerfull taketh the other into his Patrociny and defence, and the other doth honour him, or do him some homage for doing so; such was that of *Abaz* with the King of *Assyria*, 2 *King*. 16. 7. And concerning such Covenants, the Politicians rule is, that men should beware of joyning in Covenant, either with those who are much more powerfull, lest they be oppressed by them, or with them who are very low, poor and abject, because they can be no wise usefull but hurt-  
some to them.

2. There is a Covenant betwixt the Victor and the Vanquished, between the Conquerour and the Conquered, which may be called *factus subjectionis*, whereby necessity constraineth the poor Conquered to accept such conditions as please the Conquerour to give: such was *Abaz's* Covenant with *Benhadad*, 1 *King*. 16. 32. 33. 34. and *Zedekiah's* Covenant with *Nebuchadnezzar*, *Ezeka*. 17. 14. 15. &c. 'Tis marked of the *Athenians*, that of all the people whom they overcame and conquered, they made none their Allies and Confederates; but made all Subjects. But the *Romans* made a Covenant of friendship and Alliance with many of the Provinces which they subdued, yet so, as if they did not carry themselves thereafter very dutifully to the *Romans*, they were then worse oppressed, and their Liberties taken away.

3. There is a Covenant betwixt the Besieger and the Besieged, whereby conditions of rendition are agreed upon by both parties, when any place is rendered upon terms, this is *factus deditio- nis* or (as others speak) *pacium liberatorum*, of this nature I conceive was the Covenant which *Joshua* made with the *Gibeonites*, which was a League whereby *Israel* was to let them live, and they were to be *Israels* servants, *Joshi*. 9. 11. 15. and concerning such cases of rendering and submission, the Lord set a Law to his people, *Deut*. 20. 10, 11.

4. There is a Covenant betwixt a King and Subjects, by which mutual duties are engaged to each other, and golden reins and limitations of Law are put upon Sovereignty, that it may run within honourable bounds, and be honourably supported, such are these mentioned concerning *David* and *Jehoaash*, 2 *Sam*. 5. 3. 2 *King*. 11. 17. concerning this latter which *Jehoadab* made between the  
King

King *Jehoaash* and the people. *Josephus* telleth the sum of that Covenant was, that the King should worship God and keep the Law of *Moses*, and that the people should be faithful to him, to preserve his person and Authority.

*Josephus*  
*Antiquit.*  
lib. 9.  
cap. 7.

5. There is a conjugal Covenant, or a Contract of Marriage between Man and Wife, who is therefore called, the wife of thy Covenant, *Mal*. 2. 14, 15. by this Covenant he becometh hers, and she becometh his, she bringeth with her a *dos* or Dowrie, and her Husband gives her a *donatio* or Joynture: By this Covenant the man becomes the head of the Woman, and she renders her self subject to him, 1 *Cor*. 11. 3. *Eph*. 5. 23.

*Azor*. *In-*  
*stit. mo-*  
*ral. par-*  
3. lib. 11  
cap. 12.

6. There is a Despotical Covenant, betwixt the Master and the Servant, whereby the Master commands, and the Servant obeyeth, the one worketh, and the other gives wages, the one giveth honour, and the other gives hire, whereof see *Gen*. 29. 15. 18. 28. *Mai*. 25. 2. &c. *Job* 7. 2.

VII. Covenants may be distinguished according to their natural Influences, into real and personal Covenants. 1. There is a personal Covenant, the influence whereof for benefit or burden, for good or evil reacheth no further then to the same persons that maketh the Covenant, such are conjugal Covenants betwixt Husband and Wife, which die with the parties entering into them, the bonds whereof reach no further then to the individual persons that made it. 2. There is a real or hereditary Covenant, which comprehendeth and reacheth not only the persons that enter into it, but their posterity, and hath the same influence upon the one, as upon the other; the bonds and duties, the blessings and curses thereof reach to posterity and after generations. Such a Covenant with God in and about things religious, was that *Deut*. 29. 14, 15. Neither with you only do I make this Covenant and this oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day: His Covenant, the word which he commanded to a thousand generations, 1 *Chron*. 16. 15. Such a Covenant civil, was the Covenant twixt *Jonathan* and *David*, 1 *Sam*. 18. 3. such a Covenant of mixt concerns both religious and civil, was that made with the Levites, *Numb*. 18. 19. and with the house of *David*, 2 *Chron*. 13. 5. A Covenant of this kind was of old betwixt  
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Distin-  
tion. 7.

*Grotius*  
*de Jure*  
*belli ac*  
*pacis*, lib.  
2. cap. 16  
fess. 16.

*Metch.*  
*Adam vi-*  
*tae, Geym.*  
pag. 347  
*Melanch.*  
*epist. ad*  
*lam.* pag.  
68. 6.

the Saxon, Brandenburg, and Hessian Families, renewed Anno 1554. at Naumburg: It is with respect to this distinction of Covenants that Politicians say, the more odious and punitive part of Covenants is understood to be personal, the more favourable part real.

VIII. Covenants may be distinguished according to that which hath the most predominant influence into them, and according to this rule they may be divided into Covenants of Justice, and Covenants of Favour.

First, There is a Covenant of Justice, which is founded upon communicative Justice, and these Covenants are such, whereby one thing is given, promised, or performed for another; *do ut des, facio ut facias, &c.* I give this, or do this in contemplation of your doing or giving some thing for aenant it: Yea, not only one thing is given or engaged for another, but in such Covenants usually there is a proportion and correspondence betwixt the conditions upon the one part and the other, and such for the most part are Covenants betwixt man and man, of this kind were the Covenants mentioned, *Gen. 23. 15, 16. Jer. 32. 10. Judg. 17. 20. &c.*

Secondly, There are Covenants of Favour, in which, not Justice but favour hath the predominant influence, when the joy and favour that any person or party beareth unto another doth principle and act them, to make promises, draw contracts and deeds of favour containing large grants of priviledges, and noble conditions, upon terms and restipulation of conditions which hold no proportion with the favours granted, which have some resemblance unto *bleach Chartours*, and the best kind of holding, or as, if some great Prince or Person of honour, should out of pure love to a poor mean Virgine, *prorsus indotata* that hath no Dowrie, covenant to give her a rich *donatio* or Joynture suitable to his own degree, *2 Sam. 11. 27.* such was that Covenant twixt *Jonathan* and *David*, *1 Sam. 18. 3.* and such is Gods gracious Covenant with his people represented, *Jer. 31. 3. Ezek. 16. 1. to 8. Eph. 5. 25.*

IX. Covenants may be distinguished according to their Contents, or rather according to the Scope and ends at which they are aimed, and according to which they are levelled and squared, into Covenants of duty, and Covenants of interest, or mixt Covenants

made up of duty and interest. 1. There are Covenants of duty; whether to God or man, whether in things sacred or civil; these are of two sorts. First, When the duty is such as we are absolutely obliged unto it by the Word of God, whether we had Covenanted for the performing of it or not: Of this sort in religious things was the Covenant which *Joshua* made with *Israel* to serve the Lord, and to obey his voice, *Josh. 24. 24, 25.* and in civil things the Covenant of the *Jews* for letting their Servants go free, see *Jer. 34. 8. 11. 17, 18.* with *Exod. 21. 2.* Secondly, There is a Covenant of duty, where the Covenant maketh the duty, so that such a thing had not been a duty to such a person if he had not Covenanted to that purpose, as we see when a man chooseth such a woman to be his Wife, and they two bind themselves mutually by Covenant, to certain duties to be performed mutually to each other: so it is in civil Covenants, where the Magistracy is Elective, and the people choose such a one to be the Supreme Magistrate, & enter in Covenant with him for the performing of mutual duties: so it is in Religious Covenants and voves concerning such things as were in our own power; and concerning which we had a liberty antecedently to the vow or Covenant, whereby we determine our selves in point of liberty, and dispose of these things which were in our power, and so make somethings our duty by Covenant which had not been our duty if we had not Covenanted, of such cases, read *Exod. 21. 5. Neh. 5. 14, 15, 16. Ait. 4. 34. 35. and 5. 2. 4.*

2. There are Covenants of Interest or benefit, whereby the interests of Nations or persons are mutually transacted, and these are grounded upon communicative Justice, whereby one party doth Covenant and promise the performance of such and such things, in contemplation of mutual performances upon the other side, or upon condition that the other party perform conditions Covenanted forment these; and with provision tacite or expressed, that the none performance upon the one side liberates the other party, he not being bound by any rule but that of communicative Justice: of this kind was the Covenant betwixt *Ahab* and *Benhadad*, *1 King. 20. 34.* betwixt *Solomon* and *Hiram*, *1 King. 5.* betwixt *Jehoshaphat* and *Ahaziah*, *2 Chron. 20. 35, 36.* and of this kind, for most part are the Covenants betwixt man and man



in civil affairs, whatsoever name they passe under with Politicians, Casuists, Canonists, Civilians, &c. whether they be Covenants and Contracts of vendition and emption, location, and conduction, loan, and restitution, impignoration, or wodset and redemption, alienation and purchase, donation and acceptance, patronage and vassallage, patrocine and homage, protection and fealty, work and wages, &c.

3. There are *mixed* Covenants, which contain both matters of duty and interest, duties of either or both sorts before mentioned, and interests and benefits both of one kind and another. There is a conjunction of duties both to God and man, and of interests of parties carried on in some Covenants; of this sort was the Covenant made by *Jehojadab*, 2 *King*. 11. 17. and *Neh.* 9. and 10. Chapters; and of this sort of Covenants wherein there is a conjunction of duty and interest were most of the Covenants entered into by the reforming and reformed Protestant Churches, being for the Reformation or preservation of the Reformed Religion, and for the preservation and mutual defence of their Lives and Liberties: Of this kind was the Covenant made by the *Bohemians* upon the occasion of the burning of *John Huss* and *Hierome* of *Prague*. The Covenant of *Smalcald* in *Germany*, the Covenant betwixt the Families of *Saxony*, *Brandenburgh* and *Hesse*; the Covenant of the Protestant *Cantons* among themselves, and with their protestant Neighbour, &c.

X. Covenants may be distinguished according to the stamp of *Divine approbation* which they have or want, into lawfull and unlawful Covenants. 1. Lawfull Covenants, the matter whereof must be both lawfull and possible, such as are, First, about things lawfull and good, whether they be absolutely good and necessary, or only hypothetically such, about things moral and binding, whether they be such by the Law of nature, or by any positive Law of God, about things comparatively good and eligible, about things, naturally or in their own nature, without respect to their circumstances neither good nor evil, but indifferent and without our power and liberty to determine our selves about them, about things that are not morally evil; a lawfull Covenant must be only about such things, and may be about any of these things, as the examples before cited do prove, among which are to be found

Covenants about all these things stamped with a Divine approbation. 2. A lawfull Covenant must be with lawfull Confederates, some parties are not lawfull confederates for any man to Covenant with; the Devil is not a lawfull confederate with man; some confederates may be lawfull for Heathens that are not for the Church of Christ, 2 *Cor.* 6. 15, 16. Others may be lawfull for one people or Society, that are not for another, upon some special and peculiar reason. 3. A lawfull Covenant must have the concurrence of all necessary requisits, not the substance only, but the circumstances must be good, (I say) that it may receive stamp of Divine approbation, yet a failing in these things about which we make a Covenant, be not morally evil, doth not make a nullity, as I shal shew anone, for I do not here dispute nor determine what kinds of Covenant are lawfull, what not, but only hint this Distinction among the rest.

2. There are unlawful Covenants, wanting a Divine stamp, which are such sometimes upon the matter; because the things Covenanted are not lawfull, such was that, *Act.* 23. 12. 21. sometimes upon the single account of confederates, see 2 *Chron.* 18. 3. sometimes only upon the account of some circumstances, when though some circumstances want a Divine approbation, yet the Covenant it self is owned of God, so far, at least, as to be reckoned binding, *Josh.* 9. 14, 15. sometimes upon a moral standing reason and common to all generations of Gods people; *Deut.* 7. 3. 4, 5, 6. *Exod.* 34. 12. 16. sometimes upon a reason more special and peculiar to one people, not to another, *Ezra* 9. 13. 14. and 10. 14.

Again, A Covenant may be said to be unlawful in several respective and limited senses; for 'tis either unlawfull, and such as is not to be entered, or unlawfull and such as is a nullity, or unlawfull, and such as is to be broken and renounced, or unlawfull, and such as hath not been made without sin, yet stands in force; whereof a little further in the next Section.

5. For the more cautious understanding and application of what hath been said of the nature, requisits and properties of a Covenant, unto the various kinds of Covenants here enumerated, especially the strict obligation and binding force of all lawfull Covenants properly so called, (For of Metaphoricall Covenants,

we do not heer speak, and of unlawful Covenants, we do not assert this to be a property ) especially such as are confirmed by an oath.

I shal offer to consideration these Assertions.

**Assert. 1.** Inviolableness is such a property of all lawfull Covenants as admitteth of degrees : all lawfull Covenants are obligatory and binding, but all such Covenants are not equally binding: some Covenants have this property upon the single account of a Covenant obligation, some Covenants bind upon that and other accounts also : Some Covenants are binding only *vi sanctione*, by vertue of the federal sanction, and because they who have entered into such a Covenant are engaged by Covenant unto the performing of such and such things ; such were the vovs of the people of God concerning these things that were not commanded duties, *Deut. 23. 21. 22. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it, for the Lord thy God will surely require it of thee, and it would be sin in thee : But if thou shalt forbear to vow, it shall be no sin in thee.* Other Covenants are binding, not only in this respect, but also *vi materie*, because the things engaged by these Covenants were Dutie, and the Law of God did oblige us unto the performance of them, whether we had made any Covenant about them or not : The Covenant which *Joshua* made with *Israel*, to serve the Lord and obey his voice, *Josh. 24. 24, 25.* was obligatory both in respect of the matter and of the federal sanction.

**Assert. 2.** The binding power and obligation of lawful Covenants doth much depend upon their nature ; for some Covenants are so framed, that a failour in one thing, or upon one part shall absolve the other, and make void the Covenant, and a period of time shall absolve from the whole obligation. When a hireling hath accomplished his dayes, his Covenant is void, and if he fail in his work he hath no wages, *Job 7. 2.* Other Covenants are so framed, as that they cannot be made void, though it should happen that they were broken, and buried and forgotten ; yet the nature of the Covenant may be such, as that the obligation thereof be still in force, the punitive part may fall upon the Delinquent party, and the obligatory part may remain to be of force. The Covenant with the *Gibeonites* is broken by *Saul*, the

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of breaking that Covenant falleth upon the house of *Saul*, yet that Covenant is still in force, and when God is consulted in the matter, it is found that the obligation thereof is to be kept inviolably, *2 Sam. 21. 1. to 10.*

**Assert. 3.** Covenants real or hereditary, such as reach not only the persons entering into them, but also their posterity, do participate more eminently of involableness then Covenants personal: such a Covenant in regard of kindnesse and friendship was *David*s with *Jonathan*, which *David* understood very well to reach *Jonathan*s posterity, and accordingly declared himself obliged by it, *2 Sam. 9. 7. and 21. 7.* And such a Covenant for the worship of God, was that made with *Israel*, *Deut. 29. 14, 15.* I say this kind of Covenant is more eminently inviolable, because if the persons, or the same generations that maketh such a Covenant should forget it, fall away from, and shake off their Covenant with God (as is unusual and rare to see among any people, *Josh. 24. 31.* with *Judg. 2. 10, 11.*) yet their posterity not only may, but ought to reckon themselves obliged by the same Covenant which their fathers have violated, and to reassume the obligation thereof upon them ; which we see in the Covenant made by *Ezra* and *Nehemiah*, which was done with confession of their own and their fathers breach of Covenant, and is upon the matter the very renewing of the Covenant which they brake, and reassuming with open Declaration the bonds thereof, *Ezra 9. and 10. chap. and Neh. 9. and 10. chapters.*

**Assert. 4.** Covenants made with God, are more binding and inviolable then Covenants betwixt man and man. For first, These betwixt man and man, and all obligations following upon them, may be sometimes dispensed with by men to whom obligations are taken on; for one man may remit to another his obligation of debt or dutie which he oweth to him, &c. beside that the grounds of such Covenants may so far as to make them void, but who can remit any thing sworn or Covenanted to God, and take away the obliging force thereof? If the soul be once in case, to say with *David*, *Psal. 56. 12. Thy vovs are upon me, O God, these must lye on and be binding. Eccles. 5. 5. Better is it that thou shouldst not vow, then that thou shouldst vow and not pay.* Secondly, Covenants with God are of a more absolute nature then Covenants be-

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twice man and man, and the more absolute any Covenant is, the more inviolable it is, that it be not clogged with conditions that may occasion a nullity; now 'tis manifest that Covenants, Oaths and Vowes which are made to, and with God by his people; do not appoint him conditions upon which their obligations and performances shall depend, (see *Isa. 44. 5. One shall say I am the Lords, and another shall call himself by the Name of Jacobs; and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel,* and *Neb. 10. 29. They clave to their brethren their Nobles, and entered into a curse; and into an oath to walk in Gods Law which was given by Moses the servant of Gods; and to observe and do all the Commandements of the Lord our God, and his judgements and his statutes.*

After. 5. Of all Covenants those that are made about moral duties to God or man, are most binding and obligatory, such Covenants and oaths are the most inviolable: I mean such duties as we are absolutely obliged unto by the Word of God, or by the Law of nature. Covenants of this kind (I say) are eminently more inviolable then Covenants of interest or benefit, which are made for bringing in some advantage by those with whom we make them, such as Peace, Liberty, Commerce and Assistance, &c. and more inviolable then such Covenants of duty (before mentioned) wherein the Covenant makes that to be duty after Covenanting which was not before; Covenants about moral duties are the more inviolable, not only; First, for the reason mentioned in the former Assertion; because they are more absolute, and such duties have no respect unto nor dependence upon conditions and performances to be done or fulfilled by other men: But secondly, because these Covenants bind in regard of the subject matter, and by virtue of the Law and Word of God, beside the federal sanction; The things which the people of Israel Covenanted concerning the true worship & service of God, and the reformation of things according to the revealed will of God to them were their duty antecedently to their explicate Covenant with God about these things, the Law of God did bind them unto the performance of them, and the obligation of a Covenant was an additional tye, to testify their willingness to be bound by the Law of God, and the more to knit their hearts to God and their duty thereof

thereof at length, *Iosh. 24. Deut. 29. Neh. 10. &c.* 3. Because a Covenant of this kind being made with God about moral duties is a perpetual obligation, and the force thereof doth never expire; *Jer. 50. 5. Let us joyn our selves unto the Lord in a perpetual Covenant that shall not be forgotten.*

After. 6. A Covenant may be made, and an oath entered, not only about things morally good, but also about things that are not morally evil, and being made is obligatory and inviolable. I say, it is not only lawfull to make Covenants about such things, and duties as the law of Nature and the Word of God maketh our duty, whether we had Covenanted for the performing of them or not, but we may also lawfully enter into a Covenant and oath about things that are not morally evil, and by Covenant or oath we may make that to be our duty which had not been a duty to us; if we had not made such a Covenant; such as the disposing of any thing that is in our own power to any peculiar good use, *Act. 3. 34* and *4. 4.* the determining of our own liberty in the use of things indifferent in their own Nature, such as the eating of flesh, *1 Cor. 8. 13.* the abjuring of some rites, ceremonies, customs, not morally evil yet abused, and the like: The people of God may upon some special occasion or reason from their experience, or the exigence of a particular time and condition make some things their duty by a Covenant or oath, which are not moral, and should not otherwise have been their duty, (provided it be without hindering of or thwarting with any moral duty) for beside that Casuists require no more in the subject matter of a lawfull oath, but that it be *de re licita & possibili* about that which is lawful and possible; there want not Scripture examples that give us some light in this matter. The Covenant which *Exra* and *Nehemiah* made contain some things of this nature, *Exra 10. 3.* The putting away of the strange Wives was not a morall dutie, for then it should oblige us also, neither (for any thing that I know) was there any expresse Law for it (though some think it was a necessary consequence of the Law, forbidding these Marriages, *Deut. 7. 3.*) sure it was a practise peculiar to the Jews, *1 Cor. 7. 12.* and (I think) not unprobable to have been peculiar to that time, and occasion of the spreading of that evil; even to the endangering of their Religion by so great mixture

*Ames. me. dul. theol. p. 275. & de conscient. lib. 4. cap. 22.*

ture with Heathens by these Marriages; But there is another instance more unquestionable, *Neh. 10. 29. 32.* where among the things which they enter in an oath and Covenant for, they bind themselves not only to perform these things which the Law required, but also in respect of the present exigence, they bind themselves to perform other things nor the Law of *Moses* required from them, as Expositors observe from the place, compared with *Exod. 38. 26.* For they Covenanted a third part of a shakel, beside the half shakel mentioned in the Law. 2. I say, such a Covenant or oath being made, is obligatory and binding, and even these things which were not our duties before, yet being made our duty by oath or Covenant, are to be inviolably kept. 1. Because the obligation is to the Lord, and he will require it of thee: neither can any dispence with obligations wherby we bind ourselves to him, *Deut. 23. 21.* *When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it, for the Lord thy God will surely require it of thee.* 2. Because the thing is lawfull and within thy power, and therefore to be reckoned among the things that must stand fast, *Numb. 30. 2.* *If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth.* 3. Because the Lord hath manifested his wrath against the violation of Covenants and oaths that were not about moral duties, such as *Zedekiah's* Covenants with *Nebuchadnezzar*, *Ezek. 17. 15 16, &c.* for I suppose, it cannot with any shew of reason be thought that it was a moral duty for *Zedekiah* or the meanest of the captives to Covenant and swear Allegiance to the usurping King of *Babylon*.

*Affert. 7.* Every defect in the making of a Covenant, whether about things not morally evil, or things morally good, doth not liberate and loose from the obligation thereof; yea, a Covenant about things lawfull and possible, doth remain inviolably obligatory, notwithstanding some defects in the making of the same: the saying may be far better and more, truly applied here, then to many purposes we find it applied unto. *Quod fieri non debuit, factum valet*: somethings that are not warrantably done, yet being done are valide. Take these instances: First, Temerity and rashnesse in Covenanting, vowing, or swearing any thing that

is not in it self sinful, can neither annul the Covenant, nor loose the obligation thereof. Put case a man hath sworn or covenanted that which upon second thoughts and an after view, he findeth something impedimental to a greater good (I mean, a comparative good that were eligible to a freeman, not any good morally and absolutely necessary, to the hindrance whereof it is not lawfull to Covenant) his Covenant and Oath is not therefore void and of no force. *Casuits* tell us, that as upon the one hand, *Juramentum non debet esse vinculum iniquitatis*, an oath should not be such a bond of iniquity, as to exclude us from any thing that is morally good and necessary: so upon the other hand, *Juramentum non esse illicitum aut obligandi vim non amittere praecise*, ab hoc quod videtur esse impedivum majoris boni, and quamvis observatio ejus majus bonum impediatur debet impleri. An oath doth not lose its obligation, because it is impedimental of some greater good. *Joshua* and the Princes of *Israel* were not absolved from their Covenant and Oath with the *Gibeonites*, because they did that rashly, and as to the manner of entering in that Covenant sinfully; for, *They asked not counsel at the mouth of the Lord*, *Josh. 9. 14.* The same appeareth in *Jephthah*, whose rashnesse in his Vow and Covenant with God, afforded him no retreat, *Judg. 11. 31. 35.* For saith he, *I have opened my mouth unto the Lord, and I cannot go back.* Secondly, Circumvention and fraud upon the one part in the making of Covenants about things not morally evil, doth not make void nor give ground to retract the obligation of a Covenant upon their part who have dealt sincerely, as appears in the same Covenant betwixt *Israel* and the *Gibeonites*, wherein *Joshua* and the Princes of *Israel* were deceived, *Josh. 9. 3. to 15.* yet notwithstanding when the circumvention came to light, and that very speedily within three dayes, yet they did not only keep that Covenant, *vers. 18. 19. 20.* (being in it self not sinfull) but the Lord declared his displeasure against them that brake it, *2 Sam. 21. 1, 2. 9.* 3. Violence, force, or any pretended necessity thence resulting, cannot make void the obligation of an oath or Covenant made in that case about a thing in it self lawfull and within our power. Upon this account *Casuits* say, that we are to keep Covenant and oath in lawfull things, to enemies, to robbers, or Pirates, &c. and that every

*Sanders,*  
*De Juramento,*  
*praefat. 3*  
*sect. 12.*  
*Ameſ. de*  
*Conſc. 2.*  
*219.*

every oath oblieth in to far as it comprehendeth things lawfull and possible, and they give this reason for the binding force of such extorted oaths, especially when they are given upon some deliberation, *Actus illi—sunt simpliciter voluntarii quamvis non sint absolute spontanei*, because such acts are voluntary though not spontaneous; in such cases men act willingly, though they do not act with absolute freedom. It seemeth that *Zedekiah's* oath to the King of *Babylon* a Conquerour, was of this kind, yet it did bind, *Ezek. 17. 14. to 19. 4.* No disadvantage, prejudice, nor inconvenience to any party Covenanting or swearing in a thing lawfull, whether discovered on an after view, or emergent from the after events of such a Covenant can absolve

from the obligation thereof, nor warrant these who enter into the same to retract, for (saith a late Writer of this subject) *Elegit id quod tunc visum est sibi melius*, Whatsoever his second thoughts be, and howsoever emergencies appear, at his Covenanting he choosed that which then seemed to him to be the best, and the Lord sets his own seal of approbation to this, by commending the man *that sweareth to his own hurt and changeth not*, *Plal. 15. 4.* This truth hath not only the approbation of orthodox Divines, but of some of the Popish Writers also. 5. Covenantants and oaths in things not morally evil, or in themselves sinfull are obligatory, although they be in some respect contrary to the promises of God, and declarations of what he will do to his people: God had promised and declared to his people that he would set them at liberty, and deliver them from their captivity, yet the oath and Covenant of subjection to the King of *Babylon*, made by *Zedekiah* was not therefore void, but was nevertheless binding, as is manifest from *Ezek. 17. 12. to 23.*

*Affer. 8.* A defect or want of something necessary or very behoofull in the making of a Covenant, may be supplied after the oath or Covenant is made, and when 'tis so, the Covenant and oath being about things not morally evil, is unquestionably inviolable; see concerning this, *Numb. 30.* throughout. The fathers consent was by the Law of God necessary to the oaths and vows whereby a woman in her fathers house, and in her youth might bind her soul, and the Husbands consent was in like manner necessary for establishing the womans binding her soul who was clothed

cloathed with a Husband, yet if a Woman without such consent had bound her soul, the tacite subsequent consent of the Father or Husband, if but insinuated by his silence, and holding his peace in the day that he heareth thereof, (much more when he gave an expresse allowance thereof) did fully ratifie the oath and establish it, *vers. 3. 7. 14.* (to say nothing of his bearing the iniquity of making void these bonds of the soul in things lawfull, *vers. 15.* if he should in any wayes make them void) Again put case the consent of the supream Magistrate be necessary to make a Covenant valide, and that without such consent and concurrence a Covenant were not valid and inviolable as some think, yet I say, the subsequent consent, allowance and free approbation of the Supream Magistrate puts the matter above controversy, even with these who plead greatest necessity of his consent: so that a lawfull Covenant upon the matter with the Royal consent (though subsequent to the making such a Covenant) superadded is valid and inviolable, and stands before the Lord as the oath wherewith the Daughter or the Wife hath bound their souls, when the Father or Husband alloweth thereof; *Such vowes wherewith she hath bound her soul shall stand*, saith the Lord, *Numb. 30. 4. 7. 14.*

*Affer. 9.* Every breach of a lawfull Covenant by some or many of the confederates with whom it was entered, doth not make a nullity, nor loose the other party or the rest of the confederates from the obligation thereof; yet this dependeth much upon the nature and contents of the Covenants. 1. Let us distinguish betwixt Covenants that are between man and man, and these that are betwixt man and God; In the former, a breach upon the one part, may sometimes absolve the other, but if the Covenant be made with God, the breach of some parties doth not absolve the other, for who can loose the bonds wherewith a man bindeth his soul before God in things that are lawfull and within his power. 2. Distinguish betwixt Covenants personal and real, or hereditary; a breach upon the one part in a personal Covenant may sometimes absolve the other party, when it cannot do so in a real Covenant, that is so framed that it may stand with the posterity of these that enter the Covenant, and that they may have the benefit of it; in that case, a breach upon the one part may

Grot. de  
Jure belli  
ac pacis,  
lib. 3.  
cap. 19.  
sect. 13.

occasion a satisfaction by the party offending, and the punitive part of a Covenant to fall upon that party that brake it, but doth not make it void, as we see in *Sauls* breach to the *Gibeonites*, which is followed with a satisfaction, but no nullity, 2 *Sam.* 21. 1. to 10. 3. Distinguish betwixt fundamentall and destructive breaches of Covenants betwixt man and man, and these that are more light and lesse essentiall; a fundamentall breach upon the one side acquitteth the other in humane Covenants; but every fault and breach upon the one side, although it be no small one, and a clear breach of duty upon the one side cannot make the other party blamelesse in breaking the Covenants, nor can it absolve them from the obligation thereof, especially if it be such a breach as may be repayed by a satisfaction, and this be not refused. It may be heer applied, which is usually said of conjugal Covenants; *Multa impediunt contrahendum quæ non dirimunt contractum*, many things may hinder and stop the making of them which cannot dissolve them when they are made: so in the Covenant before mentioned betwixt *Israel* and *Gibeon* (though I cannot deny that *Sauls* breach was a fundamentall one) yet the *Gibeonites* accepting a satisfaction, the Covenant stood inviolable, 2 *Sam.* 21. And to this it seemeth the *Romans* had respect in their making Covenants with other Nations, when they did explicitly insert this clause—*Si prior defecerit publico consilio, dolo malo; tum illo die Jupiter populum R. sic ferito, &c.* which relateth to a publick deliberate treacherous breach of their Faith. 4. Distinguish betwixt Covenants of Interest and Covenants of Duty; a breach upon the one side of a Covenant that is meerly a Covenant of interest or benefit betwixt people and people, especially when the breach is fundamentall, doth acquit and absolve the other party, and make void the obligation, as may be seen in Covenants of Commerce and Trade; but if the breach be of a Covenant of Duty, it doth not alway acquite the other party: Therefore in this case we must distinguish, 5. Betwixt such duties as are only made duties by vertue of the Covenant which engageth us unto them; and such duties as we are absolutely obliged unto, whether we had Covenanted for the performance of them or not, a breach upon the one part in duties of the first kind, especially a breach that is clearly fundamentall and destructive doth acquite and absolve the other

Liv. dec.  
1. lib. 1.

other party from his reciprocation of duty, and the obligation to it, because the foundation of this obligation is taken away: and such a Covenant being expressly conditional, the other party is absolved; 2. But if the breach be of a Covenant about duties of the second sort; to which we are absolutely obliged by the Law of nature, only the Word of God, although some, yea a great many and the greater part of these who have made a Covenant with God about such duties, should break that Covenant and utterly shake it off, yet nevertheless that Covenant doth bind, and should be inviolably observed by so many as make conscience of the oath of God: the reason is manifest. 1. In such a Covenant, not only the federal sanction, but the matter contained in the Covenant binds. 2. The obligation is to God, though some, or many the moral duties therein contained were to men. 3. Such Covenants as are of an absolute nature, and no mans observation of such a Covenant is the condition of his neighbours obligation to keep it. 4. A Covenant about such duties doth not only bind the confederates collectively considered; but distributively also; they that enter into a Covenant of this kind with God, are bound conjunctly and severally, each individuall person is bound for himself, and therefore in this case, each an ought to say for himself, *I have sworn, and I will perform that I will keep thy righteous judgments,* Psal. 119. 106. and as *Joshua* said, upon supposition of all *Israels* forsaking the Lord, *Jos.* 24. 15. *And if it seeme evil unto you to serve the Lord, choose you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood; or the gods of the Amorites in whose lands ye dwell, but as for me, and my house, we will serve the Lord.* If the case were, that one single man were left alone, and all others who are under the obligation of such a Covenant had abandoned it, yet a Covenant of this kind should be obligatory to that one person, and to the smallest number of them who have entered into such a Covenant with God, though they should be signes and wonders for that singularity, 1 *King.* 9. 19. 10. *And he said, I have been very zealous for the Lord God of hosts, for the children of Israel have forsaken thy Covenant, thrown down thy altars, and slain thy Prophets with the sword, and I, even I only am left, and they seek my life to take it away,* Isa. 37. 12. 18. *Say ye not a Confederacy*

to all them to whom this people shall say a confederacy.—Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel; there wants not abundant declarations of the Lords mind in this case; see Hof. 4. 15. Though thou Israel play the harlot, yet let not Judah offend, Jer. 3. 8. 11.

Affer. 10. No power upon earth can absolve from the inviolable obligation of a lawfull Covenant of duty made to God and sworn to; I acknowledge that in Covenants and oaths betwixt man and man, the obligation may in some cases be violated and made void; the Creditor may acquit the Debtor of his obligation, the Superiour may acquit and absolve the Inferiour from his Covenant and oath, if he be Superiour to him in that very thing which is the matter of the oath (as the Casuists speak) so they tell us that princes, Parents, Husbands, Masters may acquit their Subjects, Children, Wives, Servants, not only from Covenants and engagements about some duties which they owe to them, but from the obligation of such Covenants, Oaths, Vowes, as are made about such things, wherein they are wholly subject to them, and cannot therefore dispose of themselves without them, as appeareth from Numb. 30. 5. 8. *But if her father disallow her in the day that he heareth, nor any of her vowes, or of her bonds wherewith the hath bound her soul shall stand, and the Lord shall forgive her because her father disallowed her: But if her husband disallow her on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect, and the Lord shall forgive her.* I acknowledge also, that some Covenants and oaths may be pronounced and declared to be void by men, but these are none but such as were unlawfull and void from the beginning and in themselves, or such as do become void (after they were of force and binding) by the ceasing of the formal reason and foundation upon which they were grounded, or some other way whereby these oaths and Covenants are in themselves void and of none effect. But the obligation of a lawfull Covenant made and sworn with God, no Authority upon earth can annul, make void, acquit, and absolve from, nor dispence with. 1. Because the Law and Word of God doth plainly declare that obligation inviolable, read Numb. 30. 2. *If a man vow a vow unto the Lord, or swear an oath to bind his soul*

Ames. de  
conscien.  
pag. 220.

Ames. ubi  
supra Of  
Medul.  
theol. p.  
274.  
Grot. de  
Jure bell.  
ac pacis  
lib. 2.  
cap. 15.  
sect. 3.  
Livinus  
decad. 1.  
lib. 9.

soul with a hand, he shall not break his word, he shall do according to all that proceedeth out of his mouth, &c. Psal. 15. 4. He that sweareth to his own hurt and changeth not, Gal. 3. 15. Brethren, I speak after the manner of men, though it be but a mans Covenant, yet if it be confirmed, no man disannulleth or addeth therunto.

2. Because the inviolableness of Covenants is founded upon the law of Nature and Nations (as I have already shewed) and no law Civil or Municipal can take away or repeal that which the Law of Nature and Nations doth establish. It is upon this account, that some Papists are ashamed of the Popes claiming power to himself, to absolve from and dispence with the obligations of Covenants made with Infidels (as I have already hinted.) 3. Whatsoever Authority, Power, or Person on earth taketh upon them to annul and make void a lawfull Covenant made with God, or to acquit and absolve from the obligation thereof, that person, Society, or Power, usurpeth Gods place, and setteth it self down in the place of God, to whom only it belongeth to remit, absolve from, and dispence with obligations made to himself, a thing owned only by the man of sin, and claimed as his priviledge, who sheweth himself that he is God, 2 Thess. 2. 3. 4. If no person nor power on earth without the consent of the party to whom a Covenant or oath is given with the due requisits to make such a Covenant or oath lawfull can absolve from the obligation thereof, though it be but a Covenant betwixt man and man, how much lesse can any power on earth absolve from the obligation of a lawfull Covenant made betwixt man and God, yea, they who do such things, do not only take upon them the place of God, but in that place do carry and act contrary to the expresse declared mind of God in such cases, who hath said, that he hateth putting away, or Covenant breaking of any kind, though it were but betwixt creature and creature, Mal. 2. 16. *For the Lord, the God of Israel saith, that he hateth putting away, for one covereth violence with his garment, saith the Lord of hosts, therefore take heed to your spirit that ye deal not treacherously; and who hath said of all lawfull vowes or oaths wherewith a man bindeth his soul, Numb. 30. 2. That he shall not break his word, he shall do according to all that proceedeth out of his mouth. 4. They who take upon them to make void the obligation of a lawfull Covenant, they do upon the matter what in them*

Tanner a  
theol. sco.  
last. ubi  
supra.  
Laymorn.  
theol. mo.  
val. ubi  
supra.

lies to make void the moral Law of God, in the commands both of the first and second Table thereof; for both Tables make a Lawfull sworn Covenant obligatory and inviolable, and the breach thereof being a breach of the commands of both Tables, is a breach of both Religion and Justice: This is a greater power then Christ the Lord Mediator had given to him, and how can meer man be capable to hear it: hear what himself saith, *Mat. 5. 17, 18, 19. Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth passe, one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled. Whosoever therefore shall break one of these least Commandements, and shall teach men to do so, he shall be called least in the kingdom of heavens, Plal. 94. 20. 5.* The Lord hath signally declared his displeasure against persons in highest Authority and their posterity, for making void and violating the obligation of Covenants and oaths made about

things not morally evil, even when the highest pretences of reason, and most plausible and colourable excuses have been for the doing of it. Consider how remarkably God punished the breach of a Covenant with the *Gibeonites* upon the house and posterity of *Saul*, and upon the whole Land which did consent to or connive at the breaking of that Covenant, although that Covenant was rashly made without asking counsel of the Lord, though it was made with a people with whom God by a positive command had forbidden *Israel* to make any Leagues: though *Israel* was circumvented and deceived by the *Gibeonites* in the making of that Covenant; though *Israel* wanted not in the very time jealousies and ground of jealousy that they were dealing with cheats; though the circumvention was quickly discovered within three dayes; though there wanted not great murmurings and heart-burnings in the Congregation at the making of it: though the people did not swear to it, but only the Princes: though it was broken by another Generation then that which made the Covenant: When these Princes that swore to the *Gibeonites* were dead, and now a settled King in *Israel*; though there was no expresse mention of the posterity upon either side at the making of that Covenant: though the breach of that Covenant was in a zeal for the privileges, interest, right and common good of the people of *Israel*:

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Was there ever a greater juncture of seeming reasons and more colour of excuse for the slighting the obligation of a Covenant? yet all that could not excuse *Sauls* breach of that Covenant, nor acquite him and his posterity from the wrath and Judgement of God which pursued the quarrel of that breach of Faith: the thing about which the Covenant was made having been a matter that was not in it self sinfull: And were there wanting colourable excuses and reasons for *Zedekiahs* breaking his Covenant and oath given to the King of *Babylon*? an oath that cannot be looked upon but as extorted, being imposed by a Conquerour upon a captive. *Ezek. 17. 12, 13.* an oath that was dishonourable not to the King only, but to the Kingdom; an oath and Covenant that was contrived to keep them in continual slavery, *vers. 14. That the Kingdom might be base, that it might not lift up it self;* yet his endeavour to violate that oath and Covenant (which was made about a thing not sinfull in it self, though very gravaminous and prejudicial to the King and Kingdom of *Judah*) or rather his violation of it, how signally was it punished, *vers. 15, 18, 19, 20.*



## C H A P. III.

## Of a Covenant with God.

Where 1. What it hath of the general Nature and Properties of all Covenants? 2. What it hath peculiar and distinguishing from humane Covenants. 3. What it hath of the Nature of particular kinds of Covenants in use among men, and what excellencies above all humane Covenants. 4. That a Covenant with God is a peoples highest Interest. 5. How the Name of a Covenant with God is used in Scripture. 6. Of the division of Covenants betwixt God and man.

**H**AVING among the distinctions of Covenants mentioned a Covenant betwixt God and Man, and referred it to be considered apart; I come now to speak of it.

Concerning a Covenant with God; I shall 1. enquire what such a Covenant hath of the Nature and common properties of all Covenants: And 2. What it hath peculiar and distinguishing from humane Covenants. 3. What it hath of the nature of particular kinds of Covenants in use among men, and what excellencies above these.

First, When we speak of Gods Covenants with man, the general nature of a Covenant must be held; they participate thereof as every species doth partake of its *Genus*: Though a Covenant betwixt God and man hath something peculiar that is not to be found in all Covenants, nor in any other Covenant; yet we must not make Gods Covenant with man so far to differ from Covenants between man and man, as to make it no Covenant at all; Gods Covenant of Works made with man, is the *Law of Works*, and his Covenant of Grace made with his redeemed people, is the *Law of faith*; his Covenant is also his *Promise* and a *Testament*, (as shall appear hereafter) yet we are not therefore to confound Gods Covenant with man with these things that are called by the name of a Law, or Promise, as if there were nothing else in Gods Covenants with man but what is in these, for each of them have their

their peculiar propriety of essence and natural properties whereby they are distinguished from one another. Therefore I say, Gods Covenants with man doth participate of the general properties and common nature of all Covenants, whereby they are distinguished both from a law, and from a simple promise.

A Covenant betwixt God and man, hath all the general properties of a Covenant, mentioned in the former Chapter. For first, in all Gods Covenants with man, there is a plurality of parties, one can make no bargain nor Covenant, this is obvious to every eye. Secondly, In all Gods Covenants with man, there is a mutual agreement and consent of the parties, *Amos 3. 3.* Thirdly, In all Gods Covenants with man, there is mutual conditions of one kind or another, some reciprocation of performances, *Hos. 3. 3. Zech. 13. 9.* Fourthly, In all Gods Covenants with man, there is a mutual obligation, the parties are in some respect tyed one to another, man becometh thereby obliged to God by a supervenient obligation, and God doth descend from absolute Sovereignty to take on tyes of promise and Covenant, *Jer. 3. 14. Ezek. 11. 20.* Fifthly, All Gods Covenants with man, are made for the interest of both parties, they propound a mutual good of honour to God, and advantage to his confederate people, *Deut. 26. 17, 18, 19. 1 Pet. 2. 9, 10.* Sixthly, All Gods Covenants with man are inviolable, the obligation of them is such, as God will not repeal and disannul: nay, *He cannot deny himself*, *2 Tim. 2. 13.* and man cannot disannul them; yea, even the Covenant of Works is so far inviolable, that either part thereof, the obligation or penalty is still in force, and taketh place, the obligation is such, as the parties cannot possibly be absolved from the same: But of all these things (which are here hinted by way of Introduction) in their own place.

2. But although a Covenant betwixt God and man doth partake of the general properties and common nature of all Covenants, yet it hath also something peculiar and distinguishing from all humane Covenants. And as some Learned Men have observed, a Covenant is not so properly said to be betwixt God and man, as betwixt man and man. These things are peculiar to a Covenant twixt God and man, and hold it forth some way different from all humane Covenants.

Burg.  
vind. leg.  
p. 122.  
Jo. Coer.  
sum doct.  
de fœdere  
cap. 1.

1. All Covenants twixt man and man ( even these that are betwixt Superiours and Inferiours not accepted ) are betwixt parties that are equal in being, though not alwayes in relation; for absolute Superiority and Inferiority, is only betwixt God and his creature. But Covenants betwixt God and man, are betwixt parties neither equal in being nor relation, betwixt whom there can be no imaginable equality found: God being an absolute Superiour to man, who hath an unlimited Sovereignty over him, being Superiour to his creature, not only in relation ( as a master is to his servant, and a parent to his childe ) but in being also a Superiour from whom man hath his life and being, *Act. 17. 25. Seeing he giveth to all life and breath, and all things. And ver. 28. For in him we live and move and have our being.*

2. Covenants betwixt man and man are usually such, wherein either party hath a liberty and freedom to engage or not to engage, and are not otherwise engaged but by their own consent; and whatsoever may be said as to the things engaged betwixt man and man, ( which may be sometimes binding antecedently to a Covenant made about them ) yet there is alwayes a freedom as to that Covenant obligation and tye, whether the parties will come under it or not: A childe is engaged otherwise then by Covenant ( to wit, by his relation ) to perform duties to his parent, and so mutually the parent to the childe; yet they have a liberty to choose, whether they will indent with one another Covenant wayes about these things: But in Covenants betwixt God and Man, there is indeed a freedom upon the one part, to wit, whether God will indent with man in the way of a Covenant; for it is condescension on Gods part that he will enter in Covenant with man, and make promises to him for any thing performed, by which he might require of him by his Sovereignty over him: yet there is not such a freedom upon the other part, whereby man may indifferently engage with God or not, as pleaseth him; for he is otherwise engaged to God then by Covenant, yea, he is so far engaged to his Maker, that he is bound to the same things by Gods giving him a Law, which are required of him by Covenant, and when it pleaseth the Lord to propound to him a Covenant upon whatsoever tearms and conditions it be, he is bound to accept the tearms and to obey the same: for his first Cove-

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nant with man was, *The Law of Works*: and his second Covenant was, *The Law of Faith*, *Rom. 3. 27.* and both were the Covenants which he commanded, *Plal. 111. 9.*

3. Covenants betwixt man and man are about mutual benefits; for each party bringeth something of his own, which he giveth, promiseth or performeth to the other party: But in a Covenant betwixt God and man, the benefits are not mutual, neither can they be, in regard of the absolute perfection, fulnesse and all-sufficiency of the one party, which can receive no addition, and in regard of the insignificancy of the other which can bring no addition. *Rom. 11. 35. For who hath first given unto him, and it shall be recompensed unto him again. Plal. 16. 2. My goodnesse extendeth not unto thee.* Here God maketh a Covenant with man about these things that are only and peculiarly his own benefits and favours. When man doth any honour or service to God, he bringeth him nothing of his own, whereas men use to make their Covenants about mutual benefits and advantages. Gods Covenants with man, are his declaration of the wayes and methods how man may enjoy his love and favour.

4. In Covenants betwixt man and man, each party hath a hand in making his own conditions, even where there is greatest inequality of superiority or power betwixt the parties; yet either of them hath some hand in the making of the Covenant, and appointing the conditions thereof, though it were betwixt the Conquerour and the Conquered: Yet if a Covenant be made betwixt them, the lowest party hath some accession to the making of the conditions, at least, a power to choose or refuse, else it could not be a Covenant among men: But in Covenants betwixt God and man, the one party maketh the Covenant, and all the conditions thereof, upon both sides: Man receiveth conditions from his Maker, but appoints him none, he hath no hand in the appointing or making the conditions of Gods Covenant with him: nay, he is not in an absolute freedom to choose or refuse, whether he will accept or reject the conditions that his Maker appointeth him. Gods Covenant with man is the sole will and pleasure of the one party, to wit of God, declared concerning the way how he will communicat himself, and give himself and his benefits to be enjoyed by man. *2 Sam. 23. 5. He hath made*

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with me everlasting Covenant, ordered in all things and sure. Luk. 22. 29. And I appoint unto you a Kingdom, as my Father hath appointed unto me.

5. In Covenants betwixt man and man, the conditions and Covenant do not bind, except they be consented unto: But Gods Covenant carrieth not for mans consent, antecedent the validity thereof, nor doth the obligation thereof depend upon mans consent: but whether man consent or not, Gods Covenant is obligatory, his propounding of it layeth an obligation, yea, a necessity upon man to accept whatsoever he propoundeth, for his Covenant is a Law, (as I said) and appointeth to man conditions of life, and this holdeth both of the Covenant of Nature and of Grace, else how can they that shake off or refuse all bonds, and sin under both these Covenants, be judged by them, if they were not valid and binding, even to them who never consented to them. Rom. 2. 12. 16. And as many as have sinned in the Law, shall be judged by the Law — In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.

6. In Covenants betwixt man and man, the creatures are tyed to verbal expressions, for the mutual declaring of their minde to one another: But in Covenants betwixt God and the creature, God is not tyed to verbal expressions; but he doth often contract Covenants with his creatures in real impressions in the heart, wherewith he frameth the creature, or which he imprinteth upon it, which is manifest not only in his Covenant with the unreasonable creature, which was no doubt made by impressions, not expressions. Hof. 2. 18. And in that day will I make a Covenant for them with the beast of the field, and with the fowles of heaven, and with the creeping things of the ground. But also in his dealing with the reasonable creature: for as Mr. Ball observeth, this was the manner of Gods dealing with our first parents in the state of Innocency. I do not say it was the only way he dealt with them in that estate, for we find that he dealt with them by verbal expressions also, Gen. 2. 16. 17. But I do so far agree with that opinion, as to think that the first way of Gods Covenant dealing with Adam in the state of Innocency, was by real impressions upon his heart; for if the Law of Nature or Works, and the Covenant of Nature and Works be one and the same, (as

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is generally received, and that not without ground in the Scripture, which calleth the Covenant of Works by the name of the Law of Works, and the work of the Law written in their hearts, Rom. 3. 27. and 2. 15.) Then it doth appear that God dealt first with man in innocency, by real impressions upon his heart, by writing his Law and Covenant upon his heart. And that this Law of Nature and Works which was imprinted in the heart of man, did not only contain the knowledge of what was the will of God, concerning mans obedience and duty, but also the real impressions of the blessednesse which he was to enjoy by his obedience, is manifested from the remainders of that Law, which are yet in the heart of man by nature; which teacheth and sheweth to man, not only the things written in the Law, which are his duty, but teacheth him to seek his righteousness and happinesse in this way of Works, and no other: Which proveth, that the real impressions that were first upon the heart of man in Innocency, were not only of a meer Law, but of a Covenant. Rom. 9. 30. 31. What shall we say then, that the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of Faith. But Israel which followed after the Law of righteousness, hath not attained the Law of Righteousnesse: And 10. 3. They being ignorant of Gods righteousness, and going about to establish their own righteousness, &c. But the same is most observable in the restored condition of man, and in the Covenant of Grace: I mean, the saving efficacious administration thereof, (for I do not speak of the external Oeconomy) whereby God doth contract with man, by real impressions upon his heart, Writing his Law in their hearts, and upon their inward parts, Jer. 31. 33. Yet notwithstanding that God is not tyed to verbal and outward expressions, he doth also send his Word, and thereby in all ages, give outward expressions of the same Covenant; for he maketh use of Instruments and Ordinances, for effecting and imprinting his Covenant upon his peoples hearts.

3. In the next place, Let us consider what a Covenant with God hath of the nature of particular kinds of Covenants that are in use among men.

A Covenant betwixt God and man doth not only partake of the general nature and properties of all Covenants, but it doth eminently

eminently partake of whatsoever excellency is in all kinds of humane Covenants: for whatsoever is good and excellent, or is pretended to be so in other Covenants, that is really and much more eminently in a Covenant with God. Understand these things following, which are spoken in general of a Covenant with God, as applicable for most part to the Covenant of Works, while it was and stood a possible way of righteousness and life, but now only to the Covenant of Grace.

And, first, I said there is a Covenant betwixt man and the devil, wherein that liar covenanteth with poor deluded creatures, to do for them and to them whatsoever they would, and to fulfill all the desires of their heart: But that which Satan falsely pretendeth and promiseth in his Covenants, God will really do to these with whom he Covenanteth: This excellency of bringing satisfaction to all the desires of mans heart, is only to be found in a Covenant with God. 2 Sam. 23. 5. *He hath made with me a Covenant, — and this is all my salvation and all my desire, though he make it not to grow.* Psal. 37. 4. *Delight thy self also in the Lord, and he shall give thee the desires of thy heart.* The reason is manifest, because satisfaction layeth in the suitability of objects unto the faculty: Now God only is a suitable object unto the immortal soul of a man, being a spiritual object, which only can suit with a spiritual faculty, other things can give but satisfaction to the flesh, to the sensitive part, or at least, to the carnal mind of a man, this only can give satisfaction unto the spirit and soul of man: God only is an object proportioned to the soul of man, which is a durable substance and of vaste comprehension, capable of something that is infinit and eternal, yea, restless till it come at some such thing, which is not to be found beneath God; He is an universal good, an object fitted for all uses, and apted unto all the desires of the soul of man; all other things are but particular good things, that are good for some uses, but not for all uses, that can meet with some desires, but not with all desires; but he that setteth his heart upon this object, will find it satisfy and answer all desires, will find it a congregating limiting object, that will gather in the desires of mans heart and make them fewer, an object that will pin up the desires of the heart unto it self singly, an upmaking object that will recom-

recompence and make up whatsoever is wanting in created comforts. When one said to a Philosopher 'tis a great thing for a man to attain all that he wisheth; the Philosopher answered, 'tis a greater thing for a man to wish only that which he should: But this is only to be found, by being in Covenant with God, which sheweth the excellency of a Covenant with God; for to such only as are in Covenant with him it is promised; *Job. 15. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.*

2. There are Covenants betwixt man and man, now whatsoever is good and excellent in these, whether equal or unequal Covenants that is to be found perfectly and eminently in a Covenant with God. 1. There is in a Covenant with God whatsoever is good and excellent in *Covenants of peace*. For first, There is in a Covenant with God through Christ, a *devision* of contraries and differences betwixt God and sinners, by a friendly reasoning of all matters in question betwixt them, *Isa. 1. 18, 19, 20. Come now and let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red as crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land, But if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it;* *Jer. 3. 19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee saith the Lord God of hosts.* Secondly, There is a *reconciliation*, after a reasoning of differences, there is a removing of them, they are packt up, pardoned, and put in everlasting oblivion, *Jer. 50. 20. In those dayes, and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah and they shall not be found, for I will pardon them whom I reserve: Yea, there is a settling of peace and friendship in Christ, and an abolishing of enmity between the parties, Rom. 5. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Col. 1. 20, 21. And having made peace through the blood of his crosse, by him to reconcile all things to himself, by him I say, whether they be things in heaven, or things in earth. And you who were sometime alienated and*

and enemies in your mind by wicked works, yet now hath he reconciled. Thirdly, There is a restitution in this Covenant with God, such as useth to be in Covenants of peace among men; for when a sinner doth with God in a Covenant, he restoreth God to his honour, *Josb. 7. 19. And Joshua said unto Achan, my son, Give I pray thee glory unto the Lord God of Israel, and make confession unto him: yea and restoreth man to his right too, if there be injury of that sort: Luk. 19. 8. And Zachew stood and said unto the Lord, Behold Lord the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold;* and God restoreth to him his favour and Image which was lost and taken away by the fall of Mah, and through his breach of the first Covenant, *Eph. 2. 13. But now in Christ Jesus ye who were sometimes far off are made nigh by the blood of Christ. Col. 3. 10. And have put on the new man which is renewed in knowledge after the Image of him that created him.* Again, in the repentance of the Lords back-sliding children, they restore to Christ their first Husband the love and respect which they had given away to other lovers, *Hos. 2. 7. I will go and return to my first husband, for then it was better with me then it is now, and 14. 1. 2. O Israel return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words and return to the Lord, say unto him take away all iniquity and receive us graciously, so will we render the calves of our lips; and he restoreth to them their former priviledges, Psal. 51. 12. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Jer. 3. 14. Turn, O backsliding children, for I am married unto you.*

Secondly, Whatsoever is good in humane Covenants of War, that is eminently to be found in a Covenant with God. For first, in a Covenant betwixt God and his people, there is a mutual stating of allies, who shall be held for friends and foes by either party: God engageth and promieth to have common friends and foes with his people, to be a friend to our friends, and an enemy to our enemies, *Gen. 12. 3. And I will blesse them that blesse thee, and curse him that curseth thee; and we engage mutually to account his friends ours, and to hold fellowship with them, and to count them our enemies who are Gods enemies, Psal. 119. 63. I am a companion of all them that fear thee, and of them that keep thy*

thy precepts: and 139. 21. 22. Do not I hate them, O Lord, that hate thee, and am I not grieved with them that rise up against thee: I hate them with perfect hatred, I count them mine enemies. 2. In a Covenant betwixt God and his people, there is a mutual espousing of Interests and quarrels, God engageth to espouse our Interests and quarrels, so that he will concern himself in all our Interests, and will hold injuries done to us as done to himself, will have the same feeling of them, and the same resentments, *Psal. 105. 14, 15. He suffered no man to do them wrong, yea he reprov'd Kings for their sakes: Saying, touch not mine Anointed, and do my Prophets no harm. Zech. 2. 8. For thus saith the Lord of hosts, after the glory hath he sent me unto the Nations that spoiled you, for he hath toucheth you, toucheth the aple of his eye: and we mutually engage to espouse his Interests and quarrels, and never to stand newters in these, nor to count our selves unconcerned where he is concerned, and that under pain of his displeasure, Psal. 69. 9. For the zeal of thine house hath eaten me up, and the reproaches of them that reproach thee are fallen upon me: Judg. 5. 23. Curse ye Meroz said the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty. 3. In a Covenant betwixt God and his people, there is a mutual engagement for aid and assistance, we engage to help the Lord, *Judg. 5. 23. to help him in his Members, People, Cause, Work, and all his concerns upon earth, so far as we can be assistant unto them, for the good and evil done to these his Interests, he reckons done to himself, Ath. 9. 4. Saul, Saul, why persecutest thou me: Matth. 25. 40. 45. And the King shall answer and say unto them, verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me;—In as much as ye did not to one of the least of these, ye did it not to me. And God engageth to give aid and assistance, and help to his people: upon all occasions, in all straits, against all enemies, under all faintings, *Psal. 46. 1. 5. God is our refuge and strength, a very present help in trouble. God is in the midst of her, she shall not be moved, God shall help her and that right early. Isa. 40. 29. He giveth power to the faint, and to them that have no might he increaseth strength: and 43. 2. They who make conscience of keeping their part of this Covenant with God, shall have this great advantage***

by it when they war against their lusts, against unbelief, against Satan, against the World; it is not they alone that war against these, but Christ and they together, the power of God and they together, (unless they have neglected to call in his aid and assistance, Rom. 16. 20. *And the God of peace shall bruise Satan under your feet shortly*: Isa. 41. 10. *Fear thou not for I am with thee, be not dismayed for I am thy God, I will strengthen thee, yea I will help thee, yea, I will uphold thee with the right hand of my righteousness*: Matth. 28. 20. *And lo I am with you always even unto the end of the world*. The Apostle useth a Military word, *ἐπίσκοπος* when he speaketh of keeping believers, Phil. 4. 7. *The peace of God shall keep your hearts*; Beza, *Præsidio custodiet*, shall keep with a Garrison, 1 Pet. 1. 5. *Who are kept by the power of God*; Beza, *Qui virtutis Dei præsidio custodimini* Who are kept with the Garrison of the power of God; the same word is used, 2 Cor. 11. 32. For keeping the City of Damascus with a Garrison, and in Greek Authors it is usually found, in a Military sense. Now Christ is our *ἐπίσκοπος*, the Captain or chief Commander of the Garrison; he that is not in Covenant with him, is *ἀσπίδιος* destitute of Military safeguard; In your spiritual warfare. *The Lord will go before you, and the Lord of Israel will be your rearward*. Isa. 52. 12. *He will also be a wall of fire round about*, Zech. 2. 5. He will also be the glory in the midst of us, as is added in the same place; and as the Ark of the Covenant was in the midst of them who besieged Jericho, Josh. 6. So that whether the Church be assaulted by enemies before or behind, on the right hand, or on the left, by them who are without, or by false brethren within, our God being in Covenant with us, is a present help; the Covenant engageth him to send aid and assistance to his people. Alexander the Great being once asked, why he slept so sound while the Enemy was so near, he answered, because Antipater waked; this was a vigilant General under him, to whose watchfulness he trusted much: How much more may we trust, and lye down with confidence under Christs protection, who maketh us dwell in safety, Psal. 4. 8.

Thirdly, Beside these Covenants of Peace and of War, the Lord doth also condescend to enter in a Covenant of Commerce and Trade with his people, and whatsoever is good or excellent in that kind of Covenant among men, is more perfectly and eminently in a Covenant with God. For first, In this Commerce

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there are to be found *Contractus permutationis* pactions of exchange, which mainly relateth to the importing, exporting and exchange of commodities, and Bills mutually upon either side. 1. Upon Gods part there is, First, an *Importing* or bringing inward to us the precious things of Heaven, even all things necessary to Spiritual life and comfort, set forth under the similitude of various commodities and fruits of the Land that is afar off, Isa. 55. 1. which are imported and brought into us, and exposed to sale at the rates of Gods Covenant with us, Isa. 55. 1. 2, 3. 2. There is an *Exporting* or carrying away diverse of our commodities; the Lord in this commerce carrieth away our creature comforts, and the growth and fruit of the Land we inhabit, and that for our advantage, that we may have returns to our profit, and yet that which is better in stead of that which he hath taken away, Rom. 8. 28. *And we know that all things work together for good to them that love God, to them who are the called according to his purpose*: Heb. 12. 11. *Now no chastening for the present seemeth to be joyous, nevertheless afterward it yeeldeth the peaceable fruit of righteousness unto them which are exercised thereby*; so that by this Trade we are even more then gainers and conquerours by that which God taketh away from us, Rom. 8. 37. Phil. 3. 8. *I have suffered the loss of all things, and do count them but dung that I may win Christ*. 3. There is a *drawing of Bills of Exchange* upon us, whereby God sendeth us Commands and Bills to answer whatsoever he requireth of his people to be done to him in duty, or to any of his, and this to be done out of his Stock that is among our hands, and to be placed to his account, 1 Chron. 28. 14. *But who am I, and what is my people, that we should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee*, Matth. 25. 40. *And the King shall answer and say unto them, verily I say unto you, in as much as ye have done it unto one of the least of these my brethren ye have done it unto me*.

Again upon our part, there is a driving of a Trade; for the Kingdom of heaven is not likened to one who saith, *I am rich and encreased with goods and have need of nothing*, Rev. 3. 17. *But unto a merchant man seeking goodly pearls*, Matth. 13. 45. And in this advantagious Trade, there is also upon our part. 1. Something like the *exporting* of commodities, when the Saints send up

*Impiger  
extremos  
currit  
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ad Indos.*

to God by Christ their services, how small and unvaluable soever, yet the best fruit, growth and commodity of the barren Country in which they sojourn; and these are rather sent for presents to him, unto whom they owe themselves, and with whom they desire to hold a correspondence, and to witness their desires to depend upon his favour by paying their respects to him, then for any other account, unlesse we say that these unvaluable things are in esteem with God, as indeed the prayers, duties and services of his people are, *Psal. 72. 15. And he shall live, and to him shall be given of the gold of Sheba, prayer also shall be made for him continually, and daily shall be praised: and 141. 2. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.* 2. There is a great part of this Trade upon our part lyeth in the Importing the commodities of the Kingdom of Heaven, whereby we put on the affection of buyers, that is, a great mind to the commodity, and travel to purchase and buy and make our own the rich commodities of heaven, *Prov. 3. 13, 14, 15. Happy is the man that findeth wisdom, and the man that getteth understanding: For the merchandise of it is better then the merchandise of silver, and the gain thereof then fine gold. She is more precious then rubies, and all the things thou canst desire are not to be compared unto her. Mat. 13. 45, 46. The Kingdom of Heaven is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had and bought it.* 3. There is also upon our part a drawing of Bills upon Christ our great Correspondent in heaven; Bills I say, not properly of Exchange (for we have nothing to give in exchange for what we receive, unlesse as I said, we give him of his own) but Bills of Trust, which are drawn by the prayer of Faith, *Joh. 15. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you; and answered by the returns made to the prayer of Faith, Jam. 5. 16. The effectual fervent prayer of a righteous man availeth much.* By this Trade the Believer hath great advantage; For first, The imported commodities are unspeakably better, of greater value and use then these that are exported, there is no proportion betwixt that which we send to heaven, and that which we receive from it, betwixt that which we buy, and the price we pay for it, as appeareth from the Scrip-  
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tures before mentioned. 2. By this Trade the Believer getteth so much advanced to him as he needeth of Gifts, Graces, Assistance, &c. for the work of Christ, and for the work of his own Salvation, *2 Cor. 9. 8. And God is able to make all grace abound towards you, that ye always having all-sufficiency in all things may abound to every good work.* 3. By this Trade, and by these Bills of exchange or trust, the Believer can never break nor banquer out, as long as he makes use of Christ his all-sufficient correspondent, *Isa. 45. 11. Ask me of things to come concerning my sons, and concerning the work of my hands command ye me: Joh. 1. 16. And of his fulnesse have all we received and grace for grace.*

Secondly, In this Commerce and Trade that is betwixt Christ and the people that are in Covenant with him, there are also, *Contradictio municipales* municipal pactions and lawes whereby tis declared and agreed betwixt the parties, what shall be the rules of Trade, and who shall be the Dennisons and free privileged people. 1. There is in Gods Covenant of commerce with his people, a distinction of lawfull and unlawful goods, not only of commodities wherein Believers may Trade, and of these wherein they are prohibited to Trade, but also a distinction of good and bad ware, of these very commodities that are lawfull by the Lawes of this Covenant, God will have us by all means to buy and get to our selves, the Truth, saving Knowledge, Scripture-knowledge, true Faith, Holinesse, Peace, &c. *Prov. 23. 23. Buy the truth and sell it not, also wisdom and instruction and understanding. Rev. 3. 18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white rayment that thou mayest be clothed, and that the shame of thy nakednesse do not appear, and anoint thine eyes with eye-salve that thou mayest see: Heb. 12. 14. Follow peace with all men and holinesse: Phil. 4. 8. Whatsoever things are true, and whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, and if there be any praise, think on these: But withall he will have us by no means to deal in unlawfull and forbidden ware, whereof read, *Col. 3. 8. 1 Cor. 10. 14. 2 Cor. 6. 14, 15, 16. Prov. 5. 8. 1 Thess. 1. 22. 1 Cor. 10. 32. &c.* God hath made all things morally evil, or things  
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lawfull and apt to give offence, and all appearances and occasions of sin and evil, forbidden ware for his people to trade with. Yea, by this Covenant and the Laws of this trade, God will have us to beware of false and counterfeit ware, whether in Doctrine, and Opinion, or in Conversation and Practice; He will have us beware of counterfeit Truth and counterfeit Holinesse; For (saith the Apostle) *many corrupt the word of God*, 2 Cor. 2. 17. Or as the word may be rendered, *Play the booksters with the word of God*, corrupting, sophisticating and mixing it for their greater advantage, and many counterfeit holinesse. 2 Tim. 3. 5. *Having the form of godlinesse, but denying the power thereof, from such turn away.*

2. In this Commerce there is municipal statutes and passions, not only for the kinds of commodities that we are to trade in, but also about the rates and prices which no man may take upon him to change, being appointed by the Covenant which God hath commanded to a thousand generations, yea, which he hath commanded for ever, 1 Chron. 16. 15. Psal. 111. 9. And this is a free cryed market of Grace, wherein no man may trade with money, but all the Merchants must come empty handed, and buy without price. Isa. 55. 1. *Come buy — without money and without price.* When men bring precious wares, and brought from far to the Mercat, the poor and moneylesse can get no part of them, but here the Mercat rules far otherwise. God inviteth the poorest to buy wine, milk, bread, &c. that is, all things necessary to spiritual life and comfort, yea, to take all these freely, without any price payed for them; yea, he expostulateth with them that drive a worse trade, and will not come to this Mercat: Isa. 55. 2. *Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not.* Only that which ruleth this trade, is, that the Merchants frustrate not the free grace of God, Gal. 2. 21.

3. In this Covenant of commerce there are municipal privileges, whereby 'tis declared who shall be the privileged people to trade in heaven, and what shall be their privileges. First, Whosoever hath the affection of a buyer, that is, a great minde to the ware, to *Godlinesse*, counting it gain, 1 Tim. 6. 6. who-ever hath a great minde to Grace and Faith, counting it *precious*,

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2 Pet. 1. 1. whosoever hath a great mind to *Christ*, counting him a *hid treasure*, and a *pearle of great price*, Matth. 13. 44, 45. whosoever is willing to forgo all other gain to *win Christ*, Phil. 3. 7, 8. whosoever counteth him *precious*, 1 Pet. 2. 7. whosoever valueth *Christ* superlatively, and above all, as every precious Believer doth; for the least measure of sound Faith, setteth the Crown upon his head, Phil. 3. 8. Song 5. 10. 16. I say, who-so-ever doth (not make advantage of *Christ*, and gain of *Godliness*, but) maketh and accounteth *Christ* his advantage, and *Godlinesse* his gain, he hath the benefit of trading and buying in this Mercat; he is a privileged person to trade into heaven, and to hold commerce about all the precious things of the Land of Promise, by Gods own declaration, and by the municipal Laws of the New *Jerusalem*. Secondly, But what is this privilege that we have by being in Covenant with God? We know the *Romans* counted it a great privilege to be *Municipes* in *Rome*, or to be as the word may Import, and is defined by some Jurists, *Munerum capaces*, to be capable of all the benefits and privi- See Jo. Calu. J. P. Lexic. Jurid ad verbum municipes ledges of their city, though not of offices, whereby many of the *Municipes* were distinguished from the *Cives*; for the citizens of *Rome*, and such as we call *Dennisons*, were distinguished in some privileges; but it is a far greater privilege that cometh by being in Covenant with God, for it bringeth freedom, perfect freedom and privileges in a far more excellent Society and corporation: this maketh Believers not only *Municipes*, but *Cives*, *Dennisons* and *Burgesses* of the best kind, in the New *Jerusalem*: This maketh us *fellow citizens with the Saints*, and of the *household of God*, Eph. 2. 19. And that not only with the Saints on earth (which is a great matter) but also to have *πολιτευειν* in heaven, Phil. 3. 20. an *administration* or handling in heaven: (So *Arrius Montanus*) or *Municipatum*, a *Burgelhip* or Freedom: (So *Hieronymus*) or to be *Municeps Calorum*, *Burgesses* and free *Dennisons* of heave: (So *Besa*, whose version of this Text: *H. Stephanus* approveth, telling us also out of *Aristotle*, that *πολιτευειν* is *ελευθερια*) This is a privilege much higher then that which is in any Society on earth, even that before mentioned with the Saints on earth: *πολιτευειν* is a word no where else used by the Holy Ghost, but it is used by the (70.) 2 *Maccab.* 12. 7.



12. 7. where it is said, that *Judas* intended to root out, *ῥᾶν ἰσραὴλ τῶν πολιτῶν*, which cannot be rendered the *conversation* of the *Joppites*, but the *Corporation*, or *Commonwealth*, or *Freedom* of the *Joppites*. This then is a Believers high municipal privilege then, even while he is a stranger and pilgrim on earth; he not only mindeth heaven, but is a rich Burgesse of heaven, is a free Denizen of the Country and City of heaven; for there he hath a stock, there he hath a correspondent, there he driveth a trade, and hath a handiing thither; he sends somethings, and thence he bringeth many commodities, there are his Bills of Trust received and accepted, and thence he hath returns dayly. Let us therefore learn to know our priviledges in heaven, and whence we had them, for we were neither born Burgesse in heaven, nor did we purchase it for a sum of money, as *Paul* and the Captain spake of their *Roman* freedome, *Act. 22. 28.* for we are naturally strangers and foreigners in that City and Country, but by free Grace we are made such. *Eph. 2. 18, 19.* For through him we both have an access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God. This also oblieth us to carry in this world, like pilgrims and strangers, and to mind our own Country wherein we have priviledges. *Heb. 11. 13, 14. 16.* And confessed that they were strangers and pilgrims on the earth: For they that say such things, declare plainly, that they seek a country. But now they desire a better countrey, that is an heavenly, wherefore God is not ashamed to be called there God, for he hath prepared for them a city. The same oblieth us to live according to the Laws of the New *Jerusalem*; for as *Beza* saith, *Est enim regnum calorum civitatis inquit cives municipali jure omnes sancti reguntur.* The Kingdom of Heaven is like unto a City or Corporation by the municipal Laws, whereof all the Saints are governed, these are the fashions, and the ordinances, and the laws of the house, *Ezek. 43. 11.* These priviledges also oblieth us to seek the good of *Zion*, and of the whole Corporation and city whereof we are Burgesse. *Psal. 137. 5, 6.* If I forget thee, O *Jerusalem*, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not *Jerusalem* above my chief joy. And, *122. 6, 7, 8, 9.*

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Pray for the peace of *Jerusalem*, they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sake, I will now say, peace be within thee, because of the house of the Lord our God, I will seek thy good.

3. As I said in other Covenants of commerce, there are *Contractus Societatis*, contracts and pactions of society, whereby one advanceth a stock, and another travelleth and tradeth with it, and both share in the gain: *Casuits* and *Canonists* allow of this kind of contract: Such a dealing there is betwixt Christ and the people that are in Covenant with him: See *Luk. 19. 12. to 28.* and *Matth. 25. 14. &c.* Where you shall find, 1. that Christ giveth to every one of his servants a stock and proportion of his goods, or money, that is, of his Gifts and Graces, &c. wherewith to occupy and trade, for he will have none of them idle. 2. At his coming, he calleth them to account, what use they had made of their Talents which he had given them, whether they had traded and occupied with them, and how much every man had gained by trading. 3. In his accounting with his servants who received his goods to tread and occupy with, till he came to reckon with them: the accountant is not excused nor accepted who had laid up, and hid, and preserved his Talent, and had neither done any evil with it, nor embazled his stock, if he had not traded with it, and gained by it. 4. In this trade Christ must share in the gain, and reason he should, since he both advanceth the stock, and beareth the hazard: if we gaine any thing, it must be to him, for his glory which must be our principle end, and when we gain to him, and for this end, we gain also to our selves; for we are bettered by every thing, wherein we are active instruments of the glory of God.

4. There is in this trade and commerce, *Contractus assicuratio-nis*, a contract of ascertaining and assuring our adventures, for God and for salvation: And in this contract, Believers are the adventurers, yet not they alone, but Christ also who setteth them out for the Sea, with his stock and goods among their hands: Christ is the surety or undertaker who ensurcth our adventure, Ship, and Loading, or Stock; His promise and Covenant with his people, is his indentor and Bond of assurance, his undertak-

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ing, or the thing which he doth ascertain and ensure, is, That our Ship and Stock shall not perish by the way, but that all shall come safe to Harbour: that he who setteth us out to adventure for God, for the things that concern his Glory and our Salvation, shall also bring us safe to Shore, and land us safe on the other side of Time, while others make Shipwreck, and perish by the way in their adventures and undertakings, when they were neither set forth by Christ, nor had any assurance from him that he would bear their hazard and adventure, 1 Cor. 1. 8. *Who shall also confirm you unto the end, that ye may be blamelesse in the day of our Lord Jesus Christ.* Joh. 17. 12. *While I was with them in the world, I kept them in thy Name those that thou gavest me, and none of them is lost but the son of perdition.*

But here in Gods Covenant with his people, there is not only the good and excellency of this kind of Covenants of commerce among men, but far more transcendent and high excellency, As may appear in these differences: First, among men, No man will ensure another mans adventures, nor bear the hazard of his stock wherewith he tradeth, but for a considerable sum of money, and the hope of gain and profit to himself; but Christ undertaketh freely without a hire, he became surety for his peoples adventures, without the least expectation that they could profit him, or give him a reward for engaging with them. Luk. 17. 10. *So likewise ye when ye shall have done all these things which are commanded you, say we are unprofitable servants, we have done that which was our duty to do.* Secondly, Among men, he who giveth the assurance, may ascertain the stock wherewith other men trade, but will not, and cannot give assurance for the persons and lives of them who travel and adventure through the dangers of the Sea; but Christ giveth assurance for the adventures and adventures too, that the Ship, and Goods, and Passengers shall all come to a safe Harbour, that both the Stock and the Traveller shall be safe: This is evident from 1 Pet. 1. 5. *Who are kept by the power of God, through faith unto salvation.* Thirdly, Among men, all the ascertaining and assurance given for adventure may miscarry, and both the parties come to losse, he who undertaketh the hazard, and he who bought the assurance at a great rate; but Christ performeth all his undertakings for ascertaining his

his peoples adventures, he bringeth all safe to shore for which he undertaketh, so that neither he nor his people can be losers. *Job. 17. 12. Those that thou gavest me I have kept, and none of them is lost:* And 18. 9. *Of them which thou gavest me I have lost none.* Fourthly, Among men, the adventurer while he looeth, cannot be a gainer; nor doth he that ensurcth his adventure to him, give him assurance that if he loseth his stock that he adventureth, that he shall be a gainer in that voyage; for if the adventure perish, he loseth his mercat, and his money, that he payed for assurance: The highest scope of such assurances, is, but to save something in case of a great and dangerous adventure. But the assurance which Christ giveth for his peoples adventures, for him and for his interests, and their own salvation, is of another nature, it amounteth to no lesse, then if the stock which they adventure at his command, and the lives of the adventurers also should be lost in the undertaking, that notwithstanding even in that case, they shall be gainers and come to a good mercat, they shall be gainers an hundred fold, and have gain everlastingly. *Paul* understood how to cast up this reckoning: *Phil. 3. 8. I have suffered the losse of all things, and do count them but dung that I may win Christ.* *Matth. 10. 39. He that loseth his life for my sake shall find it:* And 19. 29. *And every one that hath forsaken houses, or brethren, or sisters, or fathers, or mother, or wife, or children, or lands, for my sake, shall receive an hundred fold, and shall inherit everlasting life.*

These before mentioned, are equal Covenants of the nature whereof a Covenant with God doth partake, notwithstanding the infinit distance that is between God and us.

A Covenant between God and his people, hath also in it whatsoever is good and excellent in the nature of these humane Covenants, which Civilians and Politicians call unequal Covenants, whether upon account of inequality betwixt the parties, or in the conditions and terms of such a Covenant, or in both, whereof we shall give some Instances.

1. A Covenant betwixt God and his people doth partake of the nature of Covenants, that are betwixt the more powerful and the more weak. For, first, by this Covenant, God as the more powerful party receiveth honour and homage from his people. And,

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secondly, they as the more weak party, receive patrociny, defence and help from God. *Psal. 50. 15. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.* He Covenanteth with them, that whensoever they need his help, and call for it, under whatsoever pressure and difficulty, he will send them aid and assistance proportionable to their desires, whensoever and in what measure soever they need it, and that this help shall come to them in due time, that he will not linger, but hasten it in their extremity. *Isa. 41. 10. Fear thou not for I am with thee, be not dismayd for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousnesse.* *Psal. 46. 5. God shall help her, and that right early.* Upon the other part, we Covenant with God to acknowledge him for our Protector, and to give to him the honour and homage of patrociny and protection, and that not only in our distresse, when we are under some present pinch and feeling of the need of his protection; but continually in peace, as well as in trouble, to acknowledge him, and to give him the honour of being relyed upon in our straits, and acknowledged in our enlargements. *Isa. 33. 21, 22. But there the glorious Lord will be unto us a place of broad-rivers, and streams wherein shall go no galley with oares, neither shall gallant ship passe thereby: For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.* *Psal. 89. 17, 18. For thou art the glory of their strength, and in thy favour our horn shall be exalted: For the Lord is our defense, and the holy One is our King.* And *56. 3, 4. What time I am afraid I will trust in thee: In God will I praise his word, in God have I put my trust, I will not fear what flesh can do unto me.* See also *Psal. 46.* and *48.* throughout.

Yea, a Covenant with God hath not only that which is good in this kind of Covenants among men, but it hath also excellency above these. For, first, among men, they who are much more powerful, are wary and averse from entering into Covenant with them, who are very low and abject, lest they should have no benefit by them, but have burthen. And it is the Politicians rule, that men should be wary in this case; but God doth not abhor us because of our abject, wretched, poor, low, afflicted condition; he doth not deny to enter into Covenant with us, because we can

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be no wayes usefull but burthenfome to him, yea he doth the rather, and therefore enter into Covenant with us, that he may take the burthen off us, without expectation to be benefited by us, *Ezek. 16. 5, 8. None eye pitied thee to do any of these unto thee, to have compassion upon thee, but thou wast cast out in the open field to the loathing of thy person, in the day that thou wast born. Now when I passed by thee, and looked upon thee, behold thy time was the time of love, and I spread my skirt over thee and covered thy nakednesse, yea, I swore unto thee, and entered into a Covenant with thee, saith the Lord God, and thou becamest mine.* Secondly, Among men, they who are very low have no lesse reason to be afraid of entering in Covenant with them who are much more powerfull, because they are ostentimes oppressed by them, but the infinit distance that is betwixt us and the most high God, giveth no such ground of fear; for it is eminently verified that was spoken, *Judg. 14. 14. Out of the eater came forth meat, and out of the strong came forth sweetnesse:* Gods greatnesse and power needs not be terrible to the people that enter into Covenant with him, for he will do them good and not evil, he will employ his power for them, but not against them, *Psal. 84. 11, 12. For the Lord God is a sun and shield, the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee:* *Neh. 1. 5.*

2. A Covenant betwixt God and his people doth partake of the nature of Covenants betwixt the Conquerour and the conquered, the besieger and the besieged, yea the excellencie and good thereof doth transcend all the good and excellencie that is in Covenants of that kind. 1. In our natural estate, we are like Traitors and Rebels keeping out in strong holds against God and Jesus Christ, *2 Cor. 10. 4, 5.* 2. God maketh offers of pardon, indempnity, and good quarters, if we will render to him, and return to his obedience, before he employ any force and denounce War against us, *2 Cor. 5. 19. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them,* *Eph. 2. 17. And came and preached peace to you which were afar off, and to them which were nigh.* 3. We are not prevailed with, and wone by the capitulation of Moral swastion (as Papiists, Arminians and

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and Socinians fancy, who deny Gods efficacious forcible determination of mans free will ) but by warring with *mighty weapons*, by storming these strong holds, *2 Cor. 10. 4, 5.* by overpowering and determining our rebellious hearts and wills with the efficacy of Grace, *Psal. 110. 3.* *Thy people shall be willing in the day of thy power:* Whereupon, 4. The sinner thus overpowered yeeldeth himself upon mercy, and cryeth for quarter, he cometh absolutely in the will of the Conquerour, and is willing to accept any conditions that he will please to give him, *Psal. 45. 5.* *Thine arrowes are sharp in the heart of the Kings enemies, whereby the people fall under thee:* *Act. 9. 6.* *And he trembling and astonished said, Lord, what wilt thou have me to do.* But herein doth Gods Covenant with his conquered people excell all humane Covenants of that kind. First, That he giveth quarter and condition to such Rebels as use to be excepted from pardon and mercy among men, when God hath been proudly and with spight and disdain opposed, when he hath taken in the sinners heart by storm, when he might now destroy the sinner without mercy, for rejecting the offer of good conditions, for despising and refusing to capitulate, for standing it out and rebelling to the very utmost, yet notwithstanding he pitieth and spareth, and giveth quarter, *Isa. 57. 16, 17, 18.* *For I will not contend for ever, neither will I be always wroth, for the spirits should fail before me, and the souls which I have made;* — *I hid me and was wroth, and he went on forwardly in the way of his heart. I have seen his wayes and will heal him, I will lead him also and restore comforts unto him and to his mourners.* Secondly, He not only sheweth mercy to these, who render upon mercy, and to whom none is due, but he entereth also in Covenant with Captives, and when they lye at his feet and depend upon his sole will and pleasure, he speaketh kindly to them, and giveth as good conditions after the Conquest and surrender, as he offered before; for *He waiteth to be gracious* to his people, but doth not lye in wait for occasions to be revenged on them, *Isa. 30. 18.* *Hof. 11. 9.* *I will not execute the fiercenesse of mine anger, I will not return to destroy Ephraim, for I am God and not man, the holy one in the midst of thee, and I will not enter into the city.* Thirdly, He not only giveth conditions and assurances for these by Covenant, but he giveth such conditions to Rebels as was never heard of to be given

given by any Victor or Conquerour in the world. The spirit of some Nations hath been more noble and generous then others in the case of Conquest, but never any Nation dealt so well with a conquered people, or a surrendered City, as God dealeth with his people whom he conquereth by the power of his Grace. *Israel* was appointed to make servants and tributaries, *Dent. 20. 11.* The *Turks* make slaves of Conquered people: The *Athenians* made subjects; The *Romans* made Allies and Confederates *Athenians* of most Provinces which they subdued; but never did any Nation enter into such strict inviolable bonds of friendship and kinnesse with a vanquished people, as the Lord entereth into with his people, *Isa. 54. 10.* *For the mountains shall depart, and the hills be removed, but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed saith the Lord that hath mercy on thee,* *2 Cor. 6. 18.* *I will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty:* *Psal. 45. 10, 11.* *Hearken, O daughter, and consider, and encline thine ear, forget also thine own people and thy fathers house, So shall the King greatly desire thy beauty.*

3. A Covenant betwixt God and his people, doth partake of the nature of a Covenant betwixt King and Subjects, and hath excellency in it above humane Covenants of that kind also. 1. By this Covenant the Lord taketh upon him a peculiar Headship and Government relating to his Church and People, and the administration of all things for their welfare, *Isa. 9. 6.* *The Government shall be upon his shoulder:* *Isa. 33. 22.* *For the Lord is our Judge, the Lord is our Law-giver; the Lord is our King, he will save us.* 2. We again engage fealty unto him, we render our selves willingly to be his Subjects, and swear our selves his liegemen, *Isa. 44. 5, 6.* *One shall say I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the Name of Israel. Thus saith the Lord the King of Israel:* *Psal. 116. 16.* *O Lord, truly I am thy servant, I am thy servant, &c.* 3. By this Covenant there is upon the Lords part a limitation of his Sovereignty, whereby he condescendeth so far as to lay bonds on himself by his Word and Covenant, that he will not rule his people with a rod of Iron, but with a Scepter of mercy, with meeknesse and gentleness,

nesse, that his sovereignty and Government may not be grievous to his Subjects, *Psal. 7. 2. 13, 14. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight.* and *85. 9, 10. Surely his Salvation is nigh them that fear him, that glory may dwell in our Land: Mercy and truth are met together, righteousness and peace have kissed each other.*

4. There is in this Covenant a supporting of Sovereignty in all his gracious condescensions to deal with his people by Covenant, yet the Lord still keepeth up his Sovereignty and Dominion over his people, *Psal. 45. 11. So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him.* He doth support his own Sovereignty, by ruling his people by his Lawes without and within them, *Ezek. 36. 27. And ye shall keep my judgements and do them:* with *Jer. 31. 33. I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* And we must support his Sovereignty, by acknowledging our Saviour for our Sovereigne: We must own him as both Lord and Christ, *Act. 2. 36. The Children of a King know their Father to be their Sovereigne, and so must the children of God do; yea we must support his Sovereignty by rendering to him the honour, obedience, and service that is due to highest Sovereignty; it is no part of Christian freedom to be free from under Gods Sovereignty, Mal. 1. 6. A son honoureth his father, and a servant his master. Luk. 1. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear.*

But this Covenant betwixt God as Sovereigne, and his people as Subjects, hath excellency above humane Covenants of that kind.

1. It hath more of Royalty and Sovereignty in it; for Gods Sovereignty and Dominion is absolute and boundlesse, such as no King on earth hath over his Subjects, 'tis such a power as the potter hath over the clay, *Rom. 9. 20. 21.*

2. It hath more of condescension, the more absolute and unlimited a Superiour God is, the greater condescension is in his entering in Covenant with us; and truly the world never heard of such condescensions in a royal Covenant.

1. Here is a King, by manifold undoubted Titles and Rights, content to be a King by Covenant with his

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own Subjects, and counting it nothing derogatory to his honour and right to be so.

2. Here is a King choosing to rule by consent, rather nor by force, to have an interest in his peoples hearts, rather then a force over their heads; a King that preferreth governing of his Subjects with a Scepter of Mercy, rather then with a rod of Iron.

3. Here is an absolute King, more absolute then all the Kings on earth, yet willing to be limited, or rather to limit himself: a King most free, yet content to take on an obligation by Covenant.

4. Here is a King that is not ordered for people, or other things, but all things are for him, yet condescending to be for a people.

5. Here is a King that may of right claim all that he hath by Covenant with his people, without any concession or condescension to them, without the least word of promise or insinuation of doing any thing to them, for their obedience and subjection to him; yet of condescension, making a mutual Covenant with them.

4. There is a conjugal Covenant betwixt God and his People, the Lords Covenant with them, doth partake of the nature of a Covenant betwixt Husband and Wife. For, first, he maketh love to his people, and woos them by all manner of engaging expressions of his purposed kindnesse to them, until he hath win their hearts and obtained their consent: *Ezek. 16. 8. Now when I passed by thee, and looked upon thee, behold thy time was the time of love.* *1 Joh. 4. 19. We love him, because he first loved us.* We read much of this in the continued Allegory of *Solomons Song*. Secondly, After wooing cometh espousing: there is a contract of Marriage whereby the parties do mutually, formally, and explicity engage themselves unto one another, with the approbation and consent of God, a common Parent and Father to both the parties. *Hof. 3. 3. And I said unto her, thou shalt abide for me many dayes, thou shalt not play the harlot, and thou shalt not be for another, so shall I also be for thee.* *2 Cor. 11. 2. I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* *Jer. 2. 2. I remember thee, the kindnesse of thy youth, the love of thy espousals.* And, by the same Marriage contract, Christ and his Father maketh honourable and rich provision for his espoused Wife. *Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely*

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give us all things. Luk. 12. 32. Fear not little flock, for it is your Fathers good pleasure to give you the kingdom. Joh. 14. 2. 3. I go to prepare a place for you: And if I go and prepare a place for you, I will come again and receive you unto my self, that where I am, there ye may be also. Thirdly, There followeth a publication of these Bonds and Promises of Marriages that are betwixt Christ and his people; whereby 'tis by open profession of the parties proclaimed to all the world, that love and engagements in order to Marriage, is betwixt Christ and his people. Song 2. 16. My beloved is mine, and I am his: Zech. 13. 9. I will say it is my people, and they shall say the Lord is my God. Fourthly, There is a publike solemnizing of the Marriage, for which there is great preparation made, purifying and decking the Bride and Bridegroom, great attendance upon the Bridegroom, and preparing for the Brides reception, great feasting and rejoycing, &c. Rev. 19. 7. Let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his wife hath made her self ready. Isa. 61. 10. I will greatly rejoyce in the Lord, my soul shall be joyfull in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth her with jewels. Matth. 25. 6. And at midnight there was a cry made, behold the bridegroom cometh, go ye out to meet him. Joh. 14. 3. And if I go and prepare a place for you, I will come again and receive you unto my self, that where I am, there ye may be also. Joh. 3. 29. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and beareth him, rejoyceth greatly, because of the bridegrooms voice: For this Marriage is not solemnized immediately after it is contracted, but there intervenes a time of the Bridegrooms absence, during which the preparations are made, and in which time there is great intercourse between the Bridegroom and the Bride, by Love-letters, and Tokens, and Messengers, whereof the Song of Solomon giveth a full representation: Fifthly, By this conjugal Covenant, Christ becometh ours, and we become his; yea, he and his people become one. 1 Cor. 6. 17. He that is joynted to the Lord, is one Spirit: He becometh our Head, and Husband, and Lord, and we subject or consent to have him upon these

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terms. Eph. 5. 23, 24. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body — The Church is subject unto Christ, &c.

Beside these things in a Marriage Covenant with Christ, which are common to humane Covenants of that kind; there are also rare excellencies in this Covenant, whereby it doth eminently transcend all conjugal Covenants among men. First, There is an infinite distance betwixt the parties that Wed together, by this marrying continuance of a Covenant. There may be among men, great distance betwixt persons that enter a marriage Covenant; but all that distance is finite; for it is but such as can be betwixt one creature and another, which are equal in being, though never so unequal in many extrinsecal respects; but in a Marriage Covenant betwixt Christ and his people, the distance is infinite betwixt the Creator and the creature, the potter and the clay, the thing formed, and him that formed it. Isa. 64. 8. But now, O Lord, thou art our Father, we are the clay, and thou our potter, and we all are the work of thine hands, betwixt the heir of all things, Heb. 1. 2. and poor nothings, 2 Cor. 6. 10. betwixt the most lovely person: Song 5. 16. He is altogether lovely: and the most loathsome; Ezek. 16. 5. One cast out to the loathing of her person: betwixt the Heir of Heaven, and the heir of hell, Rom. 8. 17. with Eph. 2. 23. betwixt the King immortal, 2 Tim. 1. 17. and a mortal clown and slave, &c. Secondly, In contracts of marriage among men, there is some proportion betwixt the womans Dos or Dowry, and the mans Donatio, the Joynture that he giveth her; for the one is given in compensation of the other, and with respect to it; he giveth her a good Joynture, or (as others call it) Conjunctee, because he getteth with her a good Dowry: but there is no proportion nor respect of compensation betwixt what Christ getteth, and what he giveth in his Marriage Covenant with his people; for though his Bride be *indotata*, one that hath no Dowry, yet he enstateth and entitleth her to all that he hath; yea, he taketh his people in such a poor and low condition, that the very purifying, preparing, furnishing, and decking of the Bride, is all upon his charges. As Esther was purified upon *Ahasuerus* cost, Esther 2. not so much as a wedding-garment hath She, yea, not an honest sute of apparel till he give it:

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She

She hath not wherewith to cover her nakednesse, till he cast his Skirt over her; nor hath She any cleanness; till he wash her, and She be purified at his cost; nor any beauty, or comeliness, or ornaments till he make her fair, and deck her with his Ornaments; See all this at length, *Ezek. 16. 1. to 14.* O the riches of free Grace, and of Christs Covenant kindnesse, that such a King should marry such a poor, base, abject, filthy creature, of such an extraction and descent as fallen man is! Thirdly, No woman in the world had ever such a power and interest with her husband, though he had never been so much in love with her, and she in his favour, as the people of God and every Believer hath with Christ. It was a great word that *Abisurim* said to *Esther*, *Chap. 5. 6.* *What is thy request, even to the half of the kingdom it shall be performed.* But Christ saith, much more, *Even to the whole kingdom: yea, Isa. 45. 11.* *Concerning the works of my hands command ye me, be what it will, if it be good for her, and within the power of Christs hand, his Bride may ask what the will, and have it.* *Job. 15. 7.* *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.* And *16. 23, 24.* *Whatsoever ye shall ask the Father in my Name, he will give it you. — Ask, and ye shall receive, that your joy may be full.* Fourthly, Conjugal Covenants among men, are only betwixt male and female, and betwixt persons at age, not within nor without years, suitable to that condition of life, *Gen. 1. 27.* But in the Marriage Covenant betwixt Christ and his people, there is no regard had to Sexe or Age, Young or Old, Man or Woman; He maketh no difference of chaste Virgin souls, what Sexe or Age they be of: *Gal. 3. 28.* *There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female, for ye are all one in Christ Jesus, for there is no difference.* *Rom. 3. 22.* Fifthly, Conjugal Covenants among men, are betwixt one and one, *Mal. 2. 15.* Here Polygamie is hateful, but in Christs Marriage Covenant with his people, Polygamie is good and desirable: Christ hath many Wives, and tis not for that the worse for any of them, but the better with every one of them; for if they were never so many, they are all one, in the unity of the Spirit, and bonds of love, and faith, and peace, *Eph. 4. 3, 4. 13.* And Christ can be with them all at once, to have fellowship with each of them; so that

that there is no ground nor occasion of ones enjoying another. Sixthly, Among men, many things dissolve the Marriage Covenant, which have not place in the Covenant betwixt Christ and his people. 1. Adultery dissolveth other Marriage Covenants, *Matth. 5. 32.* But the treacherous whorish dealing of souls that are married to Christ, doth not dissolve that Covenant; but he will receive a treacherous wife when she turneth again to him, which men use not to do. *Jer. 3. 6, 7. 14. 20. 22.* *She is gone up upon every high mountain, and under every green tree; and there hath played the harlot. And I said, after she had done all these things, turn thou unto me. Turn, O backsliding children, saith the Lord, for I am married unto you — Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me. Return ye backsliding children, and I will heal your backslidings.* 2. Among men, divorce dissolveth Marriage Covenants: when a woman is put away for other causes nor Adultery, (for in the case of Adultery, the bill of divorcement was not used to be given, *Jer. 50. 1.*) and lawfully married to another according to the Mosaicall Law, it was not free to the first husband to take her back again, but it is not so in a Marriage Covenant with Christ; he receiveth his Wife even in this case if she return unto him, *Jer. 3. 1.* *They say, if a man put away his wife, and she go from him and become another mans, shall he return unto her again, shall not that land be greatly polluted: But thou hast played the harlot with many lovers, yet return again to me saith the Lord.* 3. Death dissolveth other Marriage Covenants, then they expire, *Rom. 7. 3.* *If her husband be dead, she is free from the Law; so that she is no adulteresse though she be married to another man: And in the resurrection, they neither marry nor are given in marriage;* *Luk. 20. 35.* But this Marriage Covenant with Christ is not dissolved by death; for Christ proveth that God is in Covenant with the very dust of *Abraham*, and that through the force of that Covenant he should live again, and rise from the dead, *vers. 36, 37, 38.* nor is this marriage Covenant finished at the Resurrection, but perfected: tis more like an contract and espousals in this life, in comparison of what it shall be in the life to come: for when the time of the restitution of all things cometh, *Act. 3. 21.* then shall it be said also, *The marriage of the Lamb is come, Rev. 9. 7.*

5. A Covenant betwixt God and his people doth partake of the nature of a Covenant betwixt Master and servant, whereby upon the Lords part it is declared. 1. What he doth require and expect from his people, even the honour, fear, obedience and service that belongs to a Master, for whosoever take hold of Gods Covenant they joyne themselves to the Lord to serve him, and to love the Name of the Lord, to be his servants, *Isa. 56. 6. If I be a Master, where is my fear, Mal. 1. 6.* Yea he plainly Covenanteth with his people what kind of service he will have from them, if they serve him at all; even sincere, spiritual, universal, uniform, constant obedience, *Job, 4. 23, 24. But the hour cometh, and now is come, when the true worshippers shall worship the father in spirit and in truth, for the father seeketh such to worship him: God is a Spirit, and they that worship him must worship him in spirit and in truth, Phil. 3. 3. For we are the circumcision which worship God in the spirit: Psal. 119. 6---128. Then shall I not be ashamed when I have respect unto all thy Commandments,—Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way: and after what manner, Psal. 2. 11. Serve the Lord with fear, and rejoyce with trembling: and how long, untill what term, Luk. 1. 75. In holinesse and righteousness before him all the dayes of our life; God will not have any person that is in Covenant with him to be idle, *Matth. 20. 6. And about the eleventh hour he went out and found others standing idle, and saith unto them, why stand ye heer all the day idle; but he will have them all to work as hard at commanded duties as if Salvation were to be their own hand win, as if they had no other thing to rely upon but their own works: Phil. 2. 12, 13. Work out your own salvation with fear and trembling: For it is God that worketh in you both to will and to do of his good pleasure.* 2. He doth as plainly declare what his people may expect by their serving of him, he will have no body to serve him for nought, *I said not to the house of Jacob, seek ye me in vain: Isa. 45. 19. Jer. 2. 31. O generation see ye the word of the Lord, have I been a wilderness unto Israel, a land of darkness: Wherefore say my people, we are lords, we will come no more unto thee: but upon the contrary he hath given them assurance by Covenant that their work shall be well rewarded, when they have accomplished their work, and served out their time, Rev. 14. 13. Blessed are the**

*the dead which die in the Lord from henceforth; yea saith the Spirit that they may rest from their labours, and their works do follow them.*

Upon the other part we do, 1. Submit and willingly subject our selves unto the service which God requireth of us. 2. We take hold of his Covenant, wages, and reward, as is evident from *Isa. 56. 6, 7.* And, 3. We set about the serious doing of our work in his service, with an eye upon, and expectation of the reward, *2 Tim. 4. 7, 8. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day.*

But there is excellency in a despotical Covenant with God, that transcends all the excellency and good that is in Covenants betwixt any other Master and Servant: take for instances thereof, First, There is no such reward to be expected in any other service; can any Master but Christ Covenant or perform it? to make all his servants Kings, *Rev. 1. 6. And hath made us Kings and Priests unto God and his Father.* Can any other Master give two words, or but one, except Christ, *1 Tim. 4. 8. But godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come.* Doth any Master but he give himself unto his servants? or though he should give himself, yet that self would not be God All-sufficient, *Gen. 15, 1. but God saith to each of his people, as he said to Abraham, I am thy exceeding great reward.* Doth any Master but he give all that his servants can ask, or desire? I suppose not, *Psal. 37. 4. Delight thy self also in the Lord, and he shall give thee the desires of thy heart: Job. 15. 7. If my words abide in you, and ye abide in me, ye shall ask what ye will and it shall be done unto you.* 2. No other Covenant betwixt Master and Servant hath such an excellent earnest and arles as the Covenant betwixt Christ and his people; who did ever conduce with a Servant and give such a Covenant earnest as Christ giveth? *2 Cor. 1. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts, and 5. 4. yea, the earnest of this Covenant is better and of more value then the full reward and wages of any other Masters Covenant with his Servants, Prov. 3. 15: All the things thou canst desire are not to be*



compared unto it: yea this earnest of the spirit is so great a thing and so peculiar to Christs servants by Covenant, that the servants of no other Master are capable to receive it, *Joh. 14. 17.* Even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth, but ye know him; for he dwelleth with you, and shall be in you. 3. No other Covenanted service is perfect freedom but that which is by Covenant with Christ, *Joh. 8. 32. 36.* And ye shall know the truth, and the truth shall make you free. — If the son therefore shall make you free, ye shall be free indeed. Among men, one man serveth another in order, and in expectation of a freedom at the expiring of his service, but that freedom doth not make men free indeed. The most eminent servants in the Courts of Kings; whom we call great Courtiers and Favourites, enjoy but *splendidem servitutem*; a shining servitude, and among men, no person while he is a servant by Covenant can have perfect freedom, notwithstanding all the immunities and liberties that his Master doth either indulge him; or Covenant with him; but whosoever is in a Covenant of service with Christ, while he is a servant, he is a free-man, and his service is freedom indeed, *Psal. 116. 16.* O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid, thou hast loosed my bonds: *2 Cor. 3. 17.* Where the Spirit of the Lord is, there is liberty; all other service hath but imaginary painted freedom in it, being compared with this, and differs as much from the freedom that the people have who are in Covenant with Christ, as a slave or prisoner painted at freedom, doth from one whose fetters and bonds are loosed. 4. The worst things in their service who are in Covenant with God through Grace (if I may call any thing so that is to be found in Christs service) are better then the best things that are in the service of any creature; the very crosse of Christ and afflictions of his people; are better then the worlds prosperity, better then the Crowns of them who serve not Christ, and are not in Covenant with him, these are every way preferable and eligible, *Heb. 11. 24, 25.* By faith; Moses when he was come to 40 years, refused to be called the son of Pharaohs daughter: Chooosing rather to suffer affliction with the people of God; then to enjoy the pleasures of sin for a season; their poverty is better then the riches of the men of this world, their reproach better then the applause

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of other men: *Psal. 37. 16.* A little that a righteous man hath, is better then the riches of many wicked: *Heb. 11. 26.* Esteeming the reproach of Christ, greater riches then the treasures of Egypt. Their tears and sorrow, better then the worlds laughter and joy, and that not only at long run, and in the issue, but even the present exercise of godly grief for sin, and mourning over the contagious company thereof, is accompanied with more true ease and satisfaction of mind, then all carnal joy which asserteth but the positive part of a man. See *Prov. 14. 15.* Even in laughter the heart is sorrowful, and the end of that mirth is heavinesse. *Eccles. 7. 3. 6.* Sorrow is better then laughter, — For as the crackling of thorns under a pot, so is also the laughter of a fool, this also is vanity: With *1 Sam. 1. 15. 18.* And Hannah answered and said, no my Lord, I am a woman of a sorrowful spirit, I have poured out my spirit before the Lord, — So the woman went her way and did eat, and her countenance was no more sad. *2 Cor. 7. 9.* Ye were made sorry after a godly manner, that ye might receive damage by us in nothing. *Isa. 56. 7.* Even them will I bring to my holie mountain, and make them joyfull in my house of prayer: *Psal. 51. 8.* Make me to hear joy and gladnesse, that the bones which thou hast broken may rejoyce. *Joh. 16. 20. 22.* Verily I say unto you, that ye shall weep and lament, but the world shall rejoyce, and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now have sorrow, but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you. 5. No other master in the world can exempt the labour of his servants from begetting a wearinesse, but still his labour and work maketh wearinesse, and maketh him ly down in sorrow: *Gen. 3. 19.* In the sweat of thy face shall thou eat bread, till thou returne unto the ground. *Eccles. 5. 12.* The abundance of the rich will not suffer him to sleep But Christ maketh the service of the people that are in Covenant with him; more sweet then the rest of other men from their service; he exempteth them so far from the common wearinesse of the spirit of man, that the more they labour in his service, the lesse they weary, being cordially yoked in it. *Isa. 40. 30, 31.* Even the youth shall faint and be wearie, and the young men shall utterly fail; But they that wait upon the Lord, shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, &c. It is

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but the hypocrite that saith, *When will the Sabbath be done*, Amos 8. 5. Only the service of Christ is not irksome: 1. Job. 5. 3. *His commandments are not grievous*. Prov. 3. 17. 6. No other master can make his work to be wages; Among men, the work and the wages lye very distinct; and though the wages should be advanced and payed before hand, yet that would not, nay, cannot make the work to be wages; but in the service of the people that are in Covenant with God, beside the rich recompense of reward which they expect after they have done their work, *When God shall render to every man according to his works*, Rom. 2. 6. their work is wages, and the doing of their work of service to Christ, *earneth a reward* in the bosome of it; so much of a reward is even tasted, and experienced through the sweetnesse of Christs service in this life, while the Believer hath but the earnest, and the first fruits of the Spirit, as would engage him unto the service of Christ, and the study of Holinesse, though there were no Heaven and created Glory to be expected in the next life. This hath made the Saints give such rare testimonies to the good of Christs service, from what they have felt and seen of the little heaven upon earth, that is in duties while they are made joyful in Gods House of Prayer, Isa. 56. 7. *Prov. 3. 17. Her wayes are wayes of pleasantnesse, and all her paths are peace.* Psal. 84. 1. 10. *How amiable are thy tabernacles, O Lord of Hosts; for a day in thy courts is better then a thousand: I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickednesse.* And 73. 28. *But it is good for me to draw near to God: And 19. 10, 11. More to be desired are they then gold, yea, then much fine gold; sweeter also then the honey and the honey comb, — And in keeping of them there is great reward.* 7. No other service unto which there is a reward Covenanted, but Christs can exempt the servants wholly from a servile and mercenary spirit, though there were something of love to the master mixed in the service; yet that character of humane service, hath alwayes more or lesse influence in Covenants betwixt man and man, in the relation of master and servant: *A hireling looketh for the reward of his works*, Job 7. 2. But the relation of servant to Christ, doth indeed imply *obedientiam servi*, but not *obedientiam servilem*, the obedience of a servant, but not servile obedience, for they are delivered from a slavish spirit, Rom. 8. 15.

8. 15. *For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry Abba Father.* And they are servants and friends, servants and sons too. *Joh. 15. 15. Henceforth I call you not servants — But I have called you friends.* Gal. 4. 6. *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father.* And a Believers looking to the reward which Christ hath promised to him, yea, and his love and respect to it, doth not make him mercenary, for he hath *amorem mercedis*, but not *amorem mercenarium*; he may have a love to the reward, and yet not a mercenary love, for he hath a spirit of love to his Master, which would make him serve him though he had expectation of no other reward, then to get leave to stand in the presence of such a Master: *Zech. 3. 7. And I will give thee places to walk among these that stand by.* 2 Cor. 5. 14, 15. *For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again.* Gal. 5. 6. *For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.* And 2. 20. — *The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.*

Again, if we look after other distinctions of Covenants, mentioned in the former Chapter, it is manifest also, that a Covenant with God hath in it more eminently whatsoever is excellent in these humane Covenants. First, There are some Covenants betwixt God and Believers that partake of the nature of *nuda pacta*, meer pactions, which have no solemnities and ceremonies accompanying them, and such, usually are the Covenants of particular Elect persons, who by the subjection of their consent unto the Gospel, or by their consent of Faith, or acceptance of Christ upon such terms as the Gospel tenders him, enter into the Covenant of Grace with God through Christ, without any further ceremony, other then the consent of their souls to own Christ, and to give up themselves unto him, by receiving and believing the Gospel: *psal. 16. 2. O my soul, thou hast said unto the Lord, thou art my Lord.* Isa. 44. 5. *One shall say I am the Lords, and another*

shall call him by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

2. There are other Covenants betwixt God and his people, especially publike Covenants made with Nations or with his Church, considered as a visible political body, which are accompanied with solemnities and with variety of rites and ceremonies, of the several kinds before enumerated, and for the uses already mentioned, such were these recorded, *Josh. 24.* *2 Chron. 15. Ezra 10.* But herein also doth the excellency of a Covenant betwixt God and his people appear: First, That there was never a concurrence of such variety of Rites, Symbols and Ceremonies, Solemnities of all or most kinds before mentioned, in the establishing of any humane Covenant, as are to be found in Gods Covenant with his people, which is accompanied with Stipulations, with Writing, with Sealing, with Witnessing, with Swearing, with Memorials, with Feasting, with Sacrifice, with Pledge and Surety, with Blood, with a Curse, &c. as may be gathered from the comparing of these Scriptures, *Psal. 27. 8. Job. 5. 39. Rom. 4. 11. 1 Job. 1. 12. Heb. 6. 17. 1 Cor. 11. 24. Heb. 9. 20. 26. and 7. 22. 1 Cor. 16. 22. &c.* Secondly, There was never any humane Covenant that was confirmed by the death of one of the parties. We have heard (from the Authors mentioned in the former Chapter) that some of the Ancients at the making of Covenants; drew a little of the blood of their Thumbs, and mingled it in their cups; but never any of them drew or shed their hearts blood, and gave cups of their unmixed blood but Christ: *Matth. 26. 27. 28. And he took the cup and gave thanks, and gave it to them; saying, Drink ye all of it: For this is my blood of the New Testament which is shed for many, for the remission of sin.* This is the peculiar excellency of the Covenant betwixt God and his people, that one of the parties died to confirm the Covenant, even Jesus Christ; for it was a Covenant and a Testament too, as we shall shew hereafter. *Heb. 9. 15. And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressors that were under the first Testament, they which are called, might receive the promise of eternal inheritance.*

2. Covenants are real or personal, there is something of the nature and excellency of both in a Covenant, betwixt God and his people.

people. First, There is a personal Covenant which each Believer hath with God for himself, and about his own salvation: of this David spoke, when he said, *Although mine house be not so with God, yet he hath made with me an everlasting Covenant,* *2 Sam. 23. 5.* Secondly, There is a real Covenant with God, which is betwixt God and Believers, comprehending their seed and children also: *Act. 3. 25. Ye are the children of the Prophets and of the Covenant, which God made with our fathers:* and which is sometimes betwixt God a whole Nation, when the Gospel is generally received therein, as the Ordinances of God were generally received by the nation of the Jews, *To whom pertained the Adoption, and the Glory, and the Covenants,* *Rom. 9. 4. with Deut. 29. 13, 14, 15.* Now the excellency and good of such Covenants among men is, That the more odious and punitive part is understood, and in common rule, interpreted to be personal, and the more favourable part to be real. A Covenant with God doth eminently partake of this excellency; for any anger, or affliction that falleth upon these with whom God is in Covenant, as a father in Christ, is more transigent, and of far shorter reach, than the mercy and loving kindnesse of that Covenant, which is more permanent and of a further reach: *Exod. 20. 5, 6. Visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me: And shewing mercy unto thousands, of them that love me and keep my commandments.* See also *Psal. 89. 28. to 35. Isa. 54. 7, 8, 9, 10. and 59. 22.* yea, a Covenant with God, whether personal or real, hath excellency above all Covenants of that kind among men. 1. Among men, a real Covenant is esteemed more firm and inviolable, then a personal Covenant; but it is far otherwise in Covenants with God, a personal Covenant is more inviolable, then a real or hereditary Covenant, for God may dis-covenant whole Nations and Churches, the seed and posterity of Believers: *Hos. 1. 6. 9. For I will no more have mercy on the house of Israel, but I will utterly take them away. Then said God, call his name Lo-ammi, for ye are not my people, and I will not be your God:* but he can never dis-covenant a true Believer, who is in a personal Covenant with him. *Psal. 89. 33, 34. Nevertheless, my loving kindnesse will I not utterly take from him, nor suffer my faithfulness to fail: My Covenant will I not break, nor alter the thing that is gone out of my*

*Grotius de  
jure belli  
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16.*

*my lips.* 2. Among men, if there be an intercession and cutting off a real hereditary Covenant, for some generations, it is extinguished and forgotten, and is no more of force to convey any favour to succeeding Generations. But Gods real Covenant with his people (where he doth not utterly dis-covenant them) is of force, and effectual to convey favours to after Generations, even when there is a great intercession and cutting off the influence and effects of that Covenant for many years and generations, as we see in his Covenant with the Nation of the *Jews*, the force whereof shall yet have influence on the recovery of that people, after the curse of the breach thereof hath been upon them for so many generations. *Rom. 11. 28. As concerning the Gospel, they are enemies for your sakes; but as concerning the election, they are beloved for the Fathers sake. Exod. 20. 6. And shewing mercy unto thousands of them that love me, and keep my commandments.*

3. Covenants are distinguished into Covenants of Justice, and Covenants of Favour: There is something of the nature and excellency of both in Gods Covenant with his people: 1. Of a Covenant of Justice, which is founded upon a commutative justice.

But we are to understand this, first, of the Covenant of Works, which though it was of Grace that God entered such a Covenant with man, yet it run in the way of commutative Justice, whereby God was to give wages for works. And, secondly, of the Covenant of Grace, only as it was transacted betwixt God and Christ, in which respect only, it is a Covenant of Justice properly and strictly; for in that respect, even in the Covenant of Grace, one thing is promised and given to Christ for another, that was properly his own, to wit, Law, Righteousness to him for perfect fulfilling of the Law, a redeemed Seed for the laying down of his life, here commutative Justice hath place: and there is a proportion betwixt the conditions upon the one part and the other, betwixt Christs work and his reward: *Isa. 53. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death.*

But the Covenant which God entereth with us through Christ, cannot properly and strictly be called a Covenant of Justice, for it is all of Favour and Grace. Only this far it may be called a Covenant of Justice, for the Analogue and resemblance it beareth to

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some things in Covenants that are properly of that Nature. First, Because of the Covenant of Grace we participate of the just title to the new Covenant blessings, which Christ acquired by a price and satisfaction given to Divine Justice, for the same title that Christ purchased at the hands of Justice, and which is his principally, we have by participation, *Rom. 3. 24. Being justified freely by his Grace, through the Redemption that is in Jesus Christ.* Secondly, Because when Christ satisfied Justice, we did it in him (as our Surety) in a Law sense, for as much as the Debtor and the Cautioner are legally one, and what the one doth, the other is said to do; *2 Cor. 5. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* Thirdly, Because Justice is one of the attributes which is eminently exalted by the Covenant of Grace; for there is, and appeareth as much Justice in the satisfaction that God hath by Christ, as if there were no Grace and favour at all in it, *Rom. 3. 26. To declare I say at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.* Fourthly, Because by the conveyance of the Covenant of Grace, Justice is as much engaged (being now satisfied in our Surety) to be for favour and to stand for pardon to the Believer, as any other attribute in God, *1 Job. 1. 9. If we confesse our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

2. The Covenant betwixt God and his people doth very much partake of the nature of Covenants of favour. The Covenant of Works had much of Grace in it, for it was gracious condescension and goodness in God, that he would enter in Covenant with man, and that he would promise to reward mans obedience, which was otherwise due to him, though there had been no Covenant between man and his Maker; But the Covenant of Grace hath eminently more Grace in it (as shall be demonstrated when we come to speak of the rise and nature of the Gospel Covenant) yea it excelleth all humane Covenants of favour. 1. That this is a Covenant of favour, shewed not only to them who deserved none, but to them who deserved the worst things at Gods hands, having once already forsaulted the favour of a former Covenant, it is a Covenant of favour to the undeserving and the ill deserving, *Rom. 3. 8. But God commandeth his love towards us, in that while we were*

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yet sinners, Christ died for us. 2. It is a Covenant of favour shewed when there was provocation upon our part, and power on Gods part, and fair access in Justice to execute the greatest wrath and displeasure, Rom. 3. 23. For all have sinned, and come short of the glory of God: Psal. 130. 3, 4. If thou, O Lord, should mark iniquities, O Lord, who should stand: But there is forgiveness with thee that thou mayest be feared. 3. 'Tis a Covenant of favour betwixt parties at greatest distance, so that any that understands the distance cannot but wonder, that the one should regard the other, being infinitely and unrecoverably below him that sheweth the favour; this made David say, 2 Sam. 18, 19. Who am I, O Lord God, and what is my house that thou hast brought me hitherto, — Is this the manner of man, O Lord God. 4. It is a Covenant of higher favour then that which was forfeited by the breach of the first Covenant; Was ever the like heard of? that Covenant favours should rise to a greater height by forfeitures? Here is a Covenant of favour, by which man that was made a little lower then the Angels, is made a little higher then they, Heb. 2. 16. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham, with 1. 14. Are they not all ministring spirits sent forth to minister for them who shall be heirs of salvation. 5. Here is a Covenant of favour, in which there is no regard had in the least to any recompence that can be expected from man whose goodnesse extendeth not to God, Psal. 16. 2. Among men there is alwayes in their Covenants of favour, some eye or squint look at one thing or another that doth induce them to the making such Covenants: Onely this with God is purely and absolutely a Covenant of favour, that hath no motive, inducement, reason or recompence in the creature.

4. If we consider Covenants, as they are distinguished into Covenants of duty, and Covenants of interest; the Covenant betwixt God and his people doth partake of the nature and excellency of both. 1. The Covenant betwixt God and his people is a Covenant of duty: for it is the Covenant which God commandeth, Psal. 111. 9. and which we should keep, Psal. 25. 10. it teacheth duty and enjoyneth it, it enforceeth duty both by promises and penalties: Hence we read of the blessings and curses of the Covenant, Deut. 29. 9, 19, 21. Gods Covenant with us is a Covenant of duty

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in a double respect. 1. A Covenant that bindeth more strictly and superaddeth obligations to these things that were our duty antecedently to Gods Covenanting with us. Whatsoever is mans duty by the Law of Nature, or by the Moral Law, his entering into Covenant with God explicitly and formally, doth bind him and superadde an obligation by his own consent unto all these morall duties; for it doth not make void the Law, but establish it, Rom. 3. 31. 2. Gods Covenant with us is such a Covenant of duty, as maketh some things to be our duty, which should not have been our duty, unlesse God had graciously condescended to enter into such a Covenant with sinners, such as to believe on Christ Mediator, which had not been our duty if God had not made a Covenant of free Grace with fallen man, and sent the knowledge of that Covenant to us by the Gospel, whereby he revealeth that duty, and requireth the performance thereof, Luk. 1. 77, 78, 79. To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God, whereby the day spring from on high hath visited us: To give light to them that sit in darkness, and in the shadow of death, to guide our feet in the way of peace. 1 Joh. 3. 23. This is his commandment, that ye believe, &c.

But it is a Covenant of duty that hath peculiar excellency above all Covenants of duty among men; for among men, in Covenants of duty, each party undertaketh for, and looketh after his own part of the Covenant, but leaveth the other part to see to his own duty; but it is far otherwise here, where the duties required of us are undertaken for, and carefully looked after by him who requireth them of us: No man filleth his neighbours hand with any thing to pay his rent or duty to him; no man giveth strength to another to work his work; no man accepteth lesse then what he may require by Covenant with his neighbour, &c. But in Gods Covenant of duty, he not onely accepteth lesse then he requireth; he commandeth the highest perfection, and accepteth sincere, uniform performances. Psal. 119. 6. Then shall I not be ashamed when I have respect unto all thy commandments. But he filleth our hand with a stock, yea, and more then a stock of habitual Grace, with actual influences, to draw forth these habits unto acts, with strength so far to enable us to perform every

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commanded duty, that in the performance thereof, we may be accepted. Ezek. 36. 27. *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.* Isa. 60. 17. *I will also make thy officer's peace, and thy exaltors righteousness.*

2. Gods Covenant with us is a Covenant of interest or benefit, whereby the greatest benefits are conveyed unto us, and without which no spiritual blessing is made over unto us; for God dealeth not with man in any other way for conveyance of blessings, but by Covenant (as shall be shewed in the next Chapter) Isa. 53. 3. *Tis a Covenant whereby the best and chief Interests of men, even their everlasting concerns are disposed of, are both transacted and secured upon such terms as God hath thought fit to give unto man.*

Beside these particulars, the excellency of a Covenant with God might be evidenced from the natural, essential properties of a Covenant with God, whereby it doth eminently excell all humane Covenants, in respect of freedom, in respect of stability, in respect of perfection, in respect of satisfaction, in respect of advantage, &c. being a Covenant that is more free, more sure, more perfect, more satisfying, and such as giveth better conditions to the confederates, then all humane Covenants. But because I intend to treat of the nature and properties of the Covenant of Grace apart: I refer the Reader to gather the excellency thereof, in regard of its essential properties out of that part of the Treatise.

4. But because I said a Covenant with God is not only a Covenant of duty, but interest; Before I proceed further, I shall a little insist in the asserting and declaring how a Covenant with God is a peoples highest interest.

1. A Covenant with God may be called a peoples highest Interest upon several accounts: First, In respect of the subject matter, because it is about the highest interests of men. A Covenant betwixt God and man, is a transaction about mans best and highest concerns, even his most noble part, his immortal soul, and his everlasting concerns, how it shall fare with him, not only within Time, but throughout all Eternity, how it shall be with him in the land of his pilgrimage, and when he goeth to his long

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home: these are high interests indeed, *For the redemption of the soul is precious,* Psal. 49. 8. *'tis a Covenant that hath two worlds in it, Even the promise of the life that now is, and of that which is to come,* 1 Tim. 4. 8. Secondly, In respect of the conveyance of these high interests: Gods Covenant with his people is not only about their highest interests, but it is the alone way of conveying these high concerns of men, which Infinite Witdome hath appointed. None of the chief interests of men are conveyed in any other channel, no man is partaker of any spiritual or eternal blessing, nor made truly happy, but by means of a Covenant with God: All our high concerns run in this conveyance, this was the only instituted conveyance of mans happiness in his integrity, and in his fallen estate, his highest interests then and now, were transacted by a Covenant betwixt God and him, as shall be made to appear afterward. Thirdly, In respect of security and assurance, a Covenant betwixt God and his people, is the highest assurance and best security, which Infinite Wisdom hath found out and instituted for ascertaining to men their chief concerns, Divine Wisdom hath given this as the surest knot and best security for all the precious interests of men: *Isa. 53. 3. I will make an everlasting Covenant with you, even the sure mercies of David.*

2. Let us consider of some things which manifest and prove a Covenant with God, to be a peoples highest interest. 1. A Covenant with God is the thing that is highest in the constitution of an interest in God, or of a people interested in God; It is a Covenant with God that constituteth and maketh any people or person the people of God, without a Covenant with God: no people in the world are his peculiar people, nor have saving interest in him, therefore it is said that a Covenant joyneth us to the Lord, Jer. 50. 5. *This was the thing that made Israel a special people to God.* Deut. 7. 6. 8. *For thou art an holy people unto the Lord thy God, the Lord thy God hath chosen thee to be a special people to himself, above all people that are upon the face of the earth: Because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers. And 26. 17, 18. Thou hast avouched the Lord this day to be thy God, — And the Lord hath avouched thee this day to be his peculiar people.* It is the same

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Covenant interest that maketh Believers Christians indeed. 1 Pet. 2. 9, 10. *For ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, which in time past, were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy.* 2. A Covenant with God is the highest ingredient in the distinction of one people from another: It is not only constitutive of a people highly interested in God, but characteristical and distinguishing of that people from all other people of the world that are not in Covenant with God, Eph. 2. 12, 13. *At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.* Amos 3. 2. *You only have I known of all the families of the earth.* 3. A Covenant with God hath the highest influence in the exaltation and honour of one people or person above another: It is this that setteth them far above all other people in the world in true honour and dignity. Deut. 26. 19. *To make thee high above all Nations, which he hath made in praise, and in name, and in honour: and 33. 29. Happy art thou, O Israel, who is like unto thee, O people saved by the Lord.* 2 Sam. 7. 23. *And what one nation in the earth is like thy people, even like Israel.* 4. A Covenant with God hath the deepest influence upon all the standing relations that are betwixt God and his people: for it is the very foundation upon which they are bottomed; therefore the Lord is a Friend, a Father, a Husband, a Head, a King to his people, because he is in Covenant with them, these relations are bottomed upon his Covenant with us: 2 Cor. 6. 17. *Wherefore come out from among them and be ye separate, — And I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* Isa. 54. 5. *For thy maker is thy husband: and 33. 22. For the Lord is our Judge, and the Lord is our Law-giver, the Lord is our King, and he will save us.* 3. That the height of a Covenant interest in God may further appear, I shall speak a little to these three things. 1. The eminent inviolableness of a Covenant with God. 2. Something of keeping Covenant with God. 3. Of breach of Covenant with God.

1. A Covenant betwixt God and his people doth eminently partake of inviolableness above all humane Covenants. For first, a Covenant with God is more absolute then Covenants betwixt man and man, and the more absolute any Covenant is, the more inviolable it is; I call it more absolute, not only because all Gods Covenants with man are Covenants which he commandeth, Psal. 111. 9. and whereby he keepeth up his Sovereignty notwithstanding his condescensions in dealing with man, in the way of a Covenant he maketh promises to mans obedience which was otherwise due to him, but our obedience and performance of such conditions as are appointed to us doth not depend upon these promises, nor is it ruled by them, but by commands; but also because in a Covenant with God, though he of his goodnesse condescend to promise something to man forenent his obedience or faith, yet man doth not give any conditions to God, nor doth he take on any upon himself which shall suspend mans doing his part of the Covenant: for his Covenant with man is upon the matter a declaration of his will concerning the way and terms upon which he will give himself to be enjoyed by man. Secondly, A Covenant with God is more irrevocable then humane Covenants; now the more irrevocable any covenant be, 'tis the more inviolable. Covenants among men may be sometimes revoked and reduced, and there want not examples thereof, but a Covenant with God Man cannot revoke, and God will not call back his Covenant with any who keep covenant with him; for he is not a man that he should repent, 1 Sam. 15. 29. *Nay nor upon every breach of Covenant with him upon our part, Psal. 89. 31. 34. If they break my statutes, and keep not my commandments, — My covenant will I not break, nor alter the thing that is gone out of my lips.* Thirdly, A Covenant with God hath more certainty and stability then humane Covenants; these have been, and are broken sometime, *dolo malo* treacherously, sometime through infirmity, unskilfulnesse, inadvertency, or inability, sometimes through unexpected chances and accidents, so that there can be no absolute assurance among men which cannot fail; therefore we find the Law of Nature and Nations hath provided some remedy against Covenant breaking, to wit, that where two Princes or Commonwealths are in Covenant, and the one breaketh, the other hath power to

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compell him or them to stand to the Covenant, and to punish or avenge in case of obstinacy in the fault; which made Demosthenes in his seventeenth Oration concerning Alexanders Covenant with the Athenians, to stir up the Athenians to War with the Macedonians, thereby to avenge the quarrell of a broken Covenant: Therefore he concludes expressly with a motion of War against the Covenant breakers. But a Covenant with God is lyable to no uncertainty upon his part, for there can be no breach upon Gods part; and upon our part, his Covenant made with us in Christ, is not subject to these chances which violateth humane Covenants, but it standeth fast even with the Covenant breakers and sure; and better remedies are provided for repairing the offended party, without casting loose the Covenant, Jer. 3. 4. 13, 14. *Wilt thou not from this time forth cry unto me, my father, —only acknowledge thine iniquity, &c.* Fourthly, The signal confirmations of Gods Covenant with his people, which were never in any humane Covenant, such as the oath of God, and death of Christ, do speak the inviolableness thereof, the scope of which was to make it inviolable and to declare it to be such, Gal. 3. 15. 17. *If it be but a mans covenant, yet if it be confirmed, no man disannulleth or addeth thereto. And this I say, that the covenant that was before confirmed of God in Christ, the Law —cannot disannull, &c.* Heb. 6. 17. *But God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.* Fifthly, The hainousnesse of the breach of a Covenant with God, and the heavy penalties wherewith the quarrel thereof is pursued and revenged, do speak the inviolableness thereof, that a Covenant with God may not be violated without the most hainous breach of faith and highest impiety; but this will appear further in the third Branch proposed.

2. That this high interest of a Covenant with God may be the more manifest, take notice of these few things concerning Covenant keeping, especially with God. 1. Covenant keeping with God, is a short and comprehensive sum of all duties; for he that maketh conscience to keep Covenant with God, cannot want a regard to all his Commands, and to all his revealed Will in the Word; for the commands are the commands of the Covenant; and the Scripture are the book of the Covenant; Hence 'tis that

that we find so frequently all duties required of the people in Covenant with God summed up in this one word of keeping his Covenant, Deut. 29. 9. *Keep therefore the words of this Covenant and do them,* Psal. 103. 18. *To such as keep his Covenant, and to those that remember his commandments to do them.* 2. Men do not more resemble God and are like unto him in any thing then in Covenant keeping, he taketh this stile and title to himself; *the faithfull, God that keepeth Covenant,* Deut. 9. 7. *Neh. 1. 5.* and in so far as we keep Covenant with him, we resemble him, and are partakers of his Image. 3. Keeping of Covenant with God is given by the holy Ghost for one of the distinguishing marks of the Godly, a mark of his setting upon them, and by which he taketh notice of them, Psal. 25. 10. *All the paths of the Lord are mercy and truth unto such as keep his Covenant and his Testimonies:* Psal. 103. 18. *To such as keep his Covenant:* Ezek. 20. 37. where 'tis said, *I will bring you into the bond of the Covenant:* The (70.) read, *I will bring you into the number,* having respect to the similitude there used, of a shepherd numbring his Flock; and crossing them to passe under the rod: They are none of Gods Flock who are not brought into the bond of the Covenant; therefore it followeth, *And I will purge out the rebels, &c.* 4. There is no duty unto the performance whereof greater promises are made, then to the keeping of Covenant with God, Psal. 25. 10. *All the paths of the Lord are mercy and truth, unto such as keep his Covenant and his testimonies:* and 103. 17, 18. *But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children, To such as keep his Covenant.* 5. The making and keeping of a Covenant with God hath been the chief means to procure the greatest blessings and deliverances; whether personal, domestical, or National, Deut. 7. 9. *The faithfull God which keepeth Covenant and mercy with them that love him and keep his commandments to a thousand generations:* and 33. 9. 10, 11. *For they have observed thy word and kept thy commandment. They shall teach Jacob thy judgements and Israel thy Law: — Bless Lord his substance, and accept the work of his hands:* Psal. 132. 12. *If thy children will keep my Covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore,* Exod. 19. 5. *Now therefore, if ye will obey*



obey my voice indeed, and keep my Covenant, then shall ye be a particular treasure unto me above all people, Deut. 29. 9. Keep therefore the words of this Covenant and do them, that ye may prosper in all that ye do, 2 Cor. 29. 10. Now it is in mine heart to make a Covenant with the Lord God of Israel, that his fierce anger may turn away from us: Neh. 9. 37, 38.—Also they have dominion over our bodies, and over our cattell at their pleasure, and we are in great distresse; And because of all this we make a sure Covenant.

3. Concerning breach of Covenant with God; Observe, First, It is a dividing and dis-uniting sin which drives us from God, and from the children of God. 1. From God; for if a Covenant with God joyne us to the Lord, Jer. 50. 5. and if it be the bond of the Covenant, Ezek. 20. 37. whereby we are knit unto God, then the breach of a Covenant must divide and disjoine us from God; for it is the rupture of the bond of union: the Covenant saith I will be their God, and they shall be my people; therefore if the Covenant be broken, he is not our God, nor we his people. 2. It divides us from the children of God, for as was noted before; Covenant breakers are none of Gods flock, who are all designed by Covenant keeping, and being under the bond of the Covenant, this is their mark and the character God sets upon them, Psal. 25. 10. But if the Covenant which uniteth to God be broken, the brotherhood and union with one another will also be broken, Zech. 11. 10. 14. And I took my staff, even Beauty, and cut it asunder that I might break my Covenant which I had made with all the people, —Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

Secondly, Breach of Covenant with God, or dealing wickedly against it, is made in Scripture a character of ungodly men; for such are opposed to them that know God, as if it were said, that it were inconsistent to know God, and knowingly, or wickedly to break Covenant with him, Dan. 11. 32. And such as do wickedly against the Covenant, shall be corrupt by flatteries, but the people that do know their God shall be strong and do exploits. It is a dangerous thing to break Covenant with man, but 'tis dreadful and damnable to break Covenant with God: Hence it is that we find Covenant breaking ranked by the Holy Ghost amongst the worst of sins, Rom. 1. 28. 31. even among the sins of them whom God hath

hath given over to a reprobate minde, and Covenant breakers are ranked amongst the worst of sins, from whom we ought to turn away, 2 Tim. 3. 3. 5.

3. Covenant breaking with God, as it is threatned with sad judgements, so it hath drawn on the heaviest judgements that have at any time fallen upon a people. Hof. 8. 1. He shall come as an Eagle against the house of the Lord, because they have transgressed my Covenant. Lev. 26. 25. And I will bring a sword upon you that shall avenge the quarrel of my covenant, and when ye are gathered together within your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy. Isa. 24. 4, 5. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish: The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Jer. 11. 10, 11. They are turned back to the iniquities of their forefathers, which refused to hear my words, — And have broken my covenant. Therefore thus saith the Lord, I will bring evil upon them which they shall not be able to escape, and though they shall cry unto me, I will not hearken unto them: and 34. 18. 20. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof: I will even give them into the hand of their enemies, and into the hand of them that seek their life, and their dead bodies shall be for meat unto the fowles of heaven, and to the beasts of the earth. And no wonder, if Covenant breaking with man hath been so signally punished, as hath been shewed in the former Chapter, that Covenant breaking with God be thus punished.

4. When God plagueth a people for a broken Covenant, he useth to make the world know that they are plagued for such a sin. Sometimes God inflicteth sore judgements upon men, and the cause is hid, and but very hardly found out. Jer. 9. 12, 13. Who is the wise man that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it: for what the land perissheth, and is burnt up like a wilderness that none passeth through. And the Lord saith, because they have forsaken my Law. God must

be consulted ere the cause be known. Sometimes he inflicteth sore judgements upon men, and telleth their own consciences, but telleth not the world for what; but when the judgement cometh for breach of Covenant, God doth, as it were, proclaim the cause of the judgement to all the world. *Deut. 29. 24, 25. Even all nations shall say, wherefore hath the Lord done thus unto this land, what meaneth the heat of this great anger. Then men shall say, because they have forsaken the covenant of the Lord God of their fathers. Jer. 22. 8, 9. And many nations shall passe by this city, and they shall say every one to his neighbour, wherefore hath the Lord done thus unto this great city? Then they shall answer, because they have forsaken the covenant of the Lord their God.*

5. The violation of a Covenant with God, is not only a provocation, but the provocation: When God cometh to reckon for this sin, he setteth aside other sins, and maketh this very sin the great ground of contravertise, as appeareth from the Scriptures last mentioned; for we are not to think that there was no other kind of sin in *Israel*, but the breach of a Covenant, but God looked upon that as the most sinful sin of that nation: In comparison with which, other sins were as no sin, as Christ speaketh of the sin of positive unbelief: *Job. 15. 22. If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. Therefore Ezekiel bare the iniquity of Judah fourty dayes, each day for a year, Ezek. 4. 6. Because from the eighteenth year of Josiah (at which time the Covenant was solemnly renewed, but aiter foully broken) to the three and twentieth year of Nebuchadnezzar (at which time the *Caldeans* gave the last blow to the remnant of the *Jews* left in *Judah*) there were forty years, during which time, Gods long-suffering patience bare that great sin of Covenant breaking in the *Jews*: not as if he had not begun to punish till the end of the forty years, but because the captivity came on by degrees, and there was still a remnant till the end of forty years. Now God might have reckoned with *Judah* for many other sins, even before the eighteen year of *Josiah*; but God reckoneth the iniquity of the house of *Judah* from that time, that a Covenant was solemnly renewed with God, they not having kept that Covenant. He bare the iniquity of the house of *Israel* much longer, even for 350. years (for 390.*

is the total of both, as the best Interpreters prove) because they were not so guilty of breach of Covenant as the house of *Judah*.

Now if a Covenant with God doth so eminently partake of all the excellencies of humane Covenants, and of more excellency then these are capable to bear: If it be both most inviolable, and also our highest interest, then by all means, let us take heed of keeping Covenant with God. All the excellencies of a Covenant with God, whereby it doth really and eminently surpasse all humane Covenants, and what hath been said of the height of this interest, and of Covenant keeping or breaking Covenant with God, may be here returned as so many Arguments, Motives, Encouragements to keep Covenant with God, and to dissuade from violation of a Covenant with God: For the same end look well to, and be sure of these five things. 1. *Deal not falsely* in a Covenant with God, do not (according to the *Mitchavellian* principle) think thy self bound by Covenant only, so long and so far as may stand with thy interest: If interest become the rule of our standing to a Covenant with God, we cannot long prove stedfast in his Covenant; the practise of that profession mentioned, *Psal. 44. 17. All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy covenant,* is the glory of a people in Covenant with God, and God cannot abide such as deal falsely in his Covenant, that they should any way so much as professe his Name. *Psal. 50. 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth.* 2. *Be ye mindful alwayes of his covenant:* which words are part of a Psalm that *Dawid* delivered to be sung in the Solemn Assemblies, *1 Chron. 16. 15.* If we would not deal falsely and wickedly in a Covenant with God, let us take heed we do not bury it in oblivion, and that we do not fail in it, so much as through unmindfulness and carelesnesse: *Deut. 4. 23. Take heed unto your selves, lest ye forget the covenant of the Lord your God.* If we do but wave it, we shall quickly violate it; unmindfulness in Gods Covenant, is the next step to dealing falsely in it, and never mentioning his Covenant, is far from being ever mindfull of it. Shall not the Heathens rise up in Judgement against Christians that forget their Covenant with God, who for perpetuall memory

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memory, did engrave their Covenants in Pillars of Stone, and sometimes of Brasse, as we may read of the *Romans* and *Lacedemonians*. 3. For the same end, take heed that your heart be right with God, else thou canst never be steadfast in his covenant, *Psal.* 78. 37. The greatest cause of unsteadfastness, is unfoundness; because men deal not uprightly with God in their entering Covenants with him, therefore there is no steadfastness in the keeping of them, but the deceitful heart turneth aside, like a deceitful bow, *ver.* 57. which either breaketh or shooteth away. So when the heart hath been bended, and the mark right taken, yet in the issue, there is a mis-giving through the secret un-foundness and deceit of the heart. 4. And if thou wouldest make all these three sure, Then suffer not the salt of the covenant of thy God to be lacking, *Lev.* 2. 13. compared with *Mark* 9. 49. Gods Covenant is a covenant of salt, *Numb.* 18. 19. and in the Temple, they had conclave salis, or the salt chamber in which they kept salt for salting every Sacrifice, whereby was signified the byting, sharpness, yea, the tyrinnesse of mortification, to preserve the flesh, that is, our corrupt nature from putrification and rottenness: *Mark* 9. 49. For every one shall be salted with fire, and every sacrifice shall be salted with salt. An unmortified Professor, will never be a constant keeper of his Covenant with God; he wants a necessary preservation, his unmortified corruption will make him stumble upon one occasion or another: therefore Christ prescribeth the cutting of the members of the body of sin, as the soveraign preservative, to keep us from stumbling and falling away from him: *Mark* 9. 47. And if thine eye offend thee pluck it out, it is better for thee to enter into the Kingdom of Heaven with one eye, then having two eyes to be cast into hell fire. 5. And unto all these, be sure you adde the humble improvement of the promises of all grace in the Covenant, and of the fulnesse and all-sufficiency of the Mediator Christ; for from these breasts saith sicketh in what the soul needeth for perseverance, and standing fast in the Covenant of God, even in a time of falling away. Without this, all applications of other means, will prove but ineffectual preservatives: *Jer.* 32. 40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. *Rev.* 3. 10.

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Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. *Col.* 1. 11. Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness.

5. For avoiding the manifold mistakes about the nature of a Covenant with God, into which some have run through inadvertency of the various acceptation and use of the Name and word, *Covenant*. Let it be observed, that the Scripture acceptation of a Covnant, even as it is restricted to Gods Covenants is various; for sometimes it signifieth an absolute promise of God, without any stipulation at all, so tis used, *Gen.* 9. 11. and *Isa.* 54. 9. concerning the promise which God made to *Noah* after the Flood. Sometimes it signifieth his unchangeable Decree and Purpose, so 'tis used, *Jer.* 33. 20. with 31. 35. but these are not Covenants properly so called, but metaphorically; concerning which I spoke something in the former chapter.

But a Covenant with God is frequently taken in Scripture, for a Covenant properly and strictly, so called, that hath all the requisits of a Covenant; and it signifieth the promise of God to man, with the stipulation of some terms and conditions required upon mans part, and so it is joynd with this short sum of Gods Covenant with his people; *I will be their God, and they shall be my people*, *Ezek.* 37. 26, 27. and 16. 8.

Yet when a Covenant with God properly so called is meant, the name of a Covenant is not only given to the whole Transaction, as it comprehendeth the mutual conditions of both parties: but it is also frequently given to several parts of the Covenant by a Synecdoche very usuall in Scripture; sometimes the free promise is called the Covenant, as *Gal.* 3. 17. 22. where the words *Covenant* and *Promise*, are used synonymously and promiscuously, and *Gen.* 17. 7. *And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee: Neh.* 1. 5. *The great and terrible God that keepeth covenant and mercy for them that love him*. Sometimes the stipulation or condition of the Covenant, is noted by the Covenant, *Psal.* 50. 5. *Gather my Saints together unto me, those that have made a covenant with*

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me by sacrifice; and in this sense it is usually to be understood where we read of any people or persons making a Covenant with God, that is, binding themselves to God for the performance of stipulations and conditions, required as their part of the Covenant, *Josh. 24. Neh. 9. and 10. chapters.* Sometimes the commands of the Covenant and the Law, unto the obedience whereof God bindeth his people by Covenant, is called the Covenant, *Jer. 34. 13. Thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the Land of Egypt, out of the house of bondmen: Deut. 29. 1. These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the Land of Moab, beside the covenant which he made with them in Horeb.* Sometimes the seal annexed for confirming the Covenant, which is but an adjunct thereof, is by a Metonymy called the Covenant, *Gen. 17. 10. This is my covenant which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be circumcised.* Sometimes Christ the Mediator of the New Covenant is called, the Covenant, in abstraction, *1a. 42. 6. and 49. 8. I will give thee for a covenant of the people.* Sometimes Gods efficacious grace exerted and put forth in the conversion of sinners, or the declaration of his will of purpose to act the Covenant of Grace upon the hearts of his people, is called the Covenant, *Jer. 31. 33. But this shall be the covenant which I shall make with the house of Israel, After those dayes saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people: with Heb. 8. yet none of these apart without the rest, make up all the requisits of a Covenant, nor amounteth to that which is Gods Covenant with his people properly and strictly so called, whereof more in its place: Only heer let it be noted, that the name of a Covenant with God being variously used in Scripture, occasion no mistake of the nature of it, which hath been held forth heer in general, and shall be considered more particularly when we speak of the various Names and notions under which Gods Covenant with his people is held forth in Scripture.*

6. In the last place, while I speak of a Covenant with God; before I treat of such a Covenant particularly; It is first to be distinguished

distinguished and sub-divided, for Gods Covenants with man are not all of one kind, but diverse.

According to the grounds upon which the distinctions and divisions of Gods Covenant with man are founded, there ariseth several kinds of distinctions, for they are either Specificall, or Gradual, or Circumstantiall.

1. If we look after a *Specificall* distinction of Gods Covenant with man, or a division of this subaltern *Genus* into its *Species* or kinds; I cannot approve of any more members of this division but two; Notwithstanding what a Learned Authour hath asserted of a third member of the division, distinguishing Gods Covenants with man into the Covenant of *Nature and of Grace, and a covenant subservient unto the covenant of Grace:* Which name he giveth to the Covenant made with *Israel* at Mount *Sinai*, or to the Old Testament. If the Authour of this distinction had intended no more under the name of a subservient Covenant, but that this particular administration of the Covenant from Mount *Sinai* were subservient, both for the clearing of former administrations of the Covenant of Grace, and for preparing for future administrations thereof: his subservient Covenant might have carried a tolerable sense, but to establish that Covenant as a third species or kind of Covenant, subservient to the Covenant of Grace, and yet distinct both from the Covenant of Nature and Grace, as not only without all ground in the Scripture, but against the same. For first, If the Covenant with *Israel* in Mount *Sinai* were a distinct kind of Covenant subservient to the Covenant of Grace, then it should cease, when the Covenant of Grace or New Testament is come; so that we should be no more under that Covenant, as the Apostle speaketh of the ceremonial Law, and of the Moral Law too, and Law of Nature, considered as a Covenant of Works: *Gal. 3. 24, 25. Wherefore the Law was our School-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a School-master:* But the Covenant of Grace hath not taken away the substance of that same Covenant that was given in Mount *Sinai*, neither in the commands, promises, nor threatnings thereof, though it doth change the manner of administration thereof, *Rom. 3. 31. Do we then make void the Law by faith, God forbid, yea we establish the Law: Matth. 5. 17.*

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Think not that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfill. Secondly, If any of Gods Covenants with man may be called subservient to the Covenant of Grace, this may be more properly and truly said of the Covenant of Works, which was indeed a transient dispensation that served to usher in another Covenant, and to be a stage for free Grace to appear upon, to bring life and immortality to light, that men might be justified by Christs Righteousnesse, unto which they were predestinated, and so much is plainly insinuat by the Apostle, Rom. 10. 4. For Christ is the end of the Law for righteousness to every one that believeth: Gal. 3. 19. 24. Wherefore then serveth the Law, it was added because of transgressions, till the seed shall come to whom the promise was made, and it was ordained by Angels in the hand of a Mediator. Wherefore the Law was our School-master to bring us unto Christ, that we might be justified by faith. Thirdly, If the Covenant made with Israel in Mount Sinai were a distinct kind of Covenant, subservient to the Covenant of Grace, then there was no Covenant of Grace, neither before that time, nor in that administration of the Sinai Covenant. 1. Not before that time, for the thing to which that Covenant was subservient, and for which it did but prepare the way, could not be before that subserviency and subservient mean; but its plain Scripture, that the Covenant of Grace was made and confirmed before the Sinai Covenant, Gal. 3. 17. And this I say, that the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. 2. Then there could be no Covenant of Grace in that Sinai Covenant, for a Covenant cannot be called subservient to it self; but it is abundantly proved and at great length by others, that the Sinai Covenant was a Covenant of Grace, so that I need not heer insist upon it. Fourthly, The Sinai Covenant may be considered, either more largely, for the whole Oeconomy and dispensation of the Covenant by Moses, as it taketh in the Ceremonial Law with the Morall; or more strictly for that part of that dispensation which we call the Moral Law; yet with the preface, promises and threatnings added to it: And in either of these respects, it was certainly a Covenant of Grace, which rendered Righteousnesse and Life to sinners by faith in Christ, though

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the giving of that Covenant was legal, as to the manner of it, and very much in the form of a Covenant of Works, for the humbling of that stubborn self-conceited people, and for preventing the turning of the Grace of God into wantonnesse, in all after ages. Or it may be considered most strictly, understanding by the Sinai Covenant, the meer preceptive part of the Law, which commanded perfect obedience, and left them who observed it not under the curse of the Law and the broken Covenant. And in this sense, the draught of the Law of nature, as it hath necessarily affixed blessing or curse to the obedience or disobedience thereof, or the Law as it was given upon Mount Sinai, in an abstract consideration from the rest of Moses his Oeconomy, even the decalogue is called a Covenant: Deut. 4. 13. And he declared unto you his covenant, which he commanded you to perform, even the ten commandments. Jer. 11. 3, 4. Cursed be the man that obeyeth not the words of this covenant, Which I commanded your fathers, in the day that I brought them forth out of the Land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God. And in this respect, it may be called a legal Covenant of Works, wherein I am the more confirmed, that the describing of the Covenant of Works is asserted of Moses Doctrine: Rom. 10. 5. For Moses describeth the righteousness which is of the Law, that the man which doth these things, shall live by them. Not that God intended to set that way before them, as a possible way of righteousness and life, but that by pressing upon them the commands of the Law, and perfect obedience under pain of the curse of the Covenant of Works, he might convince them of their sinfulness, and the utter impossibility of getting life without Christ: and thus the use of the Covenant of Works, or of the meer draught of the Law of nature revived, explicated and reinforced, was made subservient to the Covenant of Grace, Gal. 3. 19. Wherefore then serveth the Law? it was added because of transgressions, till the seed shall come, to whom the promise was made, and it was ordained by Angels in the hand of a Mediator. In the same respect, the Apostle calleth the Covenant from Mount Sinai (applying it to that Covenant in the abstract consideration before mentioned) a Covenant which gendereth into bondage;

*Gal. 4. 24.* But which way soever we consider that Covenant, it resolveth into a Covenant of Works or of Grace, but here is no third kind nor *Species* of a Covenant. 5. It is impossible that there can be a third kind of Covenant, contradicting from the Covenants of Nature and of Grace; for if it were, it should either be a Covenant that were of a distinct nature from both these, and which tendered righteousness and life upon some other terms, then Works or Faith; or else it should be a Covenant of a mixt nature, that stood partly of Works, and partly of Grace: Not the first, because there was never yet heard of any of Gods Covenants which tendered righteousness and life upon any other terms, but either Works or Faith, *Rom. 10. 5, 6, &c.* And the Scripture plainly asserteth an impossibility of mixing the nature of Works and Faith, as con-causes, or concurring conditions of righteousness and life; so that it cannot be a Covenant that stands partly of Works, and partly of Faith. *Rom. 4. 4, 5.* Now to him that worketh is the reward not reckoned of grace but debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness: and 11. 6. And if by grace, then it is 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. 6. If the Sinai Covenant were a kinde of Covenant distinct from the Covenant of Grace, then the Old Covenant and the New Covenant; the Old and New Testament differ not only in degrees and accidents, but also in substance, and specifically and consequently Believers under the Old and New Testament were justified and saved by different Covenants and Righteousnesses, which is absurd, contrary to the current of Orthodox Divines, and to the very Letter of the Scripture; which proveth that Abraham, David, &c. and the Believers of the Old and New Testament, were under the same Gospel-Covenant, and justified in the same way, to wit, by Faith, without the Works of the Law. See *Rom. 4.* and *Gal. 3.* chapters throughout. 7. To put the matter out of all doubt, the Scripture doth expressly exclude this third *Species* of a subservient Covenant, by distinguishing Gods Covenants with man in their kinds, into two only for number, and these for their nature of bondage and of freedome, of Works

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and Grace: *Gal. 4. 22, 23, 24.* For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman: But he who was of the bond-woman, was born after the flesh, but he of the free-woman, was by promise, which things are an allegory. For these are the two covenants, the one from the mount Sinai, which gendereth to bondage, which is Agar. &c. *Rom. 3. 27.* Where is boasting then? it is excluded, by what Law? if works? Nay, but by the Law of Faith. This distinction I understand with the generality of good Interpreters, to be meant by the Covenant of Works and Grace, not of the Old and New Covenant or Testament, These are the two covenants, which differ in kind, not in degrees, it is *diviso generis in species*, this is explained from *vers. 22.* to the end of that chapter. Shortly thus, as in Abraham's family (which was a type of the Church) there were two mothers, the one of a bond-woman, Agar, which is by Interpretation, a stranger, or one under fear: the other a free-woman, Sarah, signifying a Mistressse or Princessse: So there are in the Church and House of God, two Covenants, the one of Works coming from Sinai, (which in the Syriack, signifieth enmity) which mountain (as some Learned men aver) the Arabians call Agar, as is supposed from being the place whence Agar fled, when she was cast out with her son Ishmael, from whence also themselves are called Agarens, *Psal. 83. 6.* However, Agar did fore-tipifie mount Sinai, and the terror of the Law as it was promulgate from thence, and that hill being in Arabia, was without the borders of the promised Land. Agar also being an Egyptian, and she and her posterity falling to dwell in Arabia, all this was to signifie, that the Law of it self cannot give life and salvation, but leaveth sinners in an extraneous condition, and as aliens from the commonwealth of Israel. This Covenant of Works gendereth unto bondage, saith the Apostle, can beget none but in a servile condition, looking upon God as a hard Master, and the Law as an heavy yoke: So that such as are under the Covenant of Works, and seeking their Righteousness by the Law, cannot serve God out of filial love, but only out of hopes of rewards, and fears of punishments. Now that the sons of Agar or Sinai, are not to be understood of Believers under the Old Testament, and under the Ceremonial Law; but that he meaneth thereby, only such as are

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under the Covenant of Works, whether of Old or New, is manifest: And *Calvin* proveth it well from *vers. 3. Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman.* There can be no such distinctions made between Believers in the Old, and Believers in the New Testament; (for they were all sons of the free-woman, and heirs as well as we) but it is a distinction between true Believers and Hypocrites, or such as live in the household of Faith, trusting to their own Righteousnesse. The Covenant of Grace is typified by *Sarah*, because by it free children, and heirs are begotten; who are acted by a free principle of filial love, and do not seek righteousness and life by their own works, but by the promise of free Grace in Christ. And this is the true *Jerusalem* or Church of God which is from above, or if ye will, is above, by her conversation in heaven, and she is the mother of us all, begetting us again by the Ministry of the Word. As for the *Jerusalem* that now is, saith the Apostle, she and her children: The Jewish Synagogue that receive not the Gospel, but seek righteousness by the Law, let them boast what they will, they are not of *Sarah*, but of *Agar*, not free, but bound, not of the promise, but of the flesh, *vers. 25.* The other part of the comparison which the Apostle maketh betwixt *Israel* and *Isaac*, *ver. 23.* The one was born after the flesh, that is, in the natural and common way; the other was by promise, in a supernatural way: *Sarah* being, as it were, twice dead, both in respect of her age and her barrenesse. So the children of the Covenant of Works, have nothing but what is natural or carnal: The children of the Covenant of Grace have a supernatural life, living by Faith, not they, but Christ in them. And so I come to distinguish Gods Covenants with man according to their kinds, having laid this foundation, that there is no ground to establish more kinds of Covenants betwixt God and man, but two only.

This distribution of Gods Covenants with man into its kinds, which are only two, which two are specifically different, and directly opposit to each other, receiveth its denomination, and hath variety of names put upon the members of the division, according to the opposition of something in these two Covenants, from which the division receiveth the name. But still we are to

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keep this in our eye, that from whatsoever ground the names of these Covenants arise, they are but two kinds of Covenants essentially and specifically different from one another, wherein God hath entered with man, to wit, one of Works, and another of Grace or Faith.

This division of Gods Covenant in two kinds, receiveth or may receive names arising from several grounds and reasons. 1. From the different and opposit wayes of conveying abilities to keep these two kinds of Covenants; or from the opposit wayes of conveying these two Covenant states, they are, and may be called the Covenant of *Nature* and of *Grace*: Not that the first Covenant made with *Adam* was so *Natural* that it was not also of *Grace*, that God would deal so familiarly with him as to enter in Covenant with him, and to make promises to his obedience; but because the abilities which *Adam* had to keep the first Covenant with God, and his Covenant state too, as shall be made to appear afterward: he had them, *per modum nature*, he had habits of Grace in the same way that we have faculties of the rational soul, Grace was *connatural* to him, he was created after the Image of God, whereas our new Covenant state, and the abilities which we receive for keeping the Covenant of Grace, come to us *per modum gratie supernaturalis*, they are purely supernatural to us, *Gen. 1. 27. So God created man in his own Image, in the Image of God created he him: with Ezek. 36. 26, A new heart also will I give you, and a new spirit will I put within you, and I will take the stony heart out of your flesh, and I will give you an heart of flesh: and Col. 3. 10. And have put on the new man which is renewed in knowledge after the Image of him that created him.*

2. From the opposit stipulations and conditions required upon our part, or from the opposit wayes and methods of attaining righteousness and life in these two Covenants, or the opposit wayes prescribed for enjoying God and his love, the two Covenants differing in kind as well as number, are called the Covenant of *Works* and of *Faith*, because the first appointeth works and perfect obedience as the condition of that Covenant, and the alone way of attaining righteousness and life, and of enjoying God, revealed by that Covenant; and the second Covenant appointeth faith to be the condition thereof, and the only way of righteousness

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and life, and to attain to the enjoyment of God, Gal. 3. 11. 12. But that no man is justified by the Law in the sight of God it is evident, for the just shall live by faith. And the Law is not of faith, but the man that doth them shall live in them. Hence the Apostle calleth these two Covenants; the Law of works, and the Law of faith, Rom. 3. 27. The reason of the names we shall shew more fully afterward.

3. From the opposition of the predomining parts of the two Covenants, they are called, the Law, or the Commandment, and the Promise, Gal. 3. 12. 18. And the Law is not of Faith.— For if the inheritance be of the Law, it is no more of Promise, but God gave it to Abraham by promise, Rom. 7. 9. For I was alive without the Law once, but when the commandment came, sin revived, and I died, and 4. 14. 16. For if they which are of the Law be heirs, faith is made void, and the promise made of none effect.—Therefore it is of faith that it might be by Grace. We are not to understand these names of distinction so, as if the Covenant of Works had no promise in it, nor the Covenant of Grace any Law or command; for 'tis plain enough, that both these Covenants have commands and promises, but because the one stood mostly by commands, and these did eminently appear in it, as promises did in the other, therefore they bare these names of distinction; or if any think the reasons of the names to be, because righteousness and life in the first Covenant was to be conveyed by obeying the commands, in the second, by receiving the promises, I shall not differ from him.

4. From the opposit effects of these Covenants, or from the opposition of the Spirit that doth influence the confederates; Gods Covenant with man is distinguished into a Covenant of bondage and of freedom, or as the Apostle calleth it, a Covenant which gendereth into bondage, or a Covenant which begetteth children of a bond woman, and of a free, Gal. 4. 24. 31. whereof we spake a little before; the one shuts all up under wrath, the other proclaimeth liberty, Isa. 61. 1.—To proclaim liberty to the captives, and the opening of the prison to them that are bound: Gal. 3: 22. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe: or this distinction may arise from the opposition of priviledges enjoyed

enjoyed under both these Covenants: In which respect also, they are called children after the flesh, and by Promise, vers. 23.

5. From the opposition of the scope of these two Covenants, they may be denominated a Covenant of preservation and a Covenant of restitution, the one being made a fit means for the preservation of man in his original integrity: the scope of the other being the restoring to man, or the renewing of his lost primitive state, Col. 3. 10. And have put on the new man which is renewed in knowledge after the image of him that created him: Eph 4. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

6. From the opposit extent of these two Covenants they are distinguished into Gods Covenant with mankind, and his Covenant with his redeemed people; both are made with a world of people; but the one is a world, *De singulis generum*, the other is, *De generibus singulorum*, the one is a world made up of all and every one that cometh into the world, the other is a world made up of the Elect of all sorts of people in the world, Rom. 5. 12. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned: Luk. 1. 68. 72. Blessed be the Lord God of Israel, for he hath visited and redeemed his people.—To perform the mercy promised to our fathers, and to remember his holy Covenant.

7. From the opposit states of mankind when these Covenants were made, and with respect to this ground, it is the Covenant before the fall of man, and after his fall, or the Covenant of friendship that was made with man while he stood yet intire before God and bare his Image; a Covenant that leaned upon the state and title of entire Nature, and the Covenant of reconciliation which was made with man fallen from his friendship with God into a state of enmity and displeasure; for the one was betwixt God and his friend Adam, the other betwixt God and his foes, 2 Cor. 5. 19. God was in Christ reconciling the world unto himself.

8. From the opposition betwixt the two publict persons with whom these Covenants were transacted; in name of the whole party, the two heads of the great Families, the two representative persons, who are called the first and second Adam; 1 Cor. 15. 47. These Covenants are called the Covenant with the first Adam.



*Adam*, and with the *second*, or *last Adam*, verſ. 45. *The first man Adam was made a living ſoul, the laſt Adam, was made a quickning Spirit*, Rom. 5. 19. *For as by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.*

Secondly, Gods Covenants with man have *gradual* diſtinctions and *accidental*, according to the periods of time in which God made light thereof break up by degrees more and more unto the perfect day, which though it had no place in the firſt Covenant which ſtood entire but a very ſhort time, and the knowledge that man had of it, was all at once revealed to *Adam*, (unleſſe we ſay that the knowledge which fallen man hath of that Covenant by a new light, after his original knowledge was darkened is gradual, in regard that he hath ſome dim-knowledge thereof by the remainders of the Law and light of nature, more by the written Moral Law, and moſt of all by the light of the Goſpel, which bringeth in the cleareſt light or diſcovering mans natural condition:) yet it is manifeſt that this had place in Gods Covenant of Grace, which was gradually manifeſted in diſverſe remarkable periods of time, which are uſually diſtinguiſhed into theſe diſcoveries of the Covenant of Grace that was, 1. made to *Adam*, and continued till *Noah*. 2. Made to *Noah*, or with *Noah*, and continued to *Abraham*. 3. With *Abraham*, and continued to *Moſes*. 4. With *Moſes*, and continued to *David*. 5. With *David*, and continued till about the captivity. 6. With the *Jews* about that time, and continued till the coming of *Chriſt*. 7. With the *Jews* and *Gentiles* in the dayes of the New Teſtament, which being a path ſo very much troden, and a ſubject ſo copiouſly treated of by others, I purpoſely paſſe over; only by the way, I take notice of the terms of gradual diſtinction uſed by a late Writer, as not ſo appoſite, while he diſtinguiſheth Gods Covenant of Faith into the Covenant of promiſe, and the Covenant of performance; for though his meaning be good, yet I do not ſee why the Old Teſtament adminiſtrations of the Covenant of Grace ſhould be called the Covenant of promiſe in oppoſition to performance; for there was a performance of the Covenant to the Believers who lived then; nor can the New Teſtament adminiſtrations be reſtricted to a Covenant of performance

See Mr. Bal treat. of the Covenant. Fr. Roberts medull a Bibliorum.

mance in oppoſition to promiſe; for though by the coming of *Chriſt*, God hath performed the mercy promiſed to the Fathers: yet the Covenant under which we are is ſtill a Covenant of promiſe, and we have performances of the Covenant promiſes yet to expect. I think rather the moſt real and Scriptural diviſion of the Covenant of Grace, which is gradual and not ſpecifical, that we are to notice, is that which we have from the mouth of the Lord, the *New and Old Covenant* or *Teſtament*; Jer. 31. 31. Heb. 8. 8. 13. which were the ſame in kind and ſubſtance, and differed but gradually in reſpect of the degrees of diſcovery of that myſtery, and accidentally in regard of the manner of adminiſtration; whereof I ſhall have occaſion to ſpeak more fully, when I treat of *Chriſts Teſtament*.

3. There are inferior and leſſe conſiderable diſtinctions of Gods Covenants with man, which I call *circumſtantial*; becauſe they ariſe neither from grounds that eſtabliſh a ſpecifical difference in kind and ſubſtance, nor from grounds which eſtabliſh a gradual manifeſtation of the ſecrets of Gods Covenant, but merely from extrinſecal denominations reſulting from the diſtinction of times, when places where, and perſons with whom the ſame Covenant for kind hath been made. And thus are the Covenants which God made with *Abraham* at three ſeveral times, and upon ſeveral occaſions diſtinguiſhed, one at his firſt calling him out of his Country, Gen. 12. 1, 2, 3. with *Gal. 3. 17*. Another after he had reſcued *Lot*, Gen. 15. 18. And the laſt, when he was ninety and nine years old, Gen. 17. 1, 2, &c. Thus the Covenant which God made with *Israel* in the land of *Moab*, is diſtinguiſhed from that which he made with them in *Horeb*, &c. Deut. 29. 1. with *Exod. 19. 3*. Thus alſo Gods entering in a Covenant perſonally and individually with ſingle perſons, is diſtinguiſhed from his entering in Covenant with publick Societies of men, as in the Scriptures before cited: The Covenant is the ſame for ſubſtance, that is made firſt with *Abrahams* perſon, then with his family and houſe, afterward with his whole poſterity the houſe of *Israel*. And thus alſo we are to underſtand the different phraſes of Gods making a Covenant with his people, and their making a Covenant with him, of both which, we have mention made frequently in the Scripture; Deut. 29. 1. with *Joſh. 24. 25*. Gen. 15. 18. Deut.

5. 2. with *Psal.* 50. 5. *Neh.* 9. 38, &c. Whether it be betwixt God and a single person, or any Society of men, there is no substantial difference betwixt Gods making a Covenant with us, and our making a Covenant with him, the Covenant is the same, the difference is but circumstantial: God is said to make a Covenant with a people when he giveth them terms and conditions, such as he pleaseth to appoint them, and engageth them unto a real or professed subjection to, and acceptation of his terms, explicite or implicite, *Exod.* 20. 19. *Deut.* 5. 24, 25. Nay, whether they consent or not, they break his Covenant when they refuse the terms which he commandeth; *Deut.* 4. 13. and 29. 10. to 15. Again, we are said to make a Covenant with God, not when we give him terms or make conditions with him which he hath not appointed us; but usually when we accept of his offers, and submit to his conditions, when by our own consent we take upon us the bonds of the Covenant, which he hath commanded us, *Josh.* 24. 22, 24, 25. So that our making a Covenant with God, whether personal or of more publike extent, whether from the heart, or in profession only, is no more, upon the matter, then the explicite formal accepting of his offers and promises, and the engaging of our selves to the conditions required of us in his Covenant.

## CHAP.

## C H A P. I V.

*Why God hath chosen to deal with man in the way and terms of a Covenant.*

**T**HAT God hath chosen the way and terms of a Covenant to deal with us sinners, and to do us good, and to communicate himself and his goodnesse to his People, is manifested from *Ezek.* 16. *Jer.* 31. *Heb.* 8. *Isa.* 59. last.

When I speak of the way and terms of a Covenant, I understand, 1. A way of condescension, not of absolute sovereignty, and laying on of commands by sole prerogative. 2. A way of making propositions, and of receiving answers in order to an agreement. 3. A way of mutual obligation and engagement of parties to certain conditions, by promises and re-promissions, by engagements and restipulations. 4. A way of obtaining mans consent to the proposals, terms and conditions which the Lord giveth to him, a way of willing submission to his terms; for such is the way of Gods Covenants with man, whereas he might have dealt with us in the way of Sovereignty by absolute commands, without giving to man any reward of his service, or the least notice what should be the issue thereof, or in the way of absolute promises, without either condition proposed, or acceptance of it required. These differ from the way of a Covenant which he hath chosen, and is a way of commands with promises, declaring to man what God requireth of him, and what he may expect from God, a way of promising upon condition, and a way of our accepting the promises with the condition.

God dealt in the way of a Covenant with man in innocency, not by absolute commands, but in the way of commands, with promises and threatnings annexed, which becometh a Covenant: *Gen.* 2. 16, 17. *And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. And God* dealeth.

dealeth so with fallen man, as appeareth plainly in the several manifestations of the Covenant of Grace, whereby God did gradually reveal and expresse his Wil concerning the restitution of lapsed man, from the time that it was first obscurely hinted and revealed to Adam, Gen. 3. 15. *And I will put enmity between thee and the woman, and between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise his heel;* untill the fullness of time.

But now only would God thus deal with us in the way and terms of a Covenant, rather than in a way of absolute Sovereignty? *Ans.* The reasons are partly from Gods glory, and partly from mans good. 1. This was for manifesting the manifold wisdom of God, Eph. 3. 10. who having designed a peculiar dispensation and dealing with mankind, would have his wisdom to appear in suiting the way of his dealing to the rational creature, which was to be led by its own consent; because such way of dealing suited best with the nature of the reasonable creature. God hath chosen a rational way with man, that is, a rational creature, with Adam in his innocency, and with his posterity: The way of the Gospel-Covenant and of the Spirits physical and efficacious work in the hearts of Gods people, is moral, even when the spirit worketh irresistibly; yet the Spirit by convincing and alluring, doth even then perswade he draweth by the heart. When the Lord dealeth with man in the way of a Covenant, he doth freely and connaturally insinuate in the bosome of the elective power, without any forcing of the light of the mind, or liberty of the will, Hof. 2. 14. *Therefore behold I will allure her, and bring her to the wilderness, and speak comfortably unto her;* and 11. 4. *I drew them with cords of a man, with bands of love;* Song 1. 4. *Draw me, we will run after thee.*

2. For the praise of the glory of his Grace, it was a free condescension upon Gods part in the very Covenant of Works, to make such a promise to mans obedience; he might have required man to do his duty to him as Creator, and tyed himself by no promise to reward him; for when he had done all that was commanded him, it was no more but duty, he could not merit any thing, there being no proportion betwixt the work and reward, betwixt that which is finite, and that which is infinite. How much more

more free and gracious is Gods condescension in the Covenant of Grace after we had lost our selves, and by sin rendered our selves children of his displeasure and wrath, after the distance that was betwixt man and his Maker was infinitely widened, after sin had turned distance into enmity; for God then to deal with man in the way of a Covenant, this proclaimeth the praise of Grace, Eph. 1. 6. *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved;* Ezek. 16. 6. *And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live;* yea, I said unto thee when thou wast in thy blood, live.

3. For venting the infinite and boundlesse love of God in the communication of his goodnesse to man, for God did not make man because he needed him, but that there might be objects to whom he would communicate his love, nor did he enter into Covenant with him by any natural necessity, but upon free design to communicate his love, Deut. 7. 7, 8. *The Lord did not set his love upon you, nor choose you, because ye were moe in number then any people, for ye were the fewest of all. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, &c.* Ezek. 16. 8. *Now when I passed by thee, and looked upon thee, behold thy time was the time of love, and I spread my skirt over thee and covered thy nakednesse; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord, and thou becamest mine.* For whereas he might require all obedience from us, and annihilat us at last, or at least not bestow life and everlasting happinesse, nor give any promise or Covenant to man whereby he might expect life, yet to shew how good and loving he is, he hath chosen a way whereby he will reward that most bountifully which otherwise is due to him.

4. For the glorious manifestation of his faithfulness and truth in keeping Covenant with his people, which could not otherwise have been so gloriously manifested; We could never have known Gods faithfulness and truth, if he had not entered into Covenant with us; God might have shewed forth his power, and mercy and goodnesse without any promise or Covenant, but his faithfulness could not have been known without these; therefore saith Moses Deut. 7. 9. *The Lord hath chosen you to be a special people to himself,*

himself, that you might know that he is God, the faithful God which keepeth Covenant: therein God sheweth his faithfulness in performing the Covenant made with your fathers, Rom. 15. 8, 9. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy, as it is written, for this cause I will confesse to thee among the Gentiles, and sing unto thy Name: The Apostle calls Christ coming in the flesh mercy to the Gentiles, but to the Jews it was not only mercy, but truth and faithfulness in keeping the Covenant with their fathers, so Luk. 1. 71. 72. That we should be saved from our enemies, and from the hand of all that hate us: To perform the mercy promised to our fathers, and to remember his holy Covenant.

5. That God might be the more justified in following his quarrel both against them who do not condescend and willingly subject themselves to his terms, after so rare condescension on his part to engage himself to man, and against those who break conditions with him, to which they have given their consent: for the more condescension and goodness he upon Gods part, the greater ingratitude and aggravation of sin appears on mans part, Rom. 3. 26. To declare, I say at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.

Other weighty causes and excellent ends of Gods dealing with us in the way of a Covenant relate to mans good; these before mentioned being reasons and ends relating to his own glory, whereby the wisdom, goodness, grace, faithfulness and Justice of God do appear unto his glory.

First, in order to our good, God dealeth with us in the way and terms of a Covenant, the more to incite and encourage man to obedience: the absolute command might exact obedience, but cannot carry such motives to encourage to obedience as doth the promise and Covenant, which holds forth a reward to that whereunto none is due; this is as oyle to the wheels, and maketh the affections to move sweetly and with alacrity: Psal. 40. 8. I delight to do thy will, O my God, yea, thy Law is within my heart: with Heb. 12. Who for the joy that was set before him, endured the cross. The Antinomians hold, that to do a duty because of a reward promised, is a slavish and unlawful thing: But did not God

God deal thus with Adam in the state of Innocency? Gen. 2. 17. And yet this was not unlawful, this did not make Adam slavish, and one that was not affected with the goodness of God toward him. It is true, if a man obey God out of love to any thing more then God, or equally with God, that is unlawful, but of this more elsewhere.

Secondly, That our obedience might be the more willing and chearful, being that unto which willingly and chearfully we have tyed our selves: God will have his servants, sons, and therefore will have love rather then fear, to principle them in their obedience: Mal. 1. 6. A son honoureth his father, and a servant his master: Psal. 119. 106. I have sworn, and I will perform it, that I will keep thy righteous judgements: Psal. 110. 3. Thy people shall be willing in the day of thy power. God loveth rather willing obedience, then extorted: A command or absolute Law might extort obedience, but a Covenant and Agreement maketh it appear more free and willing: it maketh mans performing of obedience, to look as if he would perform obedience, although there were no obligation upon him to it: this kind of obedience doth not only acknowledge necessity in our selves as a motive to yeeld it, but also worth in God who commands it: one volunteer that goeth to War out of choice, doth more honour the service, then ten souldiers prest by force.

Thirdly, The more to bind us unto his obedience, a Covenant bindeth on both parts. The Lord seeth how slippery and unstable our hearts are, how apt to start aside from duty. Jer. 14. 10. Thus saith the Lord unto his people, they have loved to wander, they have not refrained their foot. And therefore to prevent this inconstancy, and unstedfastness, and the more to establish our hearts in his obedience, he bindeth us and taketh us obliged in the bond of the Covenant. Jer. 13. 11. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord, that they might be unto me for a people, and for a name, and for a praise. Ezek. 20. 37. — And I will bring you into the bond of the Covenant.

Fourthly, For our greater comfort and assurance, first, that the consolations of Gods people might be stronger in all their distresses:

distresses, when they should see God engaged in a Covenant for them, who ever be against them: *Rom. 8. 31. If God be for us, who can be against us.* 'Tis much for their comfort, that he hath dealt with them by a sure Covenant that cannot alter. *Heb. 6. 18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge, to lay hold upon the hope set before us.* From the feeling of this Covenant-state, a man is able to say, *Psal. 143. 1. Hear my prayer, O Lord, give ear to my supplications, in thy faithfulness answer me, and in thy righteousness.* Secondly, For their assurance, we trust an honest and faithful man who maketh a Covenant with us; how much more assuredly may we rest upon Gods Covenant made and confirmed with us. *2 Cor. 1. 20. For all the promises of God in him, are yea, and in him amen.* *1 Chron. 17. 26, 27. And now, O Lord, thou art God; and hast promised this goodness unto thy servant: Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever, for thou blestest, O Lord, and it shall be blessed for ever.* *2 Tim. 4. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give to me at that day, and not to me only, but unto them also that love his appearing.*

Fifthly, That thereby the Lord might put the higher honour upon his people with whom he entereth in Covenant, it is a high preferment and a royal privilege to be confederate with God: *Deut. 26. 18, 19. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments: And to make thee high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be an holy people unto the Lord God, as he hath spoken.* *1 Chron. 17. 17. And yet this was a small thing in thine eyes; for thou hast also spoken of thy servants house for a great while to come, and hast regarded me according to the estate of a man of high degree.* *Zech. 11. 10. The first Staff which is called Beauty, is interpreted to be the Covenant between God and his people, because it is the beauty and glory of any people to be in Covenant with God.*

Sixthly, That we might the more clearly and certainly know what we might expect from God, after that we have laboured

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in the commands and conditions of his Covenant; he would not have his people to run as uncertain to beat the air; and be in observation of his Covenant for nothing; but he would needs be in a clear bargain with them by a Covenant, whereby they might beat a certainty what to expect from him. *2 Sam. 23. 5. Although mine house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure.* *2 Tim. 4. 7, 8. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day.*

Seventhly, That he might manifest himself to his people, and deal with them the more familiarly, he dealeth with them in the way of a Covenant, which is the way of dealing betwixt man and man, that hath least of distance in it, and most of familiarity, wherein parties come near to each other with greatest familiarity; this hath more of nearness and familiarity in it, than any other the wages whereby God hath expressed his will; 'tis a more familiar way then the way of commands; which importeth nothing but Sovereignty; yea, nor the way of absolute promises, which might hold forth the abundant goodness of God; but nothing so much his familiar condescension as the way of a Covenant, when so excellent Majesty doth bow to treat, and deal by reciprocal engagements and consents with so mean a creature, with despicable dust and ashes. *David* considering the vast distance betwixt God and him; admirereth this condescension and familiarity: *2 Sam. 7. 19. 1 Chron. 17. 17. And is this the manner of man; O Lord God, to wit, to come over so high a distance, and to condescend so low, to deal and speak familiarly in a Covenant with a worm: Or as others render the words, And that after the manner of man, as one man with another, as a man with his equal, or with his friend.*

Eighthly, God dealeth with us in the way of a Covenant; that his Covenant with his Church might be a determining, character betwixt them and all other people in the world; and that not only as to their visible state, which is distinguished from other Societies of men, by Gods dealing with them in the way of a Covenant: Hence in the day of Gods Covenanting with his people,

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Deut.

See Bibl. Polyglot. in locum.

Syr. Arab. Ju. IIII.

Deut. 26. 18. It is said, that he avouched them to be his peculiar people: Therefore also 'tis said, Rom. 9. 4. that to them pertain the Covenants, and that all other people in the world that are without the Church, are strangers to the Covenants of promise, Eph. 2. 12. But chiefly,

That we might by this real and sure mark try our own spiritual estate, whether we are willing to agree, consent and close with Christ in a Covenant upon his own terms, that is, so as to sin no more, but to take on his yoke, to give ourselves to be ruled by him. There is a considerable place for this point, 2 Cor. 9. 13. where the Apostle speaking of some real evidences of true Grace in these *Corinthians*, which gave to others of the Saints matter of glorifying God on their behalf, he saith, they glorify God, ἐπι τῇ ὑποταγῇ τῆς ἡμετέρας ὑπὸν τοῦ Χριστοῦ, that is, (if we keep close to the Original) for the subjection of your consent (or agreement) unto the Gospel of Christ. Which sense as it is most consonant to the Original, so to the reading of many good Interpreters. If we should take the sense according to the reading in our Books, for your professed subjection unto the Gospel of Christ, Hypocrites might more easily shelter themselves under that mark. I understand therefore by ἡμετέρας in this Text, not confession or profession, but consent or agreement by way of paction, in which sense the word is usually taken by Greek Authors: Neither do I think the Apostles meaning to be, that they did unanimously, or with one consent, subject themselves to the Gospel of Christ; for 'tis well observed by a great Grecian, that had been the intention, it seemeth that it should rather have been said, ἐπι τῇ ἡμετέρας τῆς ὑποταγῆς, for the consent of your subjection. What is it then that the Apostle pitcheth upon as a true gracious mark in the *Corinthians*? 'Tis, The subjection of their consent unto the Gospel, i. e. That they do not only close with, or agree, and consent unto the Gospel; but in this consent there is a subjection of themselves to Christ as their Head, Husband, Ruler, King and Law-giver, even as in the Covenant of a Wife with a Husband, and of Subjects with a King; there is not only a consent, but a subjection. The old *English* Translation rendered this clause (as I conceive) better then the new, both make an *Hypallage* or inversion in the Text; but the old Translation

Vib. bibl.  
polygl. v.  
Syr. &  
Ethiop.

See Hen.  
Steph.  
Theol. ling.  
gr. Tom. 2  
in voce  
ὑποταγῆς

Id. Tom. 3  
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saith, For your voluntary submission unto the Gospel of Christ. I agree with *Beza*, that ἡμετέρας is put for ἡμετέρας; but I take not the word in the same signification with him, for your declared or [testified] subjection, &c. I take ἡμετέρας in another sense, for your voluntary or [consented to] subjection unto the Gospel of Christ: And herein are the believing *Corinthians* commended, that they did heartily and willingly consent to, and close with the Gospel of Christ, so as to subject themselves wholly, whatsoever they were or had to the service and glory of Christ.

Use 1. To admire with thankfulness Gods way of dealing with us sinners, his exceeding grace and free condescension to deal with us in the way and terms of a Covenant. Grace doth shine unto admiration in this way of dealing by these particulars. First, That God should so far condescend, that from his absolute Dominion he should dimit himself to a Treatie, to make Promises, and to Covenant with his creatures with whom he might have dealt by absolute commands. This condescension to a Promise-way and a Covenant-way, hath been such a depth of admiration, that *Durand*, with others, have thought it repugnant to the Lords Majesty; so that he hath laboured by some arguments, to prove, that Gods promises do not induce an obligation, but denote the disposition of God to give. But his arguments do only exclude a debt of Justice from God, but not a debt of grace and free condescension. Unquestionably the Lords promise and Covenant doth induce an obligation, but yet we must conceive of it suitably to his great Majesty: 1. Because he doth not hereby properly become obligéd to us, but to his own self: He hath promised to us, and cannot deny Himself, nor his Word. 2 Tim. 2. 13. If we believe not, yet he abideth faithful, he cannot deny himself. 2. Because that which is free Mercy and Grace to us; is just debt to Christ, to whom the promises are first made, yea, and doth induce an obligation of Justice to him and to us, in as far as we are in Christ. His Grace then is in this way of dealing to be admired, that the free and absolute Lord should condescend to take on obligations to the creature.

2. That God should reward most freely that which is due to him, without a reward due for it, and that which he is not bound to reward, I mean, the creatures obedience. There is no natu-

rall nor morall necessity that God should do thus, there is no Law nor tye lying upon him to deal so with man, he is a most free unlimited Agent; we are his, and he might require our obedience without Covenanting and Promising any reward; but yet to shew his free love and goodnesse, he condescendeth to this way: *Psal. 62. 12. Also unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work.* Was Gods condescending to reward Adam, and to make a promise to his obedience of Grace? And is it not much more to make promises to our corrupted duties? Would eternal life and happinesse have been a meer gift to Adam for his obedience? What a free and meer gift is Salvation and Life Eternal to us? *Rev. 7. 10. — Salvation to our God which sitteth upon the Throne, and unto the Lamb. Eph. 2. 8. For by grace are ye saved through faith, and that not of your selves, It is the gift of God.*

3. But above all, How doth the exceeding Grace of God to us appear in this his dealing with us by way of Covenant and Promise, and that of Grace? If it was Grace to Covenant with the creature, when innocency and purity did adorne our nature; How much more is it of Grace for God to Covenant with us poor corrupted sinful wretches, after the distance twixt God and us hath been so widened by sin? And how exceedingly is the Grace of God to be admired in this, that he doth not still hold us to the same Covenant that he made first with Adam, a Covenant that did admit of no repentance: Our condition might have been so, that no Repentance, no Faith could have helped us, and it had been so indeed, if we had been still held at the first Covenant: But this commendeth the Love and Grace of God to us, that when Salvation might have been as impossible to us as to the fallen Angels; yet God not only dealeth still with us in the way of a Covenant, but in the way of a better Covenant nor that was, which God made first with Adam. *Rom. 5. 8. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Heb. 8. 6. By how much also he is the Mediator of a better Covenant, which was established upon better promises.*

Use 2. Behold with admiration the advancement of fallen man, out of the greatest distance from God; out of distance that had

opposition and enmity in it, into a state of familiarity, of neernes, of dignity to be in Covenant with God, and to be dealt with in that way, what soul hath been brought into Covenant with God and hath seen the distance that this manner of dealing hath removed twixt God and man, may not cry out, *Psal. 8. 4. What is man that thou art mindful of him, and the son of man that thou visitest him: 2 Sam. 7. 18—Who am I, O Lord God, and what is my house that thou hast brought me hitherto; to be brought from so great distance, to so great neernes, from so great basenesse, to so great advancement and dignity; from so great enmity to so great amity and friendship, Eek. 2. 13. But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.*

Use 3. For our information and instruction in the great secrets of Gods dealing with his people, it is in his Covenant, *Psal. 25. 14. The secret of the Lord is with them that fear him, and he will shew them his Covenant.* We can never understand the mystery of Gods dealing with his people, till we know his Covenant, all his gracious administrations and dealings with his people are utterly unknown, till this be known. Study therefore the secret of Gods Covenant well.

Use 4. Try by this, whether thou hath been made partaker of any spiritual good, whether any thing of God hath been communicated to thee; if this be, it is in the way and terms of a Covenant, for this is Gods way of dealing with his people; if thou be a stranger to the Covenant of promise, thou art yet without God, and without Christ, and all spiritual good which God communiceth only through the Covenant made with us in Christ Jesus, *Eph. 2. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; and 1. 3. Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Do not deceive your selves to look for any spiritual good from God and yet to live in the slighting of the Covenant, and neglect of entering in terms with him in the way that he hath chosen to deal with us.*

Use 5. This lets us see the necessity of entering in Covenant with

with God, I mean the Gospel Covenant, which is the only way of life to sinners, which may appear particularly from the condition of these who are not in Covenant with God. 1. All that are without this Covenant are miserable, they are *without Christ*, Eph. 2. 12. God dealeth with them by the tenor of the condemning Law, all their blessings are cursed unto them, wrath is in all their lot, read *Job* 18. and 20. and 27. Chapters. 2. Without this Covenant, life and salvation is not attainable; men deceive themselves with a vain hope to be saved, though they live strangers to God and will enter in no bonds with him; whereas God conveyeth his blessings only by Covenant, and this Covenant must every soul enter into that partaketh of the blessings of the Covenant, *Psal.* 103. 17, 18. *But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children, to such as keep his covenant: Zech.* 9. 11. *As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water: No interest in Christs blood, nor in himself but by the way of the Covenant.* 3. Without this Covenant you must be judged by your own righteousness, you must stand or fall by the first *Adams* rotten righteousness, for the Covenant hath such influence on eternity that a man is judged according to his Covenant state, rather than his actions, *Phil.* 3. 9. *That I may be found in him, not having mine own righteousness, but the righteousness which is of God by faith.* 4. Without this Covenant there can be no dealing twist God and you, no familiarity, no friendship, no acceptance, no kindness, no correspondence nor intercourse, for he dealeth not with sinners in any other way, *Isa.* 55. 3. *Incline your ear and come unto me, hear and your soul shall live, and I will make with you an everlasting covenant, even the sure mercies of David;* Let us therefore take that exhortation, *2 Chron.* 30. 7, 8. *Yeeld your selves unto the Lord, in the Original, Give the hand unto the Lord, that is, enter in Covenant with God, alluding to the custome of them that make Covenants and strike hands together; see the like expressions clearing this phrase, Ezek.* 17, 18. *Ezra* 10. 3. 9.

## CHAP. V.

## Of the Covenant of Works.

*Where 1. That there is such a Covenant proved. 2. How it was transacted with Adam. 3. The nature of the Covenant made with man in Innocency opened. 4. Of the breach of that Covenant by Adams sin. 5. How the breach of the Covenant of Works made way for the Covenant of Grace.*

IT is a good rule that Master *Burges* layeth down for the handling of this subject; that we must not curiously start Questions about the state of Innocency, where the Scripture goeth not before us to hold out light, yet something is to be said of this matter for opening the way and giving light to the following Treatise, wherein we shall have occasion frequently to mention the Covenant of Works, which because it is more sparingly and obscurely laid down in the Scriptures than the Covenant of Grace, and because it was a transient time dispensation of very short standing and continuance, and by which no man was predestinated to righteousness and life: I shall therefore endeavour to speak the more sparingly and soberly of it.

And first, that there was a Covenant, and such a Covenant as stood of Works betwixt God and man in his state of Innocency; though we have not the name of a Covenant before mans fall, holding forth explicitly a Covenant betwixt God and man in his integrity, nay, nor the word *Covenant* relating to the Covenant of Grace a great while after the fall of man, and Gods entering that Covenant with fallen man, yet we have the thing not only by necessary and immediate deduction and consequence from the Scripture, (which is as truly Scripture, as that which is expressly contained in it) but also (I say) we have the thing, the nature, promises, threatnings and conditions of this Covenant expressly in the Scripture; yea, I think we have the name and word Covenant in the Scripture afterward, in reference to the Covenant of Works; though a late worthy Writer upon this subject

*Vind. leg.*  
pag. 133.



M. Black  
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Roberts  
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be of another opinion, that we have not the word *Covenant* in any place of the *Scripture* in reference to the transaction past betwixt God and man in his state of Integrity, neither have we expressions that fully and explicitly hold out a *Covenant* to us, but we find it implied, &c. Yet I hope it will not be displeasing to any that I enquire and search the *Scripture* both for the name and thing whether they be explicitly held out therein.

I shall confirm this by parts, And first, there are necessary consequences proving such a *Covenant* betwixt God and Adam in his state of Innocency: The first I take from Gods dealing with Adam not by meer command, and only as a Law-giver, but by command with threatnings expressly annexed, and promises necessarily implied in the threatnings, which amounteth to a *Covenant*, being such a declaration of the will of God whereby man might know what God required of him, and what he might expect from God, which upon the matter is a reciprocation of mutual conditions and obligations. Now that God dealt with Adam in this way is expresse *Scripture*: for beside the Law written in his heart, God gave to Adam a positive command, unto which he expressly annexed a threatning of death, *Gen. 2. 16. 17. And the Lord God commanded the man saying, of every tree of the Garden thou mayest freely eat, But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die: and this threatning of death implied a promise of life, whereof Adam was then in possession till sin dispossessed him: He that saith, in the day thou eatest, thou shalt die, saith also, till thou eat and sin thou shalt not die. I do not here dispute, whether it was life of any other kind then that which he presently possessed, but the *Scripture* maketh it manifest, that man was to live by his obedience, as well as to die by his disobedience, which behoved to be by the promise of God, since life and immortality was not due to the body of man by any naturall necessity, nor by merit of his obedience, as shall be cleared afterward; see *Gal. 3. 12. And the law is not of faith, but the man that doth them shall live in them.**

2. Another consequence proving a *Covenant* betwixt God and Adam before his fall, may be drawn from the institution and use of the tree of Life, and the tree of knowledge of good and evil, which

which are acknowledged by the generality of Interpreters, Ancient and Modern, to have been Sacramental, at least Symbolical, and significative of the life or death that should follow the obedience or disobedience of man; for these were not seals set to a blank, but given upon supposition of a foregoing *Covenant*: and if so, then there was not only *nudum pactum*, a meer *Covenant*, but also a *Covenant* accompanied with Solemnities, which had seals and signs confirming both the threatning of Death, and the promise of Life; but of these two trees a little further anone.

3. A necessary consequence and immediate inference, proving this *Covenant* we have from *Rom. 5.* where, as Mr. Burgesse observes well, the Apostle maketh all men to be in Adam, as the godly are in Christ: Now how come the Elect people of God to be in Christ, and in him to be blessed with spiritual blessings in heavenly things; sure not from a natural necessity, because Christ and they have the same humane nature; for if so, then all they that have the same humane nature which Christ took upon him, should be saved, (which is manifestly contrary to the *Scriptures*) but this is from a federal agreement; because God made a *Covenant* with Christ, as a publike person, whereby his Elect people was comprehended in him as the head of that family. Even so all mankind who naturally descended of Adam, were in him, yet not by a natural necessity, but only by a federal agreement which God made with Adam as a publike person: otherwise we should have been no more concerned in Adams sin and fall, or the threatning of death which God pronounced upon him, then in the state or actions of any other our Ancestors or immediate Parents. I conclude therefore, that the Apostles parallel, *Rom. 5.* betwixt the first and second Adam, and all the phrases of that Chapter which holdeth forth, that it is in the same way that all mankind were in Adam; and interested in his disobedience, and that all the Elect are in Christ, and interested in his obedience, doth evince a *Covenant* betwixt God and Adam before his fall: This made Augustine say, *Omnes ille unus homo fuerunt*, all were that in one man, to wit, by a federal union.

4. The same consequence is also necessarily inferred from Adams posterity, their being guilty of his sin, and obnoxious un-

to the same threatening and punishment that was inflicted upon *Adam* for his disobedience to the positive command which was given to him in his Integrity: That *Adams* sin and punishment, or death, are ours, is manifest from *Rom.* 5. 12. *1 Cor.* 15. 22. where we are told, that in *Adam* all sinned, and in him all die, and that his sin is made ours some other way, then the sins of our next immediate parents, and that we are obnoxious to the death threatened to him, some other way than to any threatnings or punishments of our other sinful Ancestors; this is also manifest from the Apostles charging that still upon one man, and one act of disobedience in that one man, called the disobedience of one man, and *Ezek.* 18. 20. *The soul that sinneth, it shall die.* Now how cometh this to passe? Sure not by any natural necessity, or any other way imaginable, but by a Covenant betwixt God and *Adam*, whereby the benefit of his obedience, and the evil of his disobedience, redoundeth to all his posterity by meer pactio and agreement; for there is no other way whereby we could be in *Adam*, that could make us guilty of his sin, and obnoxious to his punishment; but the same should make us guilty of the sin of our next immediate parents, and all our Ancestors, and obnoxious to their punishments; yea, if either meer propagation, or natural necessity had influence in this effect of *Adams* fall, *Adams* repentance and faith should be imputed to us as well as his sin: It was therefore only by Gods Covenant of Works with *Adam* before his fall, that his disobedience had this effect and fruit in his posterity.

Secondly, Beside these necessary consequences proving this Covenant, there is also expresse Scripture proving the thing, and holding forth explicitly upon the matter a Covenant of Works betwixt God and man. I give two instances hereof. one is *Rom.* 3. 31. *For Moses describeth the righteousness which is of the Law, that the man which doth these things shall live by them.* Where we find a Covenant of Righteousnesse and Life, to be obtained by the obedience and works of the Law, held forth in as expresse a way, as the Covenant of Righteousnesse and Life by Faith in *Christ* is held forth in the following words: and as no man (for ought I know) hath denied the latter to be the Covenant of Grace, held forth explicitly, I mean, the thing, not the name and word  
Covenant:

Covenant: So I do not see reason why the former should be doubted to be the Covenant of Works expressely held forth: another instance, see *Gal.* 3. 10, 11, 12. *For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law: to do them.* But that no man is justified by the Law in the sight of God it is evident: For the just shall live by faith. And the Law is not of Faith, but the man that doth them, shall live in them. Where we find another way of Righteousnesse and Life described, then is now a possible way of attaining it, to wit, upon condition of perfect obedience to the Law, and this is described with the way how obedience and works came to be a condition of Righteousnesse and Life to man, to wit, by the Law, not the meer command, for that is absolute and hath not conditions, nor as such giveth rewards; but understand by the Law, that which stood not in absolute commands, but had conditions reciprocally and mutually on both parts, both promised and required, such a Law as gave forth commands that were not meer commands, but conditions of Righteousnesse and Life, which conditions are there described both negatively and positively, *The Law is not of Faith*: that is, The first Law that God gave to man, which was not a meer Law, but a Covenant also, did not require faith as the condition of that Covenant, *But the man that doth them, shall live by them*, doing and works was to man the condition of life by that Law and Covenant: In which sense (as I said before) the Covenant of Works as holding forth a way of Righteousnesse and Life, opposit to the way and conditions of the Covenant of Grace, is often called the Law or the Commandement in opposition to the Promise, whereby the Gospel Covenant is designed, *Gal.* 3. 18.

Thirdly, Beside these Scriptures which hold forth the thing, I find in one place, the name and thing together: The word Covenant, used expressely of the Covenant of Works which was made with mankind in *Adam*: *Gal.* 4. 24, &c. *Which things are an allegory; for these are the two covenants, the one from mount Sinai which gendereth to bondage, which is Agar.* There are two Covenants, name and thing, expressely spoken of, the one whereof is the Covenant of Works; for besides that, I have already shew-

ed in the end of the former Chapter, that the two Covenants spoken of in that place, differ specifically and in kind: I add further, First, That I do not observe any Scripture speaking of the various gradual administrations of the Covenant of Grace, under the name of two Covenants; because the Old Covenant and the New are not two Covenants, but one and the same Covenant in all substantial: we find indeed the word *Covenants*, used in the Plural Number, *Rom. 9. 4.* and *Eph. 2. 12.* as some think with respect to the two Tables of the Covenant, upon which it was written: others with respect to the various administrations of the Old Covenant before Christs coming, but not this phrase of two Covenants. Secondly, The two Covenants there mentioned, are two opposit Covenants, which are not compared with one another, but directly opposed in their subjects, natures, operations, and effects, &c. the one being with the children of the Flesh, the other with the children of the Spirit, the one gendering into Bondage, the other unto Freedom, the one coming in a way Natural, the other Supernatural, &c. We find indeed the Old and New Covenant compared together, and the excellency of the last and second Covenant and Testament of Christ preferred above the other, *Heb. 8. 2 Cor. 3.* but we do not find them opposed. Thirdly, The two Covenants spoken of by Paul in that place, are two Covenants that have stood both in force together, from the beginning untill now, under the Law and under the Gospel, as is evident, *Gal. 4. 28, 29.* Now we brethren as Isaac was, are the children of the promise: But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. But the Old and the New Covenant of Grace were not always both in force, nay; were never both in force together, but the one succeeded to the other, and by the coming thereof was antiquated. *Heb. 8. 13.* In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old; is ready to vanish away. Fourthly, One of the two Covenants spoken of by Paul, is such a Covenant by which none of the federates ever had the inheritance, or were made heirs; but all the children thereof are out-casts, and have not the promise of the Inheritance: *Gal. 4. 30.* Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son

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of the free-woman, which cannot be said of the Old Covenant, and these that were born under it. It remaineth therefore that the two Covenants spoken of by Paul, are the Covenants of Works and Grace, and consequently that the name of a Covenant is to be found in Scripture, in reference to the transaction betwixt God and Adam in the state of Innocency.

2. Concerning the way and manner how God entered into Covenant with Adam in his integrity, we are more to seek, and in the dark, as to the path of expresse Scriptures, then concerning the being of that Covenant, having nothing hereof expresse, but the commands given to him, with the threatening annexed, *Gen. 2. 17.* But by good consequence we may gather these conclusions (I do not say in this order, for thereof I will not determine). First, God did expresse and write the Covenant of Works upon Adams heart: this needeth not seem strange to any who doth but consider, how God doth transact the Covenant of Grace, also, by real impressions upon the heart of man. *Jer. 31. 33.* But this shall be the Covenant that I will make with the house of Israel after these dayes, saith the Lord; I will put my Law in their inward parts, and write it in their hearts. But that I may clear it a little, Note 1. That the Law of Works, or the Law of Nature, or the substance of the Moral Law (for by these here I intend the same thing) was perfectly written in Adams heart when God created him after his own Image, for his exact knowledge of the will of God was part of that Image; *Col. 3. 10.* And have put in the new man which is renewed in knowledge after the image of him that created him: 2. That by this Law that was written in the heart of Adam, he had not only the exact knowledge of the Sovereign will of God concerning his duty, but also of the gracious will of God and his goodnesse concerning the reward of his obedience; for it is not to be thought that God out of intire grace and goodnesse would condescend to reward mans obedience, and give to man an exact knowledge of what he required of him, without any knowledge of what man was to expect from God; nay, the very sparks of that Law that remaineth in mans heart, doth not only discat something of what is good and bad; but of hopes and fears according as good or evil is embraced or avoided; as may be gathered from *Rom. 2. 15.* Which shew the work of the

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Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; therefore men naturally not only do some works of righteousness, but go about to establish their own righteousness, Rom. 10. 3. 3. This Law that was written in mans heart before the fall is the very Covenant of Works, therefore the Covenant of Works, is called the Law of Works, Rom. 3. 27. Therefore also the Moral Law precisely in it self considered, and abstractly from the rest of the Oeconomy of Moses, is the Covenant of Works, (as I have before shewed) for by the Moral Law both as it was written in Adams heart, and as dispensed by Moses in that abstract consideration, it is manifest that righteousness and life at first should have come to man by that Law, but now the Law is unable to give righteousness being weak through the flesh, Rom. 8. 3. the Law having lost that power by mans corruption; and how can it be reasonably denied, that the Law which at first shewed the way to righteousness, and gave life to them that kept it; and now giveth the knowledge of sin, and worketh wrath, Rom. 3. 20. and 4. 15. is the Covenant of Works; this was the Law written in the heart of Adam. 4. God by writing this Law upon mans heart did intend the entering in Covenant with man, and actually transacted the Covenant of Works with Adam: this I take to be a consequence from expresse Scripture, for if God by writing his Law of faith and grace upon our hearts doth actually enter in the Covenant of Grace with us, he doth that Covenant upon our hearts when he setteth real impressions of the Laws, Commands and Conditions thereof upon our hearts: then he did also enter in the Covenant of Works with Adam, when he wrote and imprinted the Law of Works in his heart; the former is expresse Scripture, Jer. 31. 33. *And this is the Covenant that I will make with you after those dayes saith the Lord, I will put my Law in your inward parts, and write it in your hearts;* and therefore the other followeth necessarily; so we see that God did first write the Covenant upon Adams heart.

2. God did not only write this Covenant upon Adams heart; but he transacted with him also expressely by a positive Law and Command, which had a threatening annexed of death in case of disobedience, Gen. 2. 17. *But of the tree of the knowledge of good*  
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and evil, thou shalt not eat of it, for in the day thou shalt eat thereof, thou shalt surely die; he had not only the Law of God within him, but also the Word of God, (though not written as we have it) for the warrant of his Covenant state, and to manifest to him the rule of his obedience, and the recompence of his work, concerning Gods transaction with man by an expresse positive Law, with the annexes, (passing by many started curiosities) I shall only observe. 1. That this way of Gods dealing with Adam by verbal expressions amounted to a Covenant, for heere were two parties agreeing together, and consenting upon terms and conditions, and though one of the parties only speaks, and giveth the whole conditions upon both sides, because God appeareth in his Sovereignty, which he intended not to lose, but to keep up amidst his condescensions, to enter into Covenant with man, yet there are mutual conditions agreed upon; Adam for his part was to be obedient to God, according to all that was revealed to him of his will, and particularly in forbearing to eat of the fruit of the tree of knowledge: God on his part expressly threatneth punishment, death to him in case of disobedience, and implicitly promiseth a reward to his obedience, neither was there need of expresse promises of that life wherein man was already possessed by his Paradise state, the threatning of death only in the case of disobedience being a promise plain enough to a rational creature who had knowledge in perfection, that while he obeyed his Maker, he was to enjoy what he presently possessed: Yes, I think the words of 16. vers. *Of every tree of the Garden thou mayst freely eat,* were not a bare permission, but an approbation and confirmation of Adams possession of his patrimony, which is more than a promise; it was upon the matter a promise, with possession of the thing promised, or a declaration concerning his continuance in the possession of his Paradise state, so long as he continued in his obedience. How Adams agreement to these conditions may be gathered, or whether it was necessary, we shall touch in the Conclusion concerning the way of Gods entering into Covenant with Adam. 2. We are not to restrict the Law which God gave to Adam for the rule of his obedience, which obedience of his was the condition of the Covenant of Works made with him unto this positive Law, (which some think was symbolical obedience,  
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and only a testimony of Gods absolute Dominion, and mans absolute (subjection:) sure it was but a small part of the obedience required of him, but we are to remember that the Law which God gave to *Adam* was partly natural, and partly positive, both which did go to the up-making of that Covenant; therefore we say, that the adequate rule or measure of that obedience which was the condition of the Covenant of Works made with *Adam*, was both the Law Naturall or Morall which was written in his heart, and was to him an inward rule, and directed him in any thing that should be revealed of his Makers Will to be obedient; and the positive Law given to him, which was not ingraven in nature, but merely imposed at the pleasure of the Law-giver: If man failed in any point of the Law of God, whether natural or positive, he failed in the conditions of the Covenant of Works, and forfeited the favour of that Covenant-state, for thereby he did shake off the Dominion and Sovereignty of the Creator, *Jam. 2. 10, 11. For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law: Gal. 3. 10. Cursed is every one that continueth not in, all things which are written in the book of the Law to do them.* 3. I see no reason to restrict the positive Law given to *Adam*, or the commands that were laid upon him by the expresse Word of God, to this one, of forbearing the fruit of the tree of knowledge; for beside this, *Adam* in his integrity was under the law and command of sanctifying the Sabbath, according to the first institution thereof, *Gen. 2. 3: And God blessed the seventh day and sanctified it:* which because it was partly natural, partly positive, is therefore called by Divines, *Morale positivum*, as contra-distinguished from *Morale naturale*, that which is moral by the natural Law that was written in *Adams* heart; He was also under a positive Law, relating to the institution of Marriage betwixt one and one, as may be evinced from *Gen. 2. 24. Therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh:* wick *Mat. 2. 15. And did not he make one? yet had he the residue of the spirit: and therefore one? that he might seek a godly seed: therefore take heed to your spirit, and let none*

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deal treacherously against the wife of his youth. But chiefly and most exprelly, he was under this positive Law of forbearing to eat of the tree of knowledge of good and evil, this having the threatning exprelly annexed unto it. This command some call a *symbolical precept*, because the obedience unto it was a *symbolum* or testimony of our outward obedience to God: *Mr. Ball* calleth it mans homage-penny, others call it a *precept of exploration*, because it was given as a special Law for trials, and discovery of *Adams* obedience, not unlike (in the scope thereof) to the command given to *Abraham* to sacrifice his son: *Gen. 22. 2. And he said, take now thy son, thine only son Isaac whom thou lovest, and get thee unto the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.* And that given by *Christ* to the young man, *Matth. 19. 22.* Fourthly, This Law about the tree of knowledge, was purely positive, because it merely depended upon the will of the Law-giver; for the object of this command was not a thing good or bad in its own nature, but indifferent, and only evil because prohibited. When God had made this world as a great house, he putteth man into it as his Tennant, and by this trial of his obedience, he must acknowledge his Landlord, saith *Mr. Burgesse*: and indeed the trial was the greater, by how much the object of the command was a thing that was not evil or good naturally; for it was the greater restraint of *Adams* liberty, that the prohibition was in a small thing: and it was the more searching trial, that he was forbidden a thing by a Law without him, which the Law written in his heart did not disallow: the Image of God in him did not principle him to avoid, as it did other sins and things evil in their own nature (I mean, abstracting from Gods prohibition, which only made that evil) yea, this command did require of man most absolute obedience, that though he was lord of all the creatures, and they put under his feet in subjection to him, yet he must give this homage to his Maker, to be restrained from any thing desirable for his sole pleasure, without any other reason. Fifthly, God did give this positive Law to man, beside that of the natural Law in his heart, for severall weighty Reasons. 1. That hereby Gods Dominion and Power over man, and mans inferiority to God might be the more acknowledged,

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p. 102.

ledged, and that things stood not betwixt him and God as betwixt equals; in that he will not only be obeyed in the natural Law, which the necessity of our condition might require, but in a positive Law also, which is an act of the meer will and pleasure of the Law-giver: and in this respect; God hath a more eminent Dominion over Christians, then over Heathens; because the one abstaineth from many sins, because they are forbidden by God, whereas the other abstaineth the same things only as dissonant to their natural reason: and he hath a more eminent and honourable Dominion over sincere Christians, then over Hypocrites and moralized Professors; for the one doth good things because God commands them, the other because of a natural conscience, or to be seen of men, which two different principles make the same actions to differ in their whole nature. 2. For the greater trial of mans obedience, whether he would submit to the good pleasure of God in an act of: it self meerly indifferent, because he was so commanded, which is hereby manifested to be obedience indeed, when the sole will and pleasure of God doth influence a man to abstain that which God forbids; though the thing in it self be void of any thing to entice unto the avoyding or embracing thereof; this is a professed acknowledgement of that persons absolute submission and obedience to God. 3. God would by this positive Law, demonstrate, that the absolute Dominion over the creatures was only his, and that man had but a dependent qualified dominion over the creatures. 4. To evidence that whatsoever enjoyment of the creature, and of things not evil in their own nature, is desired without therules and limits set to man by God, and whatsoever forbidden knowledge is curiously desired: that is evil; 5. To demonstrate that the only rule and measure of: abstaining or avoyding; following after or forbearing, and turning away from all things beneath God, is his Will revealed unto us by his Word; and the boundaries thereby set unto mans affections and appetite; inso much, that the very things which abstracted from the rules of Gods Word are indifferent, and unto which man hath a natural inclination, even these things he ought to abstain, where God interposeth any thing of his revealed Will, bounding us, though the thing were never so pleasant to the eye, and to be desired, Gen. 3. 6. 6. This positive Law was given for the greater

greater aggravation of Adams sin, in case of disobedience, and doubtlesse it did much lighten his sin, that in so small a matter, he was not content to be restrained, when he had so great liberty in other things, that he failed in so easie a command, a negative one, in point of external obedience, that so small an homage and *Reddendo*; for a charitour of such an inheritance, with such privileges, should be denied to God, this was high rebellion: and rejecting the Dominion of God. Whereof a little further, when I shall touch upon the breach of this Covenant; 7. To shew that God would not have man to live without a Law, nor without his Word in any state of life, whatsoever upon earth.

3. Concerning the way of Gods transacting the Covenant of Works with Adam: It is observable, that he not only writeth in his heart, and transacteth with him by verbal expressions, but he superaddeth also seals and symbols of this his Covenant with Adam, to wit, the tree of life, and the tree of knowledge of good and evil. I will not dispute whether these trees were properly Sacraments, some deny they were: Most Divines Ancient and Modern call them so; sure they were symbolical, and I know not why they may not be called Sacramental; far lesse wil I trouble you with the dreams of Rabbins, and dottage of Papists about these trees, nor with the pious Allegories of some of the Fathers: But waving these, and curiosities to know things not revealed, I shall only touch upon the use of Sacraments or Symbols to man before the fall, the name given to these trees, and the peculiar use of them, respecting the Covenant to which they were added.

First, Concerning the use of Sacraments or Symbols to Adam in his integrity. It is certain, it was not the same use in all respects, that we now have of Sacraments: for neither was there any weaknesse in the faith that was competent to mans estate before his fall, neither was there any weaknesse in his understanding of spiritual things (notwithstanding what *Socinus* saith in the contrary) but the uses of Sacraments or Symbols to Adam, before the fall were, First, Such as related to his weaknesse of mutability; for though he had no sinful weaknesse; yet being made a mutable creature, not established by confirming Grace, he that needed confirming Grace, may well be said to need Symbols of the confirmation of his estate. Secondly, Hereby God shewed

Aug. 13 de civit. Dei 20.

Aug. de Genesi ad liter. lib. 8. c. 4. tom. 3.

Par. Calv. Almsw. in Gen. 2. 9 Perk. ex- pos. of the Creed. pag 152. A. Vol. 1. B. Hall conempl. of parad.

lib. 1. pag 816. Fos Conc. de sed. c. 2.

Joseph Antiquilib. 11. Tostat Pbr. in Gen. 2. 9. P. Socin

pr. cl. c. 3. confuted by J. Coc. de sed. c. 2. sect. 14 &

M. Burg. vind. leg. pag. 102.

forth more abundantly his willingnesse, to give assurance to man of his faithful Covenant, his addition of outward seals, was an open declaration that he would never break that Covenant with man, continuing in his obedience and loyalty to his Maker. Thirdly, These seals and signs were for giving to *Adam* the greater boldnesse and freedome to challenge a performance of Gods Covenant, and promise made to him in case of his continuing in obedience, for as much as God had encouraged him to do so, by establishing these tokens betwixt Him and *Adam*. Fourthly, They were for keeping in the minde of a mutable creature, standing upon the foot of slippery freewill, the transactions that were betwixt God and him: therefore God did not only write them in his heart, but set Symbols thereof before his eyes, that when he should look upon these tokens, he might remember Gods Covenant with him, which he was capable to forget as well as to distrust and break, as is proved by experience. Fifthly, Symbols and Seals were most suitable to Gods dealing with man in the way of a Covenant; so that since God had chosen to deal with man, neither in the way of absolute and meer commands, nor promises, but in the way of a Covenant, which is usually confirmed, and hath some tokens and symbols annexed unto it; it was every way most suitable unto a Covenant transaction, that some outward seals and tokens should be superadded.

He that desires to see more of this, let him read *Pezer and Testat in Gen. 2. 9. Lomb. lib. 2. dist. 17. lit. f. Rivet. in Gen. 2. exerc. 18. PARAW in locum. Aug. de 22, 23. verb. dom. ferm. 34. rom. 10.*

Secondly, As to the names of the two trees, many things are said by Writers concerning the reasons why they were so called, which being frivolous and unuseful, and at best but conjectures, I do not insist upon them. It is certain, these trees had not their names from any natural vertue that was in them by Meat or Medicine, to convey to such as eated of them, the effects of life or knowledge. Nor do I think (with reverence to the judgement of Worthymen, who are of another opinion) that it was from the event that these trees had their denomination; for whatsoever may be pleaded upon this account, for the name of the tree of knowledge of good and evil, yet that reason cannot hold as to the tree of life, whereof *Adam* never eated, *Gen. 3.* The usual Prolepsis whereby in Scripture the names of things are mentioned by way of Anticipation, before they were put upon them, cannot have place here: Two things confirm

me herein. First, That the Scriptures are from God, not only for the matter, but even the very words themselves, which were not invented by men, but received from God as immediately and in the same manner as the matter was received; (as is judiciously evinced from *2 Pet. 1. 20.* by a late Writter) and if so, then sure 'tis more safe to say, the names of the Trees were from God then from the event. Secondly, We find the tree of Knowledge had a name before this event of mans eating thereof; for whatsoever may be said of *Gen. 2. 9.* where *Moses* writting the history is thought to give names to these trees from the event; yet God in laying his prohibition upon *Adam*, *vers. 17.* having given a name to the Tree, we are not to fancy such an absurdity that *Moses* changed the name of the Tree put upon it in Gods speech to *Adam*, and gave it a name from the event, and if it had the same name put upon it by God before the event; then we are not to attribute the name of the Tree to the event that followed upon *Adams* eating thereof. I rather think that these trees had their names by Divine institution and appointment, and that God who instituted them for such uses as was not natural to these Trees, gave them names suitable to the ends and uses unto which he appointed them; wherein I shall not deny, but the Lord might have respect also to the event, which he foreknew and had decreed; but still I think, Divine appointment gave them these names, chiefly because of the use and significance unto which he had instituted them, which being the third thing that I proposed, I shall speak a word of the use of these symbolicall Trees, and then it will the better appear that their names had a suitable significance to the ends for which they were appointed.

These two Trees were for a visible confirmation of the two parts of Gods Covenant with *Adam*, to wit, the promise of life, in case of his obedience, and the threatning of death in case of his disobedience, and not only for the assuring of *Adam* of the truth of what God had spoken to him, and the certain event of life or death according to the promise or threatning, but also for the engaging of him to the observation of that Covenant, the good and evil whereof was so visibly set before his eyes in these tokens and signes which the Lord had annexed unto it. The one of these Trees, to wit, the tree of Life, was a symbol of Life, in the use

Dr. Owen.  
Divin.  
orig. of  
Script.  
chap. 1.

whereof, he was to have a confirmation of the promise of life, upon conditions appointed him by that Covenant. The other, to wit, the Tree of Knowledge, was a symbol of death, and a confirmation of the threatening of death to him; in case of disobedience and the least violation of loyalty and homage appointed him by his Maker. Mr. Perkins saith, *These were appointed to exercise Adam in obedience unto God.* I conclude therefore, that the names given to these Trees were suitable to Divine institution; and had a significancy according to the ends for which they were appointed. The Tree of Life was not a Sacrament of Christ to Adam (as some Learned men have thought) but it was to admonish Adam of the life and blessednesse which he had received from God, and to confirm him also of the life and blessednesse which through keeping the conditions of that Covenant he should alwayes enjoy, in allusion to which the happinesse of the redeemed people is called, *The tree of Life in the midst of Paradise*, Rev. 2. 7. and Prov. 3. 18. *Wisdom is a tree of life.* Again the Tree of Knowledge of good and evil, (which is called by diverse Writers a Sacrament of exploration; or a symbol of tryal of Adams obedience) had a significancy suitable to the instituted end and use thereof: for by it was signified; 1. The knowledge and manifestation of man which that Tree should bring to light, to wit, whether he would prove good or evil, obedient or disobedient, something or nought. 2. The experimental knowledge that man should have (by occasion of that Tree) of good and evil, or of the vast difference betwixt the good lost by his disobedience in eating thereof, and of the evil of that state brought upon him by that means. 3. The knowledge of the boundary and limits that God had set to his natural inclinations, appetite, curiosity, &c. that he should not desire to know more, nor enjoy more, or otherwise then God had appointed.

4. In the manner of Gods entering into Covenant with Adam, his consent is considerable; for the Lord did not only write the Covenant in his heart; and give him verbal expressions of that propport, and superaddde signes and seals of his Covenant dealings with him, but I think there are more then probable grounds that God did engage him into this Covenant also by his own consent: I do not say, that Adams consent was necessary to make the Covenant

M. Perkins Exposition of the Creed, p. 152.  
A. vol. 1. and in his order of causes, p. 17, 18.  
Ibid. Calv. com. in Gen. 2. 9.

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of Works valide, nor that Gods Covenant did depend upon his consent or acceptation thereof, for God being an absolute unlimited Superiour to man, he had power and Authority to engage him to whatsoever way of dealing and terms he pleased, and they were binding to man whether he did agree or not: Nor do I purpose to enquire whether this consent of Adams was expresse or implicite, nor what way he gave it. But that he was willingly and by his own consent engaged in the Covenant of Works; these grounds induce me to think he was. 1. Because tis not to be doubted but Adam knew that God dealt with him in the way of a Covenant: It is indeed disputed by some, whether Adam knew that God did Indent with him as a publike person, and so with all his posterity in him, though I know no reason why it should be questioned. The reasons given by Mr. Burgess for the affirmative, that he did know that God dealt with his posterity in him, are weighty: But I know no dispute moved, whether he knew that God did Covenant with himself, nor can it be reasonably doubted, since First the Image of God wherewith he was endued did partly consist in exact knowledge, and understanding of Divine and natural things, how can we suppose him ignorant of his own Covenant-state, and the way of Gods dealing with him. Secondly, He understood (no doubt) that righteousness before God, and life or happinesse were granted and promised to him upon certain terms and conditions, and not absolutely whether he should be obedient to his Maker, or not; and if so, how could he be ignorant of a Covenant betwixt God and him, and that of Works. Thirdly, If we who have the Image of God restored to us but in part, can rationally and by necessary consequence gather from that which God spake to him; that there was such a Covenant betwixt him and God, how much more could Adam in his integrity, the pitch of whose reason and exact understanding in that state, was so far above ours while we are in this state where we know but in part. Fourthly, How derogatory were it to the glory of the wisdom and goodnesse of God, to say that God shewed this marvellous condescension and goodnesse to enter in Covenant with Adam, and yet did not make it known to him, without which knowledge he could neither love God nor glorifie him, and be thankfull for all this goodnesse expressed in the way of

Vind. leg. pag. 123.

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Covenant condescensions. Now if *Adam* knew that God dealt with him in the way of a Covenant, as is evident, it is as inconsistent to suppose him denying or suspending his consent to this way of Gods manifesting his will to him; as to suppose him disobedient to the Commandment of God while he yet stood in his integrity.

2. That God did engage *Adam* into this Covenant by his own consent, may be evinced from the goodnesse, rectitude, and uprightness that was in his will, which produced a perfect compliance with, and subjection unto the will of God, in so much, that while he stood in his integrity, there was no discovery made of the will of God toward man in whatsoever way, whether of Covenant, Law, Promise, or Threatning, but *Adam* enjoying that rectitude in the supream Orbe, the will, (which is the universal appetite, and the very spring and poise of the souls motions) but the will of man yielded a consent unto it; so that if it hold good, that *Adam* knew the out-goings of the will of God in the way of a Covenant with him (as I have proved) then we must needs understand him engaged in this Covenant by his own consent, and submission to, or acceptation of the way and terms of life proposed by God, whereof he had knowledge that was connatural to him, having the Law written in his heart, and had also knowledge by the revelation of the will of God, in his expresse and immediate word to him: And if the Image of God restored in Believers but in part, makes them subject their consent to the will of God, however manifested unto them. *Rom. 7. 16. I consent unto the Law that it is good, yea maketh them delight in Gods will, Psal. 40. 8. How much more must Adam, (the thoughts of whose heart were only good, and who found no evil present with him) yield a perfect consent to the known will of God and delight in the same.*

3. The Lord did engage *Adams* consent unto the Covenant of Works, by writing his Law or Covenant in his heart, which could not be in his heart without the engagement of his consent unto that Law of Works, or Covenant of Works; If he wrote this Law in his heart, as I have already shewed, then certainly he did engage him by his own consent: for whatsoever difference be in Gods way of dealing with *Adam* and with us, there is agreement

ment in this, that wherever he writeth his Law in mans heart, there he engageth the willing and hearty consent of that person to the observation and obedience of that Law or Covenant: that he writeth in his heart, whether it be of man: innocent or sinful: Hence are these contextures of phrases in Scripture, *Psal. 40. 8. I delight to do thy will, O my God, yea, thy Law is in my heart: Which was spoken of Christ principally, and his consent unto the conditions of Gods Covenant made with him; as appeareth from Heb. 10. 7. and of David as a type of him, and a man engaged to God by his own consent in a Covenant. Jer. 31. 33. But this shall be the covenant that I will make with the house of Israel after those dayes, saith the Lord, I will put my Law in their inward parts, and write them in their hearts, and I will be their God, and they shall be my people.* So then it holds good by proportion, that if when God writeth his Law in our hearts, he acteth his Covenant upon them, and engageth our consent to his wayes, and to his Covenant of life and peace with us. When he wrote his Law in *Adams* heart, he also engaged his consent to the Covenant, which he acted upon his heart.

Beside these things, diverse particulars before mentioned in the reasons of Gods choosing the way of a Covenant to deal with man, do also conclude mans being engaged by his own consent, when God dealeth with him Covenant-wayes: And indeed, if *Adam* had not been engaged in this Covenant by his own consent, not a few of the ends proposed in Gods dealing with him by a Covenant should have been frustrated; such as the rendering mans obedience the more chearfull and willing, the endearing of God the more to man, the aggravation of his sin in Covenant-breaking, the justifying of Gods quarrel against man more eminently for breach of Covenant, when he should judge the evil servant out of his own mouth, &c.

3. The nature of this Covenant which God made with man before the fall, may be held forth positively and comparatively. The comparative part I refer to the next Chapter, where by comparing this with the Covenant made with man after the fall, I intend to shew the agreement and differences of these two Covenants.

The positive part I shall endeavour to open in these Positions:  
[A a] 1. The

1. The Covenant of Works was transferr'd betwixt God and man in his original integrity, considered as a publike person: I say, it was transferr'd with *Adam* when there was no enmity at all, or discord betwixt the parties, but perfect amity; while man stood right and upright in Gods eye, did bear his Image, and had not yet sought out to himself any sinful inventions, *Eccles. 7. 9.* Hence it is called a Covenant of *amity and friendship*, for God was then in friendship with man; and well pleased with him as being very good, *Gen. 1. 31.* being an excellent piece of work and perfect; yea, it was made with *Adam* as a publike person, representing all mankind, and so in him it was made with all his posterity. Hence it is called a Covenant with the *first Adam*, or with *Mankind*, because, though *Adam* was the person with whom this Covenant was made, yet it was not a personal Covenant; but *Adam* is to be understood collectively, as a common person, or as an head of a confederate party; even the whole race of mankind (as he is to be understood also, *1 Cor. 15. 45.*) who should have been under the commands (even the positive Law not excepted) that he was under as conditions of life, and who should have reaped common benefits of that Covenant with him, as now by his fall, they are all under the punishment of that Covenant, having sinned in him, and become liable to death as the Apostle saith, *Rom. 5.*

*Ps. 2.* Gods Covenant made with *Adam* in his state of Innocency, was founded upon the integrity of his nature; or upon the title of inteer nature; for not only was the righteousness which this Covenant did require, a natural righteousness, a righteousness that was a suitable perfection connatural to him, that was not above him, nor without him as ours is, but was in him, was inherent and properly his own. Or as others speak, a righteousness flowing from the principles of his Creation; in conformity to God. But the Covenant of Works did also suppose in man, abilities and power to keep this Covenant, and did not send him out of himself for power to fulfill what was required of him in that Covenant. Acknowledge he was to depend on God, yet he had so much power within himself, that might and ought to have prevented his fall. This ground sheweth that the keeping of the Covenant of Works, which is impossible to us; was

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possible to *Adam* before he sinned it away. By the same ground also, we answer the cavils of *Arminians*, concerning Gods commanding us things now impossible, but neither impossible in themselves, nor to *Adam* when God required them of him. It is from this ground that this Covenant is by diverse, called the Covenant of *Nature*, because it was founded upon the integrity of mans nature by creation, and because the righteousness of this Covenant was natural to *Adam*, not supernatural, yea, this Covenant did lean upon the Law of nature.

*Ps. 3.* God did not enter this Covenant with *Adam* as his equal, even when he did bear the Image of God, and was very good; but as the Creator with the Creature, as a Sovereign with his Subject or Servant; for beside that, he lost nothing of his Sovereignty over man by entering in Covenant with him, but kept it up in its integrity and vigour; He did not treat with man about conditions, nor did man indent with God about the terms that he was to expect from him, but God did appoint & command the conditions, and man as he was bound, did accept of whatsoever conditions the Lord was pleased to appoint him. Therefore we say, God was the Author of this Covenant; not man, not God and man in whatsoever kind of equality, therefore also it is called the *Law and Commandment* frequently, *Gal. 3. Rom. 8. 3.*

*Job 4.* The Covenant of Works, and its rise from Grace in Gods eye, or as others call it, (who are unwilling to call any thing Grace, but what we have through Christ, and where the subject is in a conerary condition; for they require in the subject of Grace, *indebitum* and *demeritum*) from favour, and meet goodnesse in God; yet howsoever that Covenant was on condition of Works, yet never good works and gracious condescension to God, was the foundation whereon it did spring, and gave the life, and free Grace, or favour and goodnesse in God, did by promise engage a servant to mans obedience or any work of his, which was otherwise due to the most high. So that many even in that estate, as he should not profit his Maker, so when he had done all that he could; he did but his duty, *Job 22. 6.* and *35. 8. Luth. 27. 19.*

*Ps. 3.* Though Grace did favour give the first rise to the Cove-

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venant of Works, yet it was a Covenant of Justice, or a Covenant wherein Justice did very much appear; for here commutative Justice had some place; for each party brought something of their own. The righteousness of this Covenant was properly mans own, he went not out of himself to seek it, the condition of the Covenant kept him within himself, and required him to bring to God a righteousness that was conatural to him: But more eminently remunerative and punitive Justice had place in this Covenant, for God was in Justice to reward obedience, and to punish disobedience in man; yea, Mr. Ball saith, God did in Justice proportion the reward and the work, though I cannot think it had been injustice in God to have given lesse to man, or not to have continued so great things to man; so long as he continued his obedience: Yet I say by this Covenant; Adams obedience should have been rewarded in Justice; and the reward should have been conferred upon him, or continued with him for his works. Rom. 2. 6. Who will render to every man according to his deeds: and 4. 4. Now to him that worketh is the reward not reckoned of grace, but of debt.

Treat. of the Cov. ch. 2.

See Jo. Cocc. de sed. c. 2. fell. 41.

Prof. 6. Though Justice had some place in this Covenant, yet merit had none at all, for the reward was so to be received from the hand of Justice, that goodnesse and bounty had a hand in it also, as may appear from Prof. 2. Though this obedience should have been rewarded in Justice, and that reward should have been in Justice continued with him, in case of his continuing in obedience, yet he could neither have merited that reward, nor deserved the continuance thereof. Merit had as little place in mans integrity, as demerit, these things do manifestly exclude merit in this Covenant-state: 1. All his obedience was his duty which he owed unto God, though he had never entered into Covenant with him, and which was due to God; though he had promised no reward to that obedience. 2. Even in that estate, Adam was not able to obey any command of God de facto; without some help from him. 3. By the help that he received; or was to receive from God to obey any command, he was the more obliged unto God, so far was he from meriting thereby. 4. There was an infinit disproportion betwixt the work and the reward, even of that Covenant, God who was to be enjoyed by Adams, being an

an infinite good, and mans obedience but a finite thing. Prof. 7. The nature of this Covenant (which is not better known by any thing, then by the terms and conditions on which it stood) was of Works, not of Faith; hence we commonly call it the Covenant of Works, because the condition of righteousness and life to man then, was works; not because Works were peculiar to that Covenant, for they are also in the Covenant of Grace, though for another end and use. Hence the Apostle calls this Covenant, the Law of Works, Rom. 3. 27. because it commanded works as the condition of life, in opposition to the Law of Faith, or Covenant of Grace, which stood upon opposite terms, as shall be shewed, when I speak of the differences betwixt these Covenants: Hence the Apostle saith; Gal. 3. 12. The Law is not of faith, he doth not deny all kind of faith in that Covenant, as if there had been no kind of faith in Adam, nor required of him before his fall, for without doubt there was in Adam, and required of him, by the very Law that was written in his heart, a faith of dependance upon his Maker, a faith of adherence to him who had adorned him with so rich blessings, and who is the chief good; a faith of assent unto all that God spake to him as true and faithful; a faith of expectation of the thing promised in that Covenant; according to the promise and tenor thereof, a faith of assurance that exempted him from fear and doubting that God was well pleased with him while he continued in his obedience; for these do not imply any imperfection in the state of the subject, and he wanted not a suitable object for this kind of faith. But I take the Apostles meaning in these words mainly to comprehend these these two things, which I mention for clearing the nature of this Covenants, at least, negatively, The law is not of faith. 1. The Law doth not require the same faith which we preach, in the Doctrine of the Gospel; for tis not faith in God as a Redeemer, or faith in Christ Mediator which the Law requireth, but faith in God as a Creator to preserve his being: It is not faith, an Organ or Instrument to receive and apply Christ, but faith as a gracious act and work of the soul. 2. The Law doth not require faith for the same end; The Law is not of faith as a condition of righteousness and life, for it doth not promise life upon believing: Therefore also we find the sum of the conditions of this Covenant

prised by the Apostle in these two sentences, Gal. 3. 10. 12. *The man that doth these things shall live in them; And blessed is every one that continueth not in all things that are written in the book of the Law to do them.* This Covenant taken as to the terms and conditions whereupon it stood was works; it was not said to Adam *believe and have life*, but, *do this and live*, Rom. 10. 5. For *Moses* describeth the righteousness which is of the Law; that the man which doth these things shall live by them. Faith signified nothing in ignorance, then fear; all faith that was under that Covenant could amount no higher in the condition thereof then so many single acts of obedience: The works which this Covenant required condition wayes, were to be tryed by the ballance, not by the touchstone, the obedience thereof was weighed to a grain weight; for it required exact perfect obedience, both for parts and degrees; sincerity signified nothing towards acceptation; if any thing was wanting that the rigour of the Law required, no single act of obedience though performed in the highest degree of sincerity, was accepted if it wanted one grain weight of what the Law required; yet though it had all that the Law required, one single act signified nothing for righteousness and life; yea nor many single acts done in the rigour of perfection, unless a man continued in all things that were written in the book of the Law. One fault or theyew down the significancy of all his former perfect acts of obedience, where (by the way) it is also remarkable that the moral Law (in an abstracted and rigorous consideration) written in the book of the Covenant believed to be the same in substance with the Law that was written in Adams heart, in regard that the Scripture holds forth these to be the conditions of life required by the Law and Covenant of Works; and there was not two Covenants of Works, one written in Adams heart, and another described by Moses.

*Pos. 8.* The Covenant of Works was transacted betwixt God and Adam immediately, without the intervention of a Mediator, for there needed none, nor to bring the parties together, for they were not at odds, the friendship with God was then standing, and man was in favour with him; nor to make man access and addresse to God, for he was not terrified with any sin; Adam could then come immediately to his Maker; so whom he was a most

most near friend, then he held communion with God as absolutely considered, not relatively and through Christ, without whom God is now to us inaccessible, he is a consuming fire, and we are combustible matter; nor was their any need of a Mediator to procure acceptance to mans service, for it was then perfect and spotlesse, then he and his service stood upon their own bottom; there was no middle person that stood betwixt the parties in this Covenant to do any of these offices.

As for that which some say, that the great disproportion betwixt the Creator and the creature, did require a Mediator even in the state of integrity: (beside that it hath no ground in the Scripture) Gods condescensions to deal with Adam in the way of a Covenant, whereby he came over the infinit distance and inequality that is betwixt him and his creature, to deal familiarly, notwithstanding the disproportion that was betwixt the parties, and his speaking to Adam by his own immediate voice, without the intervention of any third person, and Adams not being afraid at Gods speaking to him in this immediate manner before the fall, putteth the matter out of question with me. I do not deny but the second Person, the Son of God, did work in that transaction with Adam, as a work common to all the three Persons; but that he acted as Mediator, as one that was betwixt the Parties, is without all ground in the Scripture.

*Pos. 9.* The Covenant of Works was not an impossible way of righteousness and life to man, when God entered it with him, though now since the condition became impossible, that way to life is utterly shut up. I say, the way of Works was not an impossible way of righteousness and life to Adam before his fall; for (to say nothing of the unsuitableness of Gods propounding life to man, under an impossible condition, which upon the matter had been a down-right resting of him) it is evident, that when God entered that Covenant with him, he had power and abilities to have fulfilled the conditions which it required of him; for though God gave him not such power and help, as *de facto* did hinder his fall, yet he gave him so much by creating him after his Image, as might have prevented his fall: for though he had not a self-sufficiency to act independently from God, yet he was indeed sufficiently with power, to have obtained by dependance upon God,

God, whatsoever was necessary for his actual standing, and continuing in the obedience that was required of him. But now that way of righteousness and life which was possible to him, is become impossible to us, in regard that man hath sinned away that power which God gave him, to fulfill the condition of the first Covenant, and did not withdraw these abilities from him before he had sinned; so that this impossibility of fulfilling the conditions of the Law, is to man, penal, and of his own sinful procuring. *Rom. 8. 3. For what the Law could not do, in that it was weak through the flesh, &c.*

4. Something shortly of *Adams Paradise-state*, or of the condition he enjoyed by the Covenant of Works before it was broken: Concerning which,

*Affertion 1. Adams Paradise-state* was an Earthly condition, his Eating, Sleeping, Dressing the Garden, and his Marriage-state mentioned, *Gen. 2. 8, 9, 16, 17, 21, 23, 24.* do manifestly evince his condition to be such, for these things have no place in heaven, *Matth. 22. 30. For in the resurrection, they neither marry, nor are given in marriage, but are as the Angels of God in heaven.* Such a condition was suitable to such a family as *Adam* was set over, which was not the *Family of Heaven*, *Eph. 3. 15.* but the family of *Earth*, the great household which God had set up there by the Creation; yea, such a condition did suit unto such a head, which was of the earth. Hence the Apostle maketh his condition animal or earthy like himself, *1 Cor. 15. 57. The first man is of the earth, earthy, he was an earthly head of an earthly house, or family of creatures upon earth, set in a suitable earthly condition.*

*Affert. 2.* In this earthly condition, *Adam* while he continued in obedience, enjoyed a heavenly communion with God, though he was placed in an earthly condition, yet his condition was not so earthly, but he enjoyed spiritual good, suitable to an immortal soul that could not die, and that enjoyment was nothing beneath God: this is evident not only from the Image of God, wherewith he was endued, which was a perfect systeme of all good; but especially from Gods immediate and familiar conversing with him in that state, speaking audibly to him, and not being thereby terrible to him, and from the promise of life made unto him, and implied in the threatening of death, which

life

life promised, was certainly of the same nature that the death was, which was threatened; so that if the threatening of death include the shutting out from communion with God in case of disobedience, the promise of life must reach and include communion with God in case of obedience: Beside that, *Adam* was in actual possession of the blessedness and life that was promised to him, and should have been continued with him upon condition of obedience. And to put the matter out of doubt, consider these Scriptures which propound life eternal, as the reward of the righteousness of the Law or of Works, which life cannot be exclusive of eternal communion with God, and if ever it was to have place, sure it was in *Adams* condition before the fall: *Gal. 3. 12. But the man that doth them, shall live in them. Rom. 10. 5. For Moses describeth the righteousness which is of the Law, that the man which doth these things, shall live by them.* But as to that enquiry wherein some have travelled eagerly, and Divines are not of the same mind, to wit, whether *Adam* in case of continuing in his obedience, should have continued in communion with God, in that Paradise-state wherein he placed him; or if after a certain time, he should have been translated unto heaven: I will only say, it is not fit for us to desire to be wiser above what is revealed.

*Affert. 3. Adams Paradise-state*, how excellent so ever it was, in regard of the Image of God with which he was indued, and his actual possession of life and happiness promised in that Covenant, yet it was mutable, as experience proved. For first, he was not predestinated unto life eternal by the performance of the conditions of that Covenant; for if so, he should have certainly and infallibly attained it in that way. Nor, secondly, had he actual influences for perseverance given him, or so much as promised. But, thirdly, he was left unto the freedom of his will, not confirmed by Grace, to choose whether he would continue in the obedience required of him.

*Affert. 4. Adam* in his Paradise-state needed help and assistance from God, for the acting of every good thing, and for his persevering in obedience to God. I do not say that he needed help from Christ Mediator, or that he needed Christ in that state; (though some Learned and sound Divines be of that opinion)

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for

for though that proposition; *Joh. 15. 5. Without me ye can do nothing*, be of everlasting truth, as to the necessity of the help of Christ Mediator to fallen man, and the necessity of the help of Christ God to man, in whatsoever estate: yet I do not see how it doth thence necessarily follow, that man in whatsoever estate needed the help of Christ, even as Mediator: not excepting that estate wherein man had perfect knowledge of divine things, and yet knew nothing of Christ, for ought that can be gathered from the Scripture. Neither do I affirm, that *Adam* in his Paradise-state had need of as much help (in kind and measure) for his doing of any good thing as we now have; for while he had not lost his original rectitude and righteousness, he had power and abilities that were natural to him, to do whatsoever good he would, and found no evil present with him; so that the acts of obedience and righteousness which he should have performed, should have been properly his own, as the acts of our natural understandings and wills are ours; for the principle and habit of Grace or Goodness was natural to him, as the faculties of the soul are to us: And therefore 'tis not unprobable, that the help that he needed to do good was only general, and such as natural Agents need, which is not properly called a special help of God. Two things seem to favour this: 1. That the help which he needed from God in that estate, was such only as came from God as a Creator, from God as the God of Nature, and of whatsoever was natural to *Adam* from God in the way of Providence: not in the way of predestination as a Father and Redeemer in Christ, in which way only-saving influences and special assistance to any intents of life cometh. 2. Some assistance was connatural to *Adam*, and due to him; upon supposition that a man is made a creature: to do such actions: It was congruous (yet not properly a debt) that God should continue with him the power that he gave him in Creation, and give him help and aid unto the performance of such actions as he made him for, so long as he rejects not, nor refuses to depend upon his Maker for that aid; but is willing to have it. Yet it cannot be denied that *Adam* needed special help and assistance from God, that *de facto* he might persevere and continue in obedience, and without which his fall could not *de facto* be hindered: But this help and assistance was not connatural nor

due

due unto him, but supernatural, and free for God in his Sovereignty to give or withhold it, for holy and wise ends; and as *Adam* was willing to have or want it. Now that *Adam* needed some help from God unto all his actions, natural and moral; and more special aid for his actual continuing in his obedience to God, is evident. For first, God never gave to any creature to act independently, the fire cannot burn, nor the Sun give light, the rational creature cannot move without Gods actual concurrence and aid in the action and working; more is required then the preservation of the creatures being, *Adam* therefore and the habits of Grace or Goodness that were in his soul, being the creatures of God, must depend upon him for actual assistance in their working. Secondly, Howsoever the principle and habit of goodness or Grace was natural to *Adam*, yet to have help from God to persevere, was supernatural, for his concurrence and influences lay on high; far above mans reach, and are only in the Sovereignty of his own disposing: and Grace is a creature that is in it self, and abstracted from the Fountain and Author of its being amissible, defensible and capable to decay: Thirdly, *Adam* was bound to rely on God for help to persevere, the very Law written in his heart, whereby he understood himself to be a creature, who made not himself, and set not himself in that excellent Paradise-state wherein God placed him, did oblige him to depend and rely upon God for the continuance of that condition: and if he was bound to rely on Gods help, since he needed it, and though he was not to go out of himself for righteousness, yet he was to go out of himself for the continuance of his being, and for help and assistance for these actions for which he was made, for these he was to depend upon God.

*Asser. 5. Adams Paradise-state*, was a condition wherein God was to continue him while he continued in obedience to him, and depended upon him for help to continue in that obedience, but he was not bound to keep him out of temptation for trying his obedience, nor to hinder him to fall, nor to give him special assistance actually to persevere. I say, God was to have continued *Adams Paradise-state*, while he continued in his obedience, for so much is necessarily implied in Gods Covenant with him, yea, and while he depended upon God for help to continue in his obedi-

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ence: the Lord was not to deny his help and aid unto him, for this was congruous to the faithfulness and constancy of God, who had entered into Covenant with him: But God was not bound to keep him out of temptation, since it was eminently for the declarative glory of God that he should be tried, and that he should fall too; yea, so far was Gods dealing with him, from importing the keeping of him out of temptation, that the Lord himself gave him a positive command for trial, whereof he could not be ignorant, having such exact knowledge as he had: Nor was he bound to hinder him to fall, or to give him special assistance to persevere, that being no part of his Covenant with *Adam*, which had no such promise in it, nor being any other way due to *Adam*, but wholly at Gods Sovereign disposing, being a supernatural good, which was not due nor could be claimed, except by promise, which *Adam* had not.

*Affert. 6.* *Adams* Paradise-state was such as did exempt him from a necessity to sin, but not from the possibility of sinning, while he was not confirmed in a state of goodness, as the Elect Angels and Men are, and while he needed help without himself from God, and had not that promised to him, there was certainly a possibility of his falling; experience hath put this out of doubt. But I say, his Paradise-state did exempt him from a necessity to sin; for if there had been a necessity to sin, it would have been from mans nature, or from the devil, or from God.

1. Not from his nature, for it was very good, and such as no necessity to sin could flow from, since he had natural power and abilities to have stood, so long as he depended on God for assistance, which God gave him power also to do, so long as he was willing to do it. Beside, that if any necessity had been from his nature, he would have excused himself from that, when he endeavoured to clear himself, and to turn the fault upon the woman. *Gen. 13 12.*

2. Not from the devil, for his temptations cannot reach beyond a moral swasion, he may entice and persuade, but he cannot force man to sin without his own consent: nor can he efficaciously determine the will to evil, as God doth to good: therefore we are bidden, *resist the devil, and he will flee*, *Jam. 4.7.* give him but a repulse, and he hath done, his bolt is shot. 3. Not from God: For first, he made man good and righteous, and gave him

such

such abilities and gifts, as might have prevented his fall, if he had improved them in dependance upon God, as was his known duty. Secondly, He did not withdraw any of the gifts and abilities that he had given him, before he sinned. Thirdly, Nor did the holy Lord deny him assistance to stand and persevere, while he relied upon him for help to persevere, or while he desired it, and was willing to have it; nay, not while he was interpretatively and virtually (at least) willing to want Gods help and assistance to stand, which was indirectly in his ready and willing listening to the temptation to eat of the forbidden tree, without any compulsion, without any subtraction and withdrawing of help, antecedent to *Adams* not relying upon God, nor desiring his help in the hour of temptation, which shewed in him an inexcusable willingness to want assistance from God, in the same act of wanting it, or of not employing it, and relying upon it. Hence Divines say, that his fall was the cause of his desertion, not Gods deserting of him, the cause of his fall, since Gods withdrawing aid from him was not in time before his willingness to want it.

4. Concerning the violation and breach of the Covenant of Works by *Adams* fall, I shall also briefly lay down some conclusions, to make way for understanding the change of Gods Covenant dispensation with man, from Works to Faith.

1. The breach of the Covenant of Works by *Adams* sin, cannot be supposed to have come to passe, without the Lords Holy and Wise Providence; for to think that his Providence was unconcerned and carelesse of so great a change of the state of mankind, or that he had a bare permission only in it, is injurious to His Infinite Wisdom, and the perfection of His Holy Will. This change was by a special act of Providence, wherein the determination of Gods Decree, and the predetermination and actual bowing of the will of *Adam* had place.

2. Though there was no necessity upon *Adam* to sin, which did either violate the freedom of his will, or make the Holy Lord (who hated sin, then as now, and now as then, who hated the first sin of *Adam*, as he doth all sin) the author and cause of sin: yet there was some kinde of holy, spotlesse necessity, that this should come to passe. I say, there was some kind of necessity, to wit, in regard of the decree and determination of God, which

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had

had appointed another Covenant and way of righteousness and life to take place. But this necessity did not violate the freedom of Adams will, for all necessity is not contrary to freedom, but that which destroyeth spontaneous acting. The holy decree of God about sin, and the change of the first Covenant-way of life, brought no brutish necessity and void of discursive faculty upon man, such as that of the Bee making honey: No natural necessity, such as that of the Sun to give light, and the fire heat: nor no compelling necessity, such as a man bound hand and foot is under: Only a necessity of determination to an of two opposits; yea, and such a necessity of determination, as insinuateth it self sweetly and connaturally in the bosome of the elective power, without any the least straitning and forcing the light of the minde and its indifferency: or compelling the will to any involuntary act or motion, that is not spontaneous, or to be carried in its choice after any other of the opposites: then it self doth connaturally imbrace. Nor doth this necessity of divine determination make God the moral cause of Adams disobedience, but the physical cause only: nor yet doth it lay any necessity upon man to sin, for the reasons before mentioned in the 6. Assert.

3. Want of influence from God, and help to stand, could no wayes excuse Adams sin and fall. For first, God was not bound by any obligation to hinder Adam to sin, or to give special aid and influences, or supernatural help to Adam, which becometh due only by promise, and which he needed for continuing *de facto* in Gods obedience, though it may be said that common aid and assistance was due to Adam; for it was connatural to him (supposing him to be a creature made by God for such actions) as common aid is to us from the God of Nature in our natural stirrings. Secondly, Though it was Adams duty to rely upon God for help, yet not to suspend his acts of obedience (which by the Law given to him, he was expressly bound to perform) upon Gods acts of influences, which belong to his Sovereignty, and are no part of mans duty, but moral free Agents ought always to set to work to do duties, because commanded, and to wait upon Gods influences in the way of acting duty, but not antecedently to their acting in duty, since God hath not made his influences the rule of our obedience, but a demonstration of his Sovereign

veraign goodnesse, under whose Dominion these influences are. Thirdly, Adam wanted no influence and help to persevere, but such as he was willing to want; for his yeelding to eat of the forbidden tree, being a willing and deliberate act, (as is evident from Gen. 3. 2, 5, 6.) was both a formal finning against the obligation of a command, and a virtual yeelding to the want of divine influences. Fourthly, Gods withdrawing of influence and help to stand from Adam, (though it was first by order of nature) was not in time antecedent to his willingness to want that help of influence, but his willing yeelding to sin, and to want Gods influences to stand, were conjoynd together in the same moment of time, as Mr. Rutherford doth well observe. Fifthly, Adam sinned not only willingly without any compulsion, as I have shewed before, but also with delight in sin at the same time when he watech influence, as may be gathered from Gen. 3. 6. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat.*

Influence  
of the life  
of Grace,  
P. 1. c. 5.

4. Adams sin, whereby the Covenant of Works was broken, is best determined by Scripture, so that it is unnecessary to dispute much, whether it had its beginning in the understanding, will, affections, or in the outward senses: nor whether it was ambition and pride, or pleasure, or unbelief, or curiosity, or his consent to want the influences of God, &c. The Apostle, Rom. 5, giveth it the name which determineth the kind of it, and holdeth forth the nature of it; he calleth it *disobedience*, to wit, to the positive command that was given him for the trial of his obedience and homage to his Maker: Gen. 2. 17. *Of the tree of knowledge of good and evil, thou shalt not eat of it.* It was disloyalty and rebellion; it was the shaking off obedience, and denying subjection to his Maker, and refusing to pay to him that homage that was appointed him, which was so much the greater, that the obedience was in so small and easie a matter. It was breach of Covenant, of federal obedience, for the Law given to him was a federal Law. This sin was aggravated many wayes, which he that pleaseth may collect from *Augustinus de civit. Dei, lib. 14. cap. 12. & 15. tom. 5. Jo. Calv. commen. in Gen. 3. 6. Andr. Rivet in locum.*



*locum.* But because there be many great and weighty questions about Adams Paradise-state, and his fall, and not a few unnecessary ones also agitated, which were unsuitable to an introduction to the Covenant of Grace (which is the only thing intended by me, in speaking of the Covenant of Works) I do therefore passe them over, referring the Reader also for the Answer of diverse Questions, started about Adams state under the Covenant of Works, and a more full delineation of this Introduction unto Mr. Burg. *Vind. leg. left.* 11, 12, 13, 14. Mr. Bal. *Treat. of the Covenant*, chap. 2. Mr. Rutherford. *Treat. of the Covenant*, part 1. ch. 1. to 12. and his *Influence of the life of Grace* pref. Fr. Roberts *Medul. Bibl.* pag. 19. to 61. And concerning divers errors about Adams Original state, especially these of the *Socinians*, see *Jn. Coccei. Sum. doct. de fed. cap. 2.* Burg. *Vind. leg.* pag. 61. 102. 107, 108. 114, 115. 129. I shall only add for a transition some few things for shewing how the breach of this Covenant that was of Works made way for, and was an in-let to the Covenant of Grace.

5. Neither Adam nor any man else being predestinated to righteousness and life by the terms of the Covenant of Works; but so many as were ordained to life and glory being chosen thereunto in the way of free Gospel grace, and through faith in Jesus Christ. This Law dispensation of the Covenant of Works must needs give place to another which was intended, even the Covenant of Grace, through which the Lord had predestinated his Elect people unto Glory: for if this had not given place, the riches of the grace, mercy, forbearance, and long suffering of God towards sinners should for ever have been hid from sinful man, these being attributes in God which had never been known to the world, but for Gods dealings with sinners through Christ, for though some reprobates may be made partakers of some benefits of these attributes for the Elects sake, and by way of concomitancy, because they are mixed in with the Elect in these Societies of men who are forborn, and to whom the Gospel is sent for the Elects cause that are among them; for whose sake heaven and earth and all things are; yet I say, it was for the designe of Gods dealings with sinners in Christ that these attributes were known and brought to light: therefore the Covenant of Works must not stand for ever

ever; therefore the Lord of purpose sets man in a mutable state, gives him a positive Law, addeth it threatening, suffereth him to be tempted, and under temptation to fall, and to give a proof of frail weak nature, though he foresaw what lubricious and sinful man would do: yet that he might deal with him in a dispensation of free Grace, according to the designe that he had; such all these things must be: yea, the Lord in the way of his holy and wise providence (as it were) maketh haste after the manifestative glory of his Grace in Christ which he had designed: For Adam almost as soon as he was made, and set under this Law dispensation, he makes haste to destroy himself and his posterity by his sin; and God almost as soon as man had destroyed himself maketh haste to save him by his Son Christ: for having provided the Physician before man fell sick, he is no sooner laid on his sick bed, which was his death bed; but God sends him news of a Saviour in the seed of the woman; and immediately upon the breach of the Covenant of Works, he setteth on foot the Covenant of Grace for Faith.

More particularly the breach of the Covenant of Works proves an in-let, and makes way for the Covenant of Grace in this manner. 1. Man by his sin breaks the first Covenant irreparably, he falls from his state of life by that Covenant totally and finally, he makes such a breach of this Covenant as can never be repaired and made up again as renders the way of life by that Covenant impossible and unpassible, so that of all that ever made essay to establish their own righteousness, Rom. 10. 3. never any could yet make it stand, Rom. 3. 20. Therefore by the deeds of the Law there shall be no flesh justified in his sight, for by the Law to the knowledge of sin, and 8. 3. For what the Law could not do in that it was weak through the flesh.

2. When man had made a breach upon this Covenant, and that a fundamental one, which acquitted and absolved the Lord from the promise of life in the way of works, God maketh a repeal of the Covenant of Works, not a total repeal, for a repeal to all intents (for the Law and Covenant of Works is yet in force to curse them that are under it, and as a court of Justice to condemn Malefactors, and to awe and terrifie loose and broken men, and for many other uses and ends) but a repeal to all saving in-

tents, or intents of life; the Lord repeals it as a court of righteousness and Covenant of life; so that thence forward never man should stand in that court and plead his righteousness and life by the conditions of the Covenant of Works, and at the Tribunal of Justice, and obtain a sentence in his favours, Gal. 3. 11. *But that no man is justified by the Law in the sight of God, it is evident, for the just shall live by faith,* Rom. 4. 15. *Because the Law worketh wrath.*

3. God taketh occasion upon mans miserable state of sin and death, while he lyeth under the curse of the broken Covenant of Works, to open to him a door of hope; and here he maketh mans extremity his opportunity, to bring life and immortality to light through the Gospels; 2 Tim. 1. 10. The Lord layeth hold upon the breach of this Covenant, and the deplorable state of mans extreme misery and necessity, as the fair and fit opportunity. First, For bringing forth a far more eminent declarative glory to himself through Christ; Eph. 1. 6. *To the praise of the glory of his grace wherein he hath made us accepted in the beloved.* And secondly, a far more excellent state of blessedness to fallen man by the terms of a new Covenant, then was that which he lost by breaking the first Covenant, 1 Cor. 15. 47. *The first man is of the earth earthy, the second man is the Lord from heaven.*

4. The Lord who graciously layeth hold on this opportunity, bringeth forth the designe of love that was in his heart, and setteth for carrying on of the same; Among many steps of Gods gracious acting for the declarative glory of his free Grace in the change of Covenant dispensation from works to Faith; at this time take notice only of these. First, The Lord setteth up a new court of righteousness and life, having repealed the Covenant of Works, he setteth up the Covenant of Faith where sinners may appear, but no righteous persons, where Faith signifieth all, Works nothing condition wayes, where Grace takes the Throne, not Justice; where sinners may have an Advocate to plead for them, where the Judge is Christ, and the Law by which judgement is given is the Gospel, as is manifest from Rom. 1. 17. *For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith,* and 3. 21, 22. *But now the righteousness of God without the Law is manifested, being witnessed*

by the Law and the Prophets; Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference: *Matth. 9. 12, 13. Rom. 4. 5. Heb. 4. last, 1 Job. 2, 1. 2. Heb. 12. 22. 24. Rom. 2. 13.* Secondly, The Lord giveth notice to fallen man, and sendeth him word that if he will come to this Court, and put himself under the Laws thereof, he may have not only a reprove out of the hands of the Law, but a pardon for his disobedience and rebellion, if he will, come under the Covenant of Grace he shall be loosed from the sentence of the Law, Luk. 1. 77, 78, 79. *To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God, whereby the Day-spring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace,* Rom. 7. 4. Thirdly, The Lord who hath repealed the Covenant of Works as a Court of righteousness, yet keepeth it so far in force, and employeth it as a Pursivant to hunt and pursue the Dyvor Debtor to the sure Cautioner, the condemned Malefactor to the Kings free mercy and pardon, the captive prisoner to him that openeth the prison doors, and proclaimeth liberty to the captives, the man that is sick unto death to send unto the Physician: in a word, the Lord hath kept up that Court to chafe and boast his Elect people to their own mercies and happiness by bringing them into a capacity of entering into a new Covenant state, and bringing them up to the terms of the Covenant of Grace, through his blessing upon that mean, Gal. 3. 24, 25. *Wherefore the Law was our School-master to bring us unto Christ, that we might be justified by faith: But after that faith is come, we are no longer under a School-master: Rom. 10. 4. For Christ is the end of the Law for righteousness to every one that believeth.* So we see that the breach of the Covenant of Works, and mans undone estate thereby, did wonderfully make way for the Covenant of Grace; which two Courts and Covenant dispensations could not stand in force together to convey blessedness to man, but the one behaved to be taken down and made a stepping-stone for setting up the other, that the Lord might ascend the Throne of Grace with the greater declarative glory, Rom. 8. 3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son in*

the likeness of *perfect flesh*, and for sin condemned sin in the flesh. *The Doctrine of the Covenant of Works* serveth to discover the wofull condition of all *Adams* posterity, by vertue of the breach of this Covenant. It will be needlesse to prove that all his posterity are guilty of Covenant breaking with God in him; for it is evident from what hath been said of the nature of that Covenant; and the Apostle writes as plainly, *Rom. 5. that all have sinned in him*; and that *death* the curse of that Covenant hath seized upon all his posterity, from which no man is actually delivered, till by believing he *passeth from death to life*; *John 5. 24*. This condition of *Adams* posterity by nature, is as wofull as the condition of any Malefactor condemned lustily to death by the sentence of a Judge according to Law; a supreme Judge from whose Tribunal there is no appellation.

*Use 2.* To humble all flesh, and to beat down the pride of all created glory, under the consideration of the great losse we had in *Adams* sin, and the sad effects of mans fall from his integrity unto that which all men ly while they are under this Covenant-state. Consider what we were once, and what we are now; consider from whence man hath fallen; shall we lament the losse of our least concerns on earth? And shall we not lament the losse of so great an Inheritance as mans primitive Paradise-state? The losse of an eye, or the least member that may bring deformity on the body will trouble us; and shall not the losse of the Image of God trouble us? since which losse man was blind, and lame, he never went straight and upright since that crooke was in his nature, he lost his rectitude, and light, and beauty; yea, and his understanding too, ever since man was a foole, a beast, a little rational brute. Shall we mourn for the losse of creature comforts, and not for the losse of the enjoyment of God? Shall man think it a great matter to be banished from his possessions and relations; and think nothing of being exiled from such a noble estate as was mans Original estate? Shall we think nothing to be exiled from the company of such a Friend; such a Father as God? How do we reckon our selves undone, if we be under a sentence of forfeiture, under a sentence of death; under the discountenance of a King? And shall we not be affected with the displeasure of the Almighty,

with

with the forfeiting of his favour, and of all happinesse? What a carnal stupid spirit is this in unbelieving men? that ye are thus undone, and do not wing your hands, that so very few of men thrown down from their first dignity, dragged after depraved nature and corruption, kept in bondage all their lifetime; lying under the fearful expectation of the sentence of death to be executed upon them; yet do not cry out with *Paul*, *Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death.*

*Use 3.* To admire the unsearchable riches of the Grace and Wisdome of God, let us admire and adore Gods exceeding Grace, that doth not hold man still at the terms of that Covenant, which are now become impossible to sinful man; which doth not admit of repentance, which leaveth sinful man as a condemned Malefactor in the hands of the Law; Let him confesse and repent, and cry never so pitifully, to be spared and pardoned; yet it could not have place, since the Law condemneth you; this should have been our condition; if God had not revealed the Covenant of Grace; If he had not set up another Court of Righteousnesse and Life; no Tears nor Repentance should have helped us, there had been no hope that way. And how is the gracious and infinit wisdome of God to be admired and adored, which did improve mans sin and fall to so great advantage for his own glory and mans good. Who but *God only wise*? What wisdome hath the manifold wisdome of God? could have out of this darknesse, brought life and immortality to light; *2 Cor. 4. 6.* For God who commanded the light to shine out of darknesse, hath shined in our hearts, to give the knowledge of the glory of God in the face of *Jesus Christ*. Who but God could have raised man by his falling to a greater height of glory and happinesse, could bring life out of death; for if the first Covenant had not been broken; this second and far more excellent Covenant had not been set on foot, if the first and earthly Adam had not fallen, we should not have born the Image of the second and heavenly Adam, *1 Cor. 15. 43. 46.* If sin had not abounded by *Adams* offence, the super-abounding Grace of Christ had not appeared in its Glory, *Rom. 5. 20.* And how wonderfully doth the Grace of Christ appear, and is magnified in its power, and activity, and in its prelemi-

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nency of power and activity to save, in that it is made more potent to save, then *Adams* sin can be to destroy, in that there is more in him to save, then was in *Adam* to condemn, and his obedience is made a greater good, then *Adams* sin was made an evil, which is the very scope and purpose of the Apostles comparison between them, *Rom.* 5.

*Use 4.* To excite unto the change of our Covenant-state from Nature to Grace, we cannot change our state, till we change the Covenant under which we stand. There is not a way possible to make to your selves new hearts, but by getting into this New Covenant, which promiseth the new heart: The breach of the Covenant of Works was intended to be an in-let, and to open the door to the Covenant of Grace: Let your broken state by this Covenant, be improved to the same purpose for the bettering your Covenant-state, by changing it, and labouring to get in to the Covenant that is established upon better promises. This change is desirable: Who would not desire to passe from death to life? *Joh.* 5. 24. Who would not desire to change curses for blessings? *Gal.* 3. 10. 13, 14. What condemned Malefactor would not desire to be reprov'd? and more to be pardoned? *Rom.* 6. 14. *Heb.* 8. 12. Who would not change his state for a better? What wise man would not change misery with happinesse? *Isa.* 55. 2. 3. Yet such fools are most of men, who want not worldly wisdom, *Psal.* 49. 20. they desire no better estate spiritual, then that under which they were born. Many have no reflect acts upon their souls and spiritual estate, more then the beasts, and if they have any, they are but overly, they are not serious, they write their reflexions in the sand, when they behold their face in a glass, straightway they forget what they saw, this stupidity argueth a brutish state: Let us stir up our selves to reflect more upon our Covenant-state, and let as many as find themselves yet under the Covenant of Works, make hast to get from under the power of that Covenant, which cannot give righteousness nor life to sinners.

For a conclusion, I shall only speak a word to these two things.

1. That all unregenerate men are under the Covenant of Works.
2. A short view of that Covenant-state to fallen man. 1. That all unregenerate men since the fall of *Adam*, stand under the Covenant

venant of Works, appeareth plainly: first, from the conveyance of the guilt of *Adams* to all his posterity, *Rom.* 5. 12, The Apostle telleth us, that *all sinned in him*, or *sin came upon all*: We were all in *Adam*; first, legally, by vertue of the Covenant made with him: Secondly, Naturally, receiving from him the same nature that he had, pure or defiled. It must needs follow therefore, that so long as we stand guilty of *Adams* sin, we are under his Covenant, and that must needs be till this sin be done away in Christ.

2. To be freed from the Law as a Covenant of Works, is a favour bestowed upon none but them that are in Christ, who cancelled that hand-writing *sub ratione patii*, though it remaineth yet *sub ratione, pedagogi, regulae, frani & speculi* for diverse uses. The Scripture doth often bear witness to this, *Rom.* 6. 14. and 7. 1, 2, 3. Nor if none be freed from the Law as a Covenant, but only they that are in Christ, then all unregenerate men are under the Law as a Covenant of Works.

2. Let us take a short view of the state of these who are under the Covenant of Works, to awake and give the alarm to every natural man, to seek after the change of his Covenant-state, which change whensoever it cometh, is both a *moral* or relative change, and a *Physical*, natural, or rather supernatural change, a change of *Adams* Covenant, and a change of his Image, the one is done in Justification, the other in Sanctification, for thereby he passeth from death to life, *Joh.* 5. 24. and becometh a new creature, 2 *Cor.* 5. 17.

1. He that is under the Covenant of Works is a *bondman*, and in a state of bondage, as was *Ishmael*, *Gal.* 4. 22. &c. in bondage to sin, to the power of sin, they are so led captive, by the power thereof, that as we say, they cannot choole but sin, when opportunity seryeth, *Tit.* 3. 3. *Serving diverse lusts and pleasures*, and in bondage under the guilt of sin, under the slavish fear of an evil conscience, and the apprehension of death and judgement, *Heb.* 2. 15. under bondage to the creatures, so far under the power of them, 1 *Cor.* 6. 12. that they cannot live without such and such things, the thoughts whereof taketh up his time, drinks up his spirit: he is under bondage by his earthly engagements, which admit-

admitteth of no freedom of Spirit, such as a heart dis-engaged to the creatures and the world, can only enjoy.

2. This Covenant-state cutteth of them that are under it, from all hope of inheritance hereafter, with the Children of the promise: *Gal. 4. 30. Cutt out the bond-woman and her sons, for the son of the bond-woman shall not be heir with the son of the free-woman. Eph. 2. 12.* And how can it be otherwise, since this Covenant cannot give life, but upon terms that are now become impossible to man since his fall, *Rom. 8. 3. The Law cannot do it now, since it promiseth no Repentance after sinning, since it promiseth no space to repent, but saith, In the day thou eatest, thou shalt die, Gen. 2. 17.* And if a man could repent without a promise of repentance, yet this Covenant promiseth no acceptance to him upon his repentance, but only upon doing well, *Gen. 4. 7.*

3. Such as live under the Covenant of Works, are under a Covenant without a Mediator: such have none to make their address to God, none to bring them into his presence; for boldnesse and access to God, *Eph. 3. 12.* is only by the Mediator *isay 49. 11.* manuduction to the Father is only by Christ, such have no Priest to offer their sacrifices, they must bring their services to God immediately, and the soul that did so, was to be cut off from the people by the Law, that was typical of Christs Priesthood, such have none to perfume their prayers, *Rev. 8. 3.* and to take away the failings of them, by bearing the iniquity of their holy things, *Exod. 28. 38.* Such have no Advocate to plead for them, when they shall stand in judgement before God, and when Satan, or conscience shall accuse or object any thing, for this Covenant admitteth of no Advocate: such have none to strengthen them in duty, nor to help their infirmities, *Rom. 8. 26.*

4. Such as are under the Covenant of Works, Gods death with them according unto the Covenant under which they stand, which is more dreadful procedor, then is by most men apprehended: *Heb. 10. 30, 31. It is a fearful thing to fall in the hands of the living God.* If you ask what manner of death may sinners expect, according to the Covenant of Works? The answer is easie: 1. Such must bring perfect obedience and righteousness in their own persons; for this Covenant admitteth of no lesse, and admitteth of no change of righteousness nor of person, it will not

not have anothers righteousness but thine own personal, and nothing lesse then that which is perfect, *Gal. 3. 10.* 2. By vertue of this Covenant, sin is imputed only to the sinner, and laid upon a mans own score, *The soul that sinneth, it shall die:* Such as are under the Covenant of Works, must bear their own sins and sufferings, for that Covenant admitteth no commutation. 3. This Covenant giveth judgement without mercy, and wrath without mixture: the Lord shall stir up all his wrath, and the sinner must wrestle it out alone, with wrath for ever, without any to step in betwixt wrath and him, to bear any part of this storm off him. 4. This Covenant rejecteth the most glorious works of men for the least failing: When *Jehu* had diligently executed what was right in Gods sight, *2 King. 10. 30.* yet saith the Lord, *I will visit the blood of Jezreel upon the house of Jehu,* *Hos. 1. 4.* 5. The Lord hateth the persons of them who are under the Covenant of Works for their works sake, for in that Covenant, acceptance beginneth at the work: *Gen. 4. 7. If thou dost well, shall thou not be accepted, &c. with Gal. 3. 10.* And, 6. All things are turned into a curse unto them who are under the Covenant of Works; for the curse thereof having once seized a man, it is universal, and runneth through all his enjoyments, even their very blessings are cursed, *Mal. 2. 2. Their table is a snare, Psal. 96. 22. They are cursed in the basket, and cursed in the store, Deut. 28. 7.* And if their curse were limited to this life, it were the lesse matter, but their temporal judgements are *preludia judicii futuri*, forerunners of wrath and judgement to come.

This is the sad deplorable condition of every man who is under the Covenant of Works, which no change of his wayes can cure, without a change of his Covenant-state from Nature to Grace.

## C H A P. VI

*Of the agreement and differences betwixt  
the Covenant of Works and the Co-  
venant of Grace.*

**T**his part of the subject matter hath been so universally treated of in the common places of Theologie, and so copiously handled in the late Practical Treatises of others relating to this subject, that *any Scribe instructed unto the Kingdom of Heaven, may bring forth things new and old*, Matth. 13. 52.

And, first, of the agreement of these two Covenants: The Covenant of Works and the Covenant of Grace, agree in several things (beside the general notion of a Covenant properly so called, which is common to both, and besides such things as are essential and common to all Covenants, such as to have more parties than one, to be agreements betwixt the parties Covenanting to have certain conditions, reciprocations and mutual ties on both sides, &c. which I passe by, taking notice of some more special agreements.) As 1. the *Author* and efficient cause of both is God; both the Covenant of Works and Covenant of Grace were from him only, He instituted and made both these Covenants, as is manifest from *Gen. 2. 17. and 3. 15.* For man was not thinking of any such thing, when God instituted the first, nor when he revealed the second: And indeed none but God is capable to be the Author or Instituter of a Covenant betwixt God and man, it being an act of wonderful condescension; And who is he that can or will bid the Almighty humble himself? And an act of such condescension as doth not derogate from his Sovereignty: And how can any other but God institute a Covenant betwixt God and man, and yet keep up his Sovereignty and Dominion over his creature? Yea, and where is that party that will

See Mr. An. Burg wind. leg. Mr. Ball treat. of the Cov. chap. 3. Mr. Bulk Gosp. cov. p. 50, &c. Mr. Rutherford, treat. of the Cov. p. 1. c. 26. Mr. Fr. Rob. med. bibl. pag. 137, &c.

will give conditions to his Maker, which must be done by the Author and Instituter of these Covenants.

Secondly, They agree in this, that there was very much of Grace and Favour in both: the *moving cause* in both was mere Grace, though the last hath the honour by way of eminency to be stiled the Covenant of Grace (whereof in its place) yet even the Covenant of Works (howsoever the condition of it was obedience, and the reward of it was to works) even that Covenant was thus far a Covenant of Grace. 1. Grace and Favour in God, and nothing in man, gave the rise to that Covenant, and to Gods condescension to enter into it. 2. Grace in God which freely endued man with all the habits of Grace in perfection, made him fitted and able to have kept that Covenant which God made with him, for his absolute Sovereign owed him no more than the rest of the creatures which he had made. 3. Grace engaged by promise, the reward that was promised to works of obedience by that Covenant, for there was no merit in Adams obedience more in ours. *Luk. 17. 10. So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.* Neither did God owe any thing as debt for the obedience of man, his service was but an homage done to God, and no profit redounded to him by it, nor did his work bear proportion to the eternal reward promised for it.

Thirdly, They agree in the general Scope and end which was the same, both in the Covenant of Works and Covenant of Grace, to wit (the manifestation of his excellent Glory too, and upon man, who made these Covenants with him: He who made all things for himself, *Prov. 16. 4.* made these Covenants for that end also; yea, and I think they agree in this special scope and end also, to wit, the manifestation of the glory of free Grace; for though God did not intend to manifest his Grace in bringing man to enjoy him, upon the terms of the Covenant of Works, yet he had laid a design to set up a Throne for Grace, unto which the Covenant of Works was subservient, as well the making of it, as the breaking of that Covenant; and the creation of man, which were means subserving to effect the purpose of God, in glorifying his Grace upon man. And therefore I conceive, it may be

safely asserted, that the scope and end of the Covenant of Works, was in the intention of God, the glorifying of his Grace in Christ upon man, not by the standing of that Covenant, but by bringing in another, for which that transcendent dispensation of the Law of Works made way: And it must needs be so, First, Because *Adam* with whom that Covenant was made, was not predestinated unto happiness by the terms of that Covenant, but upon the terms of the other, which was afterwards revealed to him, he being chosen in Christ in the same way that we are. Secondly, Because in the very making of that Covenant and Law of Works with *Adam*, God had a design of love in his heart, which design acted him in the doing of this, having a further intent and purpose of Grace in his heart. Thirdly, The same design of Love and Grace, which acted the Lord in making this Covenant with man, with a further intent made him hast over this Covenant-dispensation, that the Grace that was in his heart might appear: Therefore the Covenant of Works was of so very short standing, without a breach, being broke (so far as we can gather from the Scripture) immediately after it was made: Some think the same day that it was made, not many hours after it was entered. Fourthly, The making and breaking of this Covenant of Works, were fitted means to make way for the Covenant of Grace, man thereby becoming a qualified object for free Grace and Mercy, and the Lord by the actual breach of that Covenant, making a step of ascent to the Throne of Grace, whereby he did as to the manifestative glory of Grace, ascend and step up to the Throne which he had prepared by this means to passe unto.

Fourthly, They agree thus far in the *Parties*, that both Covenants were not only betwixt God and man as the Parties Covenanting, (not betwixt God and any other creatures, superior or inferior to man, rational or irrational) but both these Covenants were also made with a *publike person*, who represented the whole party, they were both made with the head-man of the party confederate, not standing singly or alone for himself; but as representing all that should come of him. The first Covenant which was of Works, was made with *Adam* as a publike person, representing all the sons of men that should come into the world, and come out of his loins as his natural seed. Hence it is that when

man fell, mankind wholly was lost, it was not so with the Angels, whereof some fell, some stood, for we know no publike person that represented them all the whole *Species* of Angels. The second Covenant which is of Grace, is made with Christ as a publike person, representing all his Elect, his spiritual Seed and Heirs. Hence the Apostle, 1 Cor. 15. 47. speaketh of *Adam* and of Christ, under the name of the *first* and *second Man*, as if there had never been more men in the world, because these two between them, had all the rest of the sons of men depending upon them, as Head-men and publike Persons with whom in that capacity the two Covenants were made: And upon the same account, *Adam* is said to be a *type of him who was to come*, Rom. 5. 14. to wit, a lively type of Christ in this publike capacity, being one with whom in name of all his seed God entered in Covenant: Now because he was first in being a man, and Christ came after him, therefore *Adam* is called the *first man*, and Christ the *second Man*: And because it was *Adams* natural seed that was represented by him in the Covenant of Works, therefore he and they both are called *natural, earthly, and of the earth*: And in regard it was Christs spiritual Seed, that was represented by him in the Covenant of Grace, therefore he as Head of that party, and as representing them, and they represented by him, are called *heavenly and spiritual*, 1 Cor. 15. 45. to 50.

Fifthly, They agree in this, that God giveth sufficiency of strength in both these Covenants; to the parties with whom he made them, to fulfill the conditions, and to keep the Covenant made with them to *Adam* in the estate of Innocency: (and in him to all his; if he had kept that Covenant) God gave strength to fulfill the Covenant made with him, for the Covenant made with *Adam*, supposed in him a power, being assisted by God to keep it; and this strength was natural to him, for God made him endued with *His Image*, Gen. 1. 27. And to Christ the Head-man, and to all his, God giveth strength in Christ to fulfill the Covenant made with them, and to keep the conditions thereof in all points, so far as that in the observation thereof they shall be accepted; but this strength and grace whereby Christs Elect Seed are enabled to fulfill the Covenant of Grace, is to them supernatural, not natural as *Adams* was: Ezek. 36. 27. And I

will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. Heb. 8. 10, &c. For this is the Covenant that I will make with the house of Israel, after those dayes; saith the Lord, I will put my Law into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. Psal. 4. 13. I can do all things through Christ which strengtheneth me.

Sixthly, They agree in this, that both Covenants take place still, and are effectual toward the ends for which God instituted them, neither the Covenant of Works, nor the Covenant of Grace can fail, thus far to take place, but each of them are made indeclinably effectual to their peculiar intents; that is, the Covenant of Works is still forcible and effectual, not to be a standing Court of Righteousness where sinners may have Justification, (for it was not intended for that) but to curse and condemn all Adams natural and earthly seed, who are yet under that Covenant as sinful and Covenant-breakers. Gal. 3. 10. For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. And as having through their own default, fallen short of the blessedness therein promised: Rom. 3. 10. 23. As it is written, There is none righteous, no not one, — For all have sinned and come short of the glory of God: Yea, and it taketh place effectually, that the Son of God having put himself under this Covenant, must bear the lash thereof for his Seed, whom he taketh into a New Covenant-state. Rom. 8. 3. 4. For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: That the righteousness of the Law might be fulfilled in us. The Covenant of Grace also taketh place, and is indeclinably effectual; for the promises of that Covenant being made good to all Christs Seed, who are in this Covenant. Gal. 3. 14. 29. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith, — And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise. And indeed the truth and fidelity of God requireth no lesse, then that the threatening of the one Covenant, and the promise of the other,

other, and in these the great intents of both the Covenants should be made effectual. Matth. 5. 17. Think not that I come to destroy the Law or the Prophets, I am not come to destroy, but to fulfill: 2 Cor. 1. 20. All the promises of God in him, are yea, and in him amen: Tit. 1. 2. In hope of eternal life, which God that cannot lie, promised before the world began. And this common efficacy of both Covenants the Apostle cleareth, Gal. 4. 23, 24, &c. in an allegory, shewing how both Covenants are effectual, the one in the children of the flesh, the other in the children of the promise, the one gendering unto bondage, the other unto freedom.

Seventhly, These two Covenants agree in this, that in both God sheweth wonderful *condescensions*. It was condescension, wonderful condescension upon Gods part, that he entered in Covenant with his friend Adam in his primitive Integrity; that he was pleased to deal Covenant-ways, and to become debtor to his own word of promise, given to any the works of his hand, and to that *Species* of mankind, which howsoever noble, being framed after the Image of God, Gen. 1. 27. and whom God crowned with glory and honour, and set over the works of his hands, &c. yet he was not the supreme among the creatures, but was made a little lower than the Angels, Heb. 2. 7. 8. But it was more wonderful condescension, that when man had lost the crown of glory which God had set upon his head, and was unexpressably degenerated from his noble original frame, and now had made himself by sin lower then all these things which God had put in subjection under his feet, that God should passe by the fallen Angels, a far more noble kind of creature, and once more condescend to enter in Covenant with man; with the same *Species*; the same kind of his creatures; (I do not mean in the same latitude, for the first Covenant was with the whole *Species*) yea, and with the same person who broke the first Covenant, and lost himself and all his, being when he sinned and fell in a public capacity; but in this second condescension and Covenant, in a private capacity, and dealt with in a personal way, and for his own single person as we are, by the preached Gospel. Here is signal condescension, above the condescension that was in the first Covenant, though they agree in this, that there was great condescension



and stooping in the Almighty in both these Covenants, Heb. 2. 16. *For verily he took not on him the nature of Angels, but he took on him the seed of Abraham.*

8. These two Covenants agree in this, that while the Lord shewed forth his marvellous condescension in the one and the other; yet he kept up his Sovereignty in both, he did by no condescension shewed to mankind, to the universal World, or to the Elect World, lose any thing of his absolute Sovereignty and dominion over man. In the Covenant of Works God kept up his Dominion; for he ruled man by a Law, having made him subject to a Law, and under Dominion, which Law was written in his heart from the Creation, and whereof there are yet remainders written in the hearts of all men, Rom. 2. 14, 15. *For when the Gentiles which have not the Law do by nature the things contained in the Law, these having not the Law, are a Law unto themselves: Which shew the work of the Law written in their hearts.* And this Law of the first Covenant is by the Apostle called, *The Law of works*, Rom. 3. 27. which if perfectly obeyed, had justified according to the Covenant of Works: Again in the Covenant of Grace, the Lord doth also hold up his Sovereignty, and loseth nothing thereof by entering in Covenant with fallen man: this he keepeth up: First, by the Law of nature, whereof man was not totally devided by his fall, and from which the Believer is not delivered by Christs Redemption and the freedom granted by him; therefore the Apostle argueth from it, 1 Cor. 11. 14. *Doth not even nature it self teach you.* Secondly, By the written Moral Law, from the obedience whereof, and subjection unto it, as a rule of Life (though not of righteousness) they who are under the Covenant of Grace are not freed, for still they are under the Sovereignty of heaven, Ezek. 36. 27. *And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them.* Thirdly, By the Law of faith, Rom. 3. 27. or the Law of the spirit of life in Christ Jesus, Rom. 8. 2. which is a new edition of the old Law (which is almost obliterated and blotted out of the heart of man, and become very illegible), written upon the heart of renewed man, to keep him still under the same dominion of the Law-giver, and to guide his feet in the way of Peace: and is also a change of the conditions

conditions of righteousness and life to him, and a declaration that though God admit him to new conditions of favour, yet he will still keep up his Dominion and power over him, and that it shall be no lesse then formerly, but rather greater, in regard he will indeclinably bow his will, and rule him by a Law within him, as well as without him, Heb. 8. 10. *For this is the Covenant that I will make with the house of Israel after those dayes saith the Lord, I will put my Laws into their mind, and write them in their hearts, And I will be to them a God, and they shall be to me a people: Luk. 17. 21. The Kingdom of God is within you.* Fourthly, The Lord keeps up his Sovereignty in the Covenant of Grace, by the filial fear which he hath implanted, and doth maintain in the hearts of his people, in so much that all the near relations that are betwixt him and them doth never blot out this necessary distance, that his people should still look upon God as their Sovereign, howsoever united to them in Covenant relations, Mal. 1. 6. *A son honoureth his father, and a servant his master: If then I be a father, where is mine honour, and if I be a master where is my fear: and indeed fear cannot be betwixt parties nearly related to one another, and betwixt whom there is frinedship without Sovereignty, but where fear is betwixt such parties, there must be sovereignty, so tis heer, Jer. 32. 40.—I will put my fear in their hearts, that they shall not depart from me.* Fifthly, He keepeth up his Sovereignty by the service and obedience which he requireth of his people; where service and obedience is, there is Sovereignty, the Covenant of Grace doth not dis-engage man from his homage and dutie wherein he is bound to God; it is true, it is of favour that fallen man is admitted to serve God, but it is not only of favour, but of Dominion also, Psal. 2. 11. *Serve the Lord with fear, and joyce with trembling*, Heb. 12. 28. *Let us have grace whereby we may serve God acceptably with reverence and godly fear.* Sixthly, The Lord keepeth up his Sovereignty in the Covenant of Grace, by the chastisements and rods wherewith he exerciseth his people according to the tenor of that Covenant; Discipline speaketh Sovereignty over them upon whom it is exercised, Psal. 89. 30, 31. *If his children forsake my Law, and walk not in my judgements, If they break my statutes and keep not my commandements; then will I visit their iniquity with the rod, &c.*

Heb. 12.6, 7. For whom the Lord loveth he chasteneth and scourgeth, every son whom he receiveth. If you endure chastening, God dealeth with you as with sons? For what son is he whom the father chasteneth not.

9. The Covenant of Works and the Covenant of Grace agree in this, that both Covenants require a perfect righteousness in the confederates, though the latter accepteth a Surety Righteousness, which is not in the person justified; but in the person of another, to wit, Christ the Surety of the better Testament; yet I say, both require a perfect righteousness. For first, God will not justify any person (no not by the Covenant of Grace) without a perfect righteousness of his own, or anothers; for how can any righteousness stand before God and avail a sinner, but that which is perfect, Rom. 3. 26. *To declare I say at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.* 2. God will not give life, nor hath he promised life in either Covenant to any but to the righteous, even such as are righteous before him, which is by no righteousness but that which is perfect; for no unrighteous person shall enter into the kingdom of God, 1 Cor. 6. 9. 3. It is the very scope of the Gospel Covenant to bring in a perfect righteousness, such as the Law and Covenant of Works required, and such as may stand before God; and it is often called, *The righteousness of God*, not only from the dignity of the person that wrought it, but also from the efficacy of it to answer the intent of the Law, and to stand before God in Justice, Rom. 10. 3. 2 Cor. 5. 21. 4. The Gospel doth establish the Law, Rom. 3. 31. as in other respects, so also by bringing in a righteousness in Christ, such as the Law doth require, who is therefore called, *The end of the Law for righteousness*, Rom. 10. 4.

10. They agree in this, that in both these Covenants, man did not give the conditions to God, nor treat with him about the conditions, what they should be, but he had them prescribed unto him, and whatsoever God pleased to reveal to man as conditions of righteousness and life in both Covenants, man was bound to submit unto these conditions, and to accept of them. In the Covenant of Works God appointed the conditions of life to man, and gave them forth by a Law, and under a penalty, and man

man was bound to submit unto them, if they had been absolute commands without any reward to follow the obedience; and as they were not meer commands, but conditions of life also, he was much more bound to submit unto them without disputing or answering his Maker, Gen. 2. 17. And in the Covenant of Grace the conditions are given to man, and revealed in the word of Faith that we preach, and he who hears the promulgate Covenant of Grace is bound to submit to the conditions thereof without disputing, and it is not left free and indifferent to them who hear the Gospel, that they may without breach and denial of duty to God submit to the conditions of this Covenant, or not submit; therefore it is charged upon the Nation of the Jews, that they submitted not to the righteousness of God, Rom. 10. 3. and the conditions go forth in the way of a simple command, 1 Joh. 3. 23. *And this is his commandment, that we should believe on the Name of his Son Jesus Christ.* Hence also (among other reasons) the Covenant of Works is called, *the Law of works*, because it prescribeth and requireth works as the condition thereof, for righteousness and life. And upon the like account, the Covenant of Grace is called, *The Law of Faith*, because the Doctrine thereof giveth this condition of Faith, and appointeth it unto men by a Law, which they are bound to obey and submit unto, Rom. 3. 27.

11. They agree in this, that both Covenants require Faith and Works in the Confederates; the Covenant of Works which stood by Works as the condition thereof, Rom. 10. 5. *For Moses describeth the righteousness which is of the Law, that the man that doth these things shall live by them*; and which the Apostle saith, *was not of faith*, Gal. 3. 12. yet did not exclude all kind of faith in Adam, but there was faith belonging to the commands of that Covenant, and not to be wholly excluded the condition thereof, more then other gracious acts, which were works of that Covenant, such as Faith of dependance upon God, and giving credit to his whole word, &c. and the Covenant of Grace which stands by Faith in opposition to Works, as the condition of righteousness and life, Rom. 4. 5. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*: Yet it doth not exclude Works from being

conditions of that Covenant, (in a general notation of the word *Conditions*) far lesse from belonging to the Commands thereof, Tit. 2. 11, 12. *For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodlinesse and worldly lusts, we should live soberly, righteously and godly in this present world.* Eph. 2. 10. *For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them.* But of this faith that the Covenant of works required (which was neither of that kind, nor for that end that the Gospel requireth faith,) more fully when we treat of the condition of the Covenant. A hint also of the works which the Covenant of Grace requireth, when we speak of the differences of these two Covenants.

12. These two Covenants agree in this, both had *Sacraments* annexed unto them: Concerning the Covenant of Grace, there is no question but Sacraments were annexed unto it, and that these Sacraments did signifie Christ, and were added for ends and uses relating to our Faith concerning Gods covenant dealing with us in him: And I know no good reason why it should be doubted that the Covenant of works had also Sacraments annexed; for although I do not think that these Sacraments did signifie Christ, yet I know nothing to the contrary, but that Sacraments may be in the state of innocency, and might be for other ends and uses then these that relate unto Christ, as I have shewed in the former Chapter. I say therefore, that the Covenant of Works doth in so far agree with the Covenant of Grace, that it also had symbols and Sacraments annexed unto it, to wit, the tree of Life, which was not only to admonish *Adam* of the life he had received from God, but also to confirm him of that happy life, which upon his obedience he was to enjoy as the fruit of Gods Covenant with him: And the tree of the Knowledge of good and evil, signifying that

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if he should transgresse and break the Covenant made with him, he should then certainly have the experience both of good and evil in himself, Gen. 2. 9. of these Sacraments; the one seems to relate to the promise of that Covenant, to wit, the tree of life, the other to the threatening thereof, to wit, the tree of knowledge of good and evil; the one tree was for Confirmation, the other for Trial: Beside the judgement of many Judicious and

Orthodox

Orthodox Writers, I am the more confirmed to understand these trees to have been Sacraments. 1. Because these trees placed in the midst of the Garden were of no natural use to *Adam* as the rest of the trees were, they had therefore a spiritual use, Gen. 16, 17. *And the Lord God commanded the man saying, Of every tree of the Garden thou mayst freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die.* 2. Gods speech concerning *Adam* after his fall doth plainly insinuate no lesse, then that these trees were Sacramental and relative to the life and happinesse that he should have enjoyed upon his obedience, Gen. 3. 22. — *And now, lest he put forth his hand and take also of the tree of life and eat, and live for ever.* 3. We find that the blessedness of the Lords redeemed people unto which they are restored in Christ, is called, *eating of the tree of life, which is in the midst of the Paradise of God*, Rev. 2. 7. by an allusion unto the symbol of mans primitive blessednesse, which imports that the tree of life had a further respect then to an earthly Paradise, but we had need to speak sparingly where the Scripture hath done so before us.

13. They agree in this, that in both the Covenants the *Confederates* needed something more then habitual Grace, for fulfilling the conditions of these Covenants, and persevering in a Covenant-state of life. It is not doubted, but fallen man needs more nor a stock of habitual grace. Ezek. 36. 26, 27. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them.* And it is not to be doubted but *Adam* needed more also: I shall not dispute whether *Adam* in his state of Innocency needed Christ, but sure he needed more then the stock of habitual grace with which he was created, he needed influences of the Spirit for his confirmation, which were not promised to him. For first, he was not without the reach of danger of falling. Secondly, Created Grace can neither act nor preserve it self, but needeth a keeper to keep warmth and life in it that it die not, and to rouse and waken it up that it sleep not.

[Etc.]

Third

Thirdly, Though a stock of habitual Grace was connatural to *Adam* in his primitive state, (as 'tis not to us) yet perseverance in that blessed estate, should have been supernatural to him, this confirmation should have been from grace that was in himself.

14. They agree in this, that the *conditions* in both Covenants were *suitable to the scope* and ends therein proposed; for what could be more suitable to shew forth Justice in rewarding, then works without the least indulgence in case of failing. *Rom. 3. 19.* Now we know, that whatsoever things the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God. And what could be more suitable to shew forth Grace, then the condition of Faith required by the Covenant of Grace. *Rom. 4. 16.* Therefore it is of faith, that it might be by grace.

Thus far the Covenant of Works and the Covenant of Grace do agree.

In the next place, let us consider the differences that are betwixt the Covenant of Works and the Covenant of Grace, which are manifold and substantial, and far greater then the agreement of these two Covenants whereof we have spoken. These differences are the more carefully to be observed, that the nature of both may be the better understood; and that it may appear how impossible it is to make a compound and mixture of these two Covenants, which differ in so many essential and substantial things, as doth neither admit of any sameness or identity, nor of any compound of one participant of the nature of both Covenants of Works and of Grace. I shall reduce the differences unto these

*Differ. 1.* heads: 1. There is a difference in the *precedency*, they were not both entered nor made with man at the same time, neither indeed could they be, being of so contrary and opposit natures: (as shall appear) The one of them had the precedency, and was before the other. If you ask whether had the precedency? The Covenant of Works or the Covenant of Grace? Though I reckon it an inconsiderate assertion in Mr. *Powel*, who gives the precedency in time to the Covenant of Grace (to which Mr. *Black* maketh answer) and for confirming his assertion, counteth the Covenant of Grace made with sinners, with the Covenant

*Treat. of the two Covenants. init. to p. 20. Wind. sed. p. 10. 11.*

venant of suretyship made with Christ: Yet I think the debate may be solved, and a satisfying answer may be had by a distinction or two; concerning the precedency and priority of these two Covenants, to wit, Whether the Covenant of Works or of Grace was made first. 1. The Covenant of Works had the precedency in order of time, for it was made with man in his integrity before his fall, *Gen. 2. 17.* And the Covenant of Grace was made with sinful fallen man, after the first Covenant was broken, and man had made himself incapable of life by the Covenant of Works, *Geni. 3. 15.* 2. In order of nature, the Covenant of Works hath the precedency, before the Covenant of Grace; for this latter doth presuppose the former, the Covenant of Grace made with man, doth suppose the other Covenant both made and broken; for as all acts do suppose their objects, and some acts suppose qualified objects, so doth this Covenant of Grace suppose man under the curse of a Covenant, which had the precedency, and thereby become a qualified object for a Saviour, *Rom. 5. 6. 8.* For when we were yet without strength, in due time Christ died for the ungodly, — But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. 3. In order of working and execution; the Covenant of Works hath the precedency: For first, We are actually under *Adams* Covenant, before we be under Christs: First, We have a being in his nature, and are partakers of his sin, before we are actually partakers of the Divine Nature and of Christs Righteousness. *1 Cor. 15. 46. 49.* Howbeit that was not first which is spiritual, but that which is natural, &c. And as we have born the image of the earthy, we shall also bear the image of the heavenly. And it must needs be so, for how can there be a Covenant of peace and reconciliation made betwixt God and man, untill first they be at variance; which is not till after the Covenant of Works is broken: we may with as much reason say, that the fall of man was before his creation, as to say that the Covenant of Grace was first in time, or actually made with man before the Covenant of Works. But if we enquire which of these Covenants hath the precedency in the decree of God, and was first in his intention? Or whether the Covenant of suretyship made with Christ, was not before the Covenant of Works? Or whether *Adam* was not virtually

in the Covenant of Grace, before God made the Covenant of Works with him, which is no more upon the matter, then to enquire whether he was predestinated unto Gospel righteousness and life through Jesus Christ? The Answer is easie: 1. The Covenant of Suretyship made betwixt Jehovah and Christ was first, and had the precedency in order and time before the Covenant of Works, for it was from Eternity: *Prov. 8. 23. I was set up from everlasting from the beginning, or ever the earth was.* 2. The Covenant of Grace was first in order in the intention of God, before the Covenant of Works; (unlesse we say, that the decrees of God about the creation and fall of man, and the entering both these Covenants with him, were about the co-ordinate means that were to be subservient to the decree of manifesting his glory, which is no unfit way of conceiving thereof) for the Covenant of Works was a dispensation subservient to make way for the Covenant of Grace, and in it God had a further design which he did promote, by the not continuing and standing of the Covenant of Works, to wit, a design of love and favour to be manifested by a New Covenant to lost man: *Rom. 3. 24, 25. Being justified freely by grace, through the redemption that is in Jesus Christ: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.* 3. The Covenant of Grace was first made with us virtually in Christ, before the Covenant of Works was given to us, because in Christ Jesus, Grace was actually made with Adam, because in Christ Jesus, Grace was given to us, and promise of eternal life given to us, before the world began: *2 Tim. 1. 9. Tit. 1. 2.* But this is nothing to the precedency of the actual being of the Covenant of Works and Grace, and Gods making them with man formally and actually, so as a man may have any actual good or evil by the Covenants: and the not distinguishing of these things, may be the cause of the misshapen apprehensions that Mr. Povey and others also have of Gods Covenant with man. 2. The Covenant of Works and the Covenant of Grace, differ in respect of the special ends therein proposed, for though they agree in this general, principal, ultimate end, to advance the glory of God who made both these Covenants for himself, yet there is a sevenfold difference in regard of the speciality of the ends of these

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these two Covenants. 1. The Covenant of Works was made with man for preservation and continuance of that happinesse wherein it found him, and in which he was created: the Covenant of Grace was made with man for restitution of him to happinesse which he had lost, and from which he had fallen. *Isa. 49. 6. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel, &c.*

2. The Covenant of Works was for continuance of man in his original happinesse, a life far inferior to that of the Covenant of Grace: the Covenant of Grace was for advancing man to a greater height of happinesse, then was that which he lost in Adam. I will not dispute whether Adams Paradise-state was only animal, or whether if he had stood, he should have for ever continued in that earthly condition, of eating, sleeping, dressing the ground, being in a marriage-state, and lording over the rest of the creatures, whereof see *Gen. 2. 8, 9, 16, 17, 21, 23, 24* and *1. 28*. But it is certain, that in Christ Jesus, and through the Covenant of Grace, we are advanced unto a life of more worth then these, and unto a more excellent happinesse then was due to Adam by nature, or by promise of the Covenant of Works. 1. In regard of certainty of perseverance in this Covenant-state of Grace. *Job. 14. 19. — Because I live, ye shall live also.* 2. In regard of the honour unto which our nature is advanced above Adams nature in innocency, and above the nature of Angels, in regard of the personal union of the nature of fallen man with the divine nature: *Heb. 2. 16. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. And he was sent, not in the likeness of innocent man, but in the likeness of sinful flesh.* *Rom. 8. 3.* 3. In regard of the mystical and spiritual union that is betwixt Christ and us by the Covenant of Grace: *Phi. 6. 57. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.* *1 Cor. 6. 17. But he that is joyned to the Lord is one spirit.* Whereas the union betwixt God and Adam by the Covenant of Works, should have been only moral, an union of affections. 4. In regard of the manner of enjoying God, Adam had communion with God in Paradise, but he had not the inhabitation of God in him, as the

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Believer hath, Job. 14. 20. *At that day ye shall know that I am in my father, and you in me, and I in you: Gal. 2. 20. I am crucified with Christ, Nevertheless I live, yet not I but Christ liveth in me; And I doubt whether he was to be advanced to the immediate sight of God, as he is in heaven, unto which the Believer shall be advanced by the Covenant of Grace, 1 Joh. 3. 2.— For we shall see him as he is.*

3. The end of the Covenant of Works was the glory of God as Creator, which was due to him from the creature, *Act. 17. 24, 26, 27. God that made the world and all things therein, — And hath made of one blood all Nations of men, That they should seek the Lord.* The end of the Covenant of Grace is the glory of God Redeemer from his ransomed people, in the recovery and salvation of lost sinners, *Luk. 1. 68. Blessed be the Lord God of Israel, for he hath visited and redeemed his people.*

4. The end of the Covenant of Works was the glory of God essentially considered, *Rom. 11. 26. For of him, and through him, and to him are all things, to whom be glory for ever.* The end of the Covenant of Grace is the glory of God; not only considered essentially, but also personally, in the order and administration of working, the glory of God Father, Son, and Spirit, *Joh. 5. 23. That all men should honour the Son, even as they honour the father, yea, and not only a common honour to all the three, but a peculiar honour to each of the three, to the father who sent his Son, to the Son who came this errand, and to the Spirit by whom the Father and Son work this work, 1 Pet. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, 1 Cor. 6. 11. And such were some of you, but ye are washed, but ye are Sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* Yea, and a peculiar eminency of honour to Christ the Lord Mediator of the Covenant, who acted all the work of our Redemption, *Rev. 5. 12. Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory and blessing.* I will not dispute whether the Trinity of the persons in the Divine Nature was not revealed unto Adam in the Covenant of Works; but sure the ordered administration and working of the three persons that is in the Covenant of Grace, was not in the Covenant of

Works, and so could not be revealed to Adam by that Covenant.

5. The end of the Covenant of Works was the common glory and praise of all Gods Attributes that were known to man by the Law of Nature that was written in his heart, such as wisdom, power, goodness, bounty, Justice, *Psal. 8. 9. O Lord our God, how excellent is thy Name in all the earth; the end of the Covenant of Grace was the peculiar eminent praise of some of Gods Attributes above the rest, the glory whereof did outline the rest (in some respect) in the restoring of fallen man, Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved, Rom. 5. 21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

6. The end of the Covenant of Works was for the glory and praise of these attributes only which related to the Creation and preservation of man; to man in his integrity who was not in that estate a qualified object for exercising all the attributes of God upon. The end of the Covenant of Grace was for the glory not of these attributes only, which were glorified by the first Covenant, but of some other attributes also in God, which were not before known; and the glory whereof had never been manifested to the world if man had not fallen: such as mercy which regards the creature in misery, and long suffering which respects the creature as offending and provoking God to wrath; for standing upright man was not a qualified object for pardoning mercy and long suffering patience, but lapsed man was a qualified object for these attributes; and by the Covenant of Grace these were glorified; *Rom. 9. 18, 22. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.—endured with much long suffering the vessels of wrath fitted to destruction, and 3. 25.— through the forbearance of God.*

7. The end of the Covenant of Works was the glory of Gods attributes; but the end of the Covenant of Grace was for the greater glory of the same attributes that were glorified by the Covenant of Works (beside the glory of these attributes which did not see the light before) for in Christ Jesus all the attributes of God receive (as it were) a new and glorious lustre; who

is therefore called, the brightnesse of his glory, Heb. 1. 2. and they are much more glorified then they were or could have been by the Covenant of Works, Job. 17. 4. *I have glorified thee on earth, I have finished the work which thou gavest me to do,* and 12. 28. *Father glory thy Name: Then came their a voice from heaven saying, I have both glorified it, and will glorifie it again:* of which new glory of the attributes of God in the face of Jesus Christ, 2 Cor. 4. 4. I purpose to speak something when I treat of the Mediator of the Covenant.

*Differ. 3.* 3. The Covenant of Works and the Covenant of Grace differ in the foundations upon which they are grounded: For first, The foundation of the Covenant of Works was indeed the decree of God who had purposed from eternity whatsoever cometh to passe in time, but not the decree of Election, *Act. 15. 18. Known unto God are all his works from the beginning of the world:* the foundation of the Covenant of Grace is Election, with which it is commensurable, for because God choosed and elected us in Christ, therefore he maketh a Covenant with us in him, and through Grace, and this Covenant (as to saving interest) he maketh only with the Elect and chosen in Christ, *Eph. 1. 3, 4. 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,* 2 Tim. 1. 9. *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.* Secondly, The foundation of the Covenant of Works was Creation, for it leaped to Gods Dominion over us, and our duty to him as his creatures, by vertue whereof he gave commands and conditions to man, and man was bound to accept and obey whatsoever his maker appointed him, *Psal. 95. 6. O come let us worship and bow down, let us kneel before the Lord our maker.* But the foundation of the Covenant of Grace, was Redemption, for it leanteth to Gods Dominion over us, & title to us by right of Redemption, and our duty to him as his Redeemed ones, by vertue whereof he hath a new right over us, to appoint us such conditions and commands as pleaseth him, and we are bound to obey them, 1 Cor. 6. 20. *For ye are bought with a price, therefore glorifie God in your body*

body and in your spirit which are Gods. Thirdly, The foundation of the Covenant of Works was mans Primitive integrity, for it was made with him when man yet stood as he came out of Gods hand, *in statu instituto*, when man did bear in himself a lively resemblance of God, and had not weakened his abilities for obedience, but the foundation of the Covenant of Grace was mans infirmity, for it was made with him *in statu destituto*, in his fallen estate, and supposeth him wholly disabled from yeelding obedience to the command of the first Covenant, *Rom. 8. 3. For what the Law could not do in that it was weak through the flesh.* Fourthly, The foundation of the Covenant of Works was mans natural ability and strength to observe and obey what was appointed him in that Covenant: for perfect habits of Grace, suitable to the exact perfection of obedience which that Covenant required were conatural to Adam: and Gods entering in Covenant with him supposeth such naturall strength in him to obey; but the strength which was the foundation of the Covenant of Grace is supernatural to man, and that Covenant supposeth man not only destitute of strength in himself to fulfill the conditions thereof; but it sendeth him also out of himself to a supernatural strength to obey and fulfill Gospel commands and conditions which it promiseth in Christ, and upon this foundation it leanteth, *Psal. 89. 19. I have laid help upon one that is mighty: and Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements: and do them.*

4. There is great difference in the nature of the two Covenants. *Differ. 4.* Take eight Instances of this difference: 1. The Covenant of Works was a Covenant of friendship, such as supposeth perfect amity betwixt the confederates, and was made for the lasting and continuance thereof, for so the case stood betwixt Adam and God, when he made this Covenant with him: The Covenant of Grace is a Covenant of reconciliation, such as supposeth enmity and distance betwixt the parties, and is intended for the taking of that away: so stood the case betwixt God and fallen man with whom this Covenant was made; therefore it is called the Covenant of his peace, *Isa. 54. 10. 2 Cor. 5. 19. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.* 2. The Covenant of Works was a Covenant that stood

more by commands, and lesse by promises; but the Covenant of Grace standeth more by promises; and lesse by commands; and therefore it getteth the name of *promise*; Gal. 3. 18. For in the former, the commands and promises were not commensurate, they were not of equal latitude, there was not a promise in that Covenant forewent every command of the Law of nature, nay, nor relating to that signal command whereby *Adams* obedience was tryed; there was no promise that he should obey that command, Gen. 2. 17. But in the Covenant of Grace, which standeth more by promises nor commands, there is a Gospel promise forewent every command; yea, two promises for every command, one of Grace to obey the command, another of a reward of Grace for the obedience thereof. Ezek. 36. 27. *I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them.* Gal. 6. 8, 9. — *He shall of the Spirit reap life everlasting.* 3. The Covenant of Works was such as did not necessarily require the consent of the party with whom God entered that Covenant; for the validity thereof did not depend upon *Adams* consent; (and it is doubted by some, whether he did so much as know that God had entered in Covenant with him as a publike person;) for his consent was not necessary to make that Covenant valid in respect that he was bound to accept whatsoever God did require; but our consent is necessarily required to the Covenant of Grace: I do not say consent antecedent the validity of the Covenant, but to make it valid actually to convey any benefit to us; no man is, nor can be actually in Covenant with God through Grace, without his own consent, for *Christ* will not be his Bride, Rev. 22. 17. *And the Spirit and the Bride say, come.* John 14. 23. *But whithersoever he will, he will send his Spirit, and he will give power, &c.* 4. The Covenant of Works is a Covenant wherein Justice is the rule of Gods dealing; for though he entered that Covenant with man, and promised a reward to his obedience of Grace, yet having appointed the terms of it, he holdeth the ballance of Justice in his hand, and weigheth the works of men; and by that Covenant giveth to every one according to his works. Hence the Apostle saith, Rom. 2. 6, 7, 9, 11. *Who will render to every man according to his works. To them who by patient continuance in well doing, seek for glory, and honour, and immor-*

ality, eternal life. — *Tribulation and anguish upon every soul of man that doth evil, to the Jew first, and also to the Gentile: For there is no respect of persons with God.* But the rule of Gods dealing in the Covenant of Grace, is Grace, free Grace, which communiceth it self to whom, and in what measure it will, and is not swayed by Justice which must do right to every man, but measureth things in the ballance of favour, loveth freely, and doth good according to the good pleasure of his Will: Rom. 9. 15. *For he saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* 5. From this ground resulteth another difference in the nature of these Covenants: In the Covenant of Works God dealeth alike with all them who are alike in themselves, the same work shall have the same reward; this Covenant maketh no difference betwixt persons that are equal in themselves; *non sequitur caput.* Ezek. 18. 20. *The soul that sinneth, it shall die:* and 23. 31. *Thou hast walked in the way of thy sister, therefore will I give her cup into thine hands.* But it is far otherwise in the Covenant of Grace: God dealeth differently with them who are equal in themselves, for where there was no difference before, Grace maketh a difference, and out of them who are all shut up in condemnation by sin, preferreth one before another, Rom. 3. 23, 24. *For all have sinned and come short of the glory of God. Being justified freely by his grace:* and 9. 11, 12, 13. *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, the elder shall serve the younger, As it is written, Jacob have I loved, but Esau have I hated.* Grace is Gods own, and he doth with it as he will. Math. 20. 15, 16. *If it not lawful for me to do what I will with mine own: So the last shall be first, and the first last, for many be called, but few chosen.* Hence also Grace setteth up and advanceth highest these whom in Justice would set last. 6. The Covenant of Works is truly and properly a Covenant, but no wayes a Testament; because there did not interveene the death of any to procure the good of this Covenant for *Adam.* Heb. 9. 16. *For where a Testament is; there must also of necessity be the death of the Testator.* But the Covenant of Grace is a Covenant and Testament too; for it is of a mixt nature,



nature, and bath something of a Covenant, and something of a Testament also, which shall be opened up when I come to speak of the various names and notions under which the Covenant of Grace is held forth in Scripture. 7. The Covenant of Works admitteth of no such thing as Repentance, neither holdeth it forth any remedy for sin by remission, it speaketh much to the whole, but nothing to the sick, it maketh a promise to the righteous, but no promise to sinners. Rom. 10. 5. For Moses describeth the righteousness which is of the Law, that the man which doth these things, shall live by them. The Covenant of Grace hath to do only with sinners, and speaketh good to the sick. Luk. 5. 31, 32. And Jesus answering, said unto them, they that are whole need no physician, but they that are sick. I came not to call the righteous, but sinners to repentance. This Covenant admitteth of Repentance for Covenant-breaking, and bringeth with it the remedies of sin by remission through a Saviour. Luk. 24. 47. And that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. Heb. 8. 12. For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more. 8. The Covenant of Works is made wholly void, and the promise thereof rendered of none effect by any one sin; for whosoever sinneth, cometh short of the glory of that Covenant, Rom. 3. 21. But the Covenant of Grace cannot possibly be made void by the sins of the confederates, but stands in force as a way of life to them, notwithstanding all their sinfulness. Jer. 31. 37. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Psal. 89. 30, 33. 34. If his children forsake my Law, and walk not in my judgements. — Nevertheless, my loving kindness, will I not utterly take from him, nor suffer my faithfulness to fail: My covenant will I not break, nor alter the thing that is gone out of my lips.

5. There is great and substantial difference in the Properties of these two Covenants, which speaketh a further distance, yet, 2. Contrariety and opposition of their natures. 1. The Covenant of Works was not an everlasting Covenant, for it was no standing way of righteousness and life to man, but it is now ceased to all flesh (the Man Christ only accepted.) It was a transient time dispensation,

tion, which was quickly antiquated and made old, by the setting up of a new count of righteousness by Grace; for it continued no longer to be a way of life unto man, then he continued in his integrity. Rom. 8. 3. For what the Law could not do in that it was weak through the flesh. But the Covenant of Grace is an everlasting Covenant, a standing way of righteousness and life which shall never waxe old, nor be changed by any new dispensation: 2 Cor. 11. 4. For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another Gospel which ye have not accepted, ye might well bear with him, &c.

2. The Covenant of Works was more independent upon God and Grace without man, and more dependent upon man and Grace within himself; for in it man was left to himself to stand by his own strength, God having furnished him with a sufficiency of power to have kept that Covenant: Eccles. 7. 29. Lo, I have found that God hath made man upright; but they have sought out many inventions. The Covenant of Grace is more dependent upon God and Grace without man, for God finding man without strength, Rom. 5. 6. impotent and so full of weakness, that he had no power to keep or fulfill a Covenant with God: He promiseth strength to him by the Covenant of Grace, which should ly in better keeping, and in a surer hand nor his own, to wit, in Christs hand upon whom he should depend for strength and grace, when and as he should need it: Psal. 89. 19. — I have laid help upon one that is mighty. Isa. 40. 29. He giveth power to the faint, and to them that have no might he increaseth strength.

3. The Covenant of Works was not a sure Covenant, that was certainly to bring the confederates unto life, neither could it be; for although the promise of God was sure enough to give life to whosoever kept the conditions of that Covenant: yet man not being predestinated unto life by the righteousness of the Law, he could not come at it that way. This was a cotermining Covenant wherein man was left to his mutable slippery freewill, and was quickly overthrown; but the Covenant of Grace is a sure inviolable Covenant, 2 Sam. 23. 5. which nothing can possibly overthrow a Covenant that can never be made void: Heb. 8. 17, 18. Wherein God willing more abundantly to shew unto the heirs

of promise, the immutability of his counsel; confirmed it by an oath: That by two immutable things in which it was impossible for God to lie, they might have a strong consolation who have fled for refuge, to lay hold upon the hope set before them.

4. The Covenant of Works is a Covenant impossible to be fulfilled by man in the state of corruption, for since the day that man fell, and sin entered into the world, never did nor could any meer man fulfill this Covenant. Rom. 8. 23: For all have sinned, and come short of the glory of God. Rom. 8. 3. What the Law could not do, nor could Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness. But the Covenant of Grace is possible to man in the state of corruption to be fulfilled by him; it is possible for man by the help of Grace though he be not without sin, yet to fulfill the conditions and obey the commands of the Covenant of Grace, so far as that he shall be therein accepted, and shall thereby have the righteousness and life promised in that Covenant. Rom. 4. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Hence the Lord looketh upon his people, and reckoneth them as fulfilling this Covenant. Gal. 3. 10. and 3. 12. To whom that keep his covenant, sig.

5. The Covenant of Works is a changeable Covenant-state, to them that are under it; for we may get from under that Covenant, and may come to be under the Covenant of Grace, may, all that come to be under the Covenant of Grace, were once under the Covenant of Works, and could not be capable of this New Covenant-state, unless they had been under that old Covenant-state. Rom. 7. 4. Wherefore my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. But the Covenant of Grace is an unchangeable Covenant-state, for such as are under it, can never come to be under the Covenant of Works again: a member of Adams body may be lost, but a member of Christs body by laying Covenant interest, can never be cut off. Cor. 6. 11. And such were some of you, but ye are sanctified, but ye are washed, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God, Eph. 2. 3. 4. 5. And were by nature the children of wrath even

as others. But God who is rich in mercy for his great love wherewith he loved us: Even when we were dead in sins, hath quickened us together with Christ, Joh. 17. 12. — Those that thou givest me, I have kept, and none of them is lost but the son of perdition.

6. The Covenant of Works is an uncomfortable Covenant to a sinner, and can only be comfortable to a perfect righteous Person; for in case of the least failing it speaks nothing but wails, Roms. 8. 9. Indignation and wrath, Tribulation and anguish upon every soul of man that doth evil, to the Jew first, and also to the Gentile; Gal. 3. 10. For as many as are of the works of the Law are under the curse; for it is written. Cursed is every one that continueth in it: all things which are written in the book of the Law to do them. But the Covenant of Grace is comfortable to sinners, and to sinners only, and no person who is not sick of this disease can have comfort by it. Luk. 5. 32. I came not to call the righteous, but sinners to repentance. Heb. 6. 18. That by two immutable things, whereunto it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us.

7. The Covenant of Works was under the custody and keeping of the confederats, it could not keep man with whom it was made, but he was set to keep it. But they with whom the Covenant of Grace is made are under the keeping of it, the standing of that Covenant doth not depend upon the Belovers keeping of it; but the Belovers standing, depends upon the grace of this Covenant: keeping him, and the Lords holding fast and establishing his Covenant. Who are kept by the power of God, that through faith into salvation. And I will make an everlasting covenant with them, that I will turn away from them, and that I will not depart from me.

8. The Covenant of Works was a publick Covenant, for it was made with mankind, as if they were a publick person, representing all that for ever should come of him; and though he personally reach him and every one that hath a being in his nature, yet it was not entered with him in a single, personal capacity; But the Covenant of Grace is a personal Covenant, a transaction which is made personally and individually with every one of the confederates; and which no man maketh with God for another, nor doth

he represent any more persons but himself only, (in regard of saving interest, although in regard of external visible interest and privileges, he may and doth Covenant for others also,) 2 Sam. 23. 5. *He hath made with me an everlasting covenant: Psal. 16. 2. O my soul thou hast said unto the Lord, thou art my Lord.*

9. The Covenant of Works was not ordered in all things: I do not say there was any disorder or imperfection in it, being his work, whose work is perfect, but that all things were not ordered in that Covenant, which might make sure the happiness of the confederates by the terms thereof; for their perseverance and standing was not ordered by the Covenant of Works, but the Covenant of Grace is ordered in all things, 2 Sam. 23. 5. in so much, that there is not any thing relating to the happiness of the confederate people, and the ensuring thereof, whether it be their believing or perseverance, or what else you can think most slippery in our Covenant-state, but it is ordered and disposed by this Covenant, 2 Thess. 2. 13. *But we are bound to give thanks alway to God, for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth: Eph. 1. 4, 5. 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 himself, according to the good pleasure of his will.*

10. The Covenant of Works is not all our salvation, nay, it is not any part of our salvation; it is not at all our salvation, for though it was to Adam a possible way of life, yet it is now ceased to be a standing or possible way of saving sinners, Rom. 8. 3. *What the Law could not do in that it was weak through the flesh.* But the Covenant of Grace is all the salvation of them with whom it is made, it is not only a possible, but a certain way of saving sinners, and a dispensation comprehensive of the whole conveyance of their salvation, the great thing upon which it turneth and is brought about, 2 Sam. 23. 5. as shall be shewed when I come to speak of the properties of the Covenant of Grace.

11. The Covenant of Works was not a satisfying Covenant wherein the spirit of man did rest satisfied, beyond and above which he did aspire to no higher thing; nor to nothing else but what

what was promised and allowed him by that Covenant, as appeareth by his affecting something else when he was tempted to it, Gen. 3. 6. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat.* But the Covenant of Grace is a satisfying Covenant, which hath all the desires of the Redeemed people in it, and above which nothing is desired by these who know it, for increase of their satisfaction, 2 Sam. 23. 5. *This is all my desire, though he make it not to grow, saith David of this Covenant, which bringeth perfect contentment, Psal. 16. 6. The lines are fallen unto me in pleasant places, yea, I have a goodly heritage.*

12. The Covenant of Works was not a sworn Covenant, for God intended not that it should be a standing court of righteousness, and therefore would not make it unalterable and unchangeable by an oath, having a design in his heart to set up another way of life. But the Covenant of Grace is a sworn Covenant which God hath confirmed by an oath, because he intended it for an unchangeable dispensation, a standing unalterable Covenant that might speak the immutability of his counsel in saving sinners, even each believing soul in this Gospel way of Grace, Heb. 6. 17, 18. *Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us. Psal. 89. 34, 35. My covenant will I not break, nor alter the thing that is gone out of my lips: Once have I sworn by my holiness, that I will not lie unto David. Heb. 7. 21. For those priests were made without an oath, but this with an oath, by him that said unto him, The Lord swore and will not repent.*

6. The Covenant of Works and the Covenant of Grace differ Differ. 6. in respect of commands. For first, The Covenant of Works commandeth nothing but works, and whatsoever it required was works, considered as such, even the very faith which that Covenant required of man, was faith considered as a Work: but the Covenant of Grace requireth and commandeth something that is not

works, to wit; Evangelical Faith; faith considered as 'tis an instrument, not as a gracious act of the soul; Faith as contradistinguished from works; Rom. 4. 5. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* I do not deny but the Covenant of Grace requireth also these acts of faith which are works; but as it commandeth these for other ends and uses; so it commandeth this faith also which the other Covenant doth not command, in which respect the Apostle saith; *The Law is not by faith;* Gal. 3. 12. for it is not consistent with the nature thereof to command any thing as a condition of righteousness; and life which is not works; that Covenant being the *Law of Works;* Rom. 9. 27. and this the *Law of Faith*, even as faith is opposed to works, and is not considered as a work; else the condition of the two Covenants should be the same; but of this in its place. 2. The Covenant of Works commandeth nothing which the Covenant of Grace also doth not command, (though for quite different ends) for it doth establish the commands of the Law; Rom. 3. 31. *Do we then make void the Law through Faith; God forbid; yea, we establish the Law;* Matth. 5. 17. *Think not that I am come to destroy the Law or the Prophets, I am not come to destroy but to fulfill.* But there are many things commanded and required by the Covenant of Grace which were not commanded by the Covenant of Works; such were the commands of Conversion, Repentance, Faith in Christ Jesus, mans going out of himself to seek his righteousness in another, Self-denial, Mortification; taking up the crosse of Christ; Ab. 3. 19. 1 Joh. 3. 23. Luk. 9. 23. Col. 3. 5. 3. The commands of the Covenant of Works were written in the heart of man, and revealed by the light of Nature, whereof the remainders are yet in the heart of man, manifested by Natures light; Rom. 2. 14, 15. *For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves, which shew the work of the Law written in their hearts.* But the commands of the Covenant of Grace are not written in the heart of man by Nature, neither are they manifested but by a supernatural light, even by the revelation of the Spirit of Christ; Matth. 16. 17. *And Jesus answered and said unto him, blessed art thou Simon Barjona; for flesh and blood*

hath not revealed it unto thee, but my father which is in heaven. Joh. 1. 18. *No man hath seen God at any time the only begotten Son which is in the bosome of the Father he hath declared him;* 1 Cor. 2. 7, 8, 10. *But we speak the wisdom of God in a mysterie, even the hidden wisdom which God ordained before the world unto our glory; Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory: But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God.* The Gospel is a mystery which none of the Princes of this world knew; though they had the greatest helps and advantages to search into, and to find out hidden things. 4. The commands of the Covenant of Works are such as cannot be satisfied without a continuance in all things that are written therein in height of exactnesse and perfection, Gal. 3. 10. *For as many as are of the Works of the Law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them.* The commands of the Covenant of Grace are such as admit of sincere uniform obedience, though it be not perfect, 2 Cor. 8. 12. *For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not;* Psal. 119. 6. *Then shall I not be ashamed when I have respect unto all thy commandments:* And so by a mercifull lenity and moderation, doth abate of the rigour of the Law, though not in commanding, yet in accepting our obedience. 5. The commands of the Covenant of Works are grievous and hard, so hard, that they are become impossible to fallen man; Rom. 3. 9, 10. *For we have before proved both Jews and Gentiles, that they are all under sin, As it is written, there is none righteous, no not one;* and 8. 3. *But the commands of the Covenant of Grace are not grievous;* 1 Joh. 2. 3. *And his commandments are not grievous;* Christs yoke is easy; and his burden light, Matth. 11. 30. There is a sweet facility and easinesse in all Gospel commands, which floweth from the nature of this Covenant and the promises thereof; of which hereafter; Isa. 60. 17. *I will also make vine officers peace, and they shall sit in righteousness.* 6. The commands of the Covenant of Works were not commensurate unto the promises thereof; for there were no promises at all in that Covenant, but one of a re-

ward to the obeyer, it stood all of precepts excepting this one article, *Gen. 2. 17.* But the commands of the Covenant of Grace are commensurate unto the promises, these are of equal latitude: there is no command in all that Covenant, but you shall find a promise relating to the obedience of that command, holding forth grace and strength to the confederates for performing the command, *Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. Jer. 30. 21. And I will cause him to draw near, and he shall approach unto me. Deut. 30. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.*

*Differ. 7.* 7. There is differences in the promises of these two Covenants. There are nine sorts of promises in the Covenant of Grace, which were not in the Covenant of Works. 1. The Covenant of Works had a promise of glory, of a glorious reward (whether upon earth only, I do not determine) but it had no promise of Grace: God gave a stock of habitual Grace to Adam, but he gave him no promise of Grace, the Covenant of Grace cometh with promises of both Grace and Glory, *Psal. 84. 11. — The Lord will give grace and glory. Ezek. 36. 26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Promises of efficacious Grace, that shall certainly bring to Glory. 2. The Covenant of Works had a promise of life, comprised in the threatening of death, *Gen. 2. 17.* but no promise of righteousness, Adam was to bring that to God, but not to receive it from him: but the Covenant of Grace promiseth life and righteousness both to give to the confederates, not only life, but a righteousness that is not of their own working, *Jer. 23. 6. The Lord our righteousness. Rom. 4. 5. But to him which worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* 3. The Covenant of Works had a conditional promise, but no absolute promise: God promised eternal life upon condition of mans perfect obedience, but he promised nothing to man absolutely, and without respect to his obedience as the condition, *Rom. 10. 5. — The man which doth these things,*

*shall live by them. Gal. 3. 12. And the Law is not of Faith, but the man that doth them shall live in them.* But the Covenant of Grace hath absolute promises, which do not tarry for performing conditions upon our part; for what condition can you imagine in the promise of Faith, a new heart, and a new spirit? *Or: What gracious qualification in the creature is or can be antecedent to these? Ezek. 36. 26. A new heart also will I give you, and a new spirit will I put within you.* 4. The Covenant of Works had a promise which was Gods part of the Covenant, but it had no promise which did undertake for mans part of that Covenant, no promise that he should obey the Law that was written in his heart. The Covenant of Grace hath promises which relate to the undertakings and conditions of both the parties, not only a promise of reward unto the performer of the conditions thereof, but also a promise of mans performing what God doth command him, and of his yielding obedience to the Law that is written in his heart, *Jer. 32. 39, 40. And I will give them one heart, and one way that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them that I will not turn away from them: to do them good, but I will put my fear in their hearts that they shall not depart from me. Ezek. 36. 27. I will cause you to walk in my statutes, and ye shall keep my judgements and do them.* 5. The Covenant of Works had no promise of the Spirit, nor of actual influences to preserve and keep, or to act the habits of Grace which man had by creation: But the Covenant of Grace hath promises of the Spirit, and of actual influences of life, as well as of habitual Grace, whereby the habits of supernatural Grace are both preserved and acted in the Believer, *Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes. Isa. 27. 3. The Lord do keep it, I will water it every moment lest any hurt it, I will keep it night and day: and 40. 29. He giveth power to the faint, and to them that have no might: he increaseth strength. Zech. 12. 10.* 6. There were no promises of Christ in the Covenant of Works, nor any word of him, who is the marrow of the Covenant of Grace: But the Covenant of Grace aboundeth with promises of Christ, and is indeed redeemable to this one promise: for he is given for a covenant of the people, *Nu.*

42. 6. Therefore when this Covenant was first revealed, the sum of it was given in the promise of Christ, *the seed of the woman*, Gen. 2. 15. 7. The Covenant of Works had no promise of remission of sins, nor of repentance, no word that if man should sin and break the commands of that Covenant, that he should be renewed again by Repentance and be forgiven: But the Covenant of Grace hath abundant promises, both of repentance and remission, Zech. 13. 1. *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.* Ezek. 36. 25. 29. 31. *Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, — I will also save you from all your uncleanness, — Then shall ye remember your own evil ways and your doings that were not good, and shall loath your selves in your own sight for your iniquities and for your abominations.* Zech. 12. 10. *And they shall look upon me, whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.* 8. The Covenant of Works had no promise of perseverance, nothing for keeping and continuing man in that blessed state wherein God made him. The Covenant of Grace bringeth promises of perseverance, and confirming Grace for establishing the Believer in that blessed Covenant-state, Jer. 32. 40. *And I will make an everlasting covenant with them that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me.* Rev. 3. 10. *— I also will keep thee from the hour of temptation, which shall come upon all the world.* Isa. 40. 31. *But they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not be faint.* 9. There was no promise in the Covenant of Works, that if that Covenant should be broken, it should be renewed again; and should notwithstanding be effectual to convey the life therein promised to the confederates: But the Covenant of Grace hath promises of renewing that Covenant, and establishing it with the Believer, notwithstanding all breaches of Covenant on the Believers part, Ezek. 16. 60. 63. *Nevertheless, I will remember my Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant: That thou mayest remember, and*  
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*be confounded, and never open thy mouth any more; because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.* Plal. 89. 31, 32, 33, 34. *If they break my statutes, and keep not my commandments, Then will I visit their transgression with the rod; and their iniquity with stripes: Nevertheless, my loving kindnesses will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.*

8. The Parties in these Covenants are different, though both Covenants were made betwixt God and man: yet there is a sevenfold difference relating to the parties Covenanting observable. 1. Upon the one part God considered as a bountiful Creator, and being well-pleased with Adam, made the Covenant of Works with him, Psal. 8. 4, 5, &c. *What is man that thou art mindful of him, and the son of man that thou visitest him; For thou hast made him a little lower than the Angels, and hast crowned him with glory and honour.* But God considered as a gracious and merciful Redeemer, and being now displeased with man for breaking the first Covenant, did enter in the Covenant of Grace with man that he might become a reconciled Father to him in Christ: Luk. 1. 86. 72. *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, — To perform the mercy promised to our fathers, and to remember his holy Covenant, — Through the tender mercy of our God, whereby the day spring from on high hath visited us.* 2. Upon the other part of the Covenant of Works was made with man, when he was at his best, pure & perfect, while he was yet intire, and had not fallen from his primitive integrity, while he was yet righteous, and had not defaced the Image of God: Eccl. 7. 29. *Lo, this only have I found that God hath made man upright, but they have sought out many inventions.* The Covenant of Grace was made with fallen man, with man when he was at his worst, sinful and wretched, and so much the more wretched that once he was happy, and had fallen from a state of friendship with God, to be a child of wrath, and in a state of enmity, Eph. 2. 3. 4. *— And were by nature the children of wrath even as others: But God who is rich in mercy, for his love wherewith he loved us: — Luk. 1. 77. 79. To give knowledge of salvation unto his people, by the remission of their sins, — To give light to them that sit in darkness, and in the shadow*  
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shouldow of death, to guide our feet in the way of peace. *Muth. 9. 13. For I am not come to call the righteous, but sinners to repentance.* 3. The Covenant of Works was made with man when he was a suitable object of love; and though man in his best estate was not an object to hire such a love as the love of God, and is therefore set low to commend the primitive love and bounty of God, wherewith he first honoured mankind, *Psal. 8. 4, &c. What is man that thou mindest him; and the son of man that thou vifitest him.* Yet he was then a lovely and alluring object, which God had-made such, by the beauty which he had put upon him: *Gen. 1. 27. 31. So God created man in his own Image, in the Image of God created he him. And God saw every thing that he had made, and beheld it was very good.* But the Covenant of Grace was made when he was the object of hatred, when he was loathsome and no more lovely, when he had ceased to be an alluring object, and was compleatly a loathed person, which is pathetically set forth to commend the free love wherewith God loved us in Christ: *Ezek. 16. 5, 6. 8. None eye pitied thee, nor do any of these vnto thee; to have compassion upon thee, but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live; yea, I said unto thee when thou wast in thy blood, live. 4. The Covenant of Works suppoeth in Adam with whom it was made, a power and ability to keep that Covenant; for though God did not give to Adam such an help, that *de facto* did hinder his fall, yet he gave him so much as might and ought to prevent it: the keeping of that Covenant was possible to him; before he sinned away that power from himself and us. The Covenant of Grace suppoeth in them with whom it is made, an impoency and impossibility to keep that Covenant, and therefore leadeth them out of themselves to Christ for power to keep that Covenant: *Psal. 89. 19. I have laid help upon one that is mighty: Heb. 4. 16. Let us come therefore boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need.* 5. In the Covenant of Works the parties dealt with one another as absolutely considered, not relatively, neither God nor man dealt with one another in Christ, but wholly without respect to him: neither was God considered in Christ, when he made that Covenant of friend-*

ship with Adam, nor was Adam considered in and through Christ, when that Covenant was made with him: But in the Covenant of Grace both parties are to be considered relatively, not absolutely. God dealeth with us not as he is absolutely, nor as we are in our selves, but in and through Christ, *2 Cor. 5. 19. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.* And we again deal with God not absolutely, but in and through Christ, *Heb. 7. 25. Wherefore he is also able to save them to the uttermost that come unto God by him; and 10. 19; 20, 21, 22. Having therefore, brethren, boldnesse to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh: And having an high priest over the house of God, let us draw near with a true heart in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* 6. The Covenant of Works was made with man generally and universally considered: it was made with man as a publike person representing all his posterity, and therefore God is not the God of one people more, then of another by the Covenant of Works, He is the God of the spirits of all flesh, *Numb. 27. 16. For all nations being equally the sons of Adam, are equally under this Covenant, Act. 17. 26. And hath made of one blood, all nations of men. Gen. 4. 7. If thou dost well, shalt thou not be accepted, &c. Rom. 2. 6. Who will render to every man according to his deeds.* But the Covenant of Grace is made with man particularly and personally considered, not with all mankind, but with the remnant, according to the election of Grace, *Zech. 13. 8, 9. And it shall come to passe, that in all the land, saith the Lord, two parts thereof shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fires, and will refine them as silver is refined, and will try them as gold is tried, they shall call on my Name, and I will hear them, I will say it is my people, and they shall say the Lord is my God. Rom. 11. 7. What then, Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded: with Abel, not with Cain, *1 Job. 3. 12. Gen. 4. 4, 5; with Isaac not with Ishmael, Gen. 17. 21. with Jacob, not with Esau, Rom. 9. 13; with David not with Saul, 2 Sam. 23. 5; with 1. 7. 15; with**

Peter, not with *Judith*, *Job*. 17. 12. with the *Jews* first, and not with the *Gentiles*, and after with the *Gentiles*, and not with the *Jews*, and last of all with both *Jews* and *Gentiles*, the Elect remnant of both, *Rom*. 11. throughout. I say, the Covenant of Grace is made with each Elect soul personally and individually for himself only (in regard of saving interest) *Isa*. 44. 5. *One shall say I am the Lords; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.* 7. The Covenant of Works was made with man singly considered, without a surety to undertake for him, for there needed none, man being then responsible for all that God required of him by that Covenant, and therefore he took his single bond for the keeping of it: But the Covenant of Grace is not made with man singly considered, but with Elect persons, and their surety Christ, in whom they were chosen unto Covenant mercies; for man considered alone without Christ, is not a compleat party in the Covenant of Grace, but Christ and the Believer together, *Heb*. 7. 22. *By so much was Jesus made a surety of a better Testament:* and 2. 13. — *Behold I and the children which God hath given me.*

*Differ.* 9. These two Covenants differ in respect of conditions. There is very substantial and distinguishing differences in this Head:

1. The nature of the conditions were not only different, but opposite: the Covenant of Works stood by works as the condition thereof, but the Covenant of Grace standeth by Faith as the condition thereof, *Rom*. 10. 5, 6. 9. *For Moses describeth the righteousness which is of the Law, that the man which doth these things shall live by them. But the righteousness which is of Faith speaketh on this wise: That if thou shalt confesse with thy mouth the*

*Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved: and 3. 27. Where is boasting then? it is excluded: By what Law? of works? nay, but by the Law of faith. I do not deny but Faith and Works are required in the confederates in both these Covenants, but as there is differences betwixt the faith and works which are required in the Covenant of Works and the Covenant of Grace. (whereof when I come to treat of the condition of the Covenant) so there is remarkable difference in the ends and use of these in the two Covenants;*

venants; for neither was faith required by the Covenant of Works for that end and use that it is required by the Covenant of Grace; to wit, as the condition of righteousness and life to Adam; nor are works required in the Covenant of Grace for the same end that they were required in the Covenant of Works; to wit, as the condition of righteousness and life to the Believer; for in this respect the Apostle stateth an opposition betwixt Faith and Works, which though they be not opposed in regard of their presence in the same subject, nor in regard of necessary usefulness in both the Covenants, yet in regard of concurrence as conditions, and conjunction as con-causes of Justification, in that respect they are plainly opposite; for works are no part of the righteousness of the second Covenant, as faith was of the first; nor is faith our righteousness in the Covenant of Grace, as Works was in the first Covenant, but an instrument only whereby a perfect righteousness is received in Christ, *Rom*. *But to him which worketh not, but believeth on him which justifieth the ungodly, his faith is counted for righteousness,* and 11. 6.

2. The condition of these two Covenants differ in number: the conditions of the Covenant of Works was not any one single act of obedience, done in the highest perfection and sincerity; but all the acts of obedience which the Law of works did require; and a constant continuing and abiding in a course of that obedience, *Gal*. 3. 10. *For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them.* But the first act of sound lively faith in Jesus Christ, the first act of obedience done to the Law of Faith, is a performance of the condition of the Covenant of Grace. I do not say that the Gospel-covenant requireth no more acts of faith, nor that it requireth not a continuing in believing, for it doth require both: Yet I say the performing the conditions of the Covenant is not suspended upon these, so as a man should not have righteousness or title to life, or any other benefit of that Covenant, till such time as he hath persevered in believing to the end; but immediately upon his first believing, he hath performed the condition of that Covenant, and is actually righteous and entituled to privileges by it, *Job*. 1. 12. *But as many as received him, to them*



them gave he power to become the sons of God, even to them that believe on his name. 2 Pet. 1. 2. To them that have obtained like precious faith with us, — Grace and peace be multiplied: Rom. 4. 5. — His faith is counted for righteousness.

3. The conditions of the Covenant of Works are not only hard to fallen man, but utterly impossible; Rom. 3. 10. As it is written, there is none righteous, no not one: and 8. 3. What the Law could not do in that it was weak through the flesh. But the conditions of the Covenant of Grace are not only possible, but easie, therefore Christ calleth his yoke easie, and his burden light, Mat. 11. 30. and the Apostle refutes all hard thoughts of Gospel-conditions, Rom. 10. 6, 7, 8, 9. But the righteousness which is of faith, speaketh on this wise: Say not in thine heart who shall ascend into heaven, that is, to bring down Christ from above: Or who shall descend into the deep, that is, to bring up Christ again from the dead. But what saith it, the word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach: That if thou shalt confesse with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. Understand this sweet facility to be through Grace, affording strength to perform these conditions, for otherwise they are as impossible as the fulfilling of the whole Law, Job. 6. 4. No man can come to me except the Father which sent me draw him. But the conditions of the first Covenant cannot be fulfilled by fallen man, not through the help of Grace, not only because man is predestinated to another righteousness then that of the Law, but because 'tis impossible, 'tis implicant that a sinner should have in his own person the righteousness that the Law of Works required.

4. The conditions of these two Covenants were instituted for different ends and uses: the conditions of the Covenant of Works were for mans preservation in that state and condition, in which he was created: the conditions of the Covenant of Grace are for mans reparation, to restore him to the happiness which he lost. I do not see Scriptural grounds to assert that Adam had more promised to him then he enjoyed presently, and therefore he had no ground to expect that he could be bettered by his obedience; but poor fallen in full man hath ground to expect that his condition

tion shall be unspeakably bettered by his performing what God requireth from him by the Gospel Covenant; for he hath exceeding great and precious promises given to him for that effect, 2 Pet. 1. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 2 Cor. 7. 1. Having therefore these promises dearly beloved, let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holiness in the fear of the Lord.

5. The conditions of the Covenant of Works keep man within himself for righteousness; for the righteousness in which he was to stand in Gods sight was properly his own, for it was inherent, connatural, flowing from the principles of his Creation, in conformity to God, and wrought by himself; but the conditions of the Covenant of Grace carry man out of himself to seek his righteousness in another, else he can never be righteous in Gods sight: for the conditions of this latter Covenant leadeth man to a righteousness that is not properly his own, but Christs, Phil. 3. 9. And be found of him, not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith; for this righteousness is not connatural to man, but supernatural, it is not wrought by himself but by Jesus Christ; it doth not flow from the principles of creation, but from the free promise of God and donation of free Grace; it is not inherent, but imputed, as is manifest from abundant Scripture light, Phil. 3. 6, 7. Touching the righteousness which is in the Law blameless; But what things were gain to me, these I counted losse for Christ: 2 Cor. 4. 16. And herein do I exercise my self; to have alwayes a conscience void of offence towards God and towards man: with 1 Cor. 4. 4. — Let me I, not hereby justified: Rom. 9. 30, 31, 32. What shall we say then, that the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel which followed after the law of righteousness hath not attained to the law of righteousness: Wherefore? because they sought it not by faith, but as it were by the works of the Law.

6. The conditions of the Covenant of Works were positive conditions, such as were in mans power to perform; for he had abilities in himself, being assisted by God, for which assistance he

was bound to depend on God. ) I say being assisted by God he had power and abilities in himself to have performed the conditions of that Covenant; but the conditions of the Covenant of Grace are not in mans power to be performed by him without special Grace put forth in giving him a supernatural principle and assistance to act accordingly; man hath no abilities in himself to answer and perform what God requireth of him, a power from God must concur first for creating a principle; and then for the performance of the conditions of the Covenant of Grace in man; if Grace raise him not to these conditions, he can never raise himself to a performance of them, by what he is in himself; 1 Cor. 15. 10. *By the grace of God I am what I am*, Eph. 1. 19. 20. *And what is the exceeding greatness of his power to us-ward who believe according to the mighty working of his power; Which he wrought in Christ when he raised him from the dead; and set him at his right hand in the heavenly places*; Rom. 5. 6. *For when we were yet without strength, in due time Christ died for the ungodly.*

7. The conditions of the Covenant of Works were only commanded but not promised; for God promised nothing to Adam concerning his fulfilling and keeping the conditions of that Covenant; but left him to his free will; concerning the obedience of the positive Law that was given to him, Gen. 2. 17. The conditions of the Covenant of Grace are not only commanded, but promised conditions, such as God commanded us to obey, and promiseth to make us obey, such as he promiseth to work in us, and indeclinably to bow our wills to perform, Job. 6. 29, 37. *This is the work of God that ye believe on him whom he hath sent— All that the father giveth me shall come to me. Ezek. 36. 26, 27. A new heart also will I give you, and a new spirit will I put within you; And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them.*

8. The conditions of the Covenant of works were antecedent conditions, which denoted a causality in the condition, whereby the thing promised was given for the condition: for in the Covenant of nature obedience and works were commanded as the cause of life and justification, and life was promised to works as

the reward of justice, Rom. 4. 4. *Now to him that worketh is the reward not reckoned of grace but of debt.* The conditions of the Covenant of Grace are consequent conditions, which denote no causality, nor proper efficiency in the condition, with respect to the thing promised, but an instrumentality and connexion, and thus faith hath no proper efficiency in our justification, but only an instrumentality; and Faith and Holiness both are not conditions, nor causes, why the thing promised are given to us, but qualifications of the subject capable of righteousness and life by the Covenant of Grace, which shew that God will not justify an unbelieving person, nor will he save a profane person, Rom. 4. 5. *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*: Heb. 12. 14. *Holiness without which no man shall see God*: Isa. 59. 20. *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.*

9. The conditions of the Covenant of Works was singularly suitable unto mans state of integrity, but should have been hard and unequal for mans state of corruption: for it was works without the least indulgence in case of failing, which God might well require from man (and that as a condition of righteousness and life) since he had given him abilities to keep the command which he laid upon him: the condition of the Covenant of Grace is singularly suitable to mans fallen estate, for now God having to do in a Covenant way with man, in an estate without strength, Rom. 5. 6. who hath sinned away the strength and abilities which he had in his first station, doth moderate the conditions of righteousness and life, and by the Covenant of Grace accepteth lesse from man then the Covenant of Works doth require of him: I do not say that God losseth any thing of his Sovereignty, nor the Law of its perfection, but whatsoever the Law requireth as duty from man who hath not continued in the strength which he had when God first gave the Law, yet God by a gracious condescension hath so moderated the conditions of righteousness and life in the Covenant of Grace, that they are made suitable to mans broken condition, for though perfection be required, yet sincerity is accepted, 2 Pet. 1. 1. *To them that have obtained like precious faith with us*: 1 Tim. 1. 5. *Now the end of the Commande-*

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ments in Charity out of a pure heart and of a good conscience, and of faith assigned.

Diff. 10. 10. The conditions of the Covenant of Works were properly mans own: For first, The habits of Grace or Goodness which Adam had, he had them per modum nature, in the same natural way that we have faculties of the rational Soul, the Understanding, Will and Affections, for he was created with these habites as we are with these faculties, habitual Grace was comatural to him. 2. It is more then probable, that unto the exerting of these habits of Grace which he had, he needed no special concurrence, such as we need now for the doing of good, but only a general assistance, such as we need for the actions and motions of the natural life that is in man. 3. Man in that condition by the principles of Grace that were comatural to him, and by a meer common assistance could raise himself by a freedom of will to whatsoever operations and acts of Grace in pursuance of the commands of that Covenant. 4. Whatsoever man in his integrity performed of the conditions of the Covenant of Works, the act was his, not Gods, though the principle wherinto he acted and by which he performed conditions was from God by free gift to him in his creation. 5. Man should not only have been an active instrument in performing the conditions of the Covenant of Works; but also an efficient, so that the works of obedience should have been his own by a proper efficiency: but the conditions of the Covenant of Grace are not properly our own, but Gods, Eph. 2: 8. For by grace are ye saved, through faith, and that not of your selves; it is the gift of Gods they are wrought in us by him. For first, The habites of Grace are in the Believer, per modum gratie supernaturalis, the new qualifications of the faculties of the soul of man which are principles of gracious acting come to us in a supernatural way, Ezek. 36: 26. A new heart also will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh; and I will give you an heart of flesh. Secondly, Under the Covenant of Grace we stand not only in need of general concurrence, but of special assistance for performing every gracious act commanded in the Gospel Covenant, Joh. 15: 5. For without me ye can do nothing. Thirdly, Man cannot raise himself by the freedom of his will and his best endeavours in the performing conditions of the Covenant

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of Grace above literal actings, nothing lesse the influences of life and special excitements of the spirit of that Covenant, can elevate him above the capacity of a subject for the work of a spiritual life, nor to the improvement of spiritual habits unto spiritual acting, Song 4: 16. Awake O north wind, and come thou south. Isa 63: 7. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us. Fourthly, God owneth not only the principle of action in all our performing conditions required in the Covenant of Grace, but also the excitement of that principle of Grace, and the very act it self, Ezek. 36: 26, 27. A new heart also will I give you, and a new spirit will I put within you: And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Phil. 2: 13. It is God that worketh in you both to will and to do of his good pleasure. Heb. 12: 2. Looking unto Jesus the author and finisher of our faith. 5. The acts of Grace which are from us in a vital formal manner, yet God is the only efficient, not we, the whole efficiency is from him, and in the performing conditions of the Covenant of Grace, the Believer is organized by Christ, as the body is by the soul, Gal. 2: 20. Iet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God. 1 Cor. 15: 10. By the grace of God I am what I am, and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all, yet not I, but the grace of God which was with me.

11. The conditions of the Covenant of Works were uncertain, for therein man was left to the power of his own will, to answer the terms of that Covenant; so that the performance of them was cast upon the slippery mutable will of man, according to his improvement thereof to be willing or disobedient, active or idle; But the conditions of the Covenant of Grace are certain and fixed, such as indeclinably take place and cannot fail: the event is not herein doubtful, so that it may possibly effect nothing in the Elect; but it is certain determined and infallible, the conditions must take place and have effect in all these who are chosen in Christ to life through the terms of this Covenant: 1/2a. 53: 11. He shall see of the travail of his soul, and shall be satisfied. Joh. 6: 37. All that the Father giveth me shall come to me, and he that cometh

to me I will in no wise cast out. 2 Theſ. 2. 13. Because God hath from the beginning chosen you to salvation through ſanctification of the Spirit, and belief of the truth.

10. The Covenant of Works and the Covenant of Grace differ in reſpect of the form and manner of diſpenſation and adminiſtration. This difference may appear in ſeveral particulars: 1. The Covenant of Works is manifeſted by the light of nature; for the remainders of the Law of nature that was written in Adams heart, are yet in the heart of every man, inſomuch, that they have not only ſome dim light and knowledge of the things written in the Law, Rom. 2. 14, 15. For when the Gentiles which have not the Law, do by nature the things contained, theſe having not the Law, are a Law unto themſelves, Which ſhew the work of the Law written in their hearts. But all men naturally incline to ſeek righteouſneſſe by Works, and in the way of that Covenant, Rom. 10. 3. For they being ignorant of Gods righteouſneſſe, and going about to eſtabliſh their own righteouſneſſe, have not ſubmitted themſelves unto the righteouſneſſe of God. But the Covenant of Grace is not manifeſted by natures light, herein nature is blind and cannot afford any light; even the moſt knowing perſons in other things, and theſe who have greateſt advantages of knowing other things, know nothing of Chriſt by nature, 1 Cor. 2. 7, 8. But we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom which God ordained before the world unto our glory, Which none of the princes of this world knew. This knowledge cometh from above, and cannot be had but by a ſupernatural light by revelation, Matth. 16. 17. — *Fleſh and blood hath not revealed it unto thee, but my Father which is in heaven.* 2. The adminiſtration of the Covenant of Works, was by a perfect enteer diſcovery thereof all at once; for whatſoever man knew and had diſcovered to him of that Covenant, he had it wholly and at once: But the Covenant of Grace is not enteerly diſcovered at once, but gradually and by ſteps, according to the pleaſure of God, who revealed this myſtery, and the Churches capacity to receive it, this light hath been growing unto the perfect day, Luk. 1. 77, 78, 79. *To give knowledge of ſalvation unto his people by the remiſſion of their ſins: Through the tender mercies of our God, whereby the day ſpring from on high hath viſited us. To give light to them that ſit in darkneſſe, and in the ſhadow*

ſhadow of death, to guide our feet in the way of peace. Col. 1. 26. Even the myſtery which hath been hid from ages and generati- ons, and now is made manifeſt to his Saints. Ia. 30. 26. More- over, the light of the Moon ſhall be as the light of the Sun, and the light of the Sun ſhall be ſevenfold, as the light of ſeven dayes, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound. 3. The adminiſtration of the Covenant of Works was without a Mediator, God did therein immediately deal with man, and not through Chriſt, neither was there any need of a Mediator, while man was one with God, and variance was not entered betwixt the parties covenanting, Gal. 3. 20. *A Mediator is not a Mediator of one:* But the Covenant of Grace is adm- niſtered by a Mediator, even Chriſt the Mediator of the New Teſta- ment, Heb. 9. 15, and 12. 24. For now there being a breach and diſ- ſiſtance, ſcennity being entered betwixt God and man, man trembles to come before God; and God being offended, cannot look upon man and be at peace with him without a ſatiſfaction: There muſt needs be a Mediator to ſtand betwixt the Parties, and to unite them in a new Covenant-peace and friendſhip. 4. The Cove- nant of Works was not eſtabliſhed or ratified, neither by the oath of God, nor by the Blood of his Son Chriſt, but only by the pro- miſe of God made to Adams obedience. The Covenant of Grace is eſtabliſhed and ratified, both by the Oath of God, and the Blood of his Son, mans fearfulneſſe and unbelief now needing greater aſſurances, then God thought neceſſary in that form of Sanction which he uſed in the firſt Covenant, Heb. 6. 17. *Wherein God willing more abundantly, to ſhew unto the heirs of promiſe, the immutability of his counſel, confirmed it by an oath: and 9. 15. And for this cauſe he is the Mediator of the New Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called, might receive the promiſe of eternal inheritance.* 5. The Covenant of Works was in the whole adminiſtration thereof, compleatly and ſuddenly diſ- patched in one day, in the ſame inſtant of time it was promiſed, promulgated, and performed, for it was to be a tranſient diſpen- ſation, and quickly to give place to another way of righteouſneſſe and life, Gen. 2. 16, 17. The Covenant of Grace was not ſo, but was in ſeveral periods of time promiſed, more openly promul- gated,

gated, and in the fulnesse of time performed and accomplished in the coming of Christ, Luk. 1. 69, 70, 72. And hath raised up an horn of salvation for us in the house of his servant David, As he spake by the mouth of his holy Prophets, which have been since the world began. To perform the mercy promised to our fathers, and to remember his holy Covenant. 6. The Covenant of Works was administered mainly by Inscription and Writing in the heart of man; without the Scripture and written Word of God: The Covenant of Grace, though it wanteth not Inscription in the heart and minde of man, Heb. 8. 10. *I will put my Laws into their mind, and write them in their hearts*; yet is not administered without the Word of God, whereby God first and of old spake in diverse manners, Heb. 1. 1. and afterward committed it to writing: Nor is man left to search the mind of God in this Covenant only from the supernatural inscription and writing, of the spirit within him, but also and chiefly from the Spirit speaking in the written Word, by which he is to try every spirit, and all that is written upon his mind and heart, 2 Pet. 1. 18, 19, 20, 21. *And this voice which came from heaven, we heard when we were with him in the holy mount. We have also a more sure word of prophesie, whereunto ye do well to take heed: as unto a light that shineth in a dark place, untill the day dawn, and the day star arise in your hearts. Knowing this first, that no prophesie of the Scripture is of any private interpretation: For the prophesie came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.* Isa. 8. 19, 20. *And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God for the living to the dead, To the Law and to the Testimony, if they speak not according to this word, it is, because there is no light in them.* 7. The administration of the Covenant of Works was in the way of Justice; for though Grace made promises even in that Covenant to mans obedience, and man could not merit from his Maker; yet I say, in that Covenant life was promised as the reward of Justice; for where the reward is promised to Works, it is of debt, and where it is of debt, it is of Justice, Rom. 4. 4. *To him that worketh is the reward not reckoned of grace, but of debt.* But the administration of the Covenant of Grace, is in the way of free, rich, pure Grace; for where the promise

is neither to Works, nor for Works, but to Evangelical Faith, there the reward is of Grace, Rom. 4. 5. 16. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* — Therefore it is of Faith that it might be by grace. 8. The administration of the Covenant of Works was, that acceptation should begin at the work, and so go on to the worker: God first regardeth the work of him that is under the Covenant of Works, and therefore Adams person could be no longer regarded (notwithstanding all his excellent personal endowments) then his work was right. But in the administration of the Covenant of Grace, acceptation beginneth at the person, and so goeth on to the work, and God accepteth and rewardeth the work, because he is pleased with the person: Hence 'tis said, *The Lord had respect to Abel and to his offering,* Gen. 4. 4. for he offered it unto God by faith, Heb. 11. 4. and being a believer who was in the Covenant of Grace, and an acceptable person, his sacrifice was more acceptable then his brothers, *Psal. 34. 15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.* Hence it is, that the same work done by one in Covenant with God through Grace, and by another yet remaining under the Covenant of Works, is accepted from the hand of the one, and rejected from the hand of the other: the same kind of sacrifice from the hands of Elijah is accepted, and from the hands of Baals Priests is rejected, 1 King. 8. 52. The reason is manifest from *Ia. 1. 10. to 18. and Prov. 15. 8. The sacrifice of the wicked is an abomination.* Hence also greater things are rejected from the hand of a wicked man under the Covenant of Works, and smaller things accepted from the hands of Believers who are under the Covenant of Grace, *Mic. 6. 6, 7. Wherewith shall I come before the Lord, and bow my self before the high God, shall I come before him with burnt offerings, with calves of a year old. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil, shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul.* Matth. 10. 42. *And whosoever shall give drink unto one of these little ones, a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*

11. The Covenant of Works and the Covenant of Grace differ

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in regard of their peculiar effects and consequences. For, 1. the effects, whether good or evil of the Covenant of Works, kept or broken, did reach not only the mans person with whom that Covenant was made, but also his posterity, because it was made with him as a publicke person: But the effects of the Covenant of Grace reach only the individual persons with whom that Covenant is made, not their posterity: I mean, neither the saving blessings and effects of the Covenant of Grace, nor the curse and Gospel vengeance annexed have a further reach, then to the individual persons who receive or refuse the Gospel offers: the eternal blessing or curse of the Covenant doth not follow the federal state of the parent downward to the posterity, though some Church-priviledges may and do follow the parents Covenant-state; *Heb. 2. 4. The just shall live by his faith. Ezek. 18. 20. The soul that sinneth it shall die.* 2. The Covenant of Works doth not exclude matter and occasion of boasting and gloriation in the creature, but rather ministreth some occasion thereof, in regard that the righteousness of that Covenant by which man should have been justified, was his own, and within himself, being performed by the abilities he had within himself to keep that Covenant: But the Covenant of Grace doth wholly exclude all boasting, not the matter and occasion thereof only, in regard the matter of the sinners Justification is without himself, but also the very disposition toward glorying in any thing beneath Christ, in regard that the dispensation and contrivance of Grace is a creature abasing thing, *Rom. 3. 27. Where in boasting there is excluded: By what Law of works? Nay, but by the Law of Faith: and 4. 2. For if Abraham were justified by works, he hath whereof to glory, but not before God. 1 Cor. 1. 26, &c. 29, 31. For ye see your calling Brethren, How that not many wise men after the flesh. That no flesh should glory in his presence; That according as it is written, he that glorieth, let him glory in the Lord.* 3. The Covenant of Works advanced man to the degree of an honourable servant, but it did not priviledge him with such dignities as come to man by the Covenant of Grace: God made man an excellent creature, and by the first Covenant, he was far above all sublunary creatures, and but a little lower then the Angels, *Heb. 2. 7.* But by the Covenant of Grace, the Elect are in some respect made higher then the Angels.

gels, 1. In regard of the exaltation of our nature by the personal union, *Heb. 2. 16. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham.* 2. In regard of his dignifying our nature so far, that Christ in our nature should judge the world, and dispose of the eternal interests of Men and Angels, *Heb. 1. 12. But unto which of the Angels said he at any time, sit on my right hand, until I make thine enemies thy footstool. Act. 17. 31. He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained.* 3. In regard that the Angels minister and serve for the good of the Redeemed ones, *Heb. 1. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.* 4. In regard of the greater discovery of Gospel-myteries, and the secrets of this Covenant unto men, then unto the Angels, *Eph. 3. 10. To the intent, that now unto the principalities and powers in heavenly places, might be made known by the Church: the manifold wisdom of God. 1 Pet. 1. 12. — Which things the Angels desire to look into.* The Covenant of Works advanced man to an honourable service, but the Covenant of Grace advanceth him to a sonship, *Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.* The former did advance man to a friendship with God, but this to a membership in Christ, *Col. 1. 18. And he is the head of the body the Church.* The first Covenant did advance man to a noble reward, but the latter, doth dignifie him with a more noble heirship, a co-heirship with Christ in respect of eternal glory, *Rom. 8. 17. And if children, then heirs, heirs of God, and joint heirs with Christ.* 14. The Covenant of Works effected nothing for mans perseverance in that happy condition wherein God created him: But the Covenant of Grace effecteth the perseverance of those who enter that Covenant; for indoth not only convey promises and principles of perseverance in that blessed state, but efficacies also, it maketh them persevere who are sanctified, *Jer. 31. 34. And I will be the God ever-lasting Covenant with them, that I will not turn away from them to do them good, but I will put my fears in their hearts, that they shall not depart from me. Ezek. 36. 26, 27. A new heart, also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart*

of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. 5. The Covenant of Works gendereth to bondage. Gal. 4. 24. it can beget none but in a servile condition, looking upon God as an hard master, and the Law as an heavy yoke, who cannot serve God from any sonly respect. But the Covenant of Grace gendereth unto freedom, it begetteth free children and heirs, who are acted by a principle of filial love, who seek their righteousness and life by the free promise of Grace in Christ. and that this is the Apostles meaning in the distinction of the two Covenants there mentioned, I have before shewed. 6. The Covenant of Works had no sealing of the Spirit upon the hearts of the federates, for God had no purpose to seal inwardly a Covenant, which was not to stand nor to effect righteousness and life to the federates: But the Covenant of Grace is followed with the inward sealing of the holy Spirit, the Spirit of Christ upon the hearts of Believers; Eph. 1. 13. — In whom also after that ye believed, ye were sealed with the holy Spirit of promise. Rom. 8. 16. The Spirit it self beareth witness with our spirit, that we are the children of God. 7. The Covenant of Works keepeth the heart anxious and unsettled with fears, and doubts what shall be a mans estate; for let a man do his utmost for life and righteousness in the way of that Covenant; yet it will still leave him unsettled and fearful, and no wonder, since that is not the way to attain what he seeketh after, Rom. 9. 31, 32. But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness. Wherefore? because they sought it not by faith, but as it were by the work of the Law. But the Covenant of Grace once entered and rested in, doth settle the soul in peace, 2 Sam. 23. 5. Although mine house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure; for this is all my salvation and all my desire, although he make it not to grow. It is the Doctrine of Grace alone which can free a soul from these perplexing anxieties which the Law and Doctrine of Works leaveth him under, this is the scope of the Apostles discourse, Rom. 10. 6, 7, 8, 9. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven, that is, to bring Christ down from above. Or who shall descend into the deep, that is, to bring

up Christ again from the dead. But what saith it, the word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach. That if thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: Where by these proverbiall speeches he declareth the nature of the Covenant of Grace to be such as putteth an end to the souls doubtfull enquiring, by finding an answer to all doubts in Christs Humiliation and Exaltation.

This Doctrine of the agreement and difference that is betwixt the Covenant of Works and the Covenant of Grace is for various and singular use.

Use 1. For confutation of Antinomians, who oppose both some of the main agreements and differences betwixt the Covenants before mentioned. For first, They deny this agreement betwixt the Covenant of Works and the Covenant of Grace, that both have conditions; for Dr. Crispe endeavours to prove that the Covenant of Grace hath no conditions, but that it is without any conditions whatsoever upon mans part, &c. the particular consideration whereof I refer to that part of the Treatise, wherein I shall handle the condition of the Covenant: At this time only let the Reader take notice for the supporting of that agreement of the two Covenants formerly asserted by us. First, That we are under a command of believing, 1 Job. 3. 23. And this is his commandement that we should believe on the Name of his Son Jesus Christ. 2. That we are under this command condition wayes, for the command and tye of Believing comes not to us as a meer command; but with promises of righteousness and life, to the Believer, and threatnings to the unbeliever, which maketh the thing commanded a condition of the thing promised, Job. 3. 18. 36. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him: Rom. 10. 9, 10. If thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the

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6. p. 160.  
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mouth confession is made unto salvation. 3. Gods promises to work these things in us and his working of them efficaciously by his Grace, doth not make these things cease to be the creatures acts, for it is not God nor Christ that believes and repeats, but the sinner. It is true, they are from God by way of efficiency, but they are also the creatures acts in a vital formal manner, *Psb. 2. 12; 13. Work out your own Salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure*, so that still the Covenant of Grace hath conditions on mans part, though these conditions be not conditions of nature nor of the Law; but conditions of Grace, gracious qualifications required of man and wrought in him, *Rom. 4. 16. Therefore it is of faith, that it might be by Grace.*

Dr. Crisp  
ibid. serm.  
on 1<sup>st</sup> Cor. 4<sup>th</sup>  
6.

2. The Antinomians endeavour to take away some of the main differences betwixt the Covenant of Works and the Covenant of Grace. For first, They plead that Christ is Mediator of the Covenant of Works as well as of Grace, though the holy Ghost telleth us, that a Mediator is not a Mediator of one, *Gal. 3. 20.* and so could not be while God and man remained one, and though the holy Ghost calleth him Jesus the Mediator of the new Covenant, *Heb. 9. 24.* appropriating his Mediation to that Covenant. The words, *Prov. 8. 31. My delights were with the sons of men*: have not respect to the ground of the Covenant of Works made with man in his first creation (as Dr. Crisp conceiveth) yea at that time there were no sons of men; but the words are rather to be understood of the purposed incarnation of the Son of God his coming among men with such love and delight as to lay down his life for them: *Now therefore saith he, vers. 32. Hearken unto me, O children, I e. I having delighted in you and come unto you, and though I was from eternity my Fathers delight, vers. 30. yee having left his bosome to come into the habitable parts of the earth; O do not refuse me when my love hath brought me from heaven into you.* Secondly, The Antinomians take away also another main difference betwixt these two Covenants, for they will have this Covenant admitted by the Spirit within them there only Law, and will have the Believer under no debt to any other law or rule of obedience written either in the Law or Gospel, and when the Spirit acts nor, there is no Law

Law to them, Whereby first, they leave to the Believer no way of trial of the Spirits which yet is his duty, *1 Job. 4. 1. Beloved believe not every spirit, but try the spirits whether they are of God.* 2. They confound the efficient cause of our obedience which is the Spirit of Grace, and the objective cause, which is the holy rule of the Word of God, the written Word, which two are distinguished, but not to be separated; for the Believer is under both, *Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them.*

Use 2. To discover the impossibility of being under these two Covenants at once, man may be successively under both, for all men by nature are under the Covenant of Nature or Works, and continue to be so till such time as they accept of the Covenant of Grace, and then their Covenant state is changed, and they are no more under the Covenant of Works, for that Covenant is abrogated and abolished to the Believer, not only as a court of righteousness and life, or a way of justification and salvation, in which respect it is also abrogated to the unbeliever, for ever since God brought in a contrary and quite opposite way of justification and salvation by Faith in Christ Jesus, the Covenant of Works is thus far antiquated, and doth cease to be a possible way of righteousness to any sinfull flesh, *Rom. 8. 3. What the Law could not do in that it was weak through the flesh;* but the Covenant of Works is abrogated also to the Believer, who by faith hath accepted the Covenant of Grace in point of death and condemnation, he is thence forward free from the penalty and forfeiture of that Covenant; for the Marriage is dissolved by the death of the first Husband, *Rom. 7. 4. Wherefore my brethren ye are also become dead to the Law by the body of Christ, that ye should be married to another, even to him who is raised from the dead.*

But I say the substantial Differences before mentioned that are betwixt the Covenant of Works and the Covenant of Grace, conclude necessarily that no man can be under both these Covenants at once; it is impossible that a man should at the same time be in the state of nature and the state of Grace, no man can be justified by Faith and by Works, by inherent righteousness and by imputed righteousness, No man can at once come to God.

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God by a Mediator and without a Mediator. We may therefore warrantably say, that whosoever can upon examination and trial find himself under one of these two Covenants, he may *eo ipso* conclude he cannot be under the other also, for no man can be a child and heir of the free-woman and of the bond-woman too, born after the flesh and a child of promise at once, as the Apostle at large proveth, *Gal. 4. 24.* to the end.

*Use 3.* To discover the vanity and fruitlesse of all labours and endeavours to make up a mixture of these two Covenants which are specifically and essentially different, which are so quite opposite and irreconcilable in their natures; men are naturally prone to seek righteousness and life by works, according to the first Covenant, and are hardly brought off this way of *establishing their own righteousness, to submit to the righteousness of God*; *Rom. 10. 3.* and when we are convinced of the impossibility of righteousness and life in the way of works and by our own righteousness, and made to look after Christ and the way of Faith: O how doth the heart of man hang off from a compleat submission to the terms of the Covenant of Grace, and hanker after the making up a mixture and compound of these two opposite Covenants. We are loath to give Christ and Grace the whole glory of our Salvation, and many fetches hath the heart of man to mix in Works with Faith in the point of Justification, to bring legal flesh, or a faith of our own to God, and when that cannot be, to set up the act of believing in place of the object thereof, many windings to get in something of our own with Christs righteousness to advance created Grace above its station, to hire the heart to believe Gospel offers, to believe in our own faith, to bring a price in our hand to Christ, to search out antecedent qualifications in our selves before we come to Christ, and many like traversings and gaddings about to change our way, and all to mix the two covenants, and to mingle the way of Faith and Works, *Rom. 9. 30, 31, 32.* *What shall we say then, that the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith? But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness: Wherefore? because they sought it not by faith, but as it were by the works of the Law: But I say all such mixtures are impossible,*  
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and endeavours after them are fruitlesse; for either must we beake our selves singly to the way of Grace for righteousness and life, or be shut out from all relief that way, *Rom. 11 6.* *And if by grace, then it is no more of works, otherwise grace is no more grace: But if it be of works, then it is no more grace, otherwise work is no more work.* And indeed, it is a great matter to get the heart thoroughly brought of the way of Works, & submitting to the way of the Covenant of Grace, a rare example whereof, and of well distinguished matches betwixt the two Covenants we find in *Paul*, *Phil. 3. 7, 8, 9.* *But what things were gain to me, these I counted losse for Christ; Yea doubtlesse, and I count all things but losse for the excellencie of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung that I may win Christ. And be found in him, not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.*

*Use 4.* To let us see the misery of such as are under the Covenant of Works, which is the natural condition of all the sons of *Adam*, such must be judged according to their works, and have nothing to claim or expect from God, but what is debt due unto them, (and what else is that? except wrath and condemnation) these must stand trembling with terror before their Judge, in expectation of a fearful sentence, crying for mountains to fall upon them, when others draw near to God the Judge of all, by the Blood of sprinkling: The Law must give sentences upon these, and the Judge shall judge them by all things that are written in the book of the Law, when others shall be judged by the Gospel and the books of Life: these must be found in themselves in old *Adam* and their own righteousness, when others shall be found in Christ: these shall have none to speak for them, none to go betwixt them and the wrath of God, not one in heaven or earth to pray for them, to plead for them, when others who are under the Covenant of Grace, shall have an Advocate with the Father: these have God against them, and the Law against them, and which is heaviest of all, Christ against them, he who mediates for others: these can lay no claim to heaven, except they be perfect keepers of the Law, either must their own rotten righteousness bear them out, or they have no other to plead interest in: nothing that the

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do hath any acceptance with God, themselves are abominable, and so are all their works, he regardeth none of their works, though they do such things as are highly esteemed among men, yet they are but abomination in the light of God: these while they remain under that Covenant, are utterly cut off from that which is the remedy of all these things to others; for as to any thing of Mercy, or of free Grace, of a Saviour, of Repentance, Remission, Redemption, or any thing of help and strength by Grace, for the performance of any duty required of them, they have nothing to do with these, because they are not under the Covenant of Grace, Eph. 2. 12. *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.*

*Use 5.* To strike with terror the hearts of all these who have never yet entered into the Covenant of Grace, but remain under the Covenant of Works: Let such consider, 1. That they have to do with Justice, strict Justice, not Grace, nor moderated Justice, but Justice that will count exactly, and be payed exactly to the utmost farthing, *Matth. 5. 26. Verily I say unto thee, thou shalt by no means come out thence, till thou hast payed the uttermost farthing.* 2. Consider, it is pure and unmix'd Justice you have to deal with, nothing but Justice shall deal with you, for although there be a mixture in your case, as to the variety of plagues, *Psal. 75. 8. yet the wine is the wrath of God without mixture, Rev. 14. 10. i. e. without mercy, without any the least drop of mercy, to alley the bitterness of that cup. And O! how hard is it to deal with strict Justice, and without mixture, with divine Justice bended and skrewed up to the height, without the least mixture of mercy to moderate it, or to interceed for the sinner; for this kind of Justice which is the portion of them who abide under the Covenant of Works, First, Will spare no person, will not regard one of whatsoever degree or quality more than another, *Rom. 2. 6. 9. 11. Who will render to every man according to his deeds, — Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile; For there is no respect of persons with God.* Secondly, Strict unmix'd Justice will passe by no transgression, greater or lesse, but will have an account of all the least and lightest set by sin not excepted, *Matth. 12. 36. But I say*  
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unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. Thirdly, Strict Justice will not remit any part of the punishment which the Law calleth for, but will have of the sinner full satisfaction to the utmost farthing, *Matth. 5. 26.* Fourthly, Strict Justice admitteth of no Judge beside it self only in the Court where it sitteth, there can be no Throne of Grace nor Bench by it for Mercy to sit upon, *Isa. 27. 11. He that formed them will shew them no favour. Ezek. 5. 11. Neither shall mine eye spare, neither will I have any pity.* Fifthly, Strict Justice will admit of no Advocate, none to plead for the sinner, nor to take his cause in hand, no intercession can be heard where strict Justice appeareth, 'tis utterly inexorable, *Jer. 7. 16. Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear: and 15. 1. Then said the Lord unto me, though Moses and Samuel stood before me, yet my mind could not be towards this people, cast them out of my sight, and let them go forth.*

*Use 6.* To warn all these who live under the Covenant of Works, and have not fled to Christ for refuge, what they may look for from this Covenant, and by their continuing under it, it is not hard to read your own fortune: If you will not shut your eyes against the light, take but a touch of what you may look for. 1. Whatsoever the Law speaketh, that you may look for, and no more, nor lesse: if the Law and the sentence thereof speak any good to you, that you may look for, and if it speak no good to you, (as it doth not, it cannot speak good to the transgressor) you are to expect none, *Rom. 3. 19. Now we know, that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God.* 2. Whatsoever Justice can give you, that you may look for, if that can help you: and if your cause can stand upon its own legs without mending it, or pleading for it, or putting colour on it, you may expect to be accordingly dealt with; but if Justice speak no good, promise no good to you, you are to look for none, for Justice doth all in the Covenant of Works, under which you stand, *Psal. 130. 3. If thou Lord shouldst mark iniquities, O Lord, who shall stand. Gal. 3. 10. Cursed is every one that continueth not in all things which are written in the book of the Law to*  
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do them. 3. Whatsoever you can claim as due debt; that you may look for; for the Covenant of Works giveth no free gifts, but payeth debt, and giveth the reward of debt to him that worketh: If therefore you have wrought for any thing, and win it, you may expect to have your reward: if any thing be your own by Gods conditioning it to you for working, you may look to have it payed: if you have given him any thing, you may look to have it recompensed; otherwise, by the Covenant of Works you may look for nothing, *Matth. 20. 14, 15. Take that thine is and go thy way, I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own.* *Rom. 11. 35. Or who hath first given unto him, and it shall be recompensed to him again.* 4. Whatsoever plagues and judgements have befallen any sinner, you going on in the same sins, may look for the like, for you stand under a Covenant that dealeth alike with them who are alike themselves. It followeth therefore, if God be the same, and his Justice the same, and the threatening of the Covenant of Works the same, if you be not under the Covenant of Grace, when you sin, you must look for the same vengeance that hath overtaken other impenitent sinners, *Luk. 13. 3. Except ye repent, ye shall all likewise perish.* *1 King. 16. 2, 3. For as much as I walked thee out of the dust, and made thee prince over my people Israel, and thou hast walked after the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins: Behold, I will take away the posterity of Baasha, and the posterity of his house, and will make thy house like the house of Jeroboam the son of Nebat.* *Ezek. 23. 31. Thou hast walked in the way of thy sister, therefore will I give her cup into thy hand:* (see also *1 Cor. 10. 6.* to 11.)

Use 7. To work longings in all these who are yet under the Covenant of Works, after a change of their Covenant-state, to make them lay with these Converts, *Jer. 50. 5. Come and let us joyne our selves unto the Lord by a perpetual covenant, that shall not be forgotten.* It may seem strange, that there being such a vast difference betwixt these two Covenants, that sinners do not long more to be from under the Covenant of Works, and brought under the Covenant of Grace? But the answer is ealie, This difference is not understood, is not studied by the greater part of men, whom any good can satisfie, though it be not valuable upon true account,

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far lesse the chief good, *Psal. 4. 6.* But if the differences betwixt these Covenants were thoroughly understood, and seriously pondered, sinners could not take rest without a change of their Covenant-state. If the far more exceeding preferableness of the nature, properties, foundation, ends, commands, promises, conditions, and other things before mentioned of the Covenant of Grace, above the Covenant of Works, were known and laid to heart; O what longings would this work after the change of our Covenant-state from Nature to Grace: If men did but consider that the way of righteousness and life by the Covenant of Works, if now become utterly impossible, *Rom. 8. 3.* and if it were possible in that way, yet man could be at no certainty for his perseverance, though he were in *Adams*: state of innocency. If it were considered, that righteousness and life is the peculiar blessing of the Covenant of Grace, granted only to these that come under this Covenant, would not this exceedingly provoke sinners to bestir themselves, after a being in Covenant with God through Grace? Would not this provoke to come to God by Christ? and to make hast to be at the City of refuge, and to take hold of his Covenant, and the hope set before us, *Heb. 6. 17. 1 Tim. 1. 15.*

Use 8. To direct the way of these who are smitten with the threatnings of the first Covenant, and feel any thing of the work of the Law upon their hearts, your way must be to change your Covenant-state, without which, all your other endeavours shall be insignificant for the settlement of your peace; for God doth not communicate himself nor any saving good to man, but only in the way and terms of a Covenant: and now the first Covenant under the threatening whereof you stand trembling, being by the fall of man rendered ineffectual to communicate any saving blessing to man, it remaineth therefore of necessity you must change your Covenant-state, and enter into new Covenant terms with God: Concerning which I shall here only hint a few Directions. 1. Man is not to give conditions to his Maker, but to receive them from him, and therefore you are not to prescribe or appoint any thing of Gods part of the Covenant, nor your own, but to receive conditions from him, such as he will please to appoint unto you, *Act. 9. 6. Lord, what will thou have me to do, — It shall be told thee*

what thou must do. 2. Gods mind of your better Covenant-state is, to be found revealed in his Word; thence are you to take Directions when you are once brought to a submission to such conditions as he will appoint, they are there set down in the word of faith which we preach, Rom. 10. 8. There is no act of Faith intended by you in order to your new Covenant-state, but you must have a word of faith for it, if you offer any thing vainly that he doth not require, as these hypocrites did, Mic. 6. 6, 7. he will answer you, that there needs no perplexing disquisition about the terms of life, his conditions are patent, Mic. 6. 8. *He hath shewed thee O man what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.* Rom. 10. 6, 7, 8. 3. When you think of changing your Covenant-state from Nature to Grace, you are not to treat with God in a long contrivance, far lesse to think your businesse is to forge or frame a Covenant of Grace that was not in being before your hand was at it, but God hath appointed a very compendious way of dealing with him in a Covenant, he hath made it, and contrived all the terms of it, and your work is but to take hold of his Covenant, Isa. 56. 4. 6. you have to choose, take or leave it, accept or refuse it; your Amen, your maimed consent to what Christ saith is your part of the work, Rev. 22. 17. *And the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely.* 4. No man can make too great haste in changing his Covenant-state from nature to Grace: If a man do but make sound work and deal uprightly with God, he cannot be too sudden in dispatching his agreement unto the terms and conditions, of the Covenant of Grace, there is danger and hurt in lingering, but none in this haste, Hof. 13. 13. *Ephraim is an unwise son, and so is every other man that followeth his way, For he should not tarry long in the place of breaking forth of children; if the true pains of the new birth come upon any man, he had need to make all possible haste to bring forth.*

Use 9. To manifest how much better our condition under the Covenant of Grace is, then it was under the Covenant of Works; all the differences before mentioned are demonstrations of this; sure we may say with the Holy Ghost, Heb. 8. 6. *this latter is better*

*better Covenant, and that upon many accounts; who so will compare the ends, parties, precepts, promises, properties, conditions, administrations, effects, &c. of these two Covenants, may quickly and easily be satisfied in the comparison; but I leave the Reader to repeat the particulars from what is before spoken.*

Use 10. To shew how much we are beholden to God for such a Covenant as this is, the Covenant of Grace made with sinners through Christ the Mediator: man was much bound to God for his condescension to enter in a Covenant with him before his fall, to reward his obedience, which was not meritorious: but O how much more bound to God are we, for as his condescensions are greater in stooping to Covenant with sinful man, then with innocent man, so also his Covenant bounty and goodnesse in the Covenant of Grace doth unspeakably transcend that which was shewed in, the Covenant of Works, especially, 1. In respect that greater good things were dispensed by the latter then by the former; for in stead of communion with God in an earthly paradise, a heavenly one is granted, Rev. 2. 7. *To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.* A heaven in Heaven, in stead of a heaven in earth, a heaven upon earth and in heaven both, two worlds instead of one, 1 Tim. 4. 8. *Having the promise of the life that now is, and of that which is to come: and above all that which doth infinitely transcend all grants and promises of the first Covenant, the promise and gift of Christ, Job. 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life: Rom. 8. 32. He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things.* 2. In regard that he hath given a greater certainty and assurance for what he hath granted in this latter Covenant then the things promised in the former, in respect they cannot be forsaulted as these were, Heb. 6. 17, 18. *Wherein God willing more abundantly to manifest unto the heirs of promise the immutability of his counsel, confirmed it by an oath. That by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us: Psal. 89. 34, 35. My Covenant will I not break, nor alter the thing that is gone out of my lips: Once have I sworn by*

by my Holinesse that I will not lie unto David. Oh how should this affect our hearts, and provoke to admiration and thankfulness, that God hath extended Grace and mercy in Christ by this Covenant to the vessels of mercy: that he will be admired and made marvellous in his mercy in all them that believe, 2 Thess. 1. 10.

Use 11. For trial whether we be under the Covenant of Works or the Covenant of Grace; since it is certain that all men are under one of these two Covenants of Works or of Grace, and whosoever is not under the one is under the other; and since many imagine they are under the Covenant of Grace when they are indeed under the Covenant of Works, as in Pauls time, the Jews who thought themselves the children of the free woman, were indeed the children of the bond woman, Gal. 4. 24. to the end. It is the more of our concernment to try and examine our selves as to our own Covenant-state: for help in this point take these marks. 1. Whosoever presumeth of, or trusteth in their own righteousness, and are not emptied thereof, are not under the Covenant of Grace, but of Works, Gal. 5. 4. Christ is become of no effect unto you, whosoever of you are justified by the Law, ye are fallen from Grace, with Phil. 3. 3. For we are the circumcision which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.

2. Whosoever is filled with rejoycing and glorying in himself, or any of his own duties and adings, so as thereby to frustrate the glory of the free grace of God, is not under the Covenant of Grace, but of Works, Gal. 2. 21. I do not frustrate the grace of God, for if righteousness come by the Law, then Christ is dead in vain: 1 Cor. 1. 29, 30, 31. That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and Sanctification and Redemption. That according as it is written, he that gloryeth let him glory in the Lord.

3. They who rest upon the Letter without the Spirit, or upon a meer knowledge of the Gospel truths, without any life-giving and heart-changing work of Grace do declare themselves to be under the administration of the letter, not of the Spirit, 2 Cor. 3. 6, 8. Such are under the Covenant of Works that exacteth and sheweth

duties,

duties, not under the Covenant of Grace which furnisheth Grace for the performance of duties.

4. They who are under the spirit of bondage, and have never received any measure of the Spirit of Adoption, whose hearts were never drawn forth in the performance of holy duties from any filial principle of love, but only from fears of judgement or hopes of reward such are yet under the Covenant of Works, Rom. 8. 15. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry Abba Father. Heb. 2. 15. And deliver them who through fear of death, were all their life time subject to bondage.

5. They who delight not in the Law of God after the Innerman, and to whom the Commandments of God are grievous, and Christs yoke heavy, are still under the Covenant of Works, for this proceedeth from the Covenant which gendereth to bondage, Gal. 4. 24. When the sinner through conscience of guiltiness looketh upon God as a severe Master, and upon his Laws as heavy exactions, Amos 8. 5. When will the new moon be gone that we may sell corn. Jer. 6. 10. Behold the word of the Lord is unto them a reproach, they have no delight in it.

6. They who hate, mock or persecute them who are the children of the Free-woman, and such as are under the Covenant of Grace, declare themselves to be children of the bond-woman, or under the Covenant of Works, Gal. 4. 29. But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. 1 Joh. 3. 12. Not as Cain who was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brothers righteous.

Use 12. To encourage these who are brought to see themselves under the Covenant of Works, and to feel the wretchedness of that condition, and can see nothing but unworthiness in themselves, the discovery whereof standeth in their way when they would come to God for a better Covenant-state through Grace. Let such consider, 1. There is a possibility that they may come to be under a Covenant of Grace: one may come from under the Covenant of Works to be under the Covenant of Grace, though one who is in Covenant with God through Grace, cannot return to the Covenant of Works. 2. The ordinary and common way

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by which men come from the Covenant-state of Nature to Grace, is by a discovery of their wretchedness under the former, and their unworthiness to receive the latter. 3. Vileness and unworthiness in the object, can be no overpowering let in the way of rich and free Grace; but on the contrary, when God will glorify himself in a way of Grace (which is the design of the Gospel-Covenant) there is no unworthiness of man can hinder it; yea, the most abject, vile, despised, contemptible object, is the fittest for the grace of this Covenant to work upon, that not we, but Grace; it self may be glorified, 1 Tim. 1. 15, 16. *This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Christ Jesus might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.* 1 Cor. 1. 27, 28, 29, 31. *But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty. And base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to naught things that are, That no flesh should glory in his presence. That according as it is written, he that glorieth, let him glory in the Lord. Let us not therefore wrong the Grace of God, but reckon thus with our selves, that when Grace will set it self to be glorified to the full, such Grace can make the unworthiest of men accepted with Covenant favour.*

*Use 13.* To comfort such as are under the Covenant of Grace, against all that can render their condition disconsolate. First, If your own sinfulness be the cause of your heaviness, the Covenant of Grace under which you stand, dealeth with no righteous persons, but only with such as have sin, and holdeth forth Repentance and Remission, yea, and a perfect remedy against the guilt and stain or filth, and power and abode of sin in the confederates, Ezek. 36. 25, 26, 31. 1 Cor. 1. 30. Secondly, If affliction be your exercise, and beget any piece of heaviness to you, your afflictions are written in the book of the Covenant of Grace, and being given to you with Christ, and from the same fountain that gave him, they are Covenant mercies to you, Rom. 8. 32. Psal. 89. 30, 31, 32, 33, 34. Thirdly, If the weakness and naughtiness of your

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services to God, and endeavours after duty be your burden: if the deadness, coldness, dullness, distractions, lameness of your best actions be the cause of your heaviness and complaints, you stand under a Covenant wherein the acceptation beginneth at the person, and so goeth on to the work, so that the weakest poorest services that you put up to God in Christ are accepted, for they are the services of a person whom God hath accepted with Covenant Grace and favour: Hence it is that a *cup of cold water* doth find better acceptation with Christ from one who is in Covenant with him through Grace, then *ten thousand rivers of oyl* from the hands of another, who is yet under the Covenant of Works, Mat. 10. 42. with Mic. 6. 6, 7. Consider therefore well to what do you look, that you may find acceptation with God? If to your works, you may reckon that neither you nor they are regarded; but if to the abundant Grace revealed in the Covenant of Grace, then fear not, our comfort lyes not in the excellency of our duties, but in our free acceptance in Christ, for we are not under the Law, but under Grace, Rom. 6. 14. Fourthly, If doubts about your perseverance and fearfulness of spirit, that you shall never hold out to the end make you walk in heaviness, you cannot deny but the Lord hath shewed mercy on you, and brought you by Grace into the bond of his Covenant; but you feel such a power of corruption, so many lusts, such strong tentations, as who can endure: It is true, Satan will not be wanting to do his utmost to make a breach, for he envieth this uniting of man to God in a Covenant, and did very early, as soon as he saw a Covenant betwixt God and man, immediately bestir himself to make a breach betwixt them, Gen. 3. and he continueth still by all means, seeking to disannul all Covenants betwixt God and man: But here is the comfort of them who are in the Covenant of Grace, that the Covenant made with them can never be disannulled, it is an Everlasting Covenant and sure, it is an inviolable bond of friendship with God, a Covenant that keepeth the confederates, 2 Sam. 23. 5. Jer. 32. 40. a Covenant that hath in it a conservator of the peace and friendship once made with God, even *Jesus the Mediator of the new Covenant*, Heb. 12. 24. a Covenant that is established upon better promises then was the former, Heb. 8. 6. established upon more immutable things then one, Heb. 6. 17, 18. a Covenant

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wherein the weakest Believer may expect establishment and perseverance, *Rom. 14. 4.* For God is able to make him stand, only commit your selves to him in well doing, *1 Pet. 4. 19.* and he will make a good account of you, *2 Tim. 1. 12.* For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

*Use 14.* To discover one main cause of the different department of many professing people in the day of trial, when the profession of Truth and the practice of Godlinesse, either or both is attended with trouble, one main cause (I say) of their different department, is the difference of their Covenant-state, though many have a visible standing under the Covenant of Grace, in regard of their Church-state, and being under the Gospel-ordinances; yet being indeed under the Covenant of Works, and but hypocrites as to a state of Grace, therefore they cannot endure to the end, therefore when trials come, they fall off, *1 Job. 2. 19.* They went out from us, but they were not of us, 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, they were not at all of us. *Matth. 13. 21.* Tet bath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended. And no wonder, for if these who have a true standing under the Covenant of Grace, with saving interest, and who cannot fall away totally nor finally from Grace, may notwithstanding be shaken, and their feet slide in an hour of tentation as Peter did, much more may they quite fall off who have no more grounds of assurance for their standing, then what they have by the Covenant of Works, which is none at all: We see men simple, weak and despised, men every way inferior to others for Gifts and Parts stand fast in a day of trial, we see them upholden and going on from strength to strength, and mounting up as Eagles, when others with more eminent Gifts and excellent parts, do many times fade and fall away: When burning and shining lights, persons who have for a season shined exceedingly, and held forth light unto others, and have been carried forth with a kind of zeal and fervour in some things that are right in the sight of God, yet their graces wither, their light is extinct, they forsake their integrity, and are drawn down like fallen Stars, they die out like

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the smok of a candle and leave an ill favour behind them; and this seemeth marvellous in our eyes; it is a riddle which we cannot read nor resolve but by the distinction of these two Covenants; the true reason of this different department is the difference of their Covenant-state: standing and perseverance is Covenanted by the Covenant of Grace, but not by the covenant of Works, and while the weak are not high minded but fear, and trust not to their own strength, they are made to stand by Grace, whereas others knowing their own gifts and excellencies, and putting confidence in them are left unto themselves and fall, *Rom. 11. 20.* Because of unbelief they were broken off and thou standest by faith, be not high minded but fear: *2 Cor. 12. 9, 10.* And he said unto me, my grace is sufficient for thee, for my strength is made perfect in weaknesse: Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake; for when I am weak, then am I strong: *Isa. 40. 29, 30, 31.* He giveth power to the faint and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint.

*Use 15.* To work up the hearts of Believers who are under this Covenant of Grace, to make the vast difference that is between their Covenant state and the condition of others who are yet under the Covenant of Works appear to the praise of his Grace, who hath made their Covenant state to differ from other mens, and to improve it suitably to their own spiritual advantage. It is the sin of Believers, and the shaming of their Covenant state and of their faith, that they come not up unto a suitable walk to their Covenant state. 1. This Covenant state of Grace calleth eminently to humble walking, yet what glorying? what boasting? what pride of heart looketh out oftimes in the people whom God hath differenced from others by Grace, *1 Cor. 4. 7.* But who maketh thee to differ from another, and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it, *Rom. 3. 27.* Where is boasting then,

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it is excluded, by what Law? of works, nay, but by the Law of faith, and 11. 18. 20. Boast not against the branches, but if thou boast, thou bearest not the root, but the root thee. Well because of unbelief they were broken off, and thou standest by faith be not high minded, but fear. 2. This Covenant-state of Grace calleth into a holy singularity in godlikenesse whereby the confederates should differ observably from all other people in the world, 2 Pet. 3. 11. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godlinesse: 2 Cor. 7. 1. Having therefore these promises dearly beloved, let us cleanse our selves from all filthinesse of the flesh and Spirit, perfecting holinesse in the fear of the Lord: Rom. 12. 2. And be not conformed to this world, but be ye transformed. But it is the shame of most men professing and pretending to this state of Grace, and of some also who have real interest in it, that they prostitute themselves to a commonnesse of conversation, not differing from men of a worse Covenant-state and of lower principles, *Matth. 5. 44-46, 47. But I say unto you love your enemies, blesse them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. For if you love them which love you, what reward have you, do not even the Publicans so. And if you salute your Brethren only, what do you more then others? do not even the Publicans the same?* 3. This Covenant-state of Grace calleth the confederates unto a shining conversation for the glorifying of his Grace which advanced us to this state, & for the gaining of them who are yet under the Covenant of Works by the good conversation of Believers, *Matth. 5. 16. Let your light so shine before men that they may see your good works and glorify your father which is in heaven:* 1 Pet. 3. 12. *That if any obey not the Word, they also may without the Word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear: but we do oftentimes by our conversation lay a stumbling in the way of others, and alienat their minds from Grace, and make the Name of Christ to be ill spoken of, Mal. 2. 8. Ye have caused many stumble at the Law: Jam. 2. 7. Do not they blaspheme that worthy name by the which ye are called: 2 Sam. 12. 14. Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme.* 4. This Covenant-state of Grace calleth the

the confederates unto contentednesse, it calleth eminently unto a satisfiednesse with our lot, though there were many things wanting in our condition, in which other men place their satisfaction, 2 Sam. 23. 5. *Although mine house be not so with God, yet he hath made with me an everlasting Covenant ordered in all things and sure; for this is all my salvation and all my desire, although he make it not to grow: but we will have more then the Covenant of Grace which hath been a full blessing to other Believers, and hath satisfied them, Psal. 16. 5, 6. The Lord is the portion of mine inheritance, and of my cup thou maintainest my lot. The lines are fallen to me in pleasant places, yea I have a goodly heritage: Joh. 14. 8. Shew us the father and it sufficeth us. We will either have something else, something more of the portion of the men whose portion is in this life, else we will be male-contented, we will be angry with God, and quarrell with his bounty, we say with Rachel, Gen. 30. 1. Give me children or else I die; if this be wanting, and the other thing be wanting, I cannot be well, I will not be content: Jer. 31. 15. A voice was heard in Ramah, Lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children because they were not: Jonah 4. 3 8, 9. Therefore now, O Lord, take I beseech thee my life from me, for it is better for me to die then to live. And it came to passe when the Sun did arise, that God prepared a vehement east-wind, and the Sun beat upon the head of Jonah that he fainted and wished in himself to die, and said, it is better for me to die then to live. And God said to Jonah, dost thou well to be angry for the gourd? and he said, I do well to be angry even unto death.* 5. This Covenant-state of Grace being a sure established everlasting Covenant, calleth for more faith and assurance in the confederates concerning their eternal Interests; for more resolution in trials; for more holy hardnesse against trouble, for more confidence to be brought through then other mens Covenant-state doth call for, or give ground for, *Isa. 50. 7, 8. For the Lord God will help me, therefore shall I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together, who is mine adversary, let him come near to me: Yet we will needs depend and cast away our confidence, and distrustfully fear for our*

concernments when trials come, *Jer. 45. 3. Thou didst say, wo is me now; for the Lord hath added grief to my sorrow, I fainted in my fishing and I find no rest, which is a most unworthy part in a Believer, and singularly unsuitable to this Covenant-state of Grace, Luk. 21. 26. 28. Mens hearts failing them for fear, and for looking after those things which are coming on the earth, — And when these things begin to come to passe then look up and lift up your heads for your redemption draweth nigh: 1 Cor. 15. 19. — If in this life only we have hope in Christ we are of all men most miserable. I might enlarge and instance more particulars of unsuitable walking in these who are under the Covenant of Grace, but that I have already outreach'd my intention and the brevity which I purpos'd in the general part of this Treatise.*

## C H A P. V I I.

*Of the rise and original of the Covenant of Grace, or of the Author thereof.*

**T**HIS Covenant had its rise no where but from GOD, thence was its Original.

1. The Author of the Covenant of Grace is God; God considered as a mercifull Father in Jesus Christ, God as a Creator, and as one pleas'd with *Adam*, made a Covenant with him in his integrity; But to us God without Christ is a consuming fire, and we are combustible matter, chaffe and straw, we are loathsome to God, and God terrible to us; but *Adam* in integrity was Gods friend, and in familiarity with him.

2. The way of interesting the creature in God by a Covenant, is wholly of God, *He hath made with me a Covenant, 2 Sam. 23. 5.* It is generally so expressed in the Scripture; *Isa. 55. 3. I will make with you an everlasting Covenant: so Gen. 17. 2. Dent. 29. 1. Jer. 31. 31. 33. Ezek. 16. 60, 61.* Therefore also it is called

led his Covenant in these places. This may be cleared: 1. Negatively. 2. Positively.

1. It is not of man, we did not propose nor devise this way of interesting our selves in God, but he did propose it to us, man was hiding himself from the presence of the Lord when the first notice of this was brought to him, *Gen. 3. 8. 15. And they heard the voice of the Lord God walking in the garden in the cool of the day, And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Ezek. 16. 6. 8. And when I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast polluted in thy blood, live, yea, I said unto thee when thou wast in thy blood, live. Now when I passed by thee and looked upon thee, behold thy time was the time of love, and I spread my skirt over thee and covered thy nakedness, yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.* 2. It is not from God and man, they took not counsel together about the contriving of a Covenant, man did not share in the least in the finding out this way of interesting the creature in God, *Isa. 40. 13. Who hath directed the Spirit of the Lord, or being his counsellour hath taught him?* Neither could he; For first, This Covenant had a being in some respect from Everlasting, and man is but of yesterday. Secondly, God doth not enter in Covenant with man as his equal, but as his absolute Sovereign, there can be no such equality betwixt man and the most High, as that he should joyn counsels with God on what terms he will become the Lords; but he must accept, or is bound to accept what conditions God will be pleas'd to offer and command. Thirdly, Fallen man was not in a capacity to take counsel with God, the friendship being now broken, their could be no conjunction of counsels.

2. Positively these things prove that the Covenant of Grace had its rise and original from God. 1. If the Covenant of Works had its rise from God without mans contributing any thing to its being, much more the Covenant of Grace and Faith must needs be altogether from God as the Author thereof. I say then, First, The Covenant of Works was wholly of God: *Adam* in his integrity did not devise it, nor did he sit with God in counsel about it; for his first knowledge of a Covenant twixt God and him, was

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Gods writing it in his heart, or his proposing of it to him, *Gen. 2. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die.* Beside, he was bound to submit unto, and accept of whatsoever conditions God did propose to him, whether as Commands or Covenants, without questioning his proposals, and therefore could not be supposed to have any hand in the rise of a Covenant made with him, or to be in the least contributing to it.

2. I say, much more the Covenant of Grace is folly from God, for the arguing will be found firm upon several accounts. First, If that Covenant was wholly of God, wherein man folly considered without a Mediator was one party, much more that wherein God is on both sides of the Covenant. Secondly, If God was the Author of that Covenant of Works wherein man was to perform the conditions required upon his part, by the strength of habitually Grace without a surety, much more the Covenant of Grace wherein mans part thereof is undertaken by a surety. Thirdly, If that Covenant was of God alone, wherein man being in friendship with God, was capable of treating with him, if so it had seemed good to his Maker to have called him to a treaty, much more must this Covenant be of God alone which is made with man, when terms of standing enmity are betwixt God and him, for lapsed man had then put himself out of terms of dealing with God, there could be no treaty after the breach of friendship and familiarity with God; God and man being then at great distance till this way of another Covenant was brought about by God, but this will more clearly appear hereafter.

2. Another proof of this may be taken from the power of dispensing with the penalty of the broken Covenant of Works, which resided only in God, *Rom. 3. 19. That every mouth may be stopped, and all the world become guilty before God.* And if it was only in his power to dispense with the threatening, the curse, the penalty of the first Covenant which is taken away by the second Covenant, and from which the party Covenanting with God through a Mediator, are liberated and discharged, *Rom. 8. 1. There is therefore no condemnation to them that are in Christ Jesus.* Then it fol-

loweth

loweth necessarily, that the Covenant of Grace could have its rise from no other but God alone, he only is the Author thereof.

3. If we consider that there is nothing in man that could give the rise to it, we shall clearly understand that the Covenant of Grace is from God only: In fallen man there can be found no cause nor ground of any act of Gods, nay in man while in his integrity, there is no cause of the acts of Gods love to him, much lesse in his lapsed sinful condition: In man there is neither merit nor motive, neither efficient nor meritorious, nor impulsive moving cause that could move or incline God to enter in Covenant with him, not mans misery nor evil more then his good; for then why should not the misery of the fallen Angels have moved God to Covenant with them, and if so, then he should have Covenanted with all fallen mankind, this motive being common in them all, *Ezek. 36. 32. Not for your sakes do I this, saith the Lord, be it known unto you.* *Rom. 6. 23. — But the gift of God is eternal life through Jesus Christ our Lord.* Nothing without God could give the rise to it, nothing but free love, rich grace, and bowels of mercy, *Deut. 7. 7, 8. The Lord did not set his love upon you, nor choose you because you were more in number then any people, for ye were the fewest of all people: But because the Lord loved you, and because, &c.* *Luk. 1. 72. 78. To perform the mercy promised to our fathers, and to remember his holy Covenant, — Through the tender mercy of our God, whereby the Day-spring from on high hath visited us.*

4. The Covenant of Grace is a contrivance worthy the infinit and unsearchable wisdom of God, and such as no finite understanding was capable of: could the finite understandings of Men and Angels ever have invented this contrivement, which when invented and revealed, the Angels themselves did not fully understand, and are yet still but as it were at school, studying to comprehend this myserie, still desiring to pry and look unto it, *Eph. 3. 10. To the intent that now unto the principalities and powers in heavenly places, might be made known by the Church, the manifold wisdom of God.* *1 Pet. 1. 12. — Which things the Angels desire to look into.*

5. The Scriptures speaking of this Covenant and all the gradual discoveries of the secret thereof, in all these noted periods wherein the Lord made the light thereof break forth more and more

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unto the perfect day, doth plainly ascribe it to God alone, who as he contrived this Covenant and made it with his people, so he gave the rise to every piece of discovery thereof that was made from that day forward, that the first news and message thereof came to fallen *Adam*, before his being shut out of Paradise, *Gen. 2.* and downward to *Abraham's* dayes, and in *Moses* dayes, to *David* and to *Jeremiah*, and even untill the times of Reformation, and the clear manifestation of the Gospel, that it might appear how the Covenant in all the discoveries thereof was only from God: he came unsent for and made these discoveries thereof, and was active in them all, as you may read at length, *Gen. 17. Deut. 5. Psal. 89. Jer. 31. and 32. Ezek. 36. Heb. 8. Luk. 1. &c.*

That this way of interesting sinners in God by the Covenant of Grace, is wholly from God, and of him, may appear further in the following particulars. 1. The contrivement of the Covenant of Grace is wholly from God, he found out this way of interesting sinners in himself, he had no counsellour when this entered in his thought, neither was there any to suggest it to him, for it was from Everlasting (before the creatures had a beginning) contrived in the counsel of His Will, *Isa. 40. 14. With whom took he counsel, and who instructed him? and taught him in the path of judgement, and taught him knowledge, and shewed him the way of understanding? Prov. 8. 23, 24, 25. I was set up from everlasting from the beginning, or ever the earth was: When there were no depths I was brought forth, when there were no fountains abounding with water: Before the mountains were settled, before the hills was I brought forth. Tit. 1. 2. In hope of eternal life, which God that cannot lie, promised before the world began.*

2. The terms of the Covenant of Grace are of the Lord, that it is contrived so wholly upon the terms of Grace, that also is from God: We did not indent with him about good conditions to sinners, but he made it in respect of the terms, such as it is wholly for our advantage, a better bargain nor we could have contrived for our selves, that ever there was such a Covenant, and that it was of Grace God hath made it thus, *Heb. 8. 6. — A better Covenant which was established upon better promises, Rom. 4. 16. Therefore it is of faith that it might be by Grace.*

3. The choice and designation of persons with whom he will make

make this Covenant that is of God and of Grace, and no ground for it in us why the Father and not the Son, one Brother and not the other, the poor and not the rich, *Rom. 9. 13. As it is written, Jacob have I loved, but Esau have I hated: 1 Cor. 2. 26. For ye see your calling brethren, how that not many wise after the flesh, not many mighty, not many noble are called: Matth. 24. 41. Two women shall be grinding at the mill, the one shall be taken and the other left: and 11. 5. 25, 26. — The poor have the Gospel preached unto them. — I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so father for so it seemed good in thy sight.*

4. The revealing of the Covenant of Grace that is from God; four things prove this. 1. That God propounded it after the fall: *Adam* was not thinking of it, he was running away and hiding himself, when God came with the first motion of Christ and the Covenant of Grace to him, *Gen. 3. 8. 15.* 2. When it was first revealed, God would needs carry the first news of it himself, he did not make use of the Ministry of any creature, but the first word that ever was heard of it came immediatly from God in paradise, that none might come betwixt him and the glory of revealing the Covenant of Grace, *Gen. 3. 15.* 3. His appointing Officers, and enabling them with gifts to hold out the revelation of the mystery of Christ and the Gospel, without which they could not shew to any man the secret of Gods Covenant, that proveth the revealing of the Covenant to be from God, *Eph. 3. 3. 4. 5. How that by revelation he made known unto me the mystery as I wrote afore in few words. Whereby when ye read ye may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of men as it is now revealed unto his holy Apostles and Prophets by the Spirit, 2 Cor. 3. 6 Who also hath made us able Ministers of the new Testament, not of the letter but of the Spirit, for the letter killeth, but the Spirit giveth life, Eph. 3. 7. Wherefore I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power, and 4. 11. 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints for the work of the Ministry, for*

the edifying of the bodie of Christ. 4. The revealing of it to his peoples hearts, that is of God, who maketh known to his people the mytery of Christ and the Kingdom of heaven, *Matth. 11. 25. O father, thou hast revealed them unto babes: and 13. 11. — It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, Plal. 25. 14. The secret of the Lord is with them that fear him, and he will shew them his Covenant.*

5. The perfecting and closing of the Covenant actually and formally with us, even that is of God, he maketh the Covenant with us, not we with him, because when it is all ready and propounded to us in the Gospel, he dealeth with us to get our consent to the bargain, to procure the Brides hand and subscription to the Contract; he leadeth our wavering hand to write our own name in the Covenant, the great Chartor made with Christ, *2 Cor. 9. 13. Whiles by the experiment of this ministration they glorifie God for your professed subjection unto the Gospel of Christ.* The subjection of our consent unto the Gospel is a matter whereof the glory belongeth to him. Christ woeth the Bride, not she him, *Rev. 22. 17. And the Spirit and the Bride say, Come, Ezek. 16. 6. 8. I said unto thee when thou wast in thy blood, live. Iea, I said unto thee when thou wast in thy blood, live. Now when I passed by thee, and looked upon thee, behold, &c. and 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements to do them: Song 4. 8. Come with me from Lebanon, &c. and 5. 2, It is the non, my Spouse with me from Lebanon, &c. and 5. 2, It is the voice of my Beloved that knocketh, saying, open to me my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night.*

6. The holding fast the Covenant of Grace, that is from God, that after he hath made a Covenant with us, the bargain standeth firm, and is not thereafter void; is not that wholly of the Lord? 1. He keepeth Covenant with Covenant breakers, *Ezek. 16. 60. Nevertheless, I will remember my Covenant with thee, &c.* 2. He hath left place for the renewing of it upon renewed Repentance, whereof the first Covenant did not admit, *Jer. 3. 1. 14. 22. If a man put away his wife, and she go from him and become another mans, shall he return unto her again, shall not that land be greatly polluted; but thou hast played the harlot with many lovers, yet return*

turn again to me saith the Lord. Turn, O backsliding children saith the Lord, for I am married unto you: And I will take you one of a city, and two of a family, and I will bring you to Zion. Return ye backsliding children, and I will heal your backslidings. Behold we come unto thee, for thou art the Lord our God. 3. He maketh us keep our part of the Covenant, and persevere in that Covenant-state, *Jer. 32. 40. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me.*

*Use 1.* This may serve to empty the creature, and perfectly to score off sinners from sharing in the glory of their own Salvation, *Psal. 115. 1. Not unto us, O Lord, not unto us, but unto thy Name give glory, Rom. 9. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of Works but of him that calleth.* No thanks to us in lesse or more of the Covenant of Grace from beginning to end, from the first thought of it, to the perfect accomplishment of the bargain; we have no cause to kisse our own hand, we are not debtors to our selves for any happinesse that comes to us this way, *1 Cor. 15. 10. But by the Grace of God I am what I am, and his grace which was bestowed upon me was not in vain, for I laboured more abundantly than they all, yet not I, but the grace of God which was with me: 1 Joh. 4. 10. 19. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, — We love him because he first loved us: Whether we look upon the finding out this way of dealing with man by a Covenant, the terms of it, the persons with whom it was made, the revealing of it, the closing of it, the keeping of it, all is of God, and nothing that is not his work, *Phil. 2. 13. For it is God which worketh in you both to will and to do of his good pleasure.**

*Use 2.* To exalt the Lord in the unsearchable riches of his Grace; whatsoever is praise-worthy from the beginning to the end of the well ordered Covenant, that is Gods due; for the businesse is wholly from him. Let this lead, First, those that are within the Covenant to acknowledge him in the whole businesse, the contriving, revealing, drawing us, and keeping

ing us in the bond of this Covenant : So doth *David* acknowledge God in the Covenant made with him, *2 Sam.* 7. in the rite and terms of it, *vers.* 18. 21. in the revealing of it, *21.* 27, 28. the closing of it with him and with *Israel*, *vers.* 18. 24. in the standing and confirmation of it; *vers.* 25. 29. out of all this he draweth conclusions to exalt God, and to abase himself, *vers.* 18. 23. 22. 26. see also, *1 Chron.* 17. 16. to the end. Secondly, This may teach those that are without, to employ him in bringing about the business in order to their good, since he hath found out this way of interesting sinners in himself; Employ him: 1. To reveal this mystery of Christ to you, *Matth.* 13. 11. *Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.* 2. To draw you within the compass of that Covenant, to lead your hand to fill up your own name, and your consent to this great Charter, *Ezek.* 20. 37. *And I will bring you within the bond of the Covenant:* *Joh.* 3. 33. *He that hath received his testimony, hath set to his seal that God is true.* 3. To confirm the bargain and hold fast the Covenant with you, notwithstanding your many and foul breaches to him, for this also is of the Lord, *Ezek.* 16. 62. *And I will establish my Covenant with thee, and thou shall know that I am the Lord:* *Jer.* 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me.*

C H A P

C H A P. V I I I.

*Of the different Names and Notions under which the Covenant of Grace is held forth in Scripture, and of the harmony of these: Or of the different wayes whereby God hath expressed His Will of Grace towards His People.*

**T**Hat the Covenant of Grace is held forth in Scripture under diverse Names and Notions, is so far beyond questioning, that we need not insist to prove it: We shall therefore briefly consider what these are, and how they import no contradiction.

1. The same thing, to wit, the Covenant or Gods Will of Grace towards His People, is held forth under different Names and Notions. As first, a Decree of God, or the ordinance and immutable counsel of His Will, *Psal.* 2. 7. *I will declare the decree, which no doubt is spoken with relation to the Covenant, as transacted with Christ in the Decrees of God: whereof see* *2 Tim.* 1. 9. *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 before the world began.* *Heb.* 6. 17. *Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.* *Eph.* 1. 4. 9. *According as he hath chosen us in him, before the foundation of the world, &c.* Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself.

2. As a Covenant or Agreement between two parties, each of them obliging themselves to others, and so it is most ordinarily held

held forth in the Old, and sometimes in the New Testament, Jer. 31. with Heb. 8. *Iſa.* 59. 21. *As for me, this is my covenant with them ſaith the Lord, &c.* with Rom. 11. 26, 27. *There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob. For this is my covenant unto them when I ſhall take away their ſins; Gal.* 4. 24.

3. As a Teſtament or Latter Will of a dying man concerning his friends and affairs, Heb. 7. 22. *By ſo much was Jeſus made a ſurety of a better Teſtament, and 9. 15. to 19.* Which two laſt names and notions, the one whereof is the name uſed ordinarily in the Old Teſtament, the other in the New Teſtament, when the Covenant and Teſtament was confirmed by the Teſtators death; yet I take the two words to be in ſome reſpect ſynonymous; (notwithſtanding of what ſome Criticks have ſaid on the contrary) for neither can the Hebrew word *Berith* be reſtricted to a Covenant, being alſo rendered *παράκλητος*, Deut. 9. 15. and *ἰσχυρά*, 1 King. 11. 11. Nor can the Greek word *διαθήκη* be reſtricted to a Teſtament, it being of larger ſenſe, coming from *διατίθειν*, to order or diſpoſe; it ſignifieth a diſpoſition whether Federal or Teſtamentary. The LXX. do indeed ordinarily render *Berith* by *διαθήκη*, although they do not render *Berith* by *συνθήκη*, *Iſa.* 28. 15. (as ſome have conceived by a miſtake) yet it is apparent from that place, that the LXX. uſe *διαθήκη* and *συνθήκη* ſynoniouſly: See alſo Dan. 11. 6. and *Iſa.* 30. 1. And *Drusiſ* telleth us, that in *lingua Helleniſtica διαθήκη, idem eſt quod συνθήκη.*

Grot. in  
Evang.  
initio.  
Synop.  
par. theol.  
diſp. 23.  
theſ. 2.  
River. in  
Gen. 6.  
exercit.  
53.

Burg.  
vind. leg.  
p. 122.  
Præterit.  
ad Heb.  
9. 16.  
Vid. Coc.  
de ſed.  
c. 1. ſect. 4.

Hug.  
Grot. An.  
not. in  
lib. Evang.  
p. 1. 2.

4. It is held forth as a *promise*, and the words *Covenant* and *Promise* are ſynoniouſly uſed, Gal. 3. 16, 17, 18. *Now to Abraham and his ſeed were the promiſes made. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the Law which was four hundred and thirty years after, cannot diſannul that it ſhould make the promiſe of none effect. For if the inheritance be of the Law, it is no more of promiſe, but God gave it to Abraham by promiſe. A&C. 3. 25. Ye are the children of the Prophets and of the Covenant, which God made with our fathers, &c. Heb. 6. 13. For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf. 'Tis obſerved by *Grotius*, that *συνθήκη* and *διαθήκη* are words of equal extent, and are uſed for *Laws, Promiſes and Teſtaments, and* *ἰσχυρά*; for *Covenants* alſo.*

The

The like obſervation is made by *Gamerarius* out of *Ariſtophan De avibus, διαθήκας διαθήκων*, uſed for to make a Covenant.

2. That theſe different names and notions import no contradiction in the thing; for it is not inconſiſtent that one and the ſame thing be a *Decree*, and *Law*, a *Covenant*, a *Teſtament*, and a *Promise*. For firſt, a *Covenant* may be a *Decree* or *Law* (eſpecially where there is ſuch vaſt and infinite inequality betwixt the parties) when all the articles and conditions thereof are impoſed and enjoyned by the one party which is the Superiour, ſo as it is not left free to the other party to ſubmit to the terms or not to ſubmit, and to be innocent in ſo doing, to alter or change the conditions and terms of the Covenant, but he is bound to do as God commandeth and preſcribeth in his Covenant, and ſo it was in the Covenant of nature, which is alſo the Law of nature, ſo alſo in the Covenant of Grace, which is alſo the Law and decree of Grace, Rom. 3. 27. *By what Law? of works? nay, but by the Law of faith: and 8. 2. For the Law of the ſpirit of life in Chriſt Jeſus hath made me free from the Law of ſin and death.* The Law of Faith is the Goſpel-Covenant teaching righteouſneſſe by faith, to which the Goſpel doth bind us if we will be ſaved.

2. A *Decree* or *Law* may alſo be a *Covenant* when the Law-giver condeſcendeth to make his will go forth in the way of a *Covenant* (whereas he might have done it in the way of moſt abſolute Sovereignty) that is, when he pleaſeth to engage the conſent of theſe to whom he pleaſeth to give the Law, and to make promiſes to them, whereas he is bound to neither. And thus is the decree of Grace and Law of Faith; a *Covenant* purpoſed in Gods will, and commanded in the Goſpel: his *Covenant* doth denote his decree and will, therefore his *Covenant* goeth forth with commands, Gen. 17. 9. 10. *And God ſaid unto Abraham, thou ſhalt keep my covenant, therefore thou and thy ſeed after thee in their generations. This is my covenant which ye ſhall keep between me and you, and thy ſeed after thee, &c.* Rom. 3. 27. with 10. 6. 9. And this decree importeth his *Covenant*, 1 Tim. 1. 9. *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 before the world began: with Tit. 1. 2. In hope of eternal life, which God that cannot lie promiſed before the world began.*

See Ball  
of the Co-  
venant, p.  
199, 197

3. A Covenant may also be a Testament when that which is the stipulation in the Covenant is made sure by an absolute disposition of it in a Testament, and that which is required in the Covenant is bequeathed and given in the Testament: and so is the Covenant of Grace a Testament, because the same things which the Covenant requireth from us as conditions to be performed on our part, the same things (I say) are bequeathed to us among Christs goods, which by his Testament and Latter-will he disposed and left unto his people absolutely, not asking nor expecting their consent concerning what he would order in his Testament for their part of his goods: therefore it is called a Testament, and therefore you find the words thereof run in form of absolute disposition, *Job. 14. 27. I leave with you, I give unto you: and ver. 16. I will pray the Father and he will give, and he shall teach: and Job. 17. 24. Father I will, &c.*

4. A Testament likewise may be a Covenant, when that which is left in Testament and disposed even absolutely, yet is not to be possessed and enjoyed, till the young heir and legator be so and so qualified and made meet to enjoy it. As put case, till the heir be of age or be marriageable, or the like, & so is Christs Testament a Covenant, because that which is bequeathed and left unto His people in his Testament, is not to be enjoyed by them till such time as they be, as it were, of age, and in a fit capacity to receive it, not till they be prepared to claim their favour, not till they match with the Kings Son, *Job. 14. 26. But the comforter which is the holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you: and 16. 12. I have yet many things to say unto you, but ye cannot bear them now. Gal. 4. 1, 2. Now I say, that the heir as long as he is a child differeth nothing from a servant, though he be Lord of all. But is under tutors and governors, untill the time appointed of the Father.*

5. A Covenant may be a Promise, when 'tis indeed a cluster of many promises, when all things whatsoever required of us in the Covenant, and unto which we are obliged by the Covenant, are promised to us in the Covenant, *Gen. 17. 1. I am the Almighty God, walk before me and be thou perfect: with Ezek. 36. 27. And*

*I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. Eph. 2. 8. For by grace are ye saved through faith, and that not of your selves, it is the gift of God. So then the Covenant is a decretal Covenant, or a covenanting decree and statute, 'tis a Testamentary Covenant, or a covenanting Testament, and may well be so called; for a decree or Law, (purposed or promulgated) a Covenant, Testament, and Promise, are not inconsistent, but each of them adde strength and confirmation to the other.*

6. A Promise may be a Covenant when 'tis qualified and spiritual blessings promised indeed, but so as they shall be accepted and consented unto before they be enjoyed, they shall be given but in the way that God hath appointed them to be given, *Heb. 6. 12. That ye be not slothfull, but followers of them who through faith and patience inherit the promises: and 11. 13. These all died in faith, not having received the promises, but having seen them afar off, and were perswaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Rev. 22. 17. 20. And the Spirit and the Bride say, come, and let him that heareth say, come, and let him that is athirst, come, and whosoever will let him take the water of life freely. He which testifieth these things, saith, surely I come quickly, Amen, Even so come Lord Jesus. Isa. 55. 1, 2, 3. Come ye buy and eat, yea, come buy wine and milk without money and without price. Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.*

*Use.* From these Names, understand something of the nature of the Covenant of Grace. 1. It is such a Covenant that is also a Decree and Law, which appointeth (in a way becoming Sovereignty) all things pertaining to life, and hath not left it to thee to make thy own conditions as thou wilt, and hath not left it at thy option to take hold of it or not as thou wilt, but it is a Law that shall judge thee for disobeying it, *Rom. 2. 16. In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. Joh. 3. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 2. 'Tis such a Decree and Law, that is also a Covenant which appointeth the conditions, which if thou*



observe not, the absolute Decree and Law shall never bring thee to life, he who appointed the end, having also appointed the means and way to lead to it, 2 *Thef.* 2. 13. *But we are bound to give thanks alway to God for you brethren; beloved of the Lord, because God hath from the beginning chosen you to salvation, through justification of the Spirit, and belief of the truth.* Eph. 2. 10. *For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.* 3. 'Tis such a Covenant that is also a Testament, and a Promise which disponeth and giveth to thee the very same things which the Covenant doth require of thee, so that thou needs not to be mistaken with the conditional part of the Covenant of Grace, seeing whatsoever is therein required, is made a free gift in Christs Testament and Promises, *Joh.* 14. 26. *But the comforter which is the holy Ghost, whom the Father will send in my name; he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you:* and 16. 7, 8. *Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement.* 4. It is such a Testament, and such a Promise, which is also a covenant that appointeth Legacies, and containeth promises of many things, but these not to be given nor enjoyed till the young heirs be qualified for receiving them; so that thou shalt never inherit the promises, without the qualification of the heirs, *Luk.* 1. 17. *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.* Heb. 6. 12. *That ye be not faithless, but followers of them who through faith and patience inherit the promises.* In a word, the Covenant is so ordered in the harmony of these different Names under which it is held forth, that it may guard against, and receive the opposition both of Atheistical presumption in abusing of the absoluteness of Gods Decree and Promises, and Christs Testament; and also the discouraging despondency and unbelief that may make humble hearts sink at the conditions of life proposed in form of a Covenant.

C H A P. I X.

*That the Covenant is a Decree or Law properly so called Name and Thing.*

**I**N the next place, we shall consider of the harmony of these Names (given to the Covenant in Scripture) with the thing, or of the harmony of these Notions (taken from things among men that induce an obligation) and the nature of the thing, whereby it may appear that the Covenant of Grace is a Decree, or Law, is a Covenant, is a Testament, is a Promise, Name and Thing, and is not a bare Name, but hath in it something of the Nature of the things signified by these names. Let us consider it by parts.

1. The Covenant of Grace is a Decree or Law, Name and Thing, I say, a Decree or Law; because, although a Decree in relation to God, as we speak commonly, doth denote the counsel of his will, which he hath purposed in himself, Eph. 1. 9. and a Law, the promulgation of his Will, or declaration of his Counsel and Will, *Rom.* 3. 27. *Where is boasting then? It is excluded.* By what Law? of works? nay, but by the Law of faith. Yet both the words are words of absolute Sovereignty, and do denote Gods will and gracious ordering of such mercies and spiritual benefits to his people in Christ, which was kept within himself a long time, and thereafter declared and made known to us, *Psal.* 2. 7. *I will declare the decree.* Heb. 6. 17. *Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath.* I say, then, the Covenant of Grace is a Decree or Law, Name and Thing, and hath in it something of the nature of the things signified by these names, which when enumerated, we may take for the reasons why it is so called, as it is a Decree or Law in respect of the determination, and the

*Grot. in lib. E-vang. p. 2 Berith plerumq; est ejusmodi, cui obligandi vis adst, ex sola superioris put a Dei*

*regis, ex imperio qui tamen sponte, seu se quoque promittendo obsequi; ut solent legum auctores, quoties premia addunt legibus.*

cree past upon it; because the whole Transaction is the will of one of the parties, without consulting or taking advice with man, the other party therein concerned: God having ordered and disposed the matter alone in the counsel of His Will from everlasting, for the thing was done and ended, and passed in a Decree and Law before we heard of it; yea, before we were, yea, before the foundation of the world was laid, *Eph. 1. 4, 5, 9. According as he hath chosen us in him, before the foundation of the world, &c. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his Will: Having made known unto us the mysterie of his will, according to his good pleasure which he had purposed in himself. 2 Tim. 1. 9. 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 before the world began. Ia. 46. 10. Declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure.*

2. The Covenant is a Decree and Law in respect of the Sovereignty of God, which is therein upheld; for Gods gracious condescension to deal with us in the way of a Covenant did not diminish his Sovereignty: he losseth not his dominion by the Covenant of Grace, but still he keepeth it up, and ruleth by a Law most absolutely and sovereignly, *Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. Jer. 31. 33. But this shall be the covenant that I will make with the house of Israel, after those dayes saith the Lord; I will put my Law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. Rom. 3. 31. Do we then make void the Law through faith? God forbid, yea, we establish the Law. Luk. 17. 21. Behold the kingdom of God is within you.*

3. The Covenant is a decree and Law in respect of something absolute and independent that is in the nature of it; because the Covenant of Grace doth not depend upon our consent antecedent to the validity of the Covenant; although it be true that we can have no benefit by it till we actually consent unto it, yet I say it is a Covenant before our consent be either asked or given, and

See Burg.  
vind. leg.  
p. 123. c.  
Black  
vind. sed.  
c. 8.

and in this respect it is a decree of Law that doth not attend the consent of these to whom it is given so as to make it valide and of force, *Eph. 2. 10. For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them;* therefore it runneth in terms like the statutes of Grace: *I will, and they shall, Jer. 31. and 32. Ezek. 36.*

4. The Covenant of Grace is a decree and Law, because it is a commanded Covenant, which to embrace and obey is not only the privilege, but also the duty of these that have the offer of it, so 'tis called, *Deut. 29. 1. These are the words of the Covenant which the Lord commanded Moses to make with the children of Israel, &c. Psal. 111. 9. He hath commanded his Covenant for ever. Yea the very condition of the Covenant, even our part of it (which if any part of it were excepted from a command and were left free to us to choose or refuse without breach of duty, that should be it) even that is commanded to shew how much of a decree and law is in it, 1 Joh. 3. 23. And this is his commandment that we should believe on the name of his Son Jesus Christ, &c. Joh. 6. 40. And this is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life, &c.*

## CHAP. X.

### *That the Covenant of Grace is a Covenant properly so called, Name and Thing.*

Secondly, The Covenant of Grace is a Covenant, properly so called, Name and Thing: but because some Antinomian Writers gain say this; for one of them quarrelleth the very name Covenant; I observe saith he, *That the usage of this word hath a little corrupted some in their notion of free Grace.* Salt-marsh, of free grace Obser. 38. and

[ P P ]

*Ib. Obj. 6*  
*Dr. Crisp,*  
*tom. 1.*  
*Serm. 6.*  
and in another place, God maketh no Covenant properly under the Gospel as he did at first, but his Covenant now is rather all of it a promise: Therefore I shall in opposition to that Antinomian Tenent prove that the Covenant of Grace as it is held forth in the Scripture, is properly a Covenant; and for what it hath of the nature of a Covenant I shall only refer the Reader to that I have already said in the third Chapter.

*Vind. leg.*  
*p. 126.*  
*Kendal*  
*Hexæmia*  
*ch 18. p.*  
*10.*  
*See Mr.*  
*Ruberf.*  
*Sur. of*  
*Antin m.*  
*t. 38. and*  
*66.*  
And first, for asserting of this truth, that the Covenant of Grace is a Covenant, Name and Thing, I shall lay down these conclusions, premittin only with Learned Master Burgesse this Caution, That a Covenant is not so properly said to be a Covenant betwween God and man, as between man and man; for we are not to apprehend of it as when two men that are equal agree upon any thing upon equal terms and conditions which are in their own power to perform; but we must conceive of this Covenant suitably to the Majesty of God and the honour of his Grace from whose condescension it is that he entereth with us in Covenant, and from whose pure Grace it is that any thing required of us is performed.

*Vid. vocab.*  
*uri-*  
*que Ju-*  
*ris in ver-*  
*bo Pactū*  
*vel pactio*  
*sic descri-*  
*bitur, est*  
*consensus*  
*duorum vel*  
*plurium in*  
*idem placitum,*  
*ad dandum*  
*vel faciendum*  
*aliquid alteri*  
*ab altero eorum.*  
First, Then I say, there may be a Paction and Covenant where there is a promise without a stipulation, *Berith* and *covdōn* are rendered *Pactum* as well as *foedus*; now *pactum* or *pactio* is defined by the Doctors of both Law, as by Humanists to be the agreeing or consenting of two or more parties into the same thing, viz. to be given or done by the one to the other.

Panormit. secunda parte super primo tit. de pactis Cap. Antigonus est enim Pactum generaliter sumptum duorum pluriumve, in idem placitum, & consensus, i. e. placitum consensus. Calepinus Pactum ex Cicerone sic definit, Pactum est quod inter aliquos convenit; quod jam ita justum putetur, ut jure præstari dicatur; & mox ex Ulpiano, Pactio est duorum pluriumve in idem consensum. Vid. etiam Calv. lex Juridic. in voce pactum.

Hence it is that a Paction is distinguished from a Contract; because *pactum*, a paction may be, while the obligation or the eye is only

only upon the one side, whereas in a Contract there is an obligation on both sides.

Soto de Justitia & Jure, lib. 6. quæst. 2. Art. 1. *Atque hinc fit ut stricto nomine nullum pactum dicatur Contractus nisi ex quo utrinque oritur obligatio, Qualia sunt. do ut des, facio ut facias, do ut facias, facio ut des;* Jo. Calvini Lex Jurid. in voce *Pactum à Contractu sic sepeparatur, &c.*

A paction is also distinguished from a promise, because a paction imports a consent on both sides, either tacite or explicate, although not an obligation, but a promise doth not include the consent of both parties.

*L. pactum ff. De Pollicit. Pactum inquit est duorum consensus atque conventio, Pollicitatio vero offerentis solius promissum.*

Calvin Lex Jurid. in voce *Pactum. Pactum inquit & Pollicitatio differunt, Pactum est Consensus duorum vel plurium in re que utrique parti placet: Pollicitatio vero cum consensu amborum non jungitur.*

Hence also 'tis that a promise without stipulation, is by many acknowledged not only to be *pactum*, but even *contractus*, not only a paction, but a contract, when the promise is made with consent and agreement.

*Ei nudi, promisi, tibi dare decem, sine aliqua interrogatione præcedenti.*

*Intelligendo, quod pars cui fit promisso consensit, nam tunc potest dici pactum, cum intervenierit consensus duorum, vid. etiam Azor. Instit. moral. part. 3. lib. 11. de Pollicit. cap. 1. Where he relateth the opinion of some, that a Promise is properly a Contract, and for himself he holds that the Lawyers call it a Contract in a large sense; but he speaketh more clearly to this point, ibid. lib. 6. cap. 3. Secundo queritur, quomodo Contractus à quasi contractibus distinguuntur. Respondeo contractum sive ex una parte tantum, sive ex utraque hinc & inde obligationem, pariar, requirere consensum eorum qui contrahunt, at vero quasi contractus sive ex una parte sive hinc & inde obligationem producat, talem consensum non requirit, sed fit sine consensu alterius ita ut quasi contractus fiat nobis insciis vel etiam invitis. Vid. etiam. Tho. Sanchez.*

*Alciar. in*  
*prozm.*  
*Cod. de*  
*pad. Ul-*  
*pianum in*

*Panorm.*  
*ubi*  
*supra ex-*  
*emplum*  
*hujus pa-*

lib. 1. de sponsal. Disp. 6. & 7. *Calv. Lex Juridic. in voce Promissio.*

So that a promise upon the one side, without a stipulation upon the other when the promise is made with the knowledge and consent of the other party, is acknowledged to be a paction, and by some also a contract; Lawyers also give the name of *Pactum liberatorium* to acceptance, when the Creditor acquitteth the Debitor and delivereth back again to him the Obligation.

*Gror. an-  
not. in  
lib. Evan.  
p. 2. Quod  
Moses a-  
liique Be-  
rich, vo-  
cant Ple-  
rumque  
est ejus-  
modi ut  
nullum  
partis alterius consensum requirat.*

If then even among men their may be a Paction, Covenant or Contract, where there is a promise upon the one part, especially where it is made with the knowledge, consent, agreement or acceptance of the other party, although their be no stipulation on the other side, then much more there may be a Covenant betwixt God and man, without conditions properly so called, and stipulation on our part; for as we have cautioned a Covenant, is not so strictly to be understood betwixt God and man, as betwixt man and his neighbour.

But the *Antinomians* will not deny that there is a promise on Gods part, together with a consenting, agreeing and acceptance thereof on our part, as is evident from these Scriptures, *Heb. 12. 25. 1 Thes. 1. 6. Heb. 11. 13. Isa. 56. 4. 6. Rev. 22. 17. 2 Cor. 9. 13. Job. 1. 12.* (which I do at this time only name, referring the consideration of the consent and agreement on our part to the proper place) And therefore although there were no more to say, but what is held forth in the first Assertion, it should enervat the *Antinomian* argument, which is this upon the matter, the Covenant of Grace is no Covenant, *For there is not any condition in this Covenant; but we have more to say to it.*

*Dr. Crisp  
tom. 1.  
Serm. 6.*

*Hence it  
is that  
Grotius  
ubi supra*

Assert. 2. There may be a Covenant without the consent of one of the parties, then much more without stipulation and conditions; (for consent is much more essential to a Covenant then stipulation, as is of larger signification then *servitum he seltet ut, nam servitus ex consentientium avarum voluntatum testimonio vinculi potestatem accipiunt. At quod Moses alique Berich, vocant plerumque est ejusmodi, ut nullum partis alterius consensum requirat cum obligandi vis ei adit ex solo superioris puta Dei jussu argui imperio, qui tamen interdum sponte sua, se quoque promittendo obligat ut solent legum auctores quosdam praeibita addunt legibus.*

pulation, as appeareth by what is before spoken) but it is evident, that although among men consent is requisite for making a Covenant valid; yet between man and God, who condescends to indent with his creature, but yet keepeth his Sovereignty and Dominion, who covenanteth and commandeth his Covenant by a sure Decree and Law, consent antecedent the validity of the Covenant, is not necessarily required in man, and that neither in the Covenant of Nature nor of Grace; for *Adams* consent was not necessary to make the Covenant of nature valid, because that Covenant was commanded him, *Gen. 2. 16, 17. And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat, But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die.* And he was bound to accept what God would require of him, *Gen. 3. 1. 3. Ye shall not eat of every tree of the garden, — But of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it lest ye die.* Therefore in *Evals* arguing with the Serpent, neither doth the Serpent nor she say any thing of the man or womans consent, as a part of the Law and obligation lying on them, but they mention Gods command only and allanerly. *God hath said, for this was the Covenant of Nature and the Law of Nature: And as Mr. Burgesse saith, It is indeed disputed whether Adam did so much as know (and if he did not know, he could not consent) that God did indent with him as a publike person, &c.* And in the Covenant of Grace, although a consent be necessary on our part, before we can actually have any benefit by that Covenant, because it was so commanded with Christ, that all these for whom he indented, should give a consent to it in due time. *Job. 6. 37. All that the Father giveth me shall come unto me, and him that cometh unto me, I will in no wise cast out. 2 Cor. 9. 13. Whiles by the experiment of this ministratation, they glorifie God for your professed subjection unto the Gospel, &c.* Yet a consent antecedent the validity of the Covenant is not required on our part; for the Covenant was done and ended before it came to our hands or to our consent, even the Covenant with us in Christ, or with Christ in our name as a publike person, *2 Tim. 1. 9. In whom grace was given us before the world began: and through whom the Covenant was made*

with his people, *Isa. 59. 21. As for me, this is my covenant with them, saith the Lord, my Spirit which is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.* Hence also appeareth the invalidity of the consequence, and arguing from all things required in a Covenant between man and man, unto a Covenant between God and man.

*Aff. 3.* That as God engageth us unto a consent, and agreement unto, and embracing of the Covenant of Grace, and the promise of Grace, so there is together with that promise, a stipulation requiring somewhat on our part. When God makes his Covenant with *Abraham*, he saith, *Walk before me and be thou perfect, Gen. 17. 1.* When we enter in Covenant with God in Christ, we consent both to his promise and to our duty, we embrace him as ours, and we give up our selves to him as his, for kindnesse must not stand upon the one side only. As in the Marriage-covenant, a man taketh such a woman to be his wife, and promiseth to be a loving and faithful husband to her: so the woman reciprocally taketh the man to be her married husband, and promiseth to love him, and to be subject and obedient unto him. 'Tis even so in this Covenant between God and us, there is a mutual tye and obligation, he taketh us to be his people, and we take him to be our God, he maketh over himself to be ours, and we make over our selves to behis. 'Tis true, God promiseth to us and worketh in us what he requireth of us, and a Believer must say with *Paul*, *Not I, but Christ in me, Not I, but the grace of God with me.* Yet God carrieth on the businesse in a Covenant-way, and dealeth with us as with rational creatures, consenters and mutual engagers: consent we do, engage we do, covenant we do, but in all this, Grace worketh in us both to will and to do. That which I say here of a mutual stipulation and obligation, may be gathered from these Scriptures, *Zech. 13. 9. I will say it is my people, and they shall say the Lord is my God. Isa. 44. 5. One shall say I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Jer. 3. 19. How shall I put thee among the children? — And I said thou shall call me my father*

ther, and shall not turn away from me, ver. 22. Return ye backsliding children and I will heal your backslidings: behold we come unto thee for thou art the Lord our God. Is there not then in the Covenant of Grace a mutual tye and engagement on Gods part and on ours?

*Affert. 4.* The Covenant of Grace as it is made with Christ, is a Covenant properly so called name and thing ( which the *Antinomians* do not deny ) and therefore it must be a Covenant properly so called in respect of us: The reason is, because the undertaking, performing and covenanting of any person representing another, is in Law the real deed of the party represented, and the Covenant of the one becometh the real and proper Covenant of the other: If then Christ doth not only represent us in the Covenant, as *Adam* represented us in the Covenant of Works, *Rom. 5. 14. Who is the figure of him that was to come. Heb. 2. 13. Behold I and the children which God hath given me.* But doth also undertake, stipulat, promise and engage for us, and in our name, *Job. 6. 37. All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. Heb. 10. 5. 7. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me: Then said I, loe I come (in the volumn of thy book, it is written of me) to do thy will, O God. And he doth not only stipulat for us, but perform also, *Job. 17. 4. 6. 12. I have glorified thee on earth, I have finished the work which thou gavest me to do, I have manifested thy Name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word. While I was with them in the world, I kept them in thy Name, those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the Scriptures might be fulfilled. Phil. 4. 13. I can do all things through Christ which strengtheneth me. Then it will follow, that so soon as we are in Christ, we are in Covenant with God really, and if there be any reality in his undertaking for us, and engaging to his Father in our name, which may give it the name of a Covenant properly so called, then the same standeth of force to denominate the Covenant so as to us also. And indeed the matter standeth thus, as the first being we have in the loyns of *Adam* bringeth us under the Covenant of Works, which**

which was made with him and with his seed, and is to his seed as proper and real a Covenant as to himself, they being represented by him; so as soon as we have a being in Christ, as soon as we are begotten again, and have the new life begun in us, *eo ipso*, that we are in Christ, we are brought into a new Covenant-state properly so called, when we come to be in Christ, we come to be in Covenant with God, because God made the Covenant of Grace with Christ and with his seed, with him and his, *Isa. 59. 21. This is my covenant with them saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth and for ever.* I conclude therefore that the Covenant of Grace is a proper and real Covenant, Name and Thing: and although it be true that the Gospel and free Grace are a little too legally conceived of by many, yet that the Name Covenant used in Scripture giveth any ground to conceive legally of the thing free grace, is without all ground and reason to assert.

But beside these things it is to be considered, that the Covenant of Grace hath in it the nature of a Covenant? It hath something in it which is essential and common to all Covenants, and it hath something that is peculiar to the several sorts of Covenants in use between man and man.

I say the Covenant of Grace hath something of the nature of all Covenants, and something of the nature and propriety of all sorts of Covenants which are between men, whether they be equal Covenants or unequal, whether they be Covenants of Justice or of favour, Covenants real or personal, or of any other kind, according to the common distinctions of humane Covenants used by the Learned, as well Politicians as Divines, all which being already cleared in the third Chapter, needeth not here be repeated.

## C H A P.

## C H A P. XI.

## That the Covenant of Grace is a Testament properly so called Name and Thing.

**T**Hirdly, The Covenant of Grace is a Testament properly so called Name and Thing: That this may appear, we shall consider, 1. What a Testament is. 2. What the Covenant hath of the nature of a Testament. 3. Why it is so called. 4. Wherein it differeth from other Testaments.

1. The word Testament is used as well by the Doctors of the Law, and by the Talmudists, as by Humanists; for the Latter-wil of a dying man, *Testamentum ab eo appellatur quod testationem- tis sit*: The same is the significancy of the Greek word *διαθήκη* a *διαθήκη* Testari ut notat Hen Steph. sic Hebraei, vid. Glossam ad *bava kavra*, c. 8. *sect. 8.* A Testament is commonly defined by the declaration of a mans Latter Will, about these things which he would have done after his death. And so Christs Testament is the voluntary and free disposition of the dying Mediators Goods, to be possessed by the Heirs of the Promise, or it is the declaration of His Will before his death, concerning His Children, and Frinds, and Goods, how they should be disposed of after his death.

2. Consider what the Covenant of Grace hath of the nature of a Testament, for it is not purely and simply a Covenant, but hath something common with a Testament, and different from other Covenants. 1. In respect that it is such a Covenant, requiring conditions of us, which is also a Testament making an absolute disposition of these conditions unto us; for a Testament is an absolute disposition, speaking no other language but *hoc ratum esto, sic fiat*, *Joh. 17. 24. Father, I will that they also whom thou hast given me, be with me where I am, &c.* 2. In respect that this Covenant behaved to be confirmed with Christs death, as a Testament is confirmed by the death of the Testator, whereas other Covenants do not require the death of any that enter into them

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for confirmation of the covenant; but on the contrary, are weakened and often dissolved by the death of these who entered these Covenants, as doth appear in Covenants betwixt Husband and Wife, King and Subject, &c.

That you may know what the Covenant of Grace hath of the nature of a Testament, consider the ancient order and way of Testaments, as well as the rites thereof was much different from that which hath been the order in latter times, which I mention, because there is something of both to be found in Christs Testament. Among the Ancients the order was this, that in the first place there was the appointing of an heir, one or more who should take the whole goods and inheritance, according to the will of the defunct. And in the second place, the rest of the Testators will and disposition was set down, declaring whom he would burden with any thing to be performed by him, and to whom he would have any thing given or done, who were not called Heirs but Legators. But in the later times, the order hath not been to dispoise the Inheritance, and design the Heir by Testament, but rather to dispoise of the movable goods, and to nominate the Exequitor, who should see the will of the Testator performed and executed, and to design Tutors and Overseers where there is need, &c. both which may be found in Christs Testament. Come we therefore to the particulars: There is to be found about a well ordered Testament, 1. The Testator disposing of his affairs in contemplation of his death. 2. The Testament or Declaration of the Testators will concerning his friends and affairs, in order to things to be performed after his death. 3. The designation of the heirs and legators who shall enjoy his Goods, when by death he hath made way for their possession. 4. An Invention of the Goods disposed to the Testators friends, as well the Inheritance as the Moveables. 5. The Exequitor of the Testament, one designed to take care and burden on him to see the Testators will fulfilled in all points. 6. The Tutors testamentary unto whose tuition the young heirs are left. 7. The solemn blessing and prayer for the welfare of the children and heirs used in Testaments. 8. The confirmation of the Testament: All which you shall see in the Covenant of Grace, considered as Christs Testament, or declaration of his Latter-will.

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1. Here is a Testator disposing of his affairs in contemplation of his death, even the Mediator of the Covenant, who declared his will, and died to make way for the performing thereof, and to make it irrevocable, whom you find frequently speaking of his death, and in relation to it declaring his will, and ordering his affairs concerning his friends, warning, instructing, exhorting, comforting and strengthening them for all things which they were to meet with after his departure from them, *Job. 12. 33. and 13. 1. 3. 31. 33. and 14. 1. 3. 18. 25. 26. 28. 30. and 16. 1. 4. 5. 26. 33. and 17. 11. Matth. 26. 29, &c.* where Christ upon the narrative of his dying, plainly declareth his will in all things that might concern them after his death.

2. Here is a Testament or Declaration of the Testators will, and that is the Gospel-covenant or word of Promise, which bequeatheth and disponeth the Inheritance, and layeth down the way of conveyance how we come to the possession of it, as the Apostle declareth at length, *Gal. 3. 14. to 27.* Now this Gospel-Covenant or Testament of our Lord Jesus, is ordered not unlike the making of a mans testament. 1. In regard of the time and way of making it plain. 2. In regard of the time and way of making it publicke: For first, Christ maketh a Testament in contemplation of his death long before he died, and this was the declaration of his will under the first administration of the Covenant, which is called the *Old Testament*, or the first Testament that he made; but when the time of his death draweth near, he reneweth his Testament, and maketh a second declaration of his will, much more plain and full then the former which was in *Types* *Heb. 10. 1. The Law being a shadow of good things to come,* although without altering the substance of it, and this is the declaration of his will that he made under the *New or second Testament*, *2 Cor. 3. 15. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same Image from glory to glory, even as by the Spirit of the Lord; and 4. 6. For God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Secondly, These Testaments, both the Old and the New, but especially the first, were sealed and kept close like a mans Testament till the time of Christs death, in so much,

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that his friends to whom he had left of his goods in his latter-will and who had desires to know his will, were in great measure ignorant of it, as may be gathered from *Mat. 13. 17. Many Prophets and righteous men have desired to see these things which ye see, and have not seen them, and to hear these things, &c. Joh. 13. 7. 36. Jesus answered and said unto him, what I do thou knowest not now, but thou shalt know hereafter. Simon Peter said unto him, Lord whether goest thou, Jesus answered him, whether I go thou canst not follow me now, but thou shalt follow me afterwards. Till after the Testators death that his testament was opened, and his will publicly declared, Luk. 24. 49. Behold I send the promise of my Father upon you: Act. 1. 8. But ye shall receive power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Col. 1. 26. Even the mystery which hath been hid from ages, and from generations, but now is made manifest unto his Saints.*

3. There is in Christs Testament a designation of the heirs and legators who shall enjoy his goods and the inheritance, for here the same persons are both heirs and legators, *Gal. 3. 29. And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise. Rom. 8. 17. And if children, then heirs, heirs of God, and joynt heirs with Christ.* This designation of the persons, heirs and legators, who shall have benefit by Christs Testament, that it may be the more clear and distinct: 1. You find it negatively set down, declaring who shall not have benefit by his death and Testament, even although they had walked in his company, and had been numbered among his followers as to their external visible state; yet if they were of the reprobate, unbelieving, unregenerate world as concerning their inward state, they should have no part of his goods and legacies: *See Job. 13. 11. 18. For he knew who should betray him, therefore said he ye are not all clean, I speak not of you all, I know whom I have chosen, but that the Scripture may be fulfilled, he that eateth bread with me, hath lift up his heel against me: and 14. 17. 22. Whom the world cannot receive, because it seeth him not, neither knoweth him, — Lord, how is it that thou wilt manifest thy self unto us, and not unto the world: and 17. 9. I pray for them, I pray not for the world, but for them which thou*

*thou hast given me, for they are thine.* Now ye know, preterition is exclusion sufficient from benefit by a mans testament, if any man be passed by and not named nor designed to any favour: But O! how strong and binding an exclusion is this, when a negative is put upon a man by a particular designation, as if it were by name, that he shall have no benefit by Christs Testament, and this is the lot of all the reprobate unbelieving world. 2. The designation of these who are entitled to benefit by Christs Testament, is held forth positively. And first, the designation is sometimes taken from a prior designation of them in the Councils of Gods Will, his decrees of Election, and eternal transactions with Christ, *Joh. 13. 18.* Hence they are called such as he had chosen, *Joh. 17. 6. 8, 9.* Such as the Father gave unto Christ, *Joh. 6. 37.*

2. Elsewhere the designation is taken from Christs affection toward them, owning them for his, and claiming and calling them by his effectual Grace out from among the rest of the world. Hence they are called *his own*, and such as he hath chosen out of the world, and manifested his Name to them, *Joh. 13. 1. and 15. 19. and 17. 6. 8. 12.* such as he keepeth that they be not lost, &c.

3. Elsewhere the designation is taken from the work of the Spirit in them, or from some gracious qualification and fruit of Grace and work of the Spirit, such as their faith, love, obedience, fruitfulness, and the like: see *Joh. 14. 15. 17. 20. 23, &c.* and *15. 2. 5. 15. and 16. 8, 9. and 17. 6. 8. 20. Rom. 8. 9. 2 Cor. 13. 5. Act. 20. 32. and 26. 18.*

4. Sometime again they are designed by their priviledges, such as their Adoption, and Sonship, their Friendship, and intimate acquaintance with Christ, their receiving of the Spirit, and such like: see *Rom. 8. 15, 16, 17. Gal. 3. 29. Joh. 15. 15, 26. and 14. 17.*

5. Sometimes they are designed from their external lot in the world, from their being afflicted, hated and persecuted by the world, *Joh. 15. 19, &c. and 16. 2. 20.*

And all this he doth, 1. That we may know the blessing of Christs Testament is no common thing cast abroad at randome, but a favour that is appropriated to a few, even to a little flock for whom it was appointed, and who were entitled to it, *Luk. 12. 32. Fear not little flock, for it is your Fathers good pleasure*



to give you the Kingdom. Heb. 6. 17. *Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel.* 2. That we may have matter of exercise and ground whereby to try our selves, whether we shall have any benefit by Christs Testament or not, 2 Cor. 13. 5. *Examine your selves whether ye be in the faith, prove your own selves, know you not your own selves, how that Jesus Christ is in you except ye be reprobates,* therefore hath he so particularly designed the heirs of the promise. 3. That the strongest and most grown Believers might not want matter of exercise in self-examination, therefore is part of the qualifications taken from some gracious qualifications that may make the tallest grown Christian rax himself ere he can reach them, 1 Job. 2. 13. *I write unto you Fathers, because ye have known him that is from the beginning.* 4. That the weakest and worst handled of all the children of the promise might not want ground of support, nor conclude themselves excluded from Christs Testament, therefore is part of the designation of the heirs taken from such fruits of the Spirit and Graces in them, as are accompanied with weaknesse and from their worst condition, through evil handling by the world: this being written, and his Testament being intended for the use of little children in Christ, as well as for fathers and young men, 1 Job. 2. 12. *I write unto you little children, because your sins are forgiven you for his Names sake,* Job. 13. 33.

4. We shall consider the Goods bequeathed and disposed by Christs Testament to his friends, whose legacies behoved to be rich, since he is the appointed heir of all things, Heb. 1. 2. These are of four sorts, 1. Christ hath by his Testament bequeathed to his people, his estate real or immovable goods, and that is to the Everlasting Inheritance, 1 Pet. 1. 4. *To an inheritance incorruptible and undefiled that fadeth not away, reserved in heaven for you.* Heb. 9. 15. *And for this cause he is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance:* with Job. 17. 24. *Father, I will that they also whom thou hast given me, be with me where I am.* 2. Christ hath bequeathed unto us with the inheritance, all things thereto belonging, all the Pertinents thereof, and

and whatsoever might make us meet to be partakers of this inheritance, Col. 1. 12. *Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the Saints in light.* Psal. 84. 11. *The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly:* Such as knowledge of Gospel mysteries, Job. 15. 15. *For all things that I have heard of my Father, have I made known unto you.* Matth. 13. 11. *It is given unto you to know the mysteries of the Kingdom of heaven, but unto them it is not.* Joh. 17. 6. 8. *I have manifested thy name unto the men which thou gavest me out of the world, thine they were and thou gavest them me, and they have kept thy word. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* Spiritual life even in this world, psal. 22. 26. *Your heart shall live for ever.* Joh. 14. 19. *Because I live, ye shall live also.* Remission of sins, Matth. 26. 28. *For this is my blood of the New Testament which is shed for many, for the remission of sins.* To be guided unto all truth, Joh. 16. 13. *Howbeit when the Spirit of truth is come, he will guide you into all truth.* Faith and perseverance in a believing state, Joh. 6. 37. *All that the Father giveth me shall come to me, &c.* Luk. 22. 32. *But I have prayed for thee that thy faith fail not.* And in a word, all the essentials of salvation, as the necessary pertinents of the inheritance. 3. Christ hath entituled us to his estate personal, or his moveable goods that is unto all things pertaining to this life, so far as they are fit for us, 1 Tim. 4. 8. *Having promise of the life that now is, and of that which is to come.* psal. 34. 10. *But they that seek the Lord shall not want any good.* Isa. 33. 16. *Bread shall be given him, and his waters shall be sure.* 4. Christ hath left unto us in his Testament such love-tokens, as dying men use to leave to their beloved friends: And by this I understand all the comfortables which Believers are entituled unto, and which make their way through the wilderness more pleasant to them, such as peace with God, which is one of his legacies to his friends, Job. 14. 27. *Peace I leave with you, my peace.* I give unto you. Familiarity with himself, Job. 15. 15. *For all things that I have heard of my Father, I have made known unto you.* Spiritual joy, Job. 16. 20. 22. *Your sorrow shall be turned into*

into joy. And ye now have sorrow, but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you. Hearing of prayers, *Joh. 14. 13.* And whatsoever ye shall ask in my name, that will I do; and *15. 16.* That whatsoever ye shall ask of the Father in my name, he may give it you: and *16. 23.* Whatsoever ye shall ask the Father in my name, he will give it you. ☉ So well as the lines are fallen unto Believers, *Psal. 16. 6.* The lines are fallen to me in pleasant places. And how great and precious things are they entitiled unto, *Psal. 31. 19.* O how great is thy goodnesse which thou hast laid up for them that fear thee, &c. *2 Pet. 1. 3, 4.* According as his divine power hath given unto us all things, that pertain unto life and godlimesse, — Whereby are given unto us exceeding great and precious promises.

5. There is an Exequutor left in Christs Testament, who is to see all the will of the dying Mediator performed.

Concerning which, a word of these things, 1. Who is Exequutor of Christs Testament. 2. What belongeth to that office or Person by vertue of that employment. 3. The fitnesse of the Person for that employment. 1. The holy Ghost is Exequutor of Christs Testament, he it is who is delegated by the Father and by Jesus Christ to see his will performed, and to make good all the legacies that he hath left to his friends: See *Joh. 14. 26.* But the comforter which is the holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you: and *15. 26.* But when the comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testifie of me. The meaning is, my Father and I will send my Spirit as the Exequutor of my Testament, who shall actually perform and do to you, for you, and in you, whatsoever I have intended in my Latter-will, and purchased by my death: Therefore saith the Apostle, *1 Cor. 6. 11.* Ye are justified in the Name of the Lord Jesus, to wit (as the Testator) and by the Spirit of our God, to wit (as the Exequutor of his Testament) and in this the resemblance was like unto a mans testament, the exequutor whereof cannot perform any thing of his will concerning his friends, till by the testators death a way be opened for the exequutors introduction; so neither was the holy Ghost to perform any of Christs legacies

Legacies till a way was made by Christs death for the Spirits acting in that delegation; see *Joh. 16. 7.* If I go not away the Comforter will not come unto you, but if I depart, I will send him unto you.

2. It belongeth to his office and employment, generally to see Christs Testament and Latter-will performed and done in all points; More particularly, First, To let every man read his right, and to make known to Christs friends his will concerning them even in these things which they might have either mistaken or forgotten, (although they had heard of them, and this is the Spirits work and office, *Joh. 14. 2. 26.* He shall teach you all things, and bring all things to your remembrance: *1 Cor. 2. 12.* Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Secondly, To give the Testators goods to such persons as he had left them in Legacie to, and to no others; to do according to the Defuncts Will and by no other rule, which is the Spirits office, *Joh. 16. 13.* Howbeit when the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. Thirdly, To see the will of the Defunct done in his way, in such manner of coveyance as he thinks fit, and this is the Spirits work to do things in the way of Christs will, *Joh. 14. 27.* Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you; with *16. 8, 9.* And when the Comforter is come he will reprove the world of sin, and of righteousness and of judgement. Of sin, because they believe not on me: He will give peace, joy, righteousness, hearing in prayer, to whom Christ left it; but in his way, and according to the rule of his will, he will not speak peace till he first reprove, and he will convey it in the manner of a free gift and under terms of his office as one performing the Exequutors work as Christ left it and other blessings. Fourthly, To see things done and performed according to the time set down in Christs Will; The holy Ghost will perform all Christs Will, but somethings he will do presently, and somethings not till a while afterwards; somethings he will entitle us unto, but will not possess us into them at first, he will do things as we can bear them, and are in capacity to receive them, and all this, because it is the will

will of the Testator that it should be so: *Job. 14. 20. At that day ye shall know that I am in my father, and you in me, and I in you.* and 16. 22. *And ye now therefore have sorrow, but I will see you again and your heart shall rejoyce, and your joy no man taketh from you.* Hence it is that the Spirit executing this office, and in performing the Testators will, giveth, 1. Somethings presently, but not perfectly, as Grace. 2. Somethings perfectly, but not presently, as perfect union among the Saints is left in Christs Testament, and perfect knowledge of our union with him; but neither of these to be presently had, but are reserved to a day, *Job. 14. 20. and 17. 21.* 3. Somethings both presently and perfectly, as Justification. 4. Somethings neither presently nor perfectly, as experimentall fruition and Comfort, even as he that buyeth Lands, or the that marryeth a rich man, hath presently *pro ad rem*, but hath not the sweeter comfort of using all at first. 5. Somethings absolutely, as necessities and essentials, somethings conditionally, as comfortables and temporals.

3. Consider the Spirits fitnessse for this employment, and how qualified an Executor Christ hath left in his Testament. There be four things required in a fitted Executor. First, *Knowledge* of the Testators Will, this the holy Ghost and none else hath thoroughly to understand Christs mind; he cannot mistake his Will and Testament in the execution thereof, as oftimes it is among men, *1 Cor. 2. 11. The things of God knoweth no man but the Spirit of God, with Job. 15. 26. But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth of the Father, he shall testifie of me.* Secondly, *Faithfulnessse*, to do according to the Testators Will, and this testimony Christ beareth to his Spirit, *Job. 14. 26.* That he will do all things *whatsoever I have told you, and Job. 16. 13. He shall not testifie of himself, but whatsoever he shall hear;* to wit, of the Testators will. Thirdly, *Ability*, that he be a responfall person, able to make so great an Intromission forth coming; and for this Christ hath engaged his own word, that the holy Ghost shall be forth coming for all the goods that he hath left to his people; that he shall answer Believers Claim and be responfall, as appeareth from the place before cited, *Job. 14. 16. 26.* And he must needs be a mighty responfall person for fulfilling the will of Christ, who

who is the Spirit of Grace, and the Spirit of Christ and of the Father, and the hand of God, *Heb. 10. 29. Rom. 8. 9. Luk. 1. 66.*

4. *Willingnesse* to undertake, that his heart ly to the businesse; this also is a qualification of the Executor of Christs Testament, his heart is as much to the fulfilling of Christs will as the Testators, and how can it be otherwise, since it is the Spirit of *Jesus Christ*, *Phil. 1. 19.* whose will is one with Christs as he is God, and agreeing in one with his will as Mediator; that will being the execution of the ancient decrees of the will of God; and this maketh not a little for the comfort and satisfaction of Believers that they see so clear a way laid down for executing all the will of Christ concerning their good.

6. Christ hath not only left an Executor of his Testament, but also by his Testament provided a *Guardian* or *Tutor* for Believers: he hath not only left an Executor of his Testament, but hath also by his Testament provided a Tutor for Believers, he hath left and nominated his Father as Tutor Testamentary to all that shall believe on him, this is held forth strongly and clearly, for as much as it is put in his Testament, both Negatively and Positively. 1. Negatively, *Job. 14. 18. I will not leave you comfortlesse,* or rather *Orphans* or *Fatherlesse*, as the old *English* Translation hath it, and as the new Translation hath the same word; *Jam. 1. 27.* Orphans is more then *Fatherlesse*, it is not only without parents, but without Tutors: It is properly such as are under age, being unable to do for themselves and having none to do for them: Christ saith in his Testament, I will not leave you in such a condition as Orphans. 2. The same is held forth Positively, by Christs designation of a Tutor for his people, unto whose tuition and care he leaveth them, even his own Father, *Job. 17. 11. Holy Father, keep through thine own name these, &c.* Now this Tutory under which Christ hath left Believers by his Testament, holds forth two things to us. First, What is the true condition of the Church and children of God in regard of themselves: And that first, in their externall condition while they are in this world; many a time may they say, we are *Orphans* and *Fatherlesse*, *Lam. 5. 3.* the people of God are exposed to many injuries and oppressions as a poor Orphane; and even wronged oftimes by these who should be Tutors and Nursing fathers, *Isa. 49. 23.* Secondly, In respect of their

spiritual estate Believers are under age, like young Heirs kept low and strait in half a servile condition, not fit to be trusted with the great things unto which they are born, as not being able to manage so great a trust, but like foolish children apt to be deceived and to put away their Inheritance, Gal. 4. 1, 2, 3. *The heir as long as he is a child differeth nothing from a servant though he be Lord of all, But is under Tutors and Governours until the time appointed of the Father.*

2. This Tutory holds forth the blessed lot of the children of God, by reason of Christs Testament. 1. In respect of their condition in this world, although they may seem to themselves and to others to be in the condition of Orphans; yet Christ hath not left them in such a condition, but hath provided better for them, by leaving them to his Fathers care, Hos. 14. 3. *For in thee the fatherlesse findeth mercy.*

2. In regard of their spiritual estate, it is a Believers happiness to be as an Orphan left by Christ to his Fathers Tutory, still to be in the condition of a Minor, as a young Heir that is not *sui juris*, but is under Tutors. 1. Because no deed done by a Believer without his Tutors consent, and redounding to his prejudice is valid, nor can stand good in Law against him, there is a weaknesse and invalidity in all their actions, and this is their strength, that their deeds are the deeds of Minors and Children that are under age, and to this purpose are the words of Christ applicable, which were spoken to another purpose, Job. 15. 5. *For without me ye can do nothing.* 2. There is place to revoke by Repentance any thing done by a Believer to his hurt, when he shall come to understand himself better, Jer. 3. 13. *Only acknowledge thine iniquity that thou hast transgressed against the Lord, as a young Heir may do when he cometh to be of age.* 3. A Believer may well throw away his peace and comfort, and bring abatement upon his Graces, but it is far from his hands to put away his Inheritance, 1 Pet. 1. 4. *An inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you.* He may do with some things that are given for his present use, as foolish children do in their non-age with what is in their power, but cannot throw away his chiefest interests. 4. It is a blessed necessity that all Believers are under, in all deeds and transactions of moment

moment, to ask their Tutors consent, and to have no compleat freedom to do any thing without their Tutor, but to bring all their transactions to be ratified by him, and in all their carriage and manning what is put in their hands, to be countable to a wife and faithful Tutor. 5. That Believers are not cast off by their Tutor for their foolish pranks, though perhaps they may be more roughly handled, and kept more strait as Tutors deal with their Pupils, Jer. 31. 37. *If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Psal. 89. 30. 33. If his children for sake my Law, and walk not in my judgements: Neverthelesse my loving kindnesse will I not utterly take from him, nor suffer my faithfulness to fail.*

1. Do not therefore mistake Gods way with you when he handleth you as a wife Tutor dealeth with foolish Children. 2. Do not complain of your condition, if ye do, it is without cause.

7. There is in Christs Testament a *solemn blessing* left to his Children and Friends, according to the custom used in Ancient and Later times; whereof see Gen. 27. 4. 27 & 48. 10. 15, &c. and 49. throughout, Deut. 33. throughout, 1 King. 2. 1. to 10. Where we find these four things done in contemplation of death, as part of the blessing and Latter-will of these dying men, in all which they were types of Christ, and their blessings were typical of that which Christ was to do in his Testament. 1. *Solemn blessings* pronounced by them, Gen. 27. 27. *The smell of my son is as the smell of a field which the Lord hath blessed:* and 48. 9. 15. *And he said, bring them I pray thee unto me, and I will bless them. And he blessed Josephs and saith, &c. Deut. 33.* 2. *Solemn commands* laid upon their children, Gen. 49. 29. *And he charged them.* 1 King. 2. 1, &c. *And he charged Solomon his son.* 3. *Solemn predictions* of things that should befall them, Gen. 49. 1. *And Jacob called unto his sons, and said, Gather your selves together that I may tell you that which shall befall you in the last dayes.* 4. *Solemn prayers* offered up to God for them, Deut. 33. 7. 16. 8. *Hear Lord the voice of Judah, and bring him unto his people, let his hands be sufficient for him, and be thou an help to him from his enemies. And for the precious things of the earth, and fulnesse thereof, and for the good will of him.*

him that dwelt in the bush, Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. And of Levi he said, Let thy Urim and thy Thummim be with thy holy one, &c. Gen. 48. 15, 16. And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil blesse the Lads, and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth. All which we find in Christs Testament, as his exercising of all his Offices in contemplation of his death; as a King he layeth commands upon his people in his Latter-will, to signifie that he died as a King: as a prophet he foretellethe the things that should befall his people, and as a Priest he blesseth them and prayeth for them, about the time when he was to offer himself a sacrifice for them. 1. You find in Christs Testament, solemn commands laid on his Disciples as part of his Latter-will, which he would have them to do when he was gone, negative and affirmative commands: see Joh. 13. 34. *A new commandment I give unto you, that ye love one another as I have loved you: and 15. 4. 9. 17. Abide in me, and I in you: Continue ye in my love: These things I command you, that ye love one another: and 14. 1. 15. 27. Let not your heart be troubled: Ye believe in God, believe also in me: If ye love me, keep my commandments. Let not your heart be troubled, neither let it be afraid. Matth. 26. 41. Watch and pray that ye enter not into temptation.* 2. Solemn preditions of things that should befall them after his death, both the good and evil, Joh. 15. 19, 20. *If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If they persecuted me, they will also persecute you, if they have kept my saying, they will keep yours also: and 16. 2. They shall put you out of the Synagogues, yea the time cometh, that whosoever killeth you, &c. Joh. 14. 16. 26. And I will pray the Father and shall give you another comforter, that he may abide with you for ever. But the Comforter which is the holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you: Joh. 16. 20. 33.*  
*Verily*

*Verily, verily I say unto you, you shall weep and lament, but the world shall rejoyce and ye shall be sorrowfull, but your sorrow shall be turned into joy. These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation, but be of good cheer, I have overcome the world.* 3. Solemn blessings pronounced and left unto them; Joh. 14. 27. *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: Matth. 26. 28. For this is my blood of the New Testament which is shed for many for the remission of sins.* 4. Solemn prayers offered up unto God for them, Joh. 17. throughout; and if Christ hath pronounced and prayed for a blessing on his people, certainly it must be effectual, and it is not to be doubted but it shall light; Numb. 23. 19, 20. *God is not a man that he should lie, neither the Son of man that he should repent: Hath he said? and shall he not do it, or hath he spoken? and shall he not make it good. Behold, I have received commandment to blesse, and he hath blessed and I cannot reverse it.*

8. Consider the confirmation of Christs Testament, Heb. 9. 16, 17. *For where a Testament is, there must also of necessity be the death of the Testator: For a Testament is of force after that men are dead, otherwise it is of no strength at all whilst the Testator liveth.* The Apostle illustrateth this from the validity of Wills and Testaments among men, and from the pleading of them in Law to receive benefit by them, where the Apostle hints a twofold confirmation of Testaments, or a necessity of two things for making Wills of force, and a twofold validity resulting thence. 1. There must be the death of the Testator, for saith he, *a Testament is of force after men are dead, otherwise it is of no force at all: The reason is rendred by Lawyers, because as long as a man liveth, voluntas est ambulatoria, his Will is alterable, he may change it while he liveth, he may adde, alter and disannul, therefore there is no validity in his Will before the Testators death.* 2. There must not only be the death of the Testator, but there must also of necessity be brought the death of the Testator, *ἐπιταφιαστικῶς τῷ διατάξαντι*, that is, the death of the Testator must be brought, produced and alleged, testimony thereof must be brought unto the Court, and this is necessary for proving of the Will, as the other is for confirming of it, otherwise the Will cannot be of force:

force: And thus the words *επισην & κατασει* is used sometimes in the New Testament in a forensical sense, as *Joh. 18. 29. κατηγοριας επισην* to bring an accusation, and *Act. 25. 7. κατασει κτιστην*, — to bring or enter a suit against one. Hence there resulteth a twofold validity of Wills and Testaments. 1. There is a validity of the Testament it self, which the Apostle expresseth by the word *βεβαια firm*, when the Testament becometh irrevocable, so as it cannot be disannulled, the Testators Will being no more ambulatory, and this validity and confirmation it hath by the Testators death as the result of it, *Heb. 9. 16, 17.* with *Gal. 3. 15. υδαισ' αδαισι*, no man disannulleth or abrogateth it. 2. There is the validity of a Testament in respect of our pleading any thing from it, or getting any benefit by it, which the Apostle expresseth by the word *ιχουσι* to be of force, to wit, for conveying any benefit to the Heirs and Legators, and this validity a Testament hath from the producing or bringing it to the Court, where it is recorded or confirmed.

By these forensical things the Apostle illustrateth and demonstrateth a twofold confirmation of Christs Testament, and accordingly a twofold validity resulting thence.

1. Christs Testament is confirmed by his own death, his first Testament by a Typical death, and his New and second Testament by the truth and reality of his own death, *Heb. 9. 14, 18.* How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, &c. Whereupon neither the first Testament was dedicated without blood. Hence it was *βεβαια*, firm and settled as a Pillar on its Base, this made his Testament irrevocable, *Gal. 3. 14, 17.* — And this I say, that the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. 2. Christs Testament is again, as it were, confirmed by his peoples faith, *Joh. 3. 33.* He that hath received his testimony, hath set to his seal that God is true: with *Rom. 3. 3, 4.* For what if some did not believe, shall their unbelief make the faith of God of none effect, God forbid, yea, let God be true, but every man a liar. *Gal. 3. 14, 15.* That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through Faith, — Though it

it be but a mans covenant, yet if it be confirmed, no man disannulleth or addeth thereto. When Believers bring and produce the written Testament of the dying Mediator before the Court of Justice, and by faith plead the benefit of the Inheritance and Legacies left to them in Christs Latter-will, this is as a new confirmation of Christs Testament, and entering of it in the Court, and stating their claim by it, whereby it becometh of force in Law. Hence it hath *ιχουσι* to be of force, that they may actually receive benefit by it, *1 Joh. 5. 10.* He that believeth on the Son of God, hath the witness in himself.

Let Believers therefore, 1. Consider what lyeth upon you as to the making Christs Testament of force for your profit, you must bring it to the Court ere you plead any benefit by it. The Testament of Jesus Christ shall lye beside you as altogether uselesse, except it be thus improved. O see that it be not on your default that it be uselesse to you, since Christ hath died to confirm it, and to make it useful. 2. Let Believers be comforted from Christs making sure so many precious things to us by His Testament; if it were but a mans Testament, yet being confirmed, no man disannulleth it, *Gal. 3. 15.* And it was on of the old Laws of the twelve Tables, *uti quisque legasset suae rei ita jus esset*: As every man had by his Testament disposed of his own goods, so the right and title was to stand accordingly: how much more must the Testament of the Son of God stand firm and sure, for himself will nor, and the world cannot disannul it.

3. Let us consider why the Scripture doth give to the Covenant of Grace the name of a Testament? The reasons are these, 1. In general, It is called a Testament in regard of the very nature of it, it is a Testamentary Covenant, or such a Covenant as partaketh also of the nature of a Testament, but this will appear better in these particulars. 1. This is called a Testament, in regard of the Testator; because it is the Will of a dying person, who maketh all the promises that are contained in the Covenant in contemplation of his own death, *Heb. 9. 15, 17.* And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. For a testament is of

force after men are dead, otherwise it is of no strength at all while the Testator liveth: with Exod. 24. 8. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you.

2. In regard of the death of Jesus Christ, because it is a Covenant which behaved to be confirmed by the death of one of the Parties Covenanting, who is also Mediator of the Covenant, without which, the Testament or Covenant of Grace had not been of force; for it was not enough that Christ should be a Testator, and make declaration of his Will in contemplation of his death, unless he had also died to confirm the Covenant, Heb. 9. 16. For where a Testament is, there must also of necessity be the death of the Testator.

3. It is called a Testament in regard of the absolute disposition of all things made to us by it, which are required of us in the Covenant. A Testament is an absolute disposition, and so is the Covenant of Grace in some respect, for by it are disposed to us all things required of us as conditions and duties, Ezek. 36. 26, 27. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh: And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Zech. 13. 9. I will say it is my people, and they shall say the Lord is my God: with 12. 10. And I will powre upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications.

4. It is called a Testament in regard of the way of conveyance of the Inheritance, and all things thereunto belonging unto Believers, to wit, by the death of the first Heir and Possessor, Christ the first born and Heir of all things, having by his death made way for his children and brethren to come to the possession of all the Covenant-blessings which were given to him, and possessed by him at the first hand, as the Head and first born of every creature, Col. 1. 15. with Heb. 9. 15. That they which are called might receive the promise of eternal inheritance. 1 Pet. 1. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus from the dead: To an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you.

Zech.

Zech. 9. 11. By the blood of thy Covenant I have sent forth thy prisoners out of the pit wherein is no water.

5. It is called a Testament to expresse the more of free Grace in it, lest we should misconceive of the Covenant of Grace and think that it requireth any such condition on our part as might wholly make it void: therefore Christ would by a free declaration of his Will and Testament, make sure to us the conditional part of the Covenant, Job. 17. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me. Jer. 3. 19. Thou shalt call me my Father, and shall not turn away from me.

6. It is called a Testament because of the secretnesse of this mystery of the Gospel till after Christs death, even as a mans Testament useth to ly Sealed and not opened till after the death of the Testator; so was the mystery of Christ in great measure a secret, and sealed till after his death, yea, even to the Apostles themselves, till after his Resurrection, Col. 1. 26. Even the mystery which had been hid from ages and generations, but now is made manifest to his Saints: Luk. 24. 25. Then said he unto them, O fools, and slow of heart to believe all that the Prophets have spoken: Psal. 25. 14. The secret of the Lord is with them that fear him, and he will shew them his Covenant.

7. It is called a Testament in regard of the Priviledge which Believers have by Christs Testament; to shew that Christ hath not only made us servants and Friends, but even Sons and Heirs to whom he disponeth the Inheritance, Job. 15. 15. Henceforth I call you not servants—But I have called you friends, 1 Joh. 3. 1. Behold what manner of love the Father hath bestowed on us that we should be called the sons of God: Gal. 4. 6, 7. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father. Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ: Rom. 8. 17. And if children, then heirs, heirs of God and joynt heirs with Christ.

8. It is called a Testament in regard of the union that is betwixt Christ and Believers; to teach us, that as the Testator and Heir are esteemed in some legal respects as one person, (seven as Husband and Wife are one flesh) and what the Heir doth according

according to the Latter will of the Testator, is as if it were done by the Testator himself, so Christ and we are one after his death and Testament, we are interested in his Name, and his Name put upon us, and interested in our prayers and other services done in his Name, *Gen. 48. 16. The Angel of the Lord which redeemed me from all evil blesse the Lads, and let my name be named on them: with Joh. 14. 13. And whatsoever ye shall ask in my Name that will I do: and 17. 23. 26. I in them, and thou in me, that they may be perfect in one, and that the world may know that thou hast sent me and hast loved them as thou hast loved me. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved them may be in them, and I in them: Isa. 63. last, We are thine, thou never bearest rule over them, they were not called by thy Name.*

## CHAP. XII.

### *Of the excellency of Christs Testament above all humane Testaments.*

**F**ourthly, Consider wherein his Testament differeth from other Testaments: Whereby, first, The excellency of Christs Testament above all humane Testaments may appear. And secondly, How it is better and more excellent then his own first Testament. You will find the Apostle justifieth this twofold Comparison, the one, *Gal. 3. 15.* where he compareth Christs Testament with humane Testaments, and sheweth the excellency of this before them; the other, *Heb. 7. 22.* and chap. 8, 9, 10. and *2 Cor. 3.* where he compareth Christs first and second Testament, and sheweth the excellency of the second above the first. And first, Christs Testament excelleth all humane Testaments. 1. In respect of the Testator, he is God as well as man, *Gal.*

*Gal. 3. 15.* This Testament is not as the Apostle speaketh, but a mans Testament, the blood of it is the blood of God, *Act. 20. 32.* The Testament of God must be of infinite value. 2. Other Testators die, and so cannot ever be with their Heirs, but Christ liveth for ever, and is with us *always even unto the end,* *Heb. 6. 25. Matth. 28. 20.* 3. Other Testators can do their friends no more good after their death, nor can they return unto them, *Isa. 63. 16. Doubtlesse thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our father, our Redeemer, thy Name is from everlasting: But Christ doth us yet more good after his death, Heb. 7. 25. He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them: and 6. 20. Jesus made an high Priest for ever after the order of Melchisedech.* 4. Humane Testators cannot foretell to those they leave behind them all things which shall befall them, but when Christ was about the making of his Testament, he clearly foretelleth the things that were to befall his friends, yea and his enemies too; he foretelleth Judas his sin, and Peter his, *Joh. 13. 18. 26.* as likewise the sin of all the Apostles, *Joh. 16. 32. Behold the hour cometh, yea is now come that ye shall be scatterd every man to his own and shall leave me alone: he foretelleth also the worst condition of trouble and persecution they were to meet with from the world, Joh. 15. 19. If ye werè of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you: and 16. 2. 33. They shall put you out of the Synagogues; yea the time cometh, that whosoever killeth you will think that he doth God service. These things I have spoken unto you, that in me ye might have peace; in the world ye shall have tribulation.*

2. In respect of the Legacies left in this Testament; never were such Legacies bequeathed in any humane Testament as these which are in Christs Testament. 1. Consider the preciousnesse and excellency of the Legacies in Christs Testament, his Legacies are of a spiritual nature. Earthly Testators can dispense but earthly things, but he hath left us spiritual things, spiritual life, joy, fellowship, faith, perseverance, remission of sins, &c. *Joh. 14. 19. and 16. 20. 22. and 15. 15. Joh. 17. 11, 12. 24. Matth. 26. 28.*



28. 2. Christs Legacies differ from and excell above the Legacies in any other Testament; as in respect of preciousnesse, so also in respect of Plenitude; other Testaments may dispoise many things, but no Testament maketh over all things to the Legators, but Christs, for he only is the *heir of all things*, Heb. 1. 2. Other Testaments may but bequeath somethings, and that of one world, to wit, this present life, but Christs Legacies contain two worlds and all things pertaining to both, 2 Pet. 1. 3, 4. *According as his Divine power hath given unto us all things that it pertain unto life and godlinesse.—Whereby are given unto us exceeding great and precious promises, that by these ye might be made partakers of the divine Nature.* 1 Tim. 4. 8. *Having promise of the life that now is, and of that which is to come.* 3. In respect of durablenesse and stability, other Inheritances and Legacies may be taken from us, but those good things which Jesus Christ leaveth us in his Testament, no man can take from us, Job. 16. 22. *And your joy no man taketh from you:* and 14. 27. *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.* 4. Other Legacies must be kept by us, otherwise they may be soon lost, but Christs Legacies keep us more then we keep them, I say (more then we keep them) because it is the duty of Believers to use their best endeavours to keep any good thing which they have obtained by Christs Testament: Yet notwithstanding they are rather kept by Grace, then keepers of it, 1 Pet. 1. 5. *Who are kept by the power of God through faith unto Salvation;* for instance he leaveth us Faith, Eph. 2. 8. *And through faith we are kept to Salvation;* he leaveth us the peace of God, Job. 14. 27. *And this peace of God shall keep your hearts and minds, saith Paul,* Phil. 4. 7. *Shall keep with a Garriison (as the word signifieth) so that when Satan and the World shall lay siege against you, yet you shall be safe and ly down in peace and sleep,* Psal. 4. 8. *I will both lay me down in peace and sleep, for thou Lord only makest me dwell in safety.* 5. Other Testaments may be exhausted, so as some who seek benefit and relief by them may fall short, but Christs Testament can never be exhausted; there is abundance to fulfill all his will, and to pay all his debt of favour to his people, to fulfill his promises and to supply his peoples wants; the reason is manifest from Col. 1. 19. *It pleased the father that in him should*

*should all fulnesse dwell: and 2. 9. For in him dwelleth all the fulnesse of the Godhead bodily: Heb. 1. 2. Whom he hath appointed heir of all things.*

3. Christs Testament differeth from, and excelleth all humane Testaments, in respect of the *Heirs and Legators* to whom he hath left his Goods. This is manifest in these particulars: 1. The benefit of humane Testaments extend but to a few, the benefit of Christs Testament extendeth to many, Matth. 26. 28. *This is my blood of the New Testament which is shed for many, for the remission of sins: Yea, to a World, the Elect World, to a great multitude which no man can number, of all Nations, Tongues and Languages,* Rev. 7. 9. *I beheld, and loe a great multitude which no man could number of all Nations, and Kindreds, and People, and Tongues, &c. To all ages and generations of the world,* Job. 17. 20. *Neither pray I for these alone, but for them also which shall believe on me through their word.* Psal. 102. 18. 28. *This shall be written for the generation to come, — The children of thy servants shall continue, and their seed shall be established before thee.* 2. The benefit of humane Testaments cannot extend to those who were dead, before the Testators death; but the benefit of Christs Testament doth extend to many, who died long before he hied himself, Zech. 9. 11. *As for thee also by the blood of thy Covenant, I have sent forth thy prisoners out of the pit wherein is no water: because he died typically long before, being the Lamb slain from the beginning of the world: therefore his Testament was of force to Believers who lived before his coming in the flesh, and before his death.* 3. In humane Testaments, the fewer the Heirs and Legators be, the better it is for them, but the greater number of Heirs that Christ have, every true childe of God rejoyceth at it, and findeth no losse but gain and joy thereby, Rom. 9. 3. *That my self were accursed from Christ for my brethren, my kinsmen, according to the flesh.* 2 Cor. 7. 7. *And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoyced the more.* 2 Epist. Joh. ver. 4. *I rejoyced greatly that I found of thy children walking in truth, &c.* Joh. 3. 29. *The friend of the Bridegroom which standeth and heareth him, rejoyceth greatly because of the Bridegrooms voice, &c.* 4. In humane

mane Testaments, every servant and friend is not a son, and every son is not an Heir; but Christs Testament maketh every son, and friend, and servant an Heir, a joynt Heir with Christ, Gal. 3. 26. For ye are all the children of God by faith in Christ Jesus. Joh. 15. 15. Henceforth I call you not servants, — But I have called you friends. Rom. 8. 17. And if children, then heirs, heirs of God, and joynt heirs with Christ. Joh. 17. 20. 24. Neither pray I for these alone; but for them also which believe on me through their word. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.

4. Christs Testament differeth from, and excelleth above all humane Testaments, in respect of the Exequutor and Execution of his Testament. For first, humane Testaments are executed by men, but the Exequutor of Christs Testament is the holy Ghost, Job. 14. 26. But the comforter which is the holy Ghost, whom the Father will send in my name. And if the Testator be God, and the Exequutor God, there must needs be much of God in the Testament. Secondly, Humane Testaments are not only executed by men, but oftentimes by men unfit and wanting necessary qualifications of understanding, power or faithfulness; but Christs Testament hath designed a qualified Exequutor that cannot erre in performing his Will, and executing it, as is before shewed; so that Believers have no ground to doubt or fear prejudice through the Exequutor of Christs Testament. Thirdly, Humane Testaments do ordinarily fail in the execution, and favours are designed for persons in them, which are not performed and never have execution, because of many incidents and emergents; but it is not so with Christs Testament, there is a favour designed, no Legacie left to any person by his Testament that wanteth a performance; there is nothing promised and disposed by Christs Testament which shall not have a performance unto the heirs of the Promise, Job. 14. 26. But the Comforter which is the holy Ghost, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Luk. 1. 45. And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.

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5. Christs Testament differeth from and excelleth all humane Testaments, in respect of the Tutorie under which he hath left his people by his Testament; in humane Affairs many Children are left Fatherlesse and Tutorlesse; others are no better, being left into the hands of unfaithfull Tutors, and these who are left in best condition by any humane Testament, are but left unto the care of men; But our Lord Jesus Christ hath provided better for his people by his Testament, for as much as he hath neither left them Fatherlesse or Tutorlesse, Joh. 14. 18. neither hath he committed them into the Tutorie of unfaithfull Tutors, neither yet unto the Tutorie of men, but he hath left all that believe on him to his Fathers faithfull Tutorie, Job. 17. 11. Holy father keep through thine own Name those whom thou hast given me, &c. 2 Thess. 3. 3. The Lord is faithfull who shall stablish you and keep you from evil.

Hence doth the excellency of Christs Testament in respect of Tutorie appear. Humane Testaments leave but humane Tutors, but this being the Testament of a person who is God, he hath left God to be Tutor to his Children: And therefore, 1. Tutors appointed by humane Testaments they may prove unfaithfull and unkind, for every man is a liar, Rom. 3. 4. but the Tutor of Christs Testament cannot do so, for he is faithfull and true, the God of truth, 1 Joh. 1. 9. Jer. 10. 10. Psal. 31. 5. and 112. 7. 2. Humane Tutors may change their affection, and the performing of their duty, for man is a mutable thing, but the Tutor of Christs Testament is not subject to changes, Jam. 1. 17. With whom is no variableness nor shadow of turning. He is God unchangeable. 3. Humane Tutors may fall short in their duty for want of power to execute it, but nothing is too hard for the Believers Tutor, Gen. 18. 14. Is any thing too hard for the Lord, Psal. 115. 3. He hath done whatsoever he pleased, and 135. 6. Whatsoever the Lord pleased that did he in heaven and in earth, &c. 4. Humane Tutors may die, for they are mortal men, Isa. 40. 6, 7. All flesh is grasse, and all the goodliness thereof is as the flower of the field: — Surely the people is grasse: Psal. 146. 35. 4. Put not your trust in Princes, nor in the son of man in whom their is no help: His breath goeth forth, he returneth to his earth, in that very day his thoughts perish: but he who is Believers Tutor, endureth for

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ever, 1 Tim. 1. 17. *Psal.* 102. 27. He is the God of the spirits of all flesh. 5. Humane Tutors may decline the burden of the care of these who are left unto them, *Isa.* 3. 6, 7. *When a man shall take hold of his brother of the house of his father, saying, Thou hast cloathing, be thou our Ruler, and let this ruine be under thy hand. In that day shall he swear, saying, I will not be an healer, for in my house is neither bread nor cloathing, make me not a Ruler of the people: But Believers Tutor doth not decline that burden, nor doth he weary of it, Isa.* 40. 28. *Hast thou not known? hast thou not heard? that the everlasting God the Lord, the Creator of the ends of the earth fainteth not, neither is weary? and 46, 4. And even to your old age I am he, and to bear hairs will I carry you. I have made, and I will bear, even I will carry and will deliver you. And here is yet more of God in Christs Testament, when God the Son is Testator, and the holy Ghost Executor of the Testament, and God the Father Tutor Testamentary; here is excellency indeed, all the persons in the blessed Trinity in Christs Testament.*

6. Christs Testament doth differ from humane Testaments and doth excell them all in respect of the blessing of his Testament. 1. The blessing that is left to Children or Friends in humane Testaments, is but the wish and prayer of the Testator for a blessing, as appeareth from *Gen.* 48. 16. *The Angel which redeemed me from all evil blesse the Lads, and let my name be named upon them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth: But though men can do no more, Christ can, for he did not only pray for a blessing to his people, but he doth really and effectually confer blessings upon them, see Act.* 3. 26. *Unto you first God having raised up his Son Jesus, sent him to blesse you, in turning away every one of you from his iniquities, Luk.* 24. 50. *And he lift up his hands and blessed them.* 2. The blessing of humane Testaments oftimes falleth not out according to the wish and prayer of the Testator, but Christs blessing never misseth, they are all blessed indeed whom he hath blessed by his Testament, *Psal.* 3. 8. *Thy blessing is upon thy people, Gal.* 3. 14. *That the blessing of Abraham might come on the Gentiles through Jesus Christ, Psal.* 115. 13, 15. *He will blesse them that fear the Lord both small and great. You are*

*are blessed of the Lord.* 3. In humane Testaments sometimes there are some of the children excepted and left out of the Testators blessing, *Gen.* 9. 25. *And he said cursed be Canaan, a servant of servants shall he be unto his brethren: but in Christs Testament there are none of his children left out in his blessing, not the most unworthy, if he be a son; Job.* 17. 28. *Neither pray I for these alone, but for them also which shall believe on me through their word. Psal.* 112. 2. *The generation of the upright shall be blessed.* 4. In humane Testaments the blessings is very different, to one there is a more large blessing left, and to another a more sparing one, according to the variation of grounds of blessing, or of the Testators affection, see *Gen.* 27. and 48. and 49. but Christ leaveth an equal blessing as to the substance of the Gospel blessings to all his children, without respect of persons, see the Scriptures before cited: *Job.* 13. 1. *Having loved his own which were in the world, he loved them unto the end: and 14. 27. Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: Luk.* 24. 50. *And he lift up his hands and blessed them: Job.* 17. 20. *Neither pray I for these alone, but for them also which shall believe on me through their word.* 5. In humane Testaments the blessing of many children is but a lean blessing and portion, but the blessing of Christs Testament is a full blessing, a fat portion, they that get it need no more: *Eph.* 1. 3. *Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: Lam.* 3. 24. *The Lord is my portion saith my soul: Joh.* 14. 8. *Shew us the father and it sufficeth us: 2 Cor.* 9. 8. *God is able to make all Grace abound towards you, that ye alwayes having all-sufficiency in all things may abound unto every good work.*

7. Christs Testament doth differ from, and excell above humane Testaments, in respect of the manner and grounds of convey and bequeathing his Legacies: This difference he hath expressly stated from his own mouth: *Job.* 14. 27. *Not as the world giveth give I unto you, saith he unto his Disciples when he leaveth them his peace.* 1. The world giveth favours upon grounds of Interest, and most of their good deeds are drawn forth, because of their interests and relations, but Christs convey of favour is far otherwise, he bequeatheth favours whereby he maketh actual interest

terest, and engageth souls unto him : the world leaveth Legacies to their friends, but he to his enemies, whereby he maketh friends of them, Rom. 5. 8. 10. But God commendeth his love towards us, in that while we were yet sinners Christ died for us. For if when we were enemies we were reconciled to God by the death of his Son, &c. Col. 1. 21. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled.

2. The world leaveth and giveth their goods to these that deserve best of them, and who may recompence their kindnesse with good for good, but Christ leaveth and giveth his Legacies to the most unworthy and undeserving, and from whom no recompence can be expected, for his favour is free, and as he is no respecter of persons, so neither of the different qualities of persons to whom he doth good, Rom. 5. 6. For when we were yet without strength, in due time Christ died for the ungodly: 1 Tim. 1. 15. This is a faithfull saying, and worthy of all acceptation, Christ Jesus came into the world to save sinners of whom I am chief: 2 Sam. 7. 18. Who am I, O Lord God, and what is my house that thou hast brought me hitherto.

3. The world leaveth and giveth favours and reverseth them again when they find it not for their advantage, when they are provoked they change, but Christ doth never reverse what he bequeatheth in his Testament, Rom. 11. 29. For the gifts and calling of God are without repentance: Jer. 31. 37. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done saith the Lord. 2 Sam. 23. 5. Although mine house be not so with God, yet he hath made with me an everlasting Covenant ordered in all things and sure: For this is all my salvation and all my desire although he make it not to grow.

More particularly as to the gift and convey of peace. 1. The world giveth peace to the wicked, but Christ leaveth no blessing of peace to such: Isa. 57. 21. There is no peace saith my God to the wicked. 2. The worlds peace will make us friends with wicked men, Christs peace will make us enemies to wicked men, and them enemies to us, Psal. 139. 21. Do not I hate them, O Lord, that hate thee, and am not I grieved with those that rise up against thee. 3. The worlds peace relieveth us but from some

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external trouble, Christs peace taketh away sin which is the cause of all our misery, Eph. 2. 14, 15. For he is our peace who hath made both one, and hath broken down the middle wall of Partition between us. Having abolished in his flesh the enmity, even the Law of Commandments contained in ordinances, for to make in himself of twain one new man, so making peace. 4. The Saints have oftimes most of Christs peace when they have least of the worlds, Job. 16. 33. These things have I spoken unto you that in me ye might have peace: In the world ye shall have tribulation: Christ giveth peace even in the midst of trouble which the world cannot do. 5. The worlds giving peace is not effectual to make peace, for it is not in their power either to give peace or to take it away, except by Gods permission: But it is indeed in the power of Jesus Christ to give peace at his pleasure, and when he giveth it he maketh it effectual, Job 34. 29. When he giveth quietness who can then make trouble, &c. 6. Christs peace is solid and durable, the worlds is not so, but oftimes of no continuance, Job. 16. 22. And your joy no man taketh from you. 7. Christs peace is real, Isa. 40. 1. Comfort ye, Comfort ye my people saith God, Heb. speak to their heart. The worlds oftimes hypocritical and dissimulate, 2 Sam. 20. 9. And Joab said unto Amasa, art thou in health my brother, and Joab took Amasa by the beard with the right hand to kisse him, but Joab smote him with the sword that was in his left hand. 8. Christs peace alone can comfort the heart and bear it out against the worlds tribulation and without their peace, but the worlds peace cannot comfort against the want of Christs peace, Job. 16. 33. In the world ye shall have tribulation, but be of good cheer, I have overcome the world, Phil. 4. 7. The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. 9. Christs peace is so transcendent a thing and so unspeakable that it passeth all understanding: Phil. 4. 7. but the worlds peace and all that it can amount to may be reached and understood.

8. The Testament of Jesus Christ excelleth all humane Testaments, and differeth from them in respect of the force thereof. 1. No humane Testament was ever of force before the Testators death, but lyeth altogether uselesse. 2. Neither did the force of any humane Testament reach all Generations from the beginning

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of the world to the end thereof, but Christs Testament was not uselesse and of no force before his own death, but was forbidden in Types and Figures (though the force of it was more after his own death) wherefore the Apostle proveth that it was of force even in *Moses* time, *Heb. 9. 17, 18. 20.* and his Testament was of force from the *beginning of the world*, sofar as much as he is *the Lamb slain from the beginning*, *Rev. 13. 8.* 3. It is not the nature or force of a humane Testament to convey the Legacies bequeathed meritoriously by the death of the Testator, but only by the free gift of the Testator; but Christs Testament is of force to make a conveyance of Justice as well as of free grace and gift, his Testament and death being perfectly meritorious. 4. In humane Testaments, the first is wholly made void by the second, but Christs latter Testament doth not abrogate his first Testament as to the substance of it, it standeth *pro tanto*, and what he hath added to clear his will in the second Testament is of force also.

There being such an excellent Testament made by the Mediator of the new Covenant. 1. This may discover to us the cursed estate of those who are out of Christ, and have no part nor portion in his Testament, he doth exclude the world, *Joh. 14. 17. 19. and 17. 19.* Yea he plainly disclaimeth and disinheriteth many who are children of the Kingdom, *Matth. 7. 23. And then will I professe unto them I never knew you, depart from me ye that work iniquity:* and *8. 12. But the children of the kingdom shall be cast out into utter darknesse*, whereby he intimateth, that it is not only the unchurched world that is excluded his Testament, but also the unbelieving world, although as to their Church estate they were children of the kingdom: Now this is the cursed estate of every one that is not in Christ, he hath no part in his Testament, every one of these falleth under that curse, *109. 9. 12. Let his children be fatherlesse, and let there be none to extend mercy to him, &c.* whereas none of Christs children shall be fatherless; yea, all that are not in Christ are so much the more wretched, that they are children of the kingdom and not in him; for what would a child think to be living in his fathers Family, and yet left out of his fathers Testament, and to have no interest therein, might

might not such a one conclude that his father reckoneth him not among his sons, and so may every one conclude of themselves who live in the visible Church and yet are not in Christ, and have no part in his Testament, God counteth you not among his sons, *Eph. 2. 12. Without Christ, being aliens from the commonwealth of Israel, strangers from the Covenants of promise, having no hope, and without God in the world.*

2. This sheweth the blessednesse of all these who are in Christ, and consequently have part in his Testament, there is no people all the world over, whose lot is to be compared with theirs, *Psal. 16. 6. The lines are fallen to me in pleasant places, yea, I have a goodly heritage.* *Deut. 33. last. Happy art thou, O Israel, who is like unto thee O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.* *2 Sam. 7. 23. And what one nation in the earth is like thy people, even like Israel, &c.* They have a portion in the most excellent Testament, no Legacies like Christs, no Inheritance, no Moveables like his, no Tutorly like theirs, no convey nor way of making over things like unto the way of Christs convey of blessings to us, a convey of favour and justice, both on Christs account, a Testament which promiseth not only Glory upon condition of Grace, but promiseth Grace absolutely. *Ezek. 36. 26, 27. Grace and Influences to breath upon that and keep it in life, a Testament that sheweth a way where to finde the winde when we are calmed, and what should be done under deadnesse, and how to lye fair for Divine Influences: see Job. 17. throughout.* O how should this commend the Testament of Christ to us, and the lot of Believers under that Testament, and by vertue thereof, that there is promised to us and bequeathed, 1. A spiritual life, *Job. 14. 19. Because I live, ye shall live also.* And that not left upon the uncertain, yea and nay of our will. But, 2. Influences promised to keep that life, *Isa. 27. 3. I the Lord do keep it, I will water it every moment lest any hurt it, I will keep it night and day.* 3. A way laid down. how to lye fair in the way of Divine Influences, and how to fetch the wind when we are calmed, *Ezek. 36. 37. I will yet for this be enquired of by the house of Israel to do it for them.*

3. Let this provoke and stir us up who live under the preaching of Christs Testament, that we may make it our work, and go about it as our duty, & one thing desired and necessary to be minded how we may have part and interest in Christs Testament, and let it be thought upon as a rousing consideration. 1. That thou canst have no lot nor inheritance among them who are sanctified, except thy name and portion be in Christs Testament, except the Gospel speak good to thee, and entitle thee as particularly to Christs Goods, as if thy name and surname were written in it: thou canst never be served Heir to the Testator, nor with him, except his Testament entitle thee. Consider, thou canst have no benefit at all by Christs death, except thou have interest in his Testament, it doth not open a way to the Inheritance for any other persons, but such only as are designed Children and Heirs by his Testament, Heb. 6. 17. *To shew unto the heirs of promise the immutability of his counsel:* and 9. 15. *And for this cause he is Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance.* Rom. 8. 17. *And if children, then heirs, heirs of God, and joynt heirs with Christ.* This is the very thing wherein Christ hath called his people to rejoyce as in their chief privilege, and to wonder at the love that bestowed it upon them, Luk. 10. 20. *Rejoyce because your names are written in heaven.* 1 Joh. 3. 1. *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.*

4. Let us try our interests, whether we have any part or portion in Christs Testament, and here we may well apply the rules before mentioned, for designation of the Heirs and Legators in Christs Testament. If it be a question how they shall come to be partakers of so excellent a Testament, or being made partakers shall know that it is so? I answer briefly from these four Scriptures. 1. The Lord himself maketh answer, Jer. 3. 19. *Thou shalt call me my Father.* If thou dost own God as a Father by believing on him, or if thou wilt yet do it, thou mayest be among the children, and have this goodly heritage that was typified by the land of Canaan, 1 Joh. 5. 10. *He that believeth on the Son of God, hath the witnesse in himself.* 2. If thou hast taken hold

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on this Covenant, or if thou wilt yet take hold of it, Isa. 56. 4. 6. *thou mayest have part in his Testament, which is the very Covenant, considered as confirmed by the death of the Mediator, Heb. 9. 15, 16, 17.* 3. If thou hast received the Son Christ, the Testator, the marrow and substance of the Covenant, or wilt yet receive him who is offered in the Gospel, then thou mayest have the privilege of a son, and so part in this Testament, Job. 1. 12. *But as many as received him, to them gave he power to become the sons of God, &c.* 1 Joh. 5. 11, 12. *And this is the record, that God hath given to us eternal life, and this life is in his Son: He that hath the Son, hath life, &c.* 4. If thou hast been waisted from the filth of thy corruption by the blood of this Testament, or if thou wilt yet allow the Testator, and suffer him to wash thee, thou shalt have part with him, Job. 13. 8. *If I wash thee not, thou hast no part with me.* 1 Cor. 6. 11. *And such were some of you, but ye are washed, &c.*

5. Let this be ground of comfort and establishment to weak and staggering Believers, walking humbly under the sense of their wants and fear, lest they should fall short of so excellent a lot as Christ hath provided for his people by his Testament. 1. Your title is Testamentary, now a Testament is an absolute disposition and free gift, and is not grounded upon desert or condition in the receiver, but it is the declaration of the Testators will and love of the Testator, Job. 13. 1. *When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.* 2. Your title is by a confirmed Testament, the Testator being now dead (yea and alive again) and therefore your holding of Grace and title is unalterable, irrevocable, all that the Law, faith, or sin and Satan can do cannot reverse it, Gal. 3. 15. 17. *Though it be but a mans Covenant, yet if it be confirmed, no man disannuleth or addeth thereto.* And this I say, that the Covenant that was confirmed before of God in Christs Testament, which was four hundred and thirty years after Adam, that it should make the promise of none effect? Jer. 31. 35. *If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done*

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saith the Lord: and 3.45.12.19. 3. A Testament is not so much a declaration of the power of Christ and what he can do, as of his will, what his will is to do, what his purpose and counsel is, Job. 17. 24. *Father I will, &c.* Joh. 6. 37. *All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out,* Luk. 12. 32. *Fear not little flock, for it is your fathers good pleasure to give you the kingdom;* and if you give him credit, it is a done business, Job. 3. 33. *He that hath received his testimony hath set to his seal that God is true.* Set your selves therefore to search more into it, and to improve and apply Christs Testament, and there you may find establishment to your souls, for saith accepting the Testament of Christ and free promises of the inheritance therein disposed, maketh it a Covenant actually entered in by us.

## CHAP. XIII

*Of the excellency of Christs second Testament above his first Testament.*

**T**his Testament of our blessed Lord Jesus Christ, which excelleth all humane Testaments, is distinguished into the first and second Testaments, or New and Old Testament, which also is called the old and new Covenant, or the first and second Covenant, Heb. 9. 1. 15. 18. with Heb. 8. 7. 13. for as Master Bull well observeth, *It is a Covenant in respect of the manner of agreement; a Testament in respect of the manner of offering; a Covenant in respect of Gods; a Testament in respect of Christs, who being appointed of the Father Lord and Prince, with full possession of all things necessary to Salvation died as Testator; and confirmed by his death the Testamentary promise before made of obtaining the eternal inheritance by the remission of sins,* Heb. 9. 15.

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Now this distinction of Christs Testament into a first and second Testament, or declaration of his will and purpose, doth not import any difference or change of will in him, as if he had changed his will concerning the disposing of the Goods Tested, or concerning his bequeathing the Inheritance, but it importeth a further declaration of his will and purpose, and the distinction is taken from the diversity of administrations of that Testament; for it is not *Diviso generis in species*, but *subiecti secundum accidentia*: Hence Divines say, it is not an *essential* or *substantial* difference, but *accidental*; the speech is taken from the manner of men, who when they make additions or alterations in their Testament, are said to make a second Testament; so our Lord Jesus is said to make a second Testament, because in the first Testament he had not declared all his will and spoken his mind so fully and clearly as he doth in the second Testament before his death, and in this respect, it is called the *New Testament*, and *New Covenant*: 2 Cor. 3. 6. Heb. 8. 8. *And a better Testament*: Heb. 7. 22. not only for the admirable excellency of it, but also for the new frame and qualities of it though the substance be not changed, even as the heart is called *new*: Ezek. 11. 19. not for the matter but for the frame and qualities thereof, for there be not two Covenants of Grace, nor two Testaments of Christ, no more nor two Moons, albeit we call it the old and new Moon.

Having therefore spoken of the excellency of the Lord Jesus Christ his Testament, above all humane Testaments, we come now to speak of the excellency of the new or second Testament of Christ, or of this last administration of the Covenant of Grace, above the old and first, which the Apostle comparing with the former, calleth a *better Testament*: And indeed, I find a great part of that Epistle to the Hebrews spent in the demonstration of this point, which maketh me think it the more weighty and worthy of our consideration.

1. This second and last Testament of our Lord Jesus, is a better Testament in respect of *ordinances*; you all know the New Testament hath new worship, a new form of the Church, new Sacraments and Ordinances, and these better then the Ordinances

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of

of the first Testament, as the Apostle at length proveth, *Heb. 9. 2. 9, 10, 11, 12. 14. and 10. 2. 4, 5. 10. 14. 16. 18. and 2 Cor. 3. 6, 7. to 13, &c.* whence may be gathered the preferableness of the ordinances of the second Testament above the first, for these were but temporary and typical, and in comparison of the ordinances of the second Testament which were eminently more spiritual, these were literal, carnal ordinances consisting mostly in externals, which could nor as such purifie nor purge the conscience nor perfect the worshippers; but the ordinances of the second Testament are substantial standing ordinances which stand more in spirituals, and lesse in externals, *Job. 4. 20, 21. 23. 24, 25.* which are not to be changed since the body and substance of these shadows is now come.

2. It is a better Testament in respect of the Law and Commands contained in it, for both Testaments have a Law and Commands, and it is not contrary unto, but consistent with the Covenant of Grace to have a Law in it; *Rom. 3. 31. Do we then make void the Law through faith, God forbid, yea, we establish the Law, Ezek. 36. 27. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgements and do them, Gal. 3. 21. Is the Law then against the promises of God? God forbid, for if there had been a Law given which could have given life, verily righteousness should have been by the Law. But I say, the Law and Commandments of the second Testament are better then these of the first; I do not now speak of the yoke of the Ceremonial Law which is abrogated, *Act. 15. 10. Now therefore why tempt ye God to put a yoke upon the neck of the Disciples which neither our fathers nor we were able to bear, &c. with Eph. 2. 15. Having abolished in his flesh the enmity, even the Law of Commandments contained in ordinances; nor yet of that which is taken away from the Law by Christ, Rom. 6. 14. Ye are not under the Law but under Grace: and 7. 6. But now we are delivered from the Law: But even in regard of that which is standing of the Law and Commands; I say this second Testament is better in these respects.* 1. Because the commands thereof are fewer in some respect; they are sometimes reduced to one, to wit, the command of believing, *Act. 16. 31. Sometimes to two, 1 Joh. 3. 23. And**

*this*

*this is his commandment, that ye believe on his Son, and love one another. And they are often reduced to very few, 1 Tim. 1. 5. Now the end of the commandments is charity out of a pure heart, and a good conscience, and of faith unfeined. Joh. 13. 34. A new commandment give I unto you, that ye love one another. Rom. 13. 10. Love is the fulfilling of the Law. Mark. 1. 15. Repent ye and believe the Gospel. Act. 3. 19. Repent ye therefore and be converted. Understand this cautiously, not that the number of the commands of the Moral Law is diminished to us now under the Gospel, but because the substantial obedience thereof is so clearly comprised in these few things, which shall be accounted for the whole, as if the whole Law had been exactly fulfilled. 2. Because the commands thereof are more easie, not in themselves, but through the Grace of the Gospel, held forth to enable to perform them, and a new principle to set us a work to the obedience of them, *Matth. 11. 29, 30. For my yoke is easie, and my burden is light. 1 Joh. 5. 3. His commandments are not grievous. Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them.* 3. Because the commands of the New Testament are written on better Tables then these of the first Testament were, the one being written on tables of stone, the other written in the hearts of those who are designed for favour through Christs Testament, *2 Cor. 3. 37. For as much as ye are manifestly declared to be the Epistle of Christ ministred by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshie tables of the heart. If the ministrations of death written and engraven in stones was glorious, &c. Heb. 10. 16. I will put my Laws in their hearts, and in their minds will I write them. Rom. 7. 6. That we should serve in newnesse of Spirit, and not in oldnesse of the letter.**

3. It is a better Testament in regard of the promises, because it hath better promises, *Heb. 8. 6. Now the promises of this last and New Testament, though they be the same in substance with the promises under the first Testament, yet they are called better promises.* 1. Because they are more spiritual, whereas the first Testament had a great mixture of temporal promises, in regard



gard that the promises of *Canaan* was mixt with it, whereas temporal promises are more sparingly dispensed under the last Testament; and spiritual promises more abundantly, as appeareth plainly by comparing the things delivered by *Moses* with the prophesies of the last dayes, *Jer. 31. Ezek. 36.* 2. Because the promises of the last Testament are more free, the Covenant of Grace as it was dispensed to *Israel* under the first Testament, having so many commands and conditions in the promises thereof, that it was a Covenant of Grace dispensed in the form of a Covenant of Works, the more to drive that people out of themselves into *Christ*, *Exod. 20.* But the promises of the last Testament being more free and absolute, lesse clogged with conditions on our part, and so in the plain form of a freer Covenant and Testament, *Isa. 55. 1.* *Ho every one that thirsteth, come ye to the waters, and he that hath no money, come, Come ye buy and eat, yea, come buy wine and milk without money and without price. Jer. 31. 32. Not according to the covenant that I made with their fathers, &c. Rev. 22. 17. And the Spirit and the Bride say, Come, and let him that heareth say, Come, and whosoever will let him take the water of life freely.* 3. The promises are better, because they are more full, God not having spoken forth all his mind of Grace and favour to that people then, but having reserved some part of it till the time that the Messenger of the Covenant should come, *Joh. 1. 18. The only begotten Son which is in the bosome of the Father, he hath declared him.* For the promises then did rather shew what might be expected by those that kept the Covenant, then where we should find strength and Grace to keep it, and to perform the things required of us, which was then but obscurely and sparingly revealed, and nothing like that which came afterward, *Joh. 1. 16, 17. And of his fulnesse have all we received, and grace for grace: For the Law was given by Moses, but grace and truth came by Jesus Christ. Isa. 60. 17. I will also make thy officers peace, and thine exaltors righteousness. Luk. 1. 74, 75. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, In holinesse and righteousness before him all the dayes of our life.* But now the promises are better in regard that they lead plainly to *Christ*, and hold forth strength

strength in him to help us to endeavour every commanded duty, *Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and doe them. 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption.*

4. The promises are better, because they are more firm, and therefore this last Testament or New Covenant is said to be established upon them, because God hath so bottomed and floored it upon promises of holding it fast, notwithstanding the breaches and provocations on our part, with confirming and strengthening promises of the Covenant against that exception of our transgressions, that it may well be said to be established on better promises than the first Testament, which in the administration thereof by *Moses*, had not expressed in it those establishing promises against the exception of sin, and had no explicate promise of holding it fast, though the house of *Israel* should break Covenant with God, *Jer. 31. 37. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Ezek. 16. 60. Nevertheless, I will remember my Covenant with thee in the dayes of thy youth, and I will establish unto thee an everlasting Covenant. Psal. 89. 30, 32, 33. If his children forsake my Law, and walk not in my statutes, Then will I visit their transgression with the rod, and their iniquity with stripes: Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. Heb. 8. 9, 10. Not according to the Covenant that I made with their fathers in the day when I took them by the hand, to lead them out of the land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord. For this is the Covenant that I will make with the house of Israel after those dayes saith the Lord, I will put my Laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people.*

There were four sorts of promises which were not all in the Covenant of Works, and were but very sparingly and darkly dispensed and given under the first Testament: and being now clearly and fully held forth in the New Testament, it is therefore said

to be established on better promises. 1. Promises of a tree gisted righteousness in Christ. 2. Promises of Grace, and the efficacious work thereof. 3. Promises of the Spirit and Influences. 4. Promises of perseverance in Grace, and continuing to the end; for though there be mention made of these things in the Scriptures of the first Testament, yet it is not without direct reference to the dayes of the second and better Testament. Now these things being so, it is no marvell that the promises of this Testament be called the *better promises*.

4. It is a better Testament in regard of the *threatnings* thereof, the threatnings of the last Testament being more spiritual then these of the first Testament; for now in stead of the long black roll of dreadful judgements temporal, denounced against the transgressours of the former Covenant, *Lev. 26. and Deut. 28.* the New Testament is more sparing in denouncing temporal plagues, and aboundeth more in denouncing spiritual judgements then the Old Testament, I mean, by spiritual judgements, either such as are taken from the wrath and vengeance to come, or such as turn peoples sin into their judgement, *Mark. 9. 44. Matth. 22. 12. 1 Cor. 6. 9. Heb. 6. 8. and 10. 27. Jude to 7. Rev. 21. 18. Matth. 21. 19. 43. and 11. 23. and 13. 14.*

*Quest* But what doth the spirituality of the judgements denounced in the New Testament contribute or prove it to be a better Testament? It may rather seem the worse of this? *Ans.* 1. Because convictions from these threatnings are stronger when they are believed, nor any conviction arising from temporal threatnings, and so are more apt to produce a better effect. 2. Because convictions from these are more spiritual, and so more like the way of the Gospel. 3. Because being more strong, and spiritual, they work the more effectually, they make the deeper wound and sharper pangs, that hasten to bring forth. 4. Because they work more foundly for it is much more easie to play the legal hypocrite, being wrought on by a threatening of a temporal judgement, then being under conviction of everlasting wrath.

5. It is a better Testament in regard of the *Mediator* of the New Testament, this Testament or Covenant had a better

Mediator,

Mediator, at which the Apostle seemeth to look, *Heb. 12. 18. 21. 24. and Gal. 3. 19. 20. and 2 Cor. 3. 7. 13. 14.* In which places the Apostle is about comparing the first and second Testament, or the various administrations of the Covenant of Grace under the Law and Gospel: In the first whereof *Moses* being in some respect a Mediator, but in the last *Jesus Christ*, the last must needs be better then the first. 1. Because the first Testament had but a typical Mediator, understand it of *Moses* that was seen of the people, and delivered the first Testament to them; for otherwise *Christ* was Mediator of the first Testament also, though he came not and delivered it to them (but the second Testament was delivered by the true Mediator *Jesus Christ*, *Joh. 1. 17. For the Law was given by Moses, but grace and truth came by Jesus Christ. Heb. 1. 1, 2. God who at sundry times and in diverse manners spake in time past unto the fathers by the Prophets, hath in these last dayes spoken unto us by his Son.* 2. The Mediator of the first Testament had a *vail upon his face* that covered the glory of it, which vail was a type of *Israels blindness*, *2 Cor. 3. 7.* but the Mediator of the better Testament giveth himself and his glory to be seen with open face as in a glasse, *2 Cor. 3. 18.* 3. The Mediator of the first Testament was a Mediator of terrible administration and fear, *Heb. 12. 18. 20, 21. For ye are not come unto the mount that might not be touched, and that burned with fire, nor unto blacknesse, and darknesse, and tempest: For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake.* The Mediator of the second Testament is a Mediator of peace, ver. 24. *To Jesus the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things, then that of Abel.* *Eph. 2. 14. For he is our peace who hath made both one.* 4. The Mediator of the first Testament was a Mediator of distance or discord, *Moses* enterposing being mainly to shew the enmity, distance and discord which the giving of the Law by *Moses* did demonstrate to be betwixt God and the people: *Wherefore then serveth the Law? It was added, because of transgressions, till the seed should come to whom the promise was made; and it was*

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obtained by Angels in the hands of the Mediator. *None a Mediator: & nor a Mediator of ones; but God is one,* Gal. 3. 19. 20. The Mediator of the second Testament is a Mediator of peace and reconciliation, who interposed to take away the distance which the giving of the Law shewed to be betwixt God and the people, Eph. 2. 13, 15, 16. *For he is our peace who hath made both one; and hath broken down the middle wall of partition between us: Having abolished in his flesh the enmity, even the Law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the crosse, having slain the enmity thereby.* 1 Tim. 1. 5, 6. *For there is one God and one Mediator between God and men, the man Christ Jesus, Who gave himself a ransom for all to be testified in due time.*

6. This last Testament is a better Testament in regard of the clear manifestation of the good things bequeathed to Believers; and the Will of the Testator about them: therefore the light of the old Testament is compared to the light of the night time, and that of the New to the Sun light in the day, 2 Pet. 1. 19. *We have also a more sure word of prophesie, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day star arise in your hearts.* This holdeth good if we take with the Learned, the sum of all heavenly Doctrine into these heads, *Credenda, speranda & facienda.* First, If we consider the objects of Faith and things to be believed, sure these were more darkly delivered under the first Testament: We shall instance upon a few of these, The Doctrine of the Trinity of the Persons in the unity of the Godhead, 1 Job. 5. 7. *Matth.* 28. 19. The Doctrine of the Incarnation, Death and Resurrection of Christ, *Luk.* 1. 35. 1 Tim. 3. 16. The Doctrine of the Attributes of God, 2 Cor. 4. 4. 6. *Heb.* 1. 2, 3. The Doctrine of the Transcendant Love of God, and of the riches of His Grace, union with Christ; witnesse of the Spirit &c. 1 Job. 3. 1. *Ephes.* 2. 8. 1 Job. 14. 20. &c. *Rom.* 8. 16. In regard then of the objects of Faith, the last Testament is preferred above the first for clearnesse, wherein God did not so familiarly reveal himself as the God and Father of our Lord Jesus Christ,

Christ; and in him the Father of the faithful as he doth now, 1 Pet. 1. 3. Secondly, If we consider the objects of hope, or things hoped for, these also were obscurely revealed in the first Testament: the recompence of reward, the incorruptible inheritance, the Saints resting place, and their lot in conformity and communion with God throughout Eternity, were no wayes so cleared up in the Old Testament as in the New, 2 Pet. 1. 5. *Eph.* 2. 2. *Heb.* 12. 27. *Eph.* 3. 27. *Rev.* 21. and 22. Thirdly, If we consider the objects of duty, or things to be done, even that which the Law requireth of Believers, the very commands of the Covenant was not so clear, full, spiritual and teaching, as now they are under the second Testament. See thus at length in Christs expounding of the Law, *Matth.* 5. throughout.

7. This last is a better Testament in respect of filial freedom and Sonly liberty of spirit, whereas all things under the first Testament did press to servile fear and bondage of spirit, God having dispensed and appropriated unto the first Testament the spirit of bondage unto fear, but the spirit of Adoption and Love under the latter, *Rom.* 8. 15. *For ye have not received the spirit of bondage again to fear but we have received the spirit of adoption whereby we cry Abba father,* 2 Tim. 1. 7. *For God hath not given us the spirit of fear but of power, of love and of a sound mind.*

Hence it is that the Apostle compareth their condition under the first Testament to the son of the bond woman, *Gal.* 4. 24. 30. This same difference is also considered, *Heb.* 12. 18. to 25. Hence some of the Ancients make *Timor & Amor* the difference of the two Testaments. God met man sinning in the Law, as he did Adam, with terror, charging sin upon them, but under the Gospel, as the Father did the prodigal Son coming home to him, *Luk.* 15. only you must rightly understand this; For first the meaning is, not as though the bondage under which the federates of the second Testament are, were not the operations of the same Spirit, as if one spirit were in them and another in us, for these are different operations of the same spirit, *Rom.* 8. 15. Nor secondly, that they who were under the first Testament were wholly excluded from the spirit of Adoption; for Believers under the first Testament had that Spirit whereby

they called God Father, and did appropriate and apply him to themselves, as you may see, *Isa. 63. 16. Doubtlesse thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not, thou O Lord art our father; Psal. 42. 11. He is the health of my countenance and my God;* of that those who are under the second Testament were wholly exempted from the spirit of bondage; for even the Believers under that Testament want not some mixture of the spirit of bondage and fear, *1 Cor. 9. 27 But I keep under my body and bring it into subjection, — lest I myself should be a cast-away.*

But the true meaning of the difference is: 1. That the federates under the first Testament as to their outward Church state were under the bondage of Ceremonies opposit unto Christian liberty, *Gal. 5. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage;* and in this respect they were servile. 2. As to inward and spiritual estate, even such of them who were Sons, yet were under age, and so differed little from servants though the Adoption pertained to them; see *Gal. 4. 1. The heir as long as he is a childe differeth nothing from a servant: with Rom. 9. 4. Who are Israelites to whom pertain the Adoption.* 3. That Believers under the first Testament were more obnoxious to an inward bondage of spirit: Hence it is that we read of more legal and laid exercises upon *Job, David, Heman Hezekiab,* &c. nor under the Gospel, *Psal. 6. and 38. and 77. and 88. and 102. Isa. 38. 4.* That Believers under the last Testament have the Spirit of Adoption more plentifully poured out on them, and are acted more from that spirit of love, and have more boldnesse and full assurance of Faith by that Spirit, &c. *Gal. 3. 24, 25. The Law is our schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster, and 4. 5, 6. To redeem them that were under the Law, that we might receive the Adoption of sons; And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying Abba father: Heb. 10. 19, 20, 22. Having therefore brethren boldnesse to enter into the holiest by the blood of Jesus, By a new and living way which he hath consecrated for us* through

through the vail, that is to say his flesh: Let us draw near in the full assurance of faith, &c. *2 Cor. 5. 14. For the love of Christ constraineth us.*

8. This last is a better Testament in regard of efficacy and force, not that the first Testament was of no force, but because it was of no force in comparison of the second, even as the Apostle saith of the glory of the first Testament compared with the second, *2 Cor. 3. 10. For even that which was made glorious had no glory in this respect by reason of the glory that excelleth:* so I say of the efficacy of Christs second Testament, in regard of which the first had as it were no force at all. For 1. The first Testament was not unlike a mans Testament that lyeth sealed before his death, though even then it was not altogether without force: But the second Testament it was like the opening of a mans Will after his death, whereby it becometh of great force for conveying of his goods to his friends, *Heb. 9. 15, 16. And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance: For where a Testament is, there must also of necessity be the death of the Testator;* so was this last Testament of Christs of greater force, by how much an opened confirmed Testament is of greater force than a sealed closed one. 2. The force of the first Testament was for most part appropriated to one Nation, *Eph. 2. 12. Wherefore remember that ye being in time Gentiles in the flesh, being aliens from the commonwealth of Israel: Psal. 147. 19, 20. He sheweth his word to Jacob, his statutes and his judgements unto Israel, He hath not dealt so with any Nation. Rom. 9. 4. Who are Israelites, &c.* But the force of the better Testament is extended to all Nations without distinction or respect of persons, *Rom. 3. 22, 29. Unto all, and upon all them that believe, for there is no difference. Is he the God of the Jews only? Is he not also of the Gentiles? Yes of the Gentiles also, Gal. 3. 14. That the blessing of Abraham might come upon the Gentiles through Jesus Christ, Act. 10. 34, 35. Of a truth I perceive that God is no respecter of persons: But in every Nation he that feareth him and worketh righteousness is accepted.* 3. The force

force of the latter Testament extendeth to far greater numbers of the Nations then were the numbers of the Jews, which had benefit by the first Testament; the abundant pouring out of the Spirit being reserved untill that time, Rev. 7. 4. 9. And I heard the number of them which were sealed, and there were sealed an hundred forty and four thousand of all the tribes of Israel: After this I beheld, and loe a great multitude which no man could number, of all Nations, and Kindreds, and People, and Tongues, &c. Act. 2. 17. And it shall come to passe in the last dayes (saith God.) I will powre out my Spirit on all flesh.

9. This last is a better Testament in regard of stability and continuance, it being the last administration of the Covenant of Grace, after which there is not another to be expected; therefore it is called the *Everlasting Gospel*, Rev. 14. 6. and an *Everlasting Covenant*, even as opposed unto, and contradistinguished from former administrations of the same Covenant under the first Testament, Ezek. 16. 60, 61. *Nevertheless, I will remember my Covenant with thee in the dayes of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy wayes, and be ashamed when thou shalt receive thy sisters thine elder and thy younger, and I will give them unto thee for daughters, but not by thy Covenant.* Jer. 31. with Heb. 8. Hence it is also that the Apostle sheweth, Heb. 8. 13. that the first Testament and Covenant is antiquated, waxed old and vanished away, to wit, as a mans second Testament doth abolish his first Testament, though the substance of what he said in his first Testament be not taken away. This last Testament then is a better Testament in regard of continuance in a threefold sense. 1. In regard that it hath continued and is to continue longer then any former administration of the Covenant, as may appear if we compare it with the various administrations of the Covenant that were under the first Testament, as it was manifested and administered unto *Abraham*, to *Moses*, to *David*, and to the people after the captivity; this administration of the Covenant and Testament under which we are hath continued longer then any one of these. 2. In regard that there is not another Testament or administration of the Covenant to succeed to it and come after it, but this and the ordinances thereof

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are to endure for ever, even till Christ come again, Matth. 28. 20. *Teaching them to observe all things whatsoever I have commanded you, and lo I am with you even to the end of the world:* Heb. 7. 21. 24. *But those Priests were made without an oath, but this with an oath by him that said, The Lord sware and will not repent, thou art a Priest for ever after the order of Melchisedech. But this man because he continueth ever, hath an unchangeable Priesthood.* 3. In regard that the making this second Testament did abolish the first Testament and make it vanish away and wax old, to wit, as to the form of administration and typical ordinances which were to endure but till Christ came, see Heb. 7. and 8. 9 and 10. Chapters, and then the Scaffold was to be taken down when the house was built, and the candle put out when the Sun appeared.

10. This last is a better Testament in respect of Confirmations, because it hath better confirmations then the first Testament had: For first, The old Testament had but Typical confirmations, the death of the Testator wherewith it was confirmed was but a Typical death, but this latter Testament by the real death of the Mediator of the New Testament, the sacrifice and blood wherof was more precious, and therefore the confirmation better, Heb. 9. 14, 15. 18. 23. *How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God purge your conscience from dead works to serve the living God. And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance; Whereupon neither the first Testament was dedicated without blood, it was therefore necessary that the patterns of things in heaven should be purified with these, but the heavenly things themselves with better sacrifices then these.* Secondly, The Sacraments wherewith this latter Testament is sealed and confirmed are better, these latter being fewer in number, easier in observation, and clearer in signification, as Augustine observeth, yea and more spiritual; for they are accommodated to more spiritual help, and less bodily exercise then were the former though these also were spiritual in signification,

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Col. 2. 11. 12. *In whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in Baptism wherein also you are risen with him through the faith of the operation of God who hath raised him from the dead.*

*Use 1.* If we be under this new and better Testament, let us be ashamed to be no better, and much more ashamed to be worse then the People of God were who lived under the first Testament; O it is dreadfull to think that the Justiciaries, the formall Professors, the real Believers who lived under the first and Old Testament yet were each of them better in their kind nor these sorts of people among us, and that morall civil Justiciaries, formal Professors and Hypocrites under the Gospel should come short of these who lived under the first Testament, and which is worst of all, that Believers under the better Testament should fall short of those Worthies that lived under the Old Testament, *Heb. 11.* notwithstanding all the advantages we have of them.

*Use 2.* Since our lot hath fallen under the better Testament, let us study to be like that administration of the Gospel Covenant under which we live, *Rom. 7. 6.* *But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newnesse of spirit and not in oldnesse of the letter,* that our worship may be so much the better by how much the ordinances are better, that our obedience be so much the better that we are under better commands, that our hope of things promised may be so much the better that we are under better promises, that our convictions may be the better since we are under better threatenings; that our boldnesse and access to God may be so much the better that we are under a better Mediator, that our knowledge and understanding of the mystery of Christ may be the better that we are under a clearer and better manifestation thereof, that our filial freedom may be the greater because we are under a better and more free Gospel Spirit, that our experience of the efficacy of the Gospel may be the larger that we are under the more forcible Testament, that our fixednesse and rooting may be the better that we are under the better and more durable

durable and continuing Testament, that our faith may be the more strong that we are under a Testament that hath the better Confirmations, and in all respects to improve our lot, and to have something like the better Testament.

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CHAP. XIV.

*That the Covenant of Grace is a Promise Name and Thing.*

**A** Nother Name given to the Covenant of Grace, it is a *Promise*, the Gospel Covenant is and is called a *Promise*, or the *Promise*, by way of excellency, it is then a *Promise Name and Thing*. That this may the better appear, I shall first shew that it hath this name given to it, by him that giveth names to things according to their nature. Secondly, I shall shew you why the Covenant of Grace carrieth this name. And Thirdly, What it hath of the nature of a *Promise*.

And first, That the Covenant of Grace is called a *Promise* may appear from the holy Ghosts using of these Names of Covenant and *Promise* synonymously; for as the Scripture sometimes useth the word *Covenant* for a simple promise without condition, *Gen. 9. 11. Numb. 25. 12, 13.* so also the word *Promise* is used for the Covenant, *Gal. 3. 16, 17, 18.* where that which is called Covenant in the one verse, is also called *Promise* in the other, and the Law and *Promise* are opposed even as the Law and the Covenant are; see also, *Act. 2. 39. Rom. 9. 8. 2 Cor. 6. 18. and 7. 1. Heb. 6. 13.* yea not only in the Scripture Language, but also with the Doctors of the Law; the word *Promise* is attributed to a Covenant, and is of larger signification then a naked stipulation, *Calv. Lex Jurid. in voce Promissio: Significat enim tam pectum, pollicitationem & quam libet aliam conventionem, quam*

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*stipulationem, Ideoque promissionis verbum, modo de pacto, modo de alio aliquo contractu, modo etiam de sola stipulatione, pro re subiecta interpretandum est.*

Secondly, The Covenant of Grace carrieth the name of a Promise, not for the reasons which *Antinomians* give, because there is no Covenant betwixt God and man but it is all of it a Promise; for sure neither in the language of the holy Ghost, nor of humane Writers is the name promise unsuitable or inconsistent with the nature of a Covenant, as I have now hinted and handled more fully, *Chap. 10.* but as I take it, the Covenant of Grace may be called a promise, or the promise, for these reasons.

1. Specially to shew what kind of a Covenant this is: The name Promise sheweth these things in the nature of the thing.
  1. That it is not a Covenant that runneth on the terms of humane Covenants, *Do ut des, facio ut facias*; but a Covenant which demonstrateth the dominion and sovereignty of free Grace, its Promise and a Covenant of Promise, *Eph. 2. 12.* a Covenant which is nothing else but a declaration of Gods will of favour and grace towards his people.
  2. A Covenant that doth promise life to us not for any work or disposition in us under any distinction or notion whatsoever, nay not for the act of believing but as it is an instrument apprehending Christ: A Covenant that requireth no other duty as a condition, but hath its convey only through belief of the promise of God, *Rom. 4. 5.* But to him that worketh not, but believeth on him that justifieth the ungodly.
  3. A Covenant that must in all respects be intertained and dealt with as a promise; that must not be dealt with in any way of our moulding or framing the conditions thereof, but must be accepted and taken hold of as a promise on such terms as God is pleased to declare his favour in it, *Isa. 56. 4. 6.* *Thus saith the Lord unto the Eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my Covenant. Also the sons of the stranger that joy themselves to be Lord to, serve him, and to every one that keepeth the Sabbath from polluting of it, and taketh hold of my Covenant:* *1 Cor. 9. 13.* *Whiles by the exhibition of this ministracion they glorifie God for your professed subjection unto the Gospel of Christ.*

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2. The Covenant beareth the name Promise, because it was a promise originally, and that in a double sense.
  1. Because it was the rise of it; all that was in it was first promised to Christ before it was Covenanted to us, see *Tit. 1. 2.* *In hope of eternal life which God that cannot lie promised before the world began: IJa. 53. 11.* *He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many: Psa. 89. 21.* *With whom my hand shall be established, mine arm also shall strengthen him, to 33.*
  2. Because at the first revealing of it to Adam there was nothing heard but a promise of the seed of the Woman, which yet was the substance of the Covenant, *Gen. 3. 15.* *And I will put enmity between thee and the woman, and between thy seed and her seed, &c.*

3. The Covenant carryeth the name promise, because it is a promise eminently, for whatsoever more be in it, that which shineth in the Covenant of Grace, the chief thing that is in it is promises, *Luk. 1. 72.* *To perform the mercy promised to our fathers; and to remember his holy Covenant:* *2 Cor. 6. 17, 18.* *Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing and I will receive you; And will be a father unto you, and ye shall be my sons and daughters:* *3 with 7. 1.* *Having these promises, &c.* And in this sense also, the Covenant is called, the Covenant of promise, because these were the chief things intended and revealed in it, *Heb. 6. 13.* *For when God made promise to Abraham, &c.* though God spoke more to Abraham nor promises when he Covenanted with him, *Gen. 17.* for he laid commands upon him, yet because promises were the chief thing in the Transaction, therefore when the Covenant with Abraham is spoken of, promises only are mentioned, this swalloweth up all the rest, *Gal. 3. 16.* *Now to Abraham and his seed were the promises made, &c.* so that this is a Covenant that standeth more by promises, and lesse by precepts; even as the first Covenant which was of Works stood more by precepts, and lesse by promises; having in it only a promise of a reward to the obeyer, and that couched at first in a threatening.

4. The Covenant carrieth this name Promise, because comparatively it is promise; it is nothing else but a bundle of sweet promises.

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promises, there is much more declaration of favour in it nor capitulation of conditions, for these be exceeding short in respect of the promises that are in it, the dispositive part of the Charitor of Grace is full and large in promises and grants of favours, and have but few words of *Tenendo* and *Reddendo* in it, *Luk. 1. 70, 71, 72, 73, 74, 75. Isa. 55. 1. 3. Jer. 31. Ezek. 36. Jer. 3.*

5. The Covenant carrieth the name Promise, because redemptively its nothing but a promise, for all that is in it may some-way be reduced to promises, even the very conditions and commands of the Covenant, two ways these are reduced to promises.

1. Because every thing required of us in the Covenant is turned into an absolute disposition and free gift in Christs Testament, and this is a Testamentary Covenant, see *Job. chap. 14. and 15. and 16. 17.* 2. Because whatsoever condition or duty is required of us in the Covenant, that same is also promised to us, the promises being full as broad as the commands, see *Ezek. 36. Jer. 31. Job. 6. 37. Heb. 12. 1. Phil. 2. 13.*

3. Let us consider what the Covenant of grace hath in it of the very nature of a Promise. For answer to this, we lay down three Assert.

1. The Covenant hath in it something of the nature of promises in general, or of that which is common to all promises; namely these four things. 1. To promise, is an act of Dominion which demonstrateth the thing promised to be in the power of him that maketh the promise and to depend upon his will. The Gospel hath in it very much of the dominion and sovereignty of Grace, many demonstrations that the favours contained in it hang wholly upon the pleasure of Gods will, *Matth. 11. 25. I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so because so it seemed good in thy sight. Rom. 9. 21. 15. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but him that calleth, — I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* 2. To promise is an act of condescension, which signifieth the yielding & concessions of him that maketh the promise; so is Gods Covenanting with us an act of the greatest con-

descension

descension that ever was heard of, it was marvellous condescending on Gods part to enter in Covenant with the creature, it was a stooping below himself, and a doing of things which he was no wayes obliged to do, *Psal. 113. 6. Who humbleth himself to behold the things that are in heaven and in the earth. Phil. 2. 7, 8. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse.* 3. A promise is an act of liberality, and sheweth free bestowing or engaging to bestow something, so is Gods Covenanting with us in the Gospel, it is the signification of Gods will of favour and Grace, and what he purposeth freely to bestow upon his people, *Luk. 1. 72. 74. To perform the mercy promised to our fathers, and to remember his holy Covenant, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear.* 4. To promise is an act obligatory, which doth infer an obligation taken on by him who maketh the promise; so is Gods Covenanting with us an obligatory act, an act of Gods condescension to take on obligations, whereby our faith may be confirmed, *Heb. 6. 17. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. But understand this cautiously, and as becometh the Majesty of God: For first, This doth not infer an obligation or debt of Justice, such as ariseth between men, but an obligation and debt of favour and grace because of his grants of favour, contained in his promise and Covenant, Luk. 1. 74. Secondly, God doth not hereby properly become obliged unto us, but to himself, and to his own word which he cannot deny, 2 Tim. 2. 13. He abideth faithful, he cannot deny himself.*

Assert. 2. The Covenant hath in it something of the nature of absolute promises, I mean, such promises as he who maketh them hath absolutely determined, to do without any suspension of doing upon any conditions whatsoever: sure the Gospel-Covenant, as tis made with the Elect world, hath very much of the nature of such promises in it; for it is a Covenant of such promises as God hath simply and absolutely determined, to accomplish in all the Elect, without putting the execution and issue thereof upon

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any uncertainty of their wills, or any conditions whatsoever, except such as he hath simply determined to work in them, *Isa.* 49. 21. *My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed from henceforth and for ever.* *Psal.* 89. throughout. It is a Covenant that saith, *I will and they shall, Ezek.* 36. 25. 27. 37. *Jer.* 31. and faith not, if they shall do this, I will do that, but *I will do this, and they shall do that, I will make them do it, 1 Thes.* 2. 13. *Act.* 13. 48. *Eph.* 1. 3. 4. 5. It is a Covenant that is a decree, not to do this if ye do that, but to do this first, and then to do that.

*Affert.* 3. The Covenant hath in it something of the nature of conditional promises, the accomplishment thereof is suspended untill some condition contained in them be performed, and thus the Covenant chiefly as it is administrate to the Visible Church by Gospel-ordinances, is of the nature of conditional promises, for its hypothetical conditional propositions, which signifie nothing, and put no performance without the condition, *Rom.* 10. 9. *If thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* *Act.* 16. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved and thine house.* Yea, and the Covenant with the Church mystical, which is called a Covenant of absolute promises, in the sense before mentioned, is in this respect also of the nature of conditional promises, because it doth not put the performance, nor bring the accomplishment of the thing promised, without the condition required by the Gospel, though it be true also that the same condition should never take effect, except it were performed in us: See *Heb.* 11. 6. *For without faith it is impossible to please God, with Eph.* 2. 8. *For by faith ye are saved through grace.* *Eccl.* and *Heb.* 12. 1. 14. *Let us run with patience the race that is set before us, — Holinesse without which no man shall see the Lord, with Phil.* 2. 13. *For it is God that worketh in you both to will and to do of his good pleasure.*

*Use.* 1. If the Gospel-Covenant be the Gospel promise, and Covenant of promises, then this sheweth the nature of it; that it is the very free dispensation of Grace in the way of a Covenant, this serveth to guard against conceiving too legally of the Cove-

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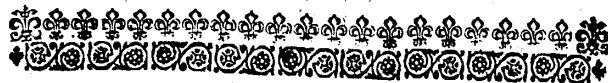
nant of Grace, because it is called a Covenant; and since it is a Covenant of promises, we ought to think of it becomingly, according to the free nature of it, and the glorious exaltation of free Grace, through the convey of a Covenant.

2. This instructeth us concerning the right way of intertaining the offers of the Gospel-covenant, not in way of a Covenant simply so called, but as a Covenant of promises, not in the way of long treaties, but in the way of plain acceptation, embracing and taking hold of the promises, *Heb.* 11. 13. *These all died in faith, not having received the promises, but having seen them a far off, and were persuaded of them, and embraced them.* *Joh.* 1. 12. *But as many as received him, to them gave he power to become the sons of God.* *Isa.* 56. 4. *And take hold of my Covenant.* *1 Joh.* 3. 23. *And this is his commandment, that we should believe on the name of his son Jesus Christ.*

3. This openeth a door of hope to those who are yet without the Gospel-covenant, that being a transaction that doth not put you to any thing which it doth not bring with it and promise to you: it is a Covenant of promises that filleth the hand with whatsoever you should bring with you, *Matth.* 5. 3. *Blessed are the pure in spirit, for theirs is the kingdom of heaven.* *Joh.* 1. 16. *And of his fulnesse have all we received, and grace for grace.*

4. This layeth solid grounds of comfort and establishment to Believers who are brought within the bond of this Covenant, it is a Covenant that is a promise, which putteth you not to work out of your selves, and your own hearts any thing required of you, but giveth straw to make your brick: a Covenant which alloweth you expenses to run the way of Gods Commandements, a Covenant that filleth your hand to pay the Masters Rent, a Covenant that is no hard Master, that reapeth where he soweth not, but a Covenant that will cause you to walk and run whether-soever it sendeth you, *Isa.* 60. 17. *I will also make thy officers peace, and thine exaltors righteousness,* *Psal.* 119. 32. 35. *I will run the way of thy commandments, when thou shalt enlarge my heart: Make me to go in the path of thy commandments.* *Ezek.* 36. 27. *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them.* *1 Cor.* 9. 8. *God is able to make all grace abound towards you.*

O F



OF THE  
NATURE and PROPERTIES  
OF THE  
COVENANT.

## CHAP. I.

*Of the freeness of the Covenant.*



**G**ODS gracious Covenant with his People, and all the promises and blessings thereof are most *Free*; there is no reason, ground or motive for them in the Creature, Ezek. 36. 32. *Not for your sake.* This denial of the ground and reason of them in the people upon whom they are bestowed, is a strong assertion of the freeness of the Covenant, and all the promises and blessings of it: This is one of the properties of the Covenant, that it is *Free*: The blessings of the Covenant do spring from nothing in us, but only from grace in God.

Consider the freeness of the Covenant of Grace, 1. *Negatively* 2. *Comparatively*. 3. *Positively*, and absolutely.

1. *Negatively*, The freeness of it appears in this, that it is not for our sake, Ezek. 36. 22. 32. *I do not this for your sake.*

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The Scriptures hold forth the freeness of the Covenant of Grace, and of the grace of the Covenant Negatively. First, By denying all meritorious cause in us, all deserving of the grace of the Covenant, for it is bestowed upon them who are cast out to the loathing of their persons, and God took us and made us His, when we were in our blood, Ezek. 16. 3. to 8. and God maketh a Covenant with them whose house is not so with God, 2 Sam. 23. 5. and 7. 18. Secondly, By denying all moving inducing cause without God, or in the creature for the grace of the Covenant; there may be something to allure or move, where there is no merit, but here, neither had place, *The Lord did not set his love upon you, nor choose you because ye were more in number nor any people, but because the Lord loved you, &c.* Deut. 7. 7. Ezek. 16. 5. with Hof. 2. 14. Thirdly, By denying all efficiency or working cause in us: We did not make this Covenant with God, but he made it with us, 2 Sam. 23. 5. and 7. 18. *He hath made with me an everlasting Covenant—and he hath brought me hitherto saith David: We did not put our selves into this Covenant, but, I will bring you into the bond of my Covenant, Ezek. 20. 37. Hof. 2. 19. I will betroth thee unto me saith the Lord.*

2. The freeness of the Covenant of Grace will further appear Comparatively, by comparing the Covenant with all other covenants: And first, With all Covenants that are usually made among men; whereby each party expects some benefit from the other: Abimelech sees it advantageous for him to make a Covenant with Isaac, because *God was with him*, Gen. 26. 28. and so the Shechemites expect to profit by their Covenant with Jacob, Gen. 34. 23. But all is free in the Covenant of Grace, God expects no benefit by us, *For our goodness extendeth not unto him, Psal. 16. 2. His designe is to communicate good unto us, Hof. 14. 4. I will love them freely, 2 Pet. 1. 4. Whereby are given unto us exceeding great and precious promises.* Secondly, Compare it with the first Covenant made with Adam, and it will further appear; for although it was free with God whether he would enter in a Covenant with man when he had made him, it was an act of favour and condescension to stoop so far, yet there was no ill deserving in Adam, he had not sinned. The favour shewed in that Covenant was to an undeserving creature, but this favour must be

be so much the more free now, that it is to ill deserving creatures, who had already proved unfaithfull in his Covenant; that it is to sinners and to enemies, Rom. 5. 6. 8. whereas that was to an innocent man that was in friendship with God; But God commendeth his love towards us, that when we were yet sinners, Christ died for us.

3. Let us look upon the Covenant Positively and absolutely. This property of the Covenant; To wit, the freeness of it, will be made obvious, if we take a short view of these particulars, 1. The designe which is driven in it. 2. The grounds whereupon it is founded. 3. The time when it was first contrived; and when it is formally and actually concluded with us. 4. The terms upon which it standeth. 5. The parties who are taken into this Covenant. 6. The way and manner of their being brought into it. 7. The blessings and privileges of the Covenant. 8. The performance and establishment of it. In all these respects the Covenant of Grace is free, and in all these respects the freeness of the grace of the Gospel doth eminently shine forth.

1. The Covenant of Grace is free, in respect of the great designe and end which is driven in it. Gods highest end in the Covenant of Grace, is to glorify his Grace and free Mercy, Ephes. 1. 6. *To the praise of the glory of his grace*, Heb. 8. 12. with Jer. 31. 34. *For I will be mercifull to their unrighteousnesse and their sins.* Whereas Gods end propounded in the Covenant of Works was the glorifying of his Justice by rewarding good, punishing evil, and condemning sin: for that Covenant forgiveth no sin, but *rendereth to every man according to his works*; Rom. 2. 5. to 11. and *curseth every one that continueth not in all things that are written in the book of the Law to do them*, Gal. 3. 10.

2. It is free, in respect of the grounds upon which it was founded. First, It was founded upon infinit mercy, and mercy is the goodness of God shewing out freely to the creature; without any moving cause in the creature to extract it; Rom. 9. 16. *For, It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* Secondly, It is founded upon Christ: therefore are the Covenant mercies called, the *sure mercies of Davids*; and therefore when the Covenant is propounded, Christ is also pro-

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promised; *Isa. 55. 3, 4. Behold, I have given him for a witness to the people, see also, Isa. 42. 6. and 49. 8. and 2 Cor. 1. 20.*

3. It is free in respect of Time. 1. The time when it was contrived, which was before time: It is an eternal plot in the counsel of God before we had any being, Grace and Life was promised to us in Christ, *2 Tim. 1. 9. According to his own purpose and grace which was given us in Christ, before the world began. Tit. 1. 2. Which God that cannot lie promised before the world began. Prov. 8. 23. I was set up from everlasting from the beginning, or ever the earth was, ver. 25. Before the mountains were settled, before the hills was I brought forth. ver. 31. Rejoycing in the habitable part of his earth, and my delights were with the sons of men; therefore it must be free. 2. Consider the time when God taketh us by the hand and draweth us in to be partakers of the grace of the Gospel, which is, when we are averse and backward to the business, and when we have no thought of seeking after him, *Act. 2. 13, 37. and 9. 5, 6. He catcheth mockers and persecutors with free Covenant-grace. This proves that it is a free Covenant, Isa. 65. 1. I am found of them that sought me not.**

4. It is free in respect of the Condition and Terms whereon it standeth; It is Grace upon the terms of Grace, and Faith freely gifted to us, *Rom. 4. 16. Therefore it is of faith, that it might be of grace, Eph. 2. 8. For by grace are ye saved through faith, and that not of your selves, it is the gift of God. It is an absolute free Covenant which hath no If's in it, but I will, and they shall, Ezek. 36. and Jer. 31. No if's that can frustrate the Grace of the Covenant, so that in some respect, it is as the Covenant made with Noah which had no condition, Isa. 54. 9, 10. For as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor reprove thee, — Neither shall the Covenant of my peace be removed, saith the Lord: It is a Covenant which is also an absolute testament, bequeathing freely and absolutely to us, the things that are covenanted with us; all the If's and conditions in the Covenant, are but the determined and appointed means to bring us to the end, which are absolutely promised. So that, I say, it is a free and absolute Covenant, which, 1. hath no conditions which are to be fulfilled by us in our own strength, but such as are*

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to be fulfilled by Christs undertaking for us: So that the conditions are in some respect, no conditions to us. 2. No conditions which are not a part of Gods part of the Covenant, which are not promised to be fulfilled in us. 3. No conditions that can frustrate the Grace promised in it, that it should not take effect, but such as are appointed means to bring us to the end which is designed in this Covenant: *Eph. 1. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy. Eph. 2. 10. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. 2 Thel. 2. 13. But ye are bound to give thanks alwayes to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth. No conditions that can occasion any forfeiture of Covenant favour, when it is entered by us, there being an expresse promise that our failiyeing in the conditions, shall not make a forfeiture, *Psal 89. 33, 34. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail, my covenant will I not break, nor alter the thing that is gone out of my lips. Jerem. 31. 35. to 37. Thus saith the Lord which giveth the Sun for a light by day, and the ordinances of the Moon and of the Stars for a light by night, which divideth the Sea when the waves thereof roar, the Lord of hosts is his Name. If these ordinances depart from before me, saith the Lord, then the seed of Israel shall cease also from being a nation before me for ever. And is not that a free Covenant? The Gospel conditions are not such as the Laws were, the Law dealt with Christ on high terms and demands, but to us with whom the Gospel deals, the price is fallen to just nothing, *Isa. 55. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come buy wine and milk without money, and without price. Rev. 22. 17. And the Spirit and the bride say, Come, and let him that heareth, say, Come, and let him that is a thirst, Come, and whosoever will, let him take of the water of life freely. Thankful acceptance of a free discharge, is all that we do for paying the debt. But of this more fully when we speak of the condition of the Covenant.***

5. It is free in respect of the Parties with whom it is made:

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These things shew the freeness of the Covenant of Grace in this respect, 1. That God deals not alike with all that are alike in themselves, as it was in the first Covenant where Justice had place, Rom. 3. 20, 23. Therefore by the deeds of the Law, there shall no flesh be justified in his sight, for by the Law is the knowledge of sin: For all have sinned and come short of the glory of God. But hereby is the freeness of the Grace of the Covenant made to appear, that God dealeth diversly with men that are equal in themselves, and where there was no difference, Grace maketh a difference, another reason cannot be rendered why one is taken into Covenant, and not another who differs from him in nothing but Gods free Grace: this distinguishing Grace hath been the admiration of the Saints, Job. 14. 22. Judas saith unto him, not Iscariot, Lord, How is it that thou wilt manifest thy self unto us, and not unto the world? Rom. 9. 10, 11, 12. 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 to election might stand, not of works, but of him that calleth. It was said unto her, the elder shall serve the younger. 2. That God sometime preferreth these that seem least preferrible, and passeth by these who in some priviledge and respect are before others, the younger and not the elder, Jacob and not Esau, Ephraim before Manasseh, Rom. 9. 13. As it is written, Jacob have I loved, but Esau have I hated, the poor, not the rich, Matth. 11. 5. The poor have the Gospel preached unto them: the fool, not the wise, the base, not the noble, Matth. 11. 25. At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, 1 Cor. 1. 26, 27, 28. For ye see your calling brethren, how that not many wise after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, And base things of the world, and things that are despised, hath God chosen, yea, and things that are not, to bring to nought things that are. 3. That in all this different dealing with them who are alike in themselves, or with them who are different,

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preferring the basest, he doth no wrong to any: This must needs prove that it is of free Grace, that the difference is thus made, Matth. 20. 13, 14. But he answered one of them, and said, friend, I do thee no wrong, didst not thou agree with me for a penny, Take that thine is, and go thy way, I will give unto this last, even as unto thee. 4. The freeness of the Covenant in respect of the parties accepted with Covenant Grace, appeareth in this, that God sometime chooseth the worst, and more finfull and unworthy, and passeth by these that are in some respect better than they, 1 Tim. 1. 12, 13. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithfull, putting me into the Ministrie, who was before a persecutor, and a blasphemer, and injurious, but I obtained mercy because I did it ignorantly in unbelief, Luk. 7. 37, 47. And behold a woman in the city which was a sinner. Wherefore I say unto thee, her sins which are many are forgiven, for she loved much, &c. 5. That God communicateth himself through the Covenant of Grace, not only to the undeserving, but to the ill deserving, not only when there is nothing in us to draw and induce him to do so; but when there is much to hinder him, to stand in his way, he taketh in sinners out over all that may be in them to hinder and to difficult the way of the grace of the Gospel, whither it be vileness, enmity, or backwardness, Ezek. 16. 5. 8. 60, 61, 62. None eye pitied thee to do any of these unto thee, to have compassion upon thee, but thou wast cast out in the open field to the loathing of thy person, in the day that thou wast born, — Entered into a Covenant with thee, — Nevertheless, I will remember my Covenant with thee in the dayes of thy youth, and I will establish unto thee an everlasting Covenant: Then thou shalt remember thy wayes, and be ashamed when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy Covenant; and I will establish my Covenant with thee, and thou shalt know that I am the Lord. Isa. 57. 17, 18. For the iniquity of his covetousness was I wroth, and swate him, I hid me and was wroth, and he went on forwardly in the way of his heart: I have seen his wayes and will beat him, I will lead him also, and restore comforts unto him, and to his mourners. 6. He maketh his Covenant with sinners, not only non obstante peccato, notwithstanding their

infulness,

sinfulness, but therefore because we are sinfull, and in this, Gods Ergo, his way of arguing draweth deep in the mystery of free Grace beyond our reach: Isa. 30. 16. 18. But ye said, No, for we will flee upon horses; therefore shall ye flee, and we will ride upon the swift; therefore shall they that pursue you be swift— And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you, for the Lord is a God of judgement, &c. Jer. 16. 12, 13, 14, 15. And ye have done worse then your fathers; for behold ye walk every one after the imagination of his evil heart, that they may not hearken unto me; Therefore will I cast you out of this Land, unto a Land that ye know not, neither ye nor your fathers, and there shall ye serve other gods day and night, where I will not shew you favour. Therefore the dayes come saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the Land of Egypt. But, &c. and 30. 15, 16. Why cryest thou for thine affliction, thy sorrow is incurable for the multitude of thine iniquities, because thy sins were increased I have done these things unto thee. Therefore they that devour thee they shall be devoured, and all thine adversaries every one of them shall go into captivity, and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey: Hol. 2. 13, 14. And I will visit upon her the dayes of Babilon, wherein she burnt incense to them, and she deckt her self with her ear-rings and her Jewels, and she went after her lovers, and forgot me saith the Lord. Therefore, behold I will allure her, and bring her unto the wilderness, and speak comfortably unto her. The freeness of the grace of the Covenant in respect of the persons taken into the Covenant was wondered at by David, 2 Sam. 7. 18. Who am I, O Lord, and what is my house that thou hast brought me hitherto.

6. The Covenant of Grace is free, in respect of the way and manner of our inbringing to it, the way of Gods entring in Covenant with us, and drawing us into Covenant with himself, sheweth forth the freeness of the Covenant, and of the grace promised in it, in these things. 1. That God is first in seeking us to enter in Covenant with him: We come not first to offer our selves to be his people; but he seeketh us, and offereth to be our God and to make us his people, he prevented all them that ever

were

were in this Covenant, Joh. 15. 16. Ye have not chosen me, but I have chosen you, &c. Isa. 65. 1. I am sought of them that asked not for me, I am found of them that sought me not. 2. That when he hath sought us out, and revealed and propounded our happiness that we may have by entring in Covenant with him, he doth not soon nor easily take us at the first word of our refusal and lighting his offer, but waiteth upon us; and in his way of drawing us in; is not diverted from his purpose, this spirit appeared in Christ when he passed by so many skiffles at the hand of the Woman of Samaria, and followed his purpose so close, Joh. 4. 30. Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him; and he would have given thee living water; Mat. 23. 37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not: 2 Pet. 3. 9. The Lord is not slack concerning his promise (as some men count) but is long suffering to us-ward; not willing that any should perish; but that all should come to repentance; If it were not free, he would not draw us unto the grace of this Covenant through to much opposition and contradiction and casting at it on our part. 3. This appeareth in Gods overcoming our back wardness and enmity against him and his grace; he not only taketh not a refusal, but sweetly subdueth our averseness from coming under his bonds, and maketh us lay down the weapons of enmity and rebellion; 2 Cor. 10. 4, 5. For the weapons of our warfare are not carnall but mighty through God to the pulling down of strong holds; Casting down imaginations and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ; Rev. 6. 2. And I saw, and behold a white horse, and he that sat on him had a bow, and a Crown was given unto him, and he went forth conquering and to conquer. 4. And mainly this appeareth in Gods promising us hearty consent to enter in Covenant with him to subscribe the Contract, and to yeild our selves to the Lord, or to give the hand to him: The freeness whereof is held forth under great variety of expressions in Scripture; Na. 3. 3.

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H<sup>o</sup>, everyone that thirsteth, come ye to the waters, and he that hath no money, Come ye, buy and eat, yea, come buy wine and milk without money and without price: Incline your ear, and come unto me, y<sup>e</sup> hear and your soul shall live; and I will make an everlasting Covenant with you; even the sure mercies of David. 1 Sam. 12. 22. For the Lord will not forsake his people for his great Names sake, because it hath pleased the Lord to make you his people: Ezek. 36. 32. Not for your sakes do I this saith the Lord God: he it known unto you, be ashamed, and confounded for your own ways, O house of Israel: Deut. 7. 7, 8. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you; and because he would keep the oath that he had sworn unto your fathers, &c. Therefore the word which is rendered, Gen. 17. 2. I will make my Covenant, is read by the Syr. and Chald. Paraphrase, I will give my Covenant, as Numb. 24. 12. Behold, I give unto him my Covenant of peace: For God giveth the Covenant, even all the parts of it, ours not excepted, to all whom he takes in Covenant; and must it not be free, when our consent unto it is his gift, Eph. 2. 8. For by grace are ye saved through faith; and that not of your selves, it is the gift of God, and amounteth to his glory, 2 Cor. 9. 13. Whiles by the experiment of this manifestation they glorifie God for your professed subjection unto the Gospel of Christ: our buying is, but receiving without price, Isa. 55. 1.

7. The Covenant is free in respect of the privileges and blessings which it conferreth, even all that was dear to Christ is free to us. Take but a short view of these Covenant favours and blessings, and you shall find that the love which laid the foundation of this Covenant, and prepared the blessings of it, and gave them, all was free, even that Covenant love which was the cause of all the blessings of the Covenant of Grace, Jer. 31. 3. The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. 11. Joh. 3. 1. Behold what manner of love the Father hath bestowed upon us, Joh. 4. 19. I will heal their backslidings, I will love them freely, so are also all the blessings which spring from that love: Hath not the Father freely given his Son Christ who

who is the marrow of Covenant blessings: Job. 34. 6. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life: Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. Isa. 47. 6. And I will give thee for a Covenant of the peoples, for a light of the Gentiles, Joh. 4. 10. Jesus the gift of God, hath not the Son freely payed the debt to, which we were liable? Was there any thing in us to hire him, or to move him? Was there any to constrain him? Rom. 5. 6. 8. For when we were yet without strength in due time Christ died for the ungodly. But God commendeth his love towards us, in that, while we were yet sinners Christ died for us. Joh. 10. 17. 18. Therefore doth my Father love me, because I lay down my life that I might take it again: No man taketh it from me, I have power to lay it down, and I have power to take it again. Is not Christs righteousness freely imputed to us for our justification? Is not our Pardon, a free blessing, patent: Rom. 3. 24. Being justified freely by his Grace, through the Redemption that is in Christ Jesus: Christ is oft called the free gift of righteousness, Rom. 5. 15, 16, 17. Doth not God freely accept this way of payment from the Surety? when he might have required the debt of the principal Debtor: Isa. 42. 21. The Lord is well pleased for his righteousness sake. Matth. 3. 17. This is my beloved Son in whom I am well pleased. Are not our Calling, Regeneration, Adoption, Sanctification, Faith, Repentance, &c. Free? Jam. 1. 18. Of his own will begat he us with the word of truth: 1 Joh. 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: 1 Cor. 15. 10. But by the grace of God, I am that I am: Matth. 11. 25, 26. Thou hast hid these things from the wise and prudent, and hast revealed them to babes. Even so, O Father, for so it seemed good in thy sight. Gal. 1. 15. And called me by his grace: Act. 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel and remission of sins. Doth not God freely offer us the purchased Redemption upon fair and free Conditions: Rev. 22. 17. And whosoever will, let him take of the water of life freely. Isa. 55. 1. Come ye, buy and eat, yea, Come buy wine, and milk without money and without price. Doth



he not freely send his Spirit to enable us to perform the condition of his Covenant. *Joh. 16. 14. 16. And I will pray the Father, and he shall give you another comforter that he may abide with you for ever.* *1 Joh. 2. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth and is no lie: Is not salvation and life eternal the free gift of God, Rom. 6. 23. But the gift of God is eternal life through Jesus Christ our Lord.* *1 Joh. 5. 11. And this is the record, that God hath given to us eternal life, and this life is in his Son.* *2 Tim. 1. 18. The Lord grant unto him that he may find mercie of the Lord in that day. Then what is here from beginning to end of all the blessings of the New Covenant that is not free?*

8. The Covenant is free in respect of the performance and keeping of it: The stability of Gods Covenant is as demonstrative of the freenessse of it, as the freenessse of it is demonstrative of the stability thereof. 1. I say, his performing his Covenant is free, and that in two respects, 1. That he performeth his promises, not for any thing he oweth to us, but for his own faithfulnessse and goodnesse to do so, *Psal. 89. 34, 35. My covenant will I not break, nor alter the thing that is gone out of my lips, Mic. 7. 20. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the dayes of old.* That he performeth his Covenant and promises, notwithstanding, and out over a deal of obstructions laid in his way by us, *Ezek. 16. 60, 61. Nevertheless, I will remember my Covenant with thee in the dayes of thy youth, and I will establish unto thee an everlasting Covenant.* 2. The keeping and holding fast of his Covenant with us is most free. 1. Because breach of Covenant upon our part, doth not cast loose and dissolve the Covenant on his part, he hath not hanged his Covenant upon our walking worthy the grace thereof, *Jer. 3. 14. Turn O back sliding children saith the Lord, for I am married unto you, and I will take you, one of a city, and two of a familie; and I will bring you to Zion.* *And 31. 7. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast up all the seed of Israel for all that they have done, saith the Lord.* 2. Because he is the cause (not we) of our persevering

in that Covenant-state, he hath freely laid down a way for our persevering in Covenant-grace, *Jer. 32. 40. And I will make an everlasting Covenant with them, that I will not turn a way from them to do them good. But I will put my fear in their hearts; that they shall not depart from me.*

9. It is free in respect of the whole contrivance of it from beginning to end, which we may briefly sum in these steps. 1. The first moving of the businessse in the ancient Council of Gods Will, there was none to move or suggest it; or give him counsel, it was his own device, and therefore free, *Isa. 40. 13, 14. Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed and taught him in the path of judgement, and taught him knowledge, and shewed to him the way of understanding?* 2. The revealing and manifesting of it was by God, when Adam was running away to hide himself from Justice, and had no thought of another Covenant, *Gen. 3. 8. 15. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord, — And I will put enmity between thee and the woman, and between thy seed and her seed: and it shall bruise thy head, and thou shalt bruise his heel.* 3. The making of it over to us by free assignation to Christs bargain, *Isa. 55. 3. And I will make an everlasting Covenant with you, even the sure mercies of David, with Alt. 13. 34. I will give you the sure mercies of David.* 4. The acceptation of satisfaction from another person in our stead and room; this was of Grace and most free, *2 Cor. 5. last. For he hath made him sin for us that knew no sin, that we might be made the righteousnessse of God in him.*

In the next place, Let us before application of this point, consider why the Lord would have his Covenant so wholly and altogether free, and established upon the grounds and terms of Grace.

*Reason 1.* To make inexcusable all these who shall reject the offer of Christ, and of the Covenant of Grace: O how inexcusable will this leave all that ever heard the Gospel, that you had no ground to quarrel or differ about the price, if you had liked the wares, *Isa. 55. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, yea,*

come buy wine, and milk without money, and without price, Joh. 15. 22. If I had not come, and spoken unto them, they had not had sin: but now they have no cloke for their sin. This will unavoidably bind the rejecting of the offer upon your perverse wills, without any reason, Luk. 19. 14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. Pal. 81. 11. But my people would not hearken to my voice, and Israel would none of me, Joh. 5. 40. And ye will not come to me, that ye might have life. 2. To awake and empty all these who shall be made partakers of the grace of the Gospel, that no flesh might have whereof to boast and glory, that Grace might not puff up, but rather humble the receiver who holds it freely, Ezek. 36. 32. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. 1 Cor. 4. 7. For who maketh thee differ from another? And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it. Rom. 3. 27. Where is boasting then, it is excluded? By what law? of works? Nay: but by the law of faith. 3. It is so much the more for the glory of Grace, that it be free and freely communicated, where favour is wholly free, there it shines forth in the glory of it, whereas deserving in them upon whom it was bestowed, doth much darken the glory of its freeness, 2 Sam. 7. 18. Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? 1 Cor. 1. 26. 29, 31. For ye see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble are called, — That no flesh should glory in his presence, That according as it is written, He that glorieth, let him glory in the Lord. 4. The Lord would have his Covenant wholly of Grace, that it might be sure, Rom. 4. 16. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. The Lord saw the instability of the former Covenant of Works, the promise being made with respect to that which was to be done by us, and so would this New Covenant have been also, if it had stood on like terms and grounds: therefore, to make it a sure Covenant, God would have it wholly of Grace, and not to de-

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pend upon any thing in us. 5. To give ground of hope to the unworthy and ill deserving, who see in themselves such unworthiness: as not only maketh them judge themselves unworthy the favour bestowed in the Covenant, but such as may fear them from acceptance of the favour offered. Now if the grace of the Covenant, and the Covenant of Grace were not free, such could have no ground of hope; but when the grace of the Gospel is found to be free, and not to respect persons, this openeth a door of hope to the most unworthy, Rom. 3. 22. Unto all that believe, for there is no difference, this giveth good hope through grace. 6. That this Covenant might be totally different from the first Covenant, that it might be quite of another nature; so that the reliques of the first Covenant may appear to have no influence upon it; nor to contribute any thing to this Covenant; there being nothing more opposite then Grace and Works, Rom. 11. 6. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise, work is no more work. The Covenant of Grace is not the repairing of a crazie covenant of nature, by helping lesse and maimed nature, but is quite another thing, a divorce from that husband and marrying with another, Rom. 7. 4. Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God.

Use 1. To encourage all who are desirous to have an interest in the Covenant of Grace, and in the promises and blessings thereof, even the most unworthy and ill deserving may expect to share in free Grace: For, 1. It respecteth no persons, Rom. 3. 22. Being unto all, and upon all them that believe: for there is no difference, and 10, 11, 12. For the Scripture saith, whosoever believeth on him shall not be ashamed; For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all, that call upon him. It is a Covenant which hath neither ground nor motive, nor reason in the creature; Sometimes the greatness of this favour to be in Covenant with God, and sometimes thy baseness putteth it above and beyond hope with thee; that ever thou shouldst share in such a privilege, but the freeness of Grace may again bring this favour under hope. 2. It is the nature

ture of free Grace to delight and joyce; to go over guiltinesse and unworthinesse, and to do good, notwithstanding these, yea, it standeth upon nothing in the creature, except a will full to accept of it: *Joh. 5. 40. And ye will not come to me that ye might have life, that will indeed exclude, but nothing else: Hob. 14. 1. 4. O Israel, return unto the Lord thy God, for thou hast fallen by thy iniquity — I will heal their backsliding, I will love them freely.*

Use 2.

Use 2. This will make inexcusable all these who have heard of this free Covenant, and have been under the offer of it, but have not accepted of the offer, and are not brought within the bond of the Covenant; *Joh. 15. 22. such have no cloke for their sins, this shall accuse and condemn you, this shall witness against you, yea, this shall torment you for ever, that you had a free offer of Grace, and you slighted it, that all the good of Christs purchase was tendered to you in a free Covenant, and ye refused it: Matth. 23. 37. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Prov. 5. 12, 13. How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me; a reason of this cannot you give, but your own perverse wills: *Psal. 81. 11. But my people would not hearken to my voice, and Israel would none of me.**

Use 3.

Use 3. For reproof, 1. To such as turn free grace unto vanity, and under pretence of extolling free Grace, do teach or practise Libertinisme, do disgrace the Law of God, by denying the commanding power of it, which contains nothing contrary to free Grace: *Rom. 3. 31. Do we then make void the Law through faith? God forbid, yea, we establish the Law.* But to such as run in another extremity: There be that would hire the love and favour that is tendered in this Covenant, who would bring acquaintance with them, something that may commend them to Christ and the grace of the Covenant, whereas the more empty handed that we be, we are the meetter for this Mercat, *Isa. 55. 1. Come buy wine and milk without money and without price, and some shall say of this Grace who will not take it freely, *Rev. 22. 17. and let him that is athirst come, and whosoever will, let him take of the**

the water of life freely. 3. To such as mix the two Covenants together, they mingle Grace and Works, even in things that are wholly of Grace, some come in with their own works, to make them believe the Covenant and Promises, in order to the offer of Grace and free gifted righteoussesse; such do offer wrong to the free grace of the Covenant which tendereth all things freely, *Rom. 3. 24. Being justified freely by his grace.*

Use 4. For instruction, Know the nature and property of the Covenant of Grace, 'tis free: there is not any thing that faith can mannage unto more spiritual advantages, then the free grace of God in Christ revealed and tendered in his Covenant. 1. When thou art under conviction of unworthinesse, free Grace respects not the persons of men, neither regardeth the worth of the creature; free Grace is given to none but to unworthy ones, to such as upon most serious reflectings can say with *David, Who am I, 2 Sam. 7. 18.* 2. When thou art under conviction and sense of sin, free grace can pardon what it will, and no debt is too great for free grace to discharge: *Luk. 7. 41, 42, 47. There was a certain creditor which had two debtors, the one ought five hundred pence, and the other fiftie, and when they had nothing to pay, he frankly forgave them both.* 3. When thou art under any fear of deserved wrath, and of what God may justly do unto thee, it is free Grace, not Justice thou hast to deal with, and thou needs not fear what free grace will do, *Rom. 6. 14. Ye are not under the Law, but under grace.* 4. When objections are made, whether against thy souls interest in Christ, or against thy peace, free grace can answer them all, *Rom. 9. 15. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* 5. When thou hast any great favour to seek from God, no favour is too great for free grace to grant, and no person too unworthy to be an object of free Grace: *1 Tim. 1. 13, 15. Who was before a blasphemer, and a persecuter, and injurious; But I obtained mercy. This is a faithfull saying, and worthy of all acceptation; that Christ is come into the world to save sinners, of whom I am chief. When thou hast the performance of any Promise to claim, what is it that cannot be claimed upon the account of free Grace, God having freely become debtor to his own word, and to himself by his free promise; *2 Sam. 7. 21, 23, 28, 29. For thy words sake,**

and according to thine own heart hast thou done all these things to make thy servant know them. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodnesse unto thy servant. Therefore now let it please thee to blesse the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever. 6. When thou art under wounds for walking unworthy of grace and favour bestowed upon thee, free grace is not founded upon, nor to be measured by our carriages towards God, if so, we should be utterly undone each hour of the day: Jer. 31. 37. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done saith the Lord. 2 Sam. 22. 5. Although mine house be not so with God, yet he hath made with me an everlasting Covenant.

Use 5.

Use 5. For Exhortation, First, Study to know the nature of the Covenant of Grace how free it is, the ignorance of this maketh it so little comfortable to Believers, if this were more studied, the Covenant should afford more comfort to Gods people. Secondly, Because the grace of the Covenant is free, therefore be abased in your selves all you who have been made partakers of this Covenant, honour and exalt his free grace which hath invested you with such priviledges, for this is Gods end, he sheweth free grace for the praise of the glory of his grace, and for abasing the creature: Eph. 1. 6; Isa. 63. 7. I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodnesse towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindness. Thirdly, Let not wants, nor unworthinesse, nor sinfulness deter you from accepting the tender of Grace, and entering this Covenant which is free, Isa. 55. 1. Without money and without price, Rev. 22. 17. And who ever will, let him take of the water of life freely. Take heed you do not presume to let a price upon this Grace, and to change the rate of Gods Covenant; It were a

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treasonable act against Jesus Christ to proclaim other Laws in his mercat. of free Grace then such as himself hath set, Rom. 10. 6, 7, 8, 9. Say not in thine heart, If it were so and so with me, I would accept his offer; it is a free Covenant, as I have shewed before. Fourthly, Because it is free, therefore make it your own, set about it with boldnesse and confidence to get an interest in this Covenant, you have grounds to fix this hope upon, and this hope is the principle of action and stirring after, this well grounded interest and assurance when you hear that Graces beenly dealt, you may and ought hopefully to crowd among the beggars and waiters at wisdomes gates, and stand ready to receive.

Use 6. Admire this property of the Covenant, it is all free Grace, we paid nothing for Gods love, nothing for the Son of his love, nothing for his Spirit, nothing for Grace and Faith, nothing for Pardon, and we shall pay nothing for the Glory to be revealed, and the rest which God hath prepared for His People; if it were only for nothing, and without our merit, the wonder were great, and our admiration should be answerably raised; But it is not so, it is also against our merit, and against our long endeavouring our own ruine, against much withdrawing and opposition and enmity to his free Grace: Perhaps proud hearted self-conceited sinners, who think with Hezekiah, none so fit for preferment as themselves, Ezech. 6. 6, will not admire this; but the humble soul who thinketh himself unworthy the ground he treadeth upon, he will admire indeed: How will admiration surpriseth such a soul to think of the freeness of Gods Grace and Covenant with him? What did the Lord see in me that he should judge me meet for such a free that I should be advanced to such dignity, 1 Joh. 3. 9. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: 2 Sam. 7. 18. Who art I, O Lord God, and what is my house that thou hast brought me hitherto, Gen. 32. 10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant. But this will be much more admired, when such as are now taken into the Covenant of Grace, shall be afterward taken up to glory, 2 Thes. 1. 10. When he shall come to be glorified in his Saints, and to be admired in all them that believe. O what transporting, astounding admiration will then surpriseth all the Saints, to think

of the unmeasurable difference between the state in which they should have been, and the state wherein they are, to look down upon hell; and see the vast difference that free Grace hath made between them and others, to see the inheritance which they were born to, so different from that which they are adopted to! O how will it cause love to work within, to think, yonder was my native right, my deserved portion! Those flames should I have lyen in, but that free Grace redeemed me from them; Did not I neglect Grace and sleight Christ as well as yonder souls? Did I not resist as powerful means, and lose as fair advantages as they? O who made me to differ! O how free was all this love, that such a Crown is on the head of so vile a sinner, but no thanks to us, but to Christ and his free Grace, this will be our everlasting admiration; *Rev. 7. 10. when we shall sing Salvation to our God that sitteth upon the Throne, and to the Lamb.*

## CHAP. II.

### Of the second property of the COVENANT.

*It is everlasting. 2 Sam. 23. 5.*

**T**He Covenant of Grace is frequently in Scripture called an everlasting Covenant, *Gen. 17. 7. 13. Isa. 55. 3. 2 Sam. 23. 5. Jer. 32. 40. Ezek. 16. 60. Heb. 13. 20, &c.* We shall speak of the Meaning, Reasons and Uses of this property of the Covenant.

And, 1. in what sense and respect it is an everlasting Covenant. There is a twofold everlastingness of the Covenant. The first is, an everlastingness of duration. The second, of the things which endure and continue everlastingly by the Covenant. The first of these is also twofold: 1. *A parte ante* in respect of the date of it; it is from everlasting, a Covenant that was made from

everlasting; it is true, if it is made with us in Time, and in respect of our actual personal entering into it, it hath a beginning; but yet the things appertaining to this Covenant, were before all Time transacted with Christ for our behoove, before the foundation of the world was laid, whereof see *Part 3. Chap. 1.* It is an eternal plot in the Council of God, betwixt God and Christ. *Tit. 1. 2. In hope of eternal life, which God that cannot lie promised before the world began. 2 Tim. 1. 9. 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 before the world began. Prov. 8. 23. 30. 33. I was set up from everlasting, from the beginning, or ever the earth was. Rejoicing in the habitable part of his earth.* It was done and ended before the world heard tell of it, it is as old as the ancient of dayes. 2. It is everlasting, *a parte post.* In respect of duration and continuance, it is without end, it shall endure throughout eternity, as it is from everlasting, so it is to everlasting, *Joh. 13. 1. Having loved his own which were in the world, he loved them unto the end. Psal. 103. 17. But the mercy of the Lord is from everlasting to everlasting, upon them that fear him.* The declarations of his mercy could be but according to our being, which beginneth in Time, but his Covenant-mercies are everlasting. There is a threefold everlastingness in the Covenant of Grace, in regard of duration and continuance: The first respecteth the terms of life and salvation, which are held forth in this Covenant, and so the Covenant of Grace is an everlasting Covenant, which is to continue for ever, to hold forth life and salvation to lost sinners, upon such conditions as are contained in it, and another Covenant is not to be expected, to dispense life upon other conditions, the Covenant of Works was changed, and life and happiness is offered to men in this Covenant upon new terms, *Act. 4. 12. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. Rev. 22. 18, 19. For I testify unto every man that heareth the words of the prophesie of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophesie, God shall take away his part out of the book of life, and*

out of the body citle, and from the things which are written in the book. The second respecteth this new administration of the Covenant of Grace under which we stand: It is an everlasting Covenant which is to continue for ever in this administration thereof; there is not another administration of the Covenant to be expected, the former waxed old and vanished, but this is like the new Heavens, and the new Earth, which are not to wax old; and to be changed again, but to continue; Heb. 8: 13. *In that he said, a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.* There can be no more alterations of, nor additions to the Covenant now, it being confirmed by the Testators death; Heb. 9: 16. Gal. 3: 15. *Though it be but a mans covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.* The third respecteth the firmness and continuance of this Covenant with all those who enter in it, it is an everlasting Covenant, in respect, that they who by their personal consent enter in it, it is to last and continue, a perpetual bond of love and friendship, amity, and goodwill betwixt the Parties: so that being once in Covenant with God, they are to continue in Covenant with him, and nothing can dissolve the marriage; Isa. 54: 10. *For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed,* saith the Lord, *that hath mercie on thee.* Jer. 3: 14. *Turn, O backsliding children,* saith the Lord, *for I am married unto you: It is a Covenant of salt.* Num. 18: 19. That is incorruptible and not subject to change, but this will fall in our way to be spoken of more fully by it self.

Secondly, Besides this everlastingness of duration; or of continuance: there is also an everlastingness in all things belonging to the Covenant of Grace, in regard of which it is an everlasting Covenant. And, 1. in general, It is everlasting in regard of the sameness and oneness of the Covenant, from the beginning of the world, even unto the end of it, it hath ever lasted and continued essentially the same, from the beginning until now, under all the diversity of administrations and dispensations thereof, in all the several ways and degrees of Gods revealing the mysterie of Christ and his Covenant: it hath been one and the same Covenant in nature, and the same terms of life that

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was first preached in Paradise, and is now made manifest in the Gospel: in which respect also, the Gospel is called the everlasting Gospel, Rev. 14: 6. that hath lasted, and will last for ever, the same that was preached from the beginning, and shall be preached to the end. 2 Cor. 5: 19. *To wit, that God was in Christ reconciling the world to himself, &c.* 2. In regard of the terms upon which it is established: It is an everlasting Covenant, and that four ways: 1. In respect that it is not a lace or tack of Grace and Mercy that is granted in the Covenant, but a simple absolute gift and disposition thereof for evermore, Isa. 55: 3. *And I will make an everlasting covenant with you, even the sure mercies of David.* 2. In respect that the condition of it cannot fail nor misse to be performed; because this Covenant doth not only promise life to them that believe, but promiseth faith also to all for whom Christ hath undertaken, and promiseth that their faith shall not fail, Job. 6: 37. *All that the Father giveth me shall come unto me:* Jer. 32: 39, 40. *And I will give them one heart, and one way, that they may fear me for ever, for the good of them and of their children after them; And I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, and they shall not depart from me.* 3. In respect that there is no clause irritant in all this Contract, God hath not put in all his Covenant any clause of reservation, whereby to keep in his own hand a power of revocation, that might disannull the Covenant (which he might have done), a power, whereby if he saw cause, or were not dutifully dealt with, he might be free of his engagement. 4. Yes, he hath provided the expresse contrary, that it shall not be free for him to revoke his Covenant, even when he is not well dealt with; he hath put a clause in it that it shall never be void; that Adultery shall not dissolve the Marriage, Jer. 3: 1. *But thou hast played the harlot with many lovers; yet return again to me saith the Lord:* Psal. 89: 30, 34, 35. *If his children forsake my Law, and walk not in my Judgements, &c.* — Neverthelesse, my Covenant will I not break, nor alter the thing that is gone out of my lips. This must needs be an everlasting Covenant, Jer. 31: 37. *which promiseth not to cast off the Confederates for all that they have done.*

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3. It is everlasting in respect of the Parties: There was never a Covenant but this in which the parties were everlasting: 1. If we do but look to the *externall* economy and administration of the Covenant of Grace with the visible Church, there is something of everlastingness in the parties, for from the beginning of the world unto the end thereof, the parties have been in this respect *specifically* the same; it was established with professing Believers and their seed; the same sorts of persons have ever lasted to be the Parties accepted of God unto Covenant-grace and favour, as is at large proved elsewhere in this Treatise. But, secondly, If we look after the *saving* and *spirituall* administration of the Covenant; there is more everlastingness in the Parties. For first, The everlasting God is on both sides of this Covenant; there is an *everlasting* party that can never fail on our side of the Covenant, as well as on Gods side, the *everlasting* Father, Isa. 9. 6. who is *Emanuel*, God with us, Isa. 7. 14. is upon our side of the Covenant, who hath said, Heb. 2. 13. *Behold, I and the children which God hath given me, and of whom it is said, Psal. 89. 19. I have laid help upon one that is mighty, I have exalted one chosen out of the people:* So that it must be an everlasting Covenant; and not only so in regard of the chief confederate party. But secondly, Believers as they come in with Christ, and have confirming-grace through him, and are undertaken for by him, are an *everlasting* party which cannot fail nor fall out of that Covenant, Psal. 89. 29. *His seed also will I make to indure for ever, and his throne as the dayes of heaven: Jer. 32. 40. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me: Joh. 17. 12. Whlie I was with them in the world, I kept them in thy Name: these that thou gavest me; I have kept, and none of them is lost.*

Sec. Mr. Coll. Cord. p. 2 p. 146. 4. It is everlasting in respect of the grounds thereof, it is established upon everlasting grounds, God changeth not, but continueth for ever to be the same: therefore his Covenant is everlasting and changeth not, Heb. 13. 8. *Jesus Christ the same yesterday, and to day, and for ever, P'al. 102. 27, 28. But thou art the same, and thy years shall have none end. The children of thy servants shall continue, and their seed shall be established before thee,*

thee; Mal. 3. 6. *For I am the Lord, I change not, Jam. 1. 17. With whom is no variableness, neither shadow of turning:* Neither will it hence follow that then also the Covenant of Works should have been unchangeable; because although the same unchangeable God made that Covenant, yet he never grounded it upon any unchangeable thing, as he hath established his Covenant; Heb. 6. 18. *That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation: who have fled for refuge to lay hold upon the hope set before us:* But on the contrary, he did hang the standing of that Covenant upon the mutable liberty and will of man, yea, so far there is an everlastingness in that Covenant; that it being alternative, either part of it is yet effectually that is; the Justice of God hath satisfaction, either in Christ for the Elect, or in the persons of the Reprobate, the curse lighteth the one way, or the other: These everlasting grounds upon which the unchangeable God hath established this Covenant; are; 1. Upon his *immutable* purpose of Grace, and the unchangeable Counsel of his Will; because these he everlasting; therefore, so must the Covenant and promise be which is grounded upon these: Heb. 6. 17. *Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his Council, confirmed it by oath, 2 Tim. 1. 9. According to his own purpose and grace: and 2. 19. Nevertheless, the foundation of God standeth sure.*

2. Upon Gods *everlasting* love; the motions of his love, favour and grace to his people, being everlasting; so must the Covenant be which is settled upon these, as upon its base: Jer. 31. 3. *I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee; Joh. 13. 1. Having loved his own which were in the world; he loved them to the end: Isa. 54. 8. With everlasting kindness will I have mercy on thee saith the Lord thy Redeemer:* If that last for ever, then must this Covenant, which is hotteniped upon it last also: Ezek. 16. 3. 8. *Thus saith the Lord God, &c. Now when I passed by thee, and looked upon thee, Behold, the time was the time of love, and I spread my skirts over thee and covered thy nakedness; yea, I swore unto thee, and entered into a Covenant with thee saith the Lord God; and thou becamest mine:*

3. Upon Gods Covenant with Christ; upon a prior transaction with

with his Spirit is the ground of the Covenant of Grace; and if that be everlasting and cannot fail, so must this be. For it is a part of Gods Covenant with his Father, to bring the Elect to the Covenant of Grace; and if that Covenant cannot fail, but must stand fast and continue, then with this stand also. *Joh. 6. 37. And all that the Father giveth me shall come to me: He. 9. 12. This is my Covenant with them: saith the Lord, My Spirit shall be upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed; nor out of the mouth of thy seeds seed. saith the Lord, from henceforth and for ever. He. 5. 3. I will make an everlasting Covenant with you, even the sure mercies of David: Plal. 89. 3. 34. 35. I have made a Covenant with my chosen, I have sworn unto David my servant: My Covenant will not break, nor alter the thing that is gone out of my lips: Once have I sworn by my holiness, that I will not lie unto David. God must first break to Christ, ere he break to us. The Covenant must fail, ere ours fail.*

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5. In regard of the blessings of the Covenant, it is an everlasting Covenant, because all the blessings thereof are everlasting blessings: *Rom. 11. 29. For the gifts and calling of God are without repentance. The pardon and forgiveness of sin which it bringeth, is an everlasting forgiveness, being once forgiven, they are never remembered any more: Jer. 31. 34. I will forgive them their iniquity, and I will remember their sin no more: Plal. 103. 17. The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children. The peace, and joy, and comfort which it bringeth, is an everlasting peace, and joy, and comfort: *Joh. 14. 27. Peace I leave with you, my peace I give unto you; not as the world giveth; give I unto you, and 16. 22. And your joy no man taketh from you: He. 12. 10. And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: 2 Thes. 2. 16. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and given us everlasting consolation and good hope through grace. The new creature formed by this Covenant, and the grace wrought and promised in it, is everlasting, never diminisheth nor decayeth utterly: *Joh. 4. 14. But the water that I shall give him, shall be in him a well of water springing up into everlasting life: Plal.***

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22. 26. Your heart shall live for ever. The communion with God which it bringeth, is an everlasting communion; *Joh. 17. 24. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, Rev. 3. 12. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out. Our salvation an everlasting salvation, Isa. 45. 17. But Israel shall be saved in the Lord with an everlasting salvation. Our life an everlasting life, Joh. 3. 16. That whosoever believeth on him, shall not perish but have everlasting life. Our righteousness which the Messiah brought, An everlasting righteousness, Dan. 9. 24. The kindness and love that it propoundeth, is everlasting, Isa. 54. 8. With everlasting kindness will I have mercie on thee. The Crown and Kingdom which it bringeth, everlasting, 1 Pet. 1. 4. To an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you; And, 2. 1. 11. Into the everlasting kingdom of our Lord and Saviour Jesus Christ. The assistance and armes which carry us unto it, Everlasting armes, *Deut. 33. 27. The eternal God is thy refuge, and underneath are the everlasting armes. Our deliverance from sin, death, trouble, tears, &c. Everlasting, Rev. 21. 4. And God shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, for the former things are passed away: And, 22. 3. 5. And there shall be no more curse: And they shall reign for ever.**

In the second place, we shall enquire a little in the Reasons of the everlastingness of this Covenant.

Why would the Lord have this Covenant of Grace to be of this nature, and to carry this property of everlastingness, more then the first Covenant he entered in with man?

Ans. 1. That this grand mean of Grace might be suitable to his purpose of Grace, God having decreed an everlasting happiness for his people, would have the Covenant (which is the execution of his decree of Grace, and the way and mean by which his people are brought to their everlasting happiness) to be everlasting also. *Jer. 31. 3. I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.*

2. He hath done this to give a demonstration of what God is,

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and what the power of his Grace can do, *Rom. 9. 23. That he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory.* Even as in the short continuance and standing of the first Covenant, God gave a demonstration of the creature, how vain and mutable a thing it is, when he suspendeth assistance, and how all the habits of created Grace in their perfection cannot act themselves without God, and his Spirit and influences. So in the continuance and everlastingness of this Covenant, he will as much manifest his immutability; and the worth and power of confirming Grace and assistance; as before he did the changeableness of the creature, and the weakness of created habits of grace, viz. That weaker habits of Grace with influences, and confirming Grace superadded, can bear out everlastingly, where as more perfect habits of Grace without influences, could not bear out one half hour after temptation cometh, *2 Cor. 12. 9. My grace is sufficient for thee,* 1 *Pet. 1. 5. Who are kept by the power of God, through faith unto salvation,* *Matth. 26. 40, 41. Watch and pray that ye enter not into temptation: The spirit indeed is willing, but the flesh is weak.*

3. He hath done this for the praise of the depth of his wisdom, and riches of his Grace, *Eph. 3. 10. To the intent that now unto the principalities and powers in heavenly places, might be made known by the Church the manifold wisdom of God.* Who could raise fallen man to a greater height of happiness by his fall? Who could raise up an everlasting Covenant of perpetuity out of the breach of one, which stood but for a time, and was of short continuance? Who could out of the mutability of mans will, advance him to an immutability of will and state, through confirming free Grace? So that we may say with admiration the words uttered long before, *Psal. 92. 5. O Lord, how great are thy works, and thy thoughts are very deep,* and *Rom. 11. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out!*

4. This was done to lay for Believers solid grounds of everlasting consolation, and to deliver them from the fear of falling from the blessedness of their Covenant-state, as man once did before, *Heb. 6. 18. That by two immutable things, in which it was impossible for*

for God to lie, we might have a strong consolation; who have fled for refuge, to lay hold upon the hope set before us. That all who are brought by Christ within the bond of this Covenant, may know for a certainty, That however things change in their condition, yet the Covenant made with them is everlasting; the bond of it shall never be dissolved, *Rom. 8. 35. 38, 39. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution; or famine, or nakedness, or peril, or sword? I can persuade, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

Use 1. If the Covenant be everlasting, a parte ante, in respect of date, if it had a being from all eternity. Then, 1. there was no ground, motive nor inducement from the creature (which had not then a being nor beginning) which can be assigned as the cause or reason; for the favour so freely shewed in this Covenant, it was altogether the motion of Gods heart, and the good pleasure of his will, *Rom. 9. 11. 15. 2.* Then there is no ground to fear that any thing that was not then in being (but yet were clearly foreseen) can frustrate Gods purpose of Grace to his Elect people, or shake them out of their Covenant-state, or draw them away from this blessed bond: all that Satan and Sin can do, all that devils and men can do, the people which are in the everlasting Covenant may give them a defiance, and say, they came too late, it was done and ended ere they had a being, and cannot be undone by them. Therefore we find so often, not only the power of Christ and his Grace held forth to comfort and establish his people; but also the ancientness, the eternity of his love and favour; The one, see *Joh. 10. 29. My father which gave them me is greater then all, and no man is able to pluck them out of my Fathers hand,* 1 *Joh. 4. 4. Ye are of God, little children, and have overcome them: because greater is he that is in you, then he that is in the world;* *Eph. 1. 19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.* &c. The other, See, *Jer. 31. 3. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.* *Joh. 8. 58. Before Abraham was, I am.*

Use 2. If it be everlasting, a parte post, in regard of continu-

ance and duration. Then, 1. see an excellency in this Covenant and the things belonging to it, above all other relations and Covenants that are between man and man, and all other things which men possess, 2 Cor. 4. 18. *For the things which are seen, are temporal, but the things which are not seen, are eternal: all other things may change, all other relations may be dissolved, death will put an end to them, only this is everlasting: Abraham is dead, yet God is Abrahams God still by virtue of this Covenant, and Abraham shall be raised up again by virtue of this Covenant, as Christ saith, Matth. 22. 32. I am the God of Abraham, the God of Isaac, and the God of Jacob, &c.* 2. Let this provoke and stir you up to lay out more of the travel of your souls after this, to be brought within the everlasting Covenant. Things are of worth, and should be laboured for, as they partake of everlastingness, *Ia. 55. 2, 3. Wherefore do ye spend money for that which is no bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in farnesse. Encline your ear and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David, Joh. 6. 27. Labour not for the meat which perisheth, but for that meat which endureth unto life everlasting, which the Son of man shall give unto you.* 3. Let such as are within the Covenant of Grace, 1. be provoked to magnifie the riches of Gods grace, which hath made over to them by Covenant such a lasting happiness, 2 Sam. 7. 18, 19. *Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God: but thou hast spoken also of thy servants house for a great while to now.* 2. Let such comfort themselves against all the evils and changes in their conditions with this; that God is ours by an everlasting Covenant, that we have a right to God that shall never run out nor waxe old. Believers may comfort themselves with this, not only against the changes in their outward condition, but against the ups and downs in their spiritual condition, and the clouds which now and then darken their comforts; yet Gods Covenant with you is everlasting, you are not fast and loose there: From this doth David comfort himself, 2 Sam. 23. 5. *Although mine house be not so with God, yet he hath made*

*made with me an everlasting Covenant ordered in all things and sure for thee, all my salvation and all my desire although he make it not to thee.*

*Use 3.* If the Covenant be everlasting in respect of the terms upon which it is established: Then first, Let not Believers fear, and put themselves upon the rack with unbelieving fears continually, that the condition of the Covenant may fail, either on your part, or upon Gods: Say not, what if this be; and what if this be not, but having made sure that you are in Covenant with God, know there is an everlastingness in the conditions of it. Secondly, Let none who are in the Covenant of Grace, distrustfully fear the forsaking of this favour; there is not a clause irritant in all the Covenant, yea, there are clauses in it importing the contrary, the grounds of the everlasting terms upon which the Covenant is established (before spoken of) may well answer all these fears. Thirdly, Let such repent of their quarrelling and suspecting the Covenant of God with them, as if it stood upon changeable conditions, see your folly in raising contraries against your own faith, and against the promise of Gods, and be humbled for it.

*Use 4.* If the Covenant be everlasting in respect of the parties. Then first, This may stay the hearts of weak Believers in time of desertion, when they seem to be dead, and cast off, and to their sense and apprehension cast out of Gods Covenant; know that even you are an everlasting party, you may be cast out of his presence and company for a while, but you cannot be cast out of his Covenant, *Jonah 2. 4. Then I said, I am cast out of thy sight, yet will I look again towards thy holy temple, Psal. 89. 34, 38, 49. My Covenant will I not break, nor alter the thing that is gone out of my lips;— But thou hast cast off and abhorred, thou hast been wroth with thine Anointed. Lord, where are thy former loving kindnesses, which thou swearst unto David in thy truth.* Secondly, This may silence the doubting of all these who have at any time found themselves within this Covenant, or at any time have been dealt with by the Lord as a party or person, giving up themselves to him by Covenant, though now you cannot find it so, and be ready to conclude your self not in the Covenant; the parties are everlasting, and if ever you were in the Covenant, you are

are so still: you may perhaps have sinned, and carried not like to them who are in Covenant with God, and now he is angry with you for your sin, yet he will not cast you out of his Covenant for all that, *Jer. 31. 37.* Thus saith the Lord, *If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord: Psal. 89. 28. to 38.* Thirdly, Take the more heed to your own hearts, that ye deal not treacherously with him who dealeth so truly with you and hateth Covenant-breaking in any case; *Mal. 2. 16.* For the Lord God of Israel saith; *that he hateth putting away.*

*Use 5.* If the Covenant be everlasting in respect of the grounds upon which it is established: Then first, It must needs be a great mistake in Believers to apprehend changes in Gods Covenant with them, upon all their changes; this doth upon the matter settle the ground of Gods Covenant upon the creature, whereas no variation in that which is not the ground of the Covenant can shake the everlasting Covenant. Secondly, This layeth a ground of strong and solid consolation to Believers, that the Covenant is established upon everlasting grounds that cannot be shaken: *Heb. 6. 18.* *That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.* This comfort should be according to the grounds upon which it is established, and may well bear out against all the fears, doubts and challenges that can be raised against it.

*Use 6.* If the Covenant be everlasting, in regard of the everlasting blessings which it bringeth: Then 1. Let this take us of the seeking of things that have no continuance in them, and stir us up to Covenant and Bargain for things which shall not be taken from us, and such only are the things which are given to us by an everlasting Covenant: *Isa. 55. 3.* *And I will make an everlasting Covenant with you, even the sure mercies of David.* 2. Let this make us up the want or losse of all temporall things to Believers: You need not plea for temporall blessings, who get everlasting mercies; you have a portion for the want and losse whereof you shall never be put to grieve, and that is enough, what ever way you shall go thorow, ere you come to possess your Inheritance.

## CHAP. III.

Of the third property of the  
COVENANT.

Ordered in all things, 2 Sam. 23. 5.

**T**He word that is here used *Ghnarach* is very significant, vile; and it is hard to render the significancy of it by one word; The LXX have used great diversity of Greek words in rendering of this one word: but we shall passe by these, and only mention some readings of this word, which have suitablenesse and significancy in the thing to which it is here applied; to wit, the Covenant. P. 2. P. 917. Biblia Polyglot. in 2 Sam. 23. 5.

1. It signifieth, *To ordain or decree*, *Psal. 132. 17.* *I have ordained a lamp for mine Anointed*, and in this sense the Covenant is ordered in all things; to wit, settled and ordained by a sure Decree in the Council of God, all things belonging unto it was before ordained and determined, *Añ. 4. 28.* *For to do whatsoever thy hand and thy counsel determined before to be done: Psal. 2. 7.* *I will declare the decree.*

2. It signifieth, *to direct*; so *Psal. 5. 3.* *Lord, In the morning will I direct my prayer unto thee, and will look up;* *Job 32. 14.* *Now, he hath not directed his words against me.* In this sense also, the Covenant is ordered in all things, i. e. not left at raudome, but levelled at such ends, and particularly directed for such persons as are to be saved by it, designed for them who were given by the Father to Christ; *Job. 17. 6. 9.* *I have manifested thy Name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word: And upon whom the blessing was designed to come; Dent. 33. 16.* *Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.*

3. It signifieth, *to provide and prepare, or to furnish*, so *Pro. 9. 2.* *She also hath furnished her table; and in this sense, the Covenant is Ordered, i. e. It is furnished with all sorts of Promises*

and Blessings, like a well furnished table made ready to our hands, and for our sitting down to it, *Matth. 22. 4.* Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready: Come unto the marriage. *Luk. 14. 16. 17.* Then said he unto them, ~~was~~ certain man made a great supper and bade many, and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready.

4. It signifieth, to *Marshall*, in opposition to confusion and disorder; so 'tis used in putting the Battel in aray, and of the Priests ordering things about the altar and sacrifice, *Jer. 6. 27. Lev. 1. 7. 8. 12. Indg. 20. 24.* The word is often rendered by the (79. *אָרְגָנִים*) Significant. 1. *Instruere aciem*, 2. *Orationem, seu disputationem*, 3. *mensam*. And *Ghnarach* in this sense chiefly, (which is the most ordinary signification of the word.) I take it here to expresse how all things relating to the Covenant are so fully, *Marshall'd*, *Dispos'd*, and *Ranked*, so well *compoted* and *orderly digested*, that there is not any thing misplaced, but it standeth like an Army well *Marshall'd*: Now because the Covenant is held forth, as *ordered in all things*, so that there is nothing relating to it, which hath not a comely order. This leadeth us to enquire the more fully after the order of things relating to the Covenant, which may be reduced to these Heads. 1. Its ordered in respect of the root and rise thereof. 2. In respect of the ends which are carried on in it. 3. In respect of the parts. 4. In respect of the Promises. 5. In respect of the Blessings. 6. In respect of the Duties. 7. In respect of the parties Covenanting.

It is an *ordered* Covenant. 1. In respect of the *root and rise* of it, *the comely entry, and regular beginning of things, in a piece of that order*: there is order in the very original and first being of this Covenant. For first, It bred in Gods heart; infinite goodnesse and mercy in God, without any moving cause in the creature gave it a being; from this root came the first motion of it; *Jer. 31. 3.* I have loved thee with an everlasting love, therefore with loving kindnesse have I drawn thee. Secondly, From thence it came to be among the determinations of his Will; and God who hath a right to do what he will with the Creatures, without any respect to any thing foreseen in the creature, out of the meer prerogative of his own will, he determined to bestow

mercy

mercy upon some of them in the way of a Covenant; and in determining to make a Covenant with us; he acted in a way of Sovereignty, *Rom. 9. 18.* Therefore hath he mercy on whom he will have mercy; and whom he will he hardeneth. Thirdly, From the determination of his will, whereby he had chosen us in Christ; *Eph. 1. 5.* Having predestinated us unto the adoption of children by Jesus Christ unto himself: He came to give us away to Christ by a Covenant, and so, to enter a Covenant with him, *Psal. 89. 3.* I have made a covenant with my chosen, I have sworn unto David my servant, 2 *Tim. 1. 9.* 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. 4. From thence he came to reveal that to us, which had been kept as a secret between God and Christ, *Psal. 2. 7.* I will declare the decree, and to make a Covenant with us, which did spring out of that Covenant with his Son, *Isa. 59. 21.* As for me, this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth; shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever. These two Covenants are knit together, *Heb. 10. 9. 16.* Then said he, Lo I come to do thy will: (O God) He taketh away the first, that he may establish the second, — This is the covenant that I will make with them after those dayes, saith the Lord: I will put my Laws into their hearts, and in their minds will I write them. You see then, there is a comely order in the original and rise of this Covenant, and this we may better admire and adore, then we can well expresse, how God gave this Covenant an orderly beginning.

2. It is an ordered Covenant in respect of the *design* which is carried on in it, or the ends at which it aimeth, *The just revealing of any thing at the mark, is another piece of order.* There be three ends which are carried on in an excellent order by the Covenant of Grace; all these three make up but one great design. 1. Gods honour; the great design that was laid in carrying on the Covenant of Grace, was, that God might have the glory of his Grace, *Eph. 1. 6.* To the praise of the glory of his grace.

2. Christs honour,

God had Christs honour in his eye as well

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well

well as his own, *Joh. 5. 23. That all men might honour the Son, even as they honour the Father.* 3. The Elects happinesse, to bring about their salvation in the way of a Covenant; *2 Thes. 2. 13. God hath chosen you to salvation through belief of the truth.* This design is laid down in good order, and these ends carried on, each in their own place, and nothing is out of rank. For, 1. God will indeed be honoured, but it shall be without prejudice to Christs honour, and his Peoples happinesse. 2. Christs honour shall be carried on by honouring his Father, and making his people happy, and no other honour will he have. 3. The Elects salvation and happinesse is carried on in the way most honourable to God, and to the Mediator Christ: See them all, *Joh. 17. 4, 5, 6. I have glorified thee upon earth, I have finished the work which thou gavest me to do. And now, O Father, glorifie thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy Name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

Use 1.

Use 1. Consider how well God hath placed the ends which he carrieth on in the Covenant of Grace, so that none of them shall hinder another; the honour of God and of Christ shall not hinder your happinesse; yea, it is good for you that your salvation is not his highest design, for then should our faith be easily shaken by our unworthy walking; but when his main design is to get glory to himself and to Christ, this he may have in the vilest and most unworthy sinner, more then in another, *1 Tim. 1. 15. This is a faithfull saying, and worthy of all acceptation, that Christ Jesus is come into the world to save sinners, of whom I am chief.* 2. Allow his Grace to run in the right channel of his own design, that is, not to do you good only, nor firstly and mainly, but to honour himself; and therefore let him do you good in the way that may most honour his Grace, although it should empty, abase, and trample on you, *Rom. 3. 27. Where is boasting then? it is excluded. By what law? of works? Nay, but by the law of faith.*

3. The Covenant is ordered in respect of the parts thereof, not an uncomely joyn't, or disorderly pin in all the parts of it, and the setting of them together: The word here used, *hennetieth*, *Alterum alteri adaptare vel aptè consociare*, parts well set together

together, and aptly compacted, & order. Consider how orderly the parts of the Covenant are compacted together; so that no joyn't of it can be separated from another. 1. No man shall have any part in the Covenant, except he take the whole bargain; sinners may not pick out what liketh them best, and passe by the rest, we may not take Salvation by the Covenant, and not justification, nor both these without holinesse, *2 Cor. 7. 1. Having therefore these promises (dearly beloved) let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the fear of the Lord.* *Joh. 13. 8. Jesus answered him, If I wash thee not, thou hast no part with me.* 2. No man shall have either whole or part, without the condition upon which it is offered, *Rom. 10. 6. 9. But the righteousness which is of faith speaketh on this wise. — That if thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.* *Joh. 3. 3. 18. 36. Except a man be born again, he cannot see the Kingdom of God. — He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God, He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.* There is such an order of connecting each part with another, and with the whole, and of the whole, and each part with the condition. 3. No man hath title to any part thereof, without being entitiled to the whole; but as soon as a man taketh hold of any promise of the Covenant, *eo ipso*, he bindeth himself unto the performing of the duties of the Covenant, *Luk. 1. 74. 75. That he would grant unto us, that we being delivered, might serve him without fear, &c.* And again, as soon as a man taketh on him the performance of the duties of the Covenant, *eo ipso*, he is served heir to the promises thereof, *Heb. 6. 17, 18. And may have a strong consolation, having fled for refuge to lay hold upon the hope set before us.* *Isa. 56. 4. 6.* 4. The performance of no duty, nor obedience to any command can be reached, without the help of the promises, and grace held forth in them, *Joh. 15. 4. 5. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me. I am the vine; ye are the branches: He*

that abideth in me, and I in him; the same bringeth forth much fruit: for without me ye can do nothing. Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. Nor are any promises made to such as will not stoupe to take on the duties of the Covenant, but both are ordered or marshalled together; yet the performance of duties may be reached through Grace, held forth in the Promises, commands of duty, and promises to make these commands effectual, being ordered and joynd together. Thus are the parts of the Covenant ordered and fitly disposed. So that 1. it is not all made of commands, nor all of promises, but these interwoven, a promise at the back of a command, to make it effectual, and a command beside a promise, to make it humbling; so that it is neither made a way of lightnesse, nor of rigour, precepts to teach obedience, (yea; and some threats to restrain disobedience) promises to procure obedience; 2. That the promises and blessings of the Covenant are not to be severed from the commands; duties and condition of the Covenant; and that, whither we speak of a right unto the promises, or a possession of the blessings. Nor, 3. are the conditions, commands and duties of the Covenant, to be severed from the promises; whether we look to a performance or to acceptation of them, as if we might warrantably seek after, or attain to perform any condition; command or duty of the Covenant; or expect to be therein accepted, without looking to the promises, for strength to perform the same. Nor, 4. are any of the promises and commands of the Covenant to be severed from the rest, as if we might pick out some promises, and passe by others, and choise some duties and commands thereof to submit unto, and neglect or shake off the rest.

Use 1. Believers, thank God that the Covenant was not left to your ordering, but that God ordered it in all things, and particularly, did thus order and joyne the parts of it together. If it had been at our ordering, it had been a confused businesse; we had, no doubt, severed the things which compleat our happiness; we had both left out some promises and some commands, if we had not left out all the commands and duties in the performing, whereof is a part of our happiness: therefore our serving of God in duties

is reckoned part of the mercies and happiness that is granted by Covenant in this life and the next, Luk. 1. 74, 75. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holynesse and righteousness before him all the dayes of our life: Rev. 22. 3. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and by servants shall serve him.

Use 2. Consider well of the order whereby God hath joynd the parts of the Covenant together, and take heed you do nothing which may favour of desires or endeavours to disturb or overturn the order established by God in the Covenant of Grace. Five ways do sinners commonly most controle, or disturb the settled order of Gods joyning the parts of his Covenant together. First, By claiming or accepting of Promises, and shaking off Commands and Duties, Making void the Law, by Faith, Rom. 3. 31. Secondly, By taking on duties without respect to the Promises for grace and spiritual ability to perform them, saying with Israel, Josh. 24. 16, 21. God forbid that we should forget the Lord, to serve other gods: Nay, but we will serve the Lord: and forgetting to say Surely in the Lord have I righteousness and strength, Isa. 45. 24. Thirdly, By accepting both promises and duties, but not with the reservation of chastisement, and of the crosse, which the Lord hath plainly reserved, Psal. 89. 30, 31. If his children forsake my Law, and walk not in my judgements; If they break my statutes, and observe not my Commandments, then will I visit their transgressions with the rod, &c. Luk. 9. 23. And he said unto them all, If any man will come after me, let him deny himself, and take up his crosse daily, and follow me. Fourthly, By accepting of some Promises, but not all the Promises, it may be of life, but not of righteousness, Rom. 10. 13. For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God: Or of both these; but not of grace and holiness: Jer. 31. 33. But thus saith the Lord, I will make with the house of Israel, after those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people, Isa. 59. 21. As for me, this is my Covenant, which I have made with the Lord; my spirit that is upon thee, and my words which

I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed saith the Lord, from henceforth, and for ever. Fifthly, By submitting to some duties but with a reservation, not to all duties and commands, which may strike at our Idol, and give more downright strokes at self in us, *Matth. 19. 21, 22. Jesus saith unto him, if thou wilt be perfect, go sell all that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me: But when the young man heard that saying, he went away sorrowfull.*

Use 3.

Use 3. For all those who invert or controule the order which God hath established in his Covenant, in any of the ways before mentioned. Your dislike of the order which God hath put in his Covenant, declareth you to have no interest in that bargain, and not to have submitted to the way of Grace proposed in this Covenant, especially when this is done not out of ignorance, but is proudly stuck to, for if we deal with God, we must needs submit to the order of his Covenant; *Psal. 45. 10, 11. Hearken, O daughter and consider, and incline thine ear, Forget also thine own people, and thy father's house, for shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him.*

Use 4.

Use 4. Comfort to Believers; The parts of the Covenant are so orderly joyned. 1. That there is no condition in the Covenant but what is promised, nothing made our work and stipulation, but what is Gods; *Job. 6. 29. This is the work of God, that ye believe on him whom he hath sent, Psal. 1. 29.* 2. That there are no Commands in all the Covenant that have not promises interwoven with them, yea, commonly two Promises for each Command. 1. A promise of strength to perform the Command: And secondly, a promise of as plentiful a reward through grace, as if you had obeyed the Command in your own strength; so that you need not be feared at, nor discouraged with the weight of duties; for if you set to any duty at his command, he hath said it, and will do it; he will slide in strength to make it go with you, as the withered hand went forth like the other, as it had been whole, when the man did but attempt to put it forth in obedience to Christs command; *Matth. 12. 13. 2. Cor. 12. 9. My grace is sufficient for thee: My strength is made perfect in weakness:*

ness: *Isa. 40. 29. He giveth power to the faint, and to them that have no might, he increaseth strength.*

4. The Covenant is ordered in respect of the Promises thereof, and that two wayes. First, In respect of the matter of the Promises. Secondly, In respect of the method of dispensing them. And first, In respect of the subject matter, or things promised in the Covenant: Order is the disposing of things conveniently and suitably for such an end; This order is in the Promises. 1. They are ordered with relation to one another: so that whatsoever is wanting in one promise to make us compleatly happy, is to be found, and is made up in another promise, it is the bundle of promises that make up the Covenant; as many Stars make one Constellation, and many grapes one cluster: *2. Pet. 1. 4. Whereby are given to us exceeding great and precious promises, 2. Cor. 7. 1. Having therefore these promises.* 2. They are ordered with relation to us. 1. To our desires, in so much, that no good thing can enter in the heart of man to desire, but the promises of the Covenant are ordered to meet with that: *2. Sam. 23. 5. For this is all my salvation, and all my desire, although he make it not to grow: Psal. 81. 10. Open thy mouth wide and I will fill it: Eph. 3. 20. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us.* 2. To our wants and necessities; the Promises are ordered to be full as broad as our emptinesse and necessities which are oft times larger nor our desires, *Phil. 4. 19. But my God shall supply all your need, according to his riches in glory by Christ Jesus: Gen. 15. 1. I am thy shield and exceeding great reward.* 3. To our advantage: The promises are so ordered that you would think that it were contrived wholly for the advantage of the one party Covenanting (and indeed it is so, excepting only that our advantage is to be brought about in a way honourable to his Grace who Covenanteth with us,) *Eph. 1. 3. 6. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spirituall blessings in heavenly places in Christ.* 4. They are ordered with relation to Christs finnesse, as being more large then all our desires or wants, so that whatsoever is in his unsearchable riches and fullnesse, is made communicable to us, *Job. 1. 16. And of his fullnesse have all we received, and grace for grace: Eph. 3. 8.*

The unsearchable riches of Christ: Col. 2. 9, 10. For in him dwelleth all the fulnesse of the Godhead bodily: And ye are compleat in him which is the head of all principality and power: Yea, if any thing could be supposed to be above the fulnesse of Christ, Phil. 4. 19. But my God shall supply all your want, according to his riches in Glory by Christ Jesus. 5. They are ordered with relation to Gods All-sufficiency, in so much, that the promises make over-unto us the all-sufficient God and all good things: Gen. 15. 1. I am thy shield, and thy exceeding great reward: 2 Cor. 9. 8. And God is able to make all grace abound towards you, that ye alwayes having all-sufficiency in all things, may abound to every good work. Secondly, In respect of the method of dispensing the Promises: Order, is one thing before another, and thus hath he who ordered his Covenant in all things, thought good to order the Promises; that whereas they are of divers kinds, yet they shall be dispensed in order, as namely: First, These promises that are more legall, (if I may so call the promises which relate to a work of the Law) then these that are more Evangelical: Ezek. 36. 26. And a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, Joh. 16. 7, 8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement. 1. The promises which relate to a mans state; then the promises which relate to his condition or walk: Ezek. 36. 25, 27. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthinesse, and from all your Idols will I cleanse you, And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. 1. The promises that are more absolute, such as are the promises of infusing the habits of supernaturall Grace: Ezek. 11. 19. And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of your flesh, and will give them an heart of flesh: Then the promises which are more conditionall, as these of life and salvation: Job. 3. 18. with Rom. 10. 9. Act. 16. 31. He that believeth on him is not condemned, but he that believeth not is condemned already. First, The spirituall promises, which are the chief; then the temporalls, which are but accessories, Ezek. 36. 33. Thus saith the Lord God, in the day that I shall have cleansed.

cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the waists shall be builded. Matth. 6. 33. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. And of the spirituall promises, First the principal promises, which relate to the essentials of Grace and Salvation, 1 Cor. 1. 30. But of him are ye in Christ Jesus; who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption: then the lesse principal promises which relate to the comfortableness of a Believers condition, Rom. 14. 17. For the kingdom of God is not meat and drink, but righteousness and peace and joy in the holy Ghost. Matth. 11. 28, 29. Joh. 15. 22.

Use 1. Believers, say to it, give your verdict, are not the promises well ordered? both for the matter contained in them, and for the method of dispensing them? If you think so, (as no doubt ye must) will ye bear him a testimony, as others have done before you, 2 Sam. 7. 23, 24. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name. Mark 7. 37. He hath done all things well, he maketh both the deaf to hear, and the dumb to speak: And give proof that you think so by your submission to the order, which he hath established in his Covenant.

Use 2. Wait upon God in his own way, and take heed that you perturb not, nor anticipate the order which he hath put in his promises, which are subordinatèd and performed with dependence one upon another: See Psal. 84. 11. For the Lord God is a sun and shield, the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly. 2 Thes. 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth.

5. The Covenant is ordered in respect of the blessings and mercies thereof: order is one thing before another. There is first an order, a most beautifull order established for our obtaining them. Secondly, An order in Gods dispensing and outletting of them. Thirdly, An order in our possessing them.

And first, There is an order in our obtaining the blessings of the Covenant, and it is ordered in this manner. 1. That the blessings



blessings promised in the Covenant, must be sought before the promises be performed, Ezek. 36. 37. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them. Jer. 29. 13. And ye shall seek me, and find me, when ye shall search for me with all your heart: for as promises are the rule of what we may pray for in faith, so prayer is the rule of what we may expect with comfort, even all that is prayed for, according to the promise, Isa. 45. 11. 19. Thus saith the Lord, the holy one of Israel, and his maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I said not unto the seed of Jacob, seek ye me in vain. 2. That we first seek and get a right unto the blessings of the Covenant, and then seek to possess and enjoy them, Isa. 55. 1. First, Buy, and then eat and enjoy: sinners spill their own comfort with seeking possession before right, whereas our first work is to buy the field, and then enjoy the pearl, Matth. 13. 44, 45. These two must be joynd in this order, Heb. 6. 12. 17. First, To be an heir of the promises, and then to inherit the blessings. 3. That in pursuance either of a right or possession of Covenant-blessings and mercies, we first seek the marrow and substance of Covenant-blessings: First, The all-sufficient God, and then all good things, Gen. 17. 1. 7. I am, the Almighty God, walk before me, and be thou perfect. — And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant; to be a God unto thee, and to thy seed after thee. Ezek. 36. 28. And ye shall be my people, and I shall be your God: First precious Christ, and then his gifts and graces: Joh. 4. 10. Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. Isa. 42. 6. And will give thee for a Covenant of the people, for a light of the Gentiles. Joh. 1. 16. And of his fulnesse have all we received, and grace for grace: First the Spirit, and then the work and witness of the Spirit, Ezek. 36. 27. And I will put my Spirit within you, and cause you walk in my statutes, and ye shall keep my judgements, and do them. Luk. 11. 13. If ye then, being evil, know how to give good gifts unto your children: How much more shall your heavenly father give the holy Spirit to them that ask him? Rom. 8. 15, 16. For ye have not received

received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God.

2. There is an order in Gods dispensing and out-letting of the blessings of the Covenant, which was hinted upon another occasion, when I spoke of Christs Testament. First, Some things he dispenseth absolutely and without reservation: all the principall blessings of the Covenant, the essentials in order to Salvation, are such: other things he dispenseth conditionally and arbitrarily, such as the accessories of temporal things, and the comfortables, these he letteth out at his pleasure, as he letteth meer for us, according to that rule, Psal. 84. 11. No good thing will be withhold from them that walk uprightly. Zeph. 2. 3. It may be, ye shall be hid in the day of the Lords anger. Secondly, Some blessings of the Covenant he dispenseth presently upon the first day of entering a new Covenant-state, but not perfectly, such as Grace and Holiness, and Communion with God, 2 Cor. 5. 17. Old things are past away, behold all things are become new: but the narrow mouthed bottle cannot be filled at an instant, although it were cast into the Ocean, 1 Cor. 13. 9, 10. For we know in part, and we prophesie in part. But when that which is perfect is come, that which is in part shall be done away. 1 Joh. 3. 2. Behold now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is. 3. Some blessings of the Covenant are perfectly given as to the right *Jus ad rem*, the arles and first fruits of heaven, but not presently as to the possession *Jus in re*, such as compleat Salvation, and life eternal, Joh. 3. 36. He that believeth on the Son hath everlasting life. Luk. 19. 9. And Jesus said unto him, this day is salvation come to this house. Fourthly, Some blessings are given presently and perfectly both, such as Justification, Adoption, &c. for a man is perfectly justified, as soon as he is at all justified, it is *an instantanew*. Jer. 50. 20. In those dayes, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. 1 Joh. 3. 1, 2. Behold what manner of love the Father hath bestowed upon us, that we should be called:

called the sons of God. 5. Some blessings of the Covenant are given out neither perfectly nor presently, such as the experiential comfort and fruition of many things which are not known at first, but shall be afterward, as he that buyeth or purchaseth land; or he that marrieth a rich husband; yet hath not the sweet comfort of using all that is his, at first, notwithstanding her *jam ad rem*, Job. 16. 12. *I have yet many things to say unto you, but you cannot bear them now.* Sixthly, God dispenseth all the blessings of the Covenant through Christ in this order, that they shall be Christs before they be ours, and shall come to us through him, and at the second hand, and no blessing of the Covenant cometh to us immediately, Eph. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.* Seventhly, God giveth first a right to all these blessings of the Covenant which are in all these diversity of ways dispensed, before he give the possession of any of them, 1 Cor. 3. 21. *For all things are yours, 1a. 55. 1. 3. Buy wine and milk without money and without price, come buy and eat.* Eightly, The greatest and chief blessings are first given, God first giveth himself, and then all Good things, Gen. 15. 1. and 17. 1. He first giveth Christ, and then all good things with him, Rom. 8. 32. *He that spared not his own son, but delivered him up for us all, How shall he not also with him freely give us all things:* and this is his order of giving out the things of his Covenant. The last three belongs to the order of Gods dispensing all the blessings of the Covenant, the rest to the order of dispensing particular blessings.

3. There is an order in our possessing the blessings and mercies of the Covenant. 1. Some of these blessings we possess and enjoy more early at our first entering to the new Covenant-state, such as the Spirit, Rom. 8.9. *Now if any man have not the Spirit of Christ, he is none of his:* the new nature, 2 Cor. 5. 17. *Therefore if any man be in Christ, he is a new creature:* Some we possess not till afterwards; being latter fruits of the land of Promise, reserved for more grown believers, Job. 13. 7. *What I do thou knowest not now, but thou shalt know hereafter:* and 16. 12. *I have yet many things to say unto you, but ye cannot bear them now.* 1 Joh. 2. 13, 14. 2. Some of these blessings are enjoyed and possessed in this life,

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and not in the next, and some of them reserved for the life to come; as Grace here, but Glory afterward: First, to endure a fight, and wrestle a while, and then to get the victory, and to be crowned, 2 Tim. 4. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith, Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not unto me only, but unto them also, that love his appearing,* 1 Joh. 3. 2. *Behold now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is:* Psal. 84. 11. 3. Some of the blessings of the Covenant are possessed both in this life, and in that which is to come; here in part, there perfectly; here the first fruits, there the full harvest: such as, Knowledge, Love, Communion with God, Holiness, 1 Cor. 13. 12, 13. *For now we see through a glasse darkly, but then face to face: now I know in part; but then shall I know even as also I am known.* 4. Some of the blessings of the Covenant are possessed by Believers longer and more constantly, such are the essentials of that estate, as Faith, Hope, Love, 1 Cor. 13. 13. *And now abideth faith, hope, charity.* Others are possessed shorter while and more unconstantly, not without interruption; such are the comfortable of that estate; Peace, Joy, comfortable and sensible presence, &c. hence, the many complainings of the Saints for the want of these: Psal. 22. 1. *My God, my God: why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring:* Psal. 88. throughout, Jer. 14. 8, 9. *O the hope of Israel, the Saviour thereof in time of trouble; Why shouldst thou be a stranger in the land, and as a way-faring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonished, as a mighty man that cannot save? Isa. 63. 15. 17. 5. Some of the blessings of the Covenant are enjoyed more absolutely, never to be taken away from them in any case, never to be forfeited, Psal. 89. 33. *Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail:* Jer. 32. 39, 40. *And I will give them an heart, and one way that they may fear me for ever, for the good of them and of their children: And I will make an everlasting Covenant with them; that I will not turn away from them to do them good: but I will put my**

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fear in their hearts that they shall not depart from me: Others more conditionally, but during Gods good pleasure, and so long as we cherish them, and walk worthy of them; such as the comfortable presence of the Spirit of Christ, nearness of access to God, and Communion with him, *Psal. 132. 2. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit: Song. 5. 6. I pe-  
netrated my beloved, but my beloved had withdrawn himself, and was gone,  
my soul failed when he shake; I sought him, but I could not find him,  
I called him, but he gave me no answer; Psal. 13. 1. How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me?* These things we enjoy upon a double condition. First, During our entertaining of them. Secondly, During Gods pleasure; for he hath reserved a liberty to himself, to carve upon our Comforts, not only for our correction, but for our tryall at his own pleasure: and therefore we should possess them with submission.

Use 1.

Use 1. If there be any order established in Gods dispensing the blessings of the Covenant, and in our obtaining and possessing them. Then first, this discovereth and reproverth the disorderly way of some Christians, whereby they much hinder their own comfort and growth, they forget and shake off all the order which God hath established in his Covenant, and that both in seeking and possessing, attaining, and enjoying Covenant-blessings; and do neither regulate their desires; nor practise accordingly in purchase of Covenant-blessings. For first, Some would have the blessings of the Covenant, who will not be at the pains to seek them, contrary to the order established: *Ezek. 36. 37.* Secondly, Others would be at possessing of the blessings of the Covenant, before they get a right unto them, contrary to another piece of Gods established order, *Isa. 55. 1.* whereas, we are first to purchase, and then to possess: first to buy, and then to eat. Thirdly, Others would be at the inferior blessings, before the chief ones; they would first be made holy, and then believe and take Christ, whereas the right order is, Christ himself first, and foremost made ours, and then all things through him, and with him: *Rom. 8. 32. Is not this a fools work to seek the Brides-grooms gifts, and slight himself?* Fourthly, Others would be at all in hand, but not day; and will not allow God to dispense and give us possession of

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Covenant-blessings according to the order established in his Covenant, whereof before.

Use 2. Since God hath established an order among the blessings of the Covenant, and that as well in his dispensing of them, as of our obtaining and possessing them. This serveth to regulate our judgements, wills and practise in things pertaining to the Covenant. And, 1. Since there is an order in Gods dispensing and out-letting of Covenant-blessings; learn to know what it is, and to have your understanding convinced of the good of that order, and your wills subjected unto it, to accept Covenant-blessings in Gods order; some things absolutely, and some conditionally; some things presently, and some things perfectly; and some things neither presently nor perfectly, &c. whereof before. And to convince you of the good of this order of dispensing the blessings of the Covenant: Consider first, how incapable we are to bear Covenant-blessings; if either they were all dispensed in a day, as early as we would, or in that order we would: *Job. 16. 12. I have yet many things to say unto you, but you cannot bear them now.* One glance of the glory of Christs Transfiguration was near to swallow up the Disciples who were witnesses thereof, *Matth. 17. 6. And when the disciples heard it, they fell on their face and were sore afraid,* and 9. 17. 2. Our order would prejudice us of greater blessings then these we most dot upon; we find the acting of faith hindered by the joy of Christs Disciples at the discovery of his presence: *Luk. 24. 41. And while they yet believed not for joy, and wondered;* Therefore, he must make his people sad, and displease them, to their advantage: *Job. 16. 6, 7. But because I have said these things unto you, sorrow hath filled your heart, Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you.* 3. The constant enjoying of such blessings, and in such order, as we would, should hinder and hurt the true good of others, *Job. 20. 17. Luk. 9. 31, 33. If Mary and Peter had obtained their desires, concerning that way of enjoying Christ which they proposed to themselves, they had retarded and hindered the good of many.* 4. God knoweth what he is doing with you, when ye know not; *Jer. 29. 11. For I know the thoughts that I think towards you, saith the Lord,*

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thoughts of peace; and not of evil; to give you an expectation: He is God only wise, and we are fools; Isa. 30. 18. For the Lord God is the God of judgement: Matth. 20. 22. *Ye know not what ye ask for; if it were according to our desire; we should not have the one half of the Covenant-blessings dispersed to us; we would forget the other half of them by dotting upon; and falling in love with the first; yea, we would forget our duties: The Disciples were so giddy with the glory they saw upon the Mount, that they thought of nothing but Tabernacles to dwell there; while they are suddenly called to hear Christ, Matth. 17. 4. And we should not have the use and exercise of many necessary and praise-worthy Graces, such as Faith, Hope, Patience: 1 Pet. 1. 7. *This trial of your Faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ: Isa. 30. 18. Blessed are all they that wait for him.* 2. Since there is an order in our obtaining the blessings of the Covenant; learn to order your practice according to it: that is, First, to seek the blessings of the Covenant before you obtain them. Secondly, To seek a right unto them, before you seek possession of them. Thirdly, To seek Christ first, and then his Gifts and Graces; match with him, and all his riches shall be yours.*

Thirdly, Since there is an order in our possessing the blessings of the Covenant, let us study to submit unto it, and to have our wills content to stoop to it; that is, to have some of these blessings more early, and to be longer out of the possession of others; to have some in this life, and to be suspended from others till the life to come; to have some of them perfectly, others imperfectly; to have a shorter tuck of some of them nor of other; to have some of them absolutely, and others conditionally. 6. The Covenant is ordered in respect of *Commands and Duties*, and the order standeth in this. First, That faith goeth foremost, and hath the first place. Secondly, That where it is put in its own order, it facilitateth and maketh effectual all the other Commands of the New Covenant, and getteth obedience to them all. 1 Pet. 1. 5. *To them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ — And besides this, giving all diligence, to adde to your faith verue,*

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and to receive knowledge: First, I say, there is this order among the duties of the Covenant, that Faith hath the first place. Consider 1. how faith is said to have the first place. 2. Whereof Faith taketh the first place. 3. Wherefore it hath the first place. First, Faith is said to have the first place among the commands and duties of the New Covenant: 1. In regard of priority, both of nature and time. First, Of nature, it is a mother duty; and Grace which bringeth forth other duties; and whereby we receive other Graces, 1 Joh. 3. 23. *And this is his commandment, that we should believe on the name of Jesus Christ: Eph. 2. 8. For by grace are ye saved, through faith.* 2. Of time, it is the Grace that first liveth, and stirreth, and purteth forth the hand to Christ, Joh. 6. 57. *Who eateth me, even he shall live by me: Heb. 10. 38. The just shall live by faith: Whatsoever be first sensible to us, yet faith stirreth first: (Mark, I do not speak of preparati-ous, but of saving Graces,) not of the insuling of habitual Grace, but of the ensuing of habitual Grace, not of the existence of being of Grace, but the exercise thereof.*

2. In regard of nobility: First, Faith of all commands and duties, it hath the noblest object, it travelleth with, and goeth forth after Christ, Joh. 6. 29. *This is the work of God, that ye believe on him whom he hath sent.* Secondly, It hath the noblest and highest way of acting, farrest above sense and reason, Rom. 8. 18. *Who againe hope believed in hope:* Therefore in some respect as Christ is to God-ward, so faith is to Christ-ward, Christ receiveth all from God, and faith receiveth all from him.

Secondly, Of what things doth Faith take the first place? Answer: It taketh place first of all the commands of the Gospel and New Covenant: Faith is the first in order and greatest; even as Love is the first and greatest command of the Law, 1 Joh. 3. 23. *And this is his commandment, that we should believe on the name of the Son Jesus Christ: Mark 12. 29, 30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment.* 3. Of all the duties which the New Covenant calleth for, believing hath the first place. This followeth necessarily upon the former, Joh. 16. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved: Joh. 1. 7. Who came for a witness, to bear witness of the light,*

that all men through him might believe: 3. To take the first place, not only among the commands and duties of the Covenant, but also before the comforts of Gods People, so that we are to give it place, before feeling, 2 Cor. 5. 7. For we walk by faith, not by sight, Eph. 1. 13. In whom also after that ye believed, ye were sealed with that holy Spirit of promise, before sensible reason, Rom. 4. 13. Who against have believed in him, was to take the first place of other saving Graces, being that Mother Grace which is *primum vivens*, the first principle of life in the Believer, before repentance and obedience, Job. 1. 12. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name: 2 Pet. 1. 5. And besides this, giving all diligence, adde to your faith vertue; and to vertue knowledge, &c.

Thirdly, Wherefore hath Faith the first place among the duties of the Covenant? *Ans.* 1. Because it giveth first life and being to the Believers New Covenant-state, being that Grace which uniteth to Christ, Job. 6. 57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 2. Because of all duties, God is most honoured by believing, Rom. 4. 20. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, Job. 3. 33. He that hath received his testimony, hath set to his seal that God is true. 3. Because it is the most comprehensive duty, which taketh in most of the commandments in the performing that one; it is a summary of Gospel commands, Act. 16. 31. And they said, believe on the Lord Jesus Christ, and thou shalt be saved, 1 Joh. 3. 22, 23. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ. 4. Because it is the most engaging Grace to God, and the most disengaging to all other things: It is by it that we engage to be the Lords, and forsake other lovers, Heb. 11. 8. By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed and went out not knowing whither he went, Psal. 139. 94. It was by faith that David said unto God, I am thine.

2. The Covenant is so ordered in respect of commands and duties,

duties, that as faith goeth forwardly to obedience and fruits follow after faith; where it is put in its own place and order: all the commands of the New Covenant are made effectual, Job. 15. 5, 6. He that abideth in me, and I in him, the same bringeth forth much fruit. And fruit must needs follow where this order is observed, of giving Faith the first place among the duties of the Covenant. 1. Because faith is a most operative stirring Grace towards fruitfulness, Gal. 5. 6. For in Jesus Christ, neither circumcision availeth any thing; nor uncircumcision, but faith which worketh by love. 1 Thes. 1. 3. Remembering without ceasing your work of Faith. 2. Because faith leadeth in to another strength then our natural abilities for performing the duties of the Covenant, even to Christ and the Grace promised through him in the Covenant, Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. Joh. 15. 5. I am the vine; ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing. 3. It not only leadeth to Christ, but presseth sweet fruit and joyce out of him, Phil. 1. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

*Use 1.* If the Covenant be so ordered in respect of duties, that believing hath the first place, and obedience followeth after; then this discovereth the cause and cure of much unfruitfulness and disorderly walking among the Lords People. 1. The cause of our unfruitfulness in the duties of the Covenant, is our casting at Faith, and refusing to believe, till we see fruits: this is a disorder taught by the devil to hinder both faith and fruits; for it is impossible to be fruitful in any duty, where there is not an inward principle of faith, and where that faith is not exercised. 2. The cure of this is not to suspend believing till you see fruits, but to give faith the first place, and fruits shall follow: believe more, and ye shall abound in well doing; see both joyed together, and the reason is manifest from the Scriptures before cited; Job. 15. 5, 6. Phil. 1. 11. Eph. 4. 13.

*Use 2.* Be exhorted to observe this order among all the commands and duties of the Covenant, to give faith the first place, and to have first respect to that command, *Ye shall be my people,* and

and thou shalt call me Father, even to the command of believing, which is the mother command of the Gospel, and comprehendeth all the rest, 1 Joh. 3. 23. Jer. 3. 19. *Thou shalt call me, My Father, and shall not turn away from me.* To help and provoke to this, Consider the advantages of following this order, and the disadvantages of taking another way. 1. By giving faith the first place among commands and duties, you honour God exceedingly, and empty your self, Rom. 4. 20. and 3. 27. but by putting other duties before faith, you lift up your selves, and endeavour to debase Christ and his Grace, Eph. 2. 8. 9. *For by grace ye are saved, through faith, and that not of your selves: it is the gift of God: Not of works, lest any man should boast.* 2. By putting faith in the first place, you obey many commands in one, yea, all the commands, 1 Joh. 3. 22, 23. *And whatsoever we ask, we receive of him, because we keep his commandment, and do these things that are pleasing in his sight. And this is his commandment, that we should believe.* This bring the sum of the Gospel-commands, but by putting other duties before faith, you obey no more, at most, then you number in performances, which may be with standing in the main, Matth. 19. 20, 21, 22. *The young man saith unto him, All these things have I kept from my youth up: what lack I yet; but Christ findeth him out that he lacked faith.* 3. By giving faith the first place, you make sure that other duties and fruits shall follow, through the strength of Christ, Phil. 4. 13. *I can do all things through Christ that strengtheneth me:* but by putting other duties before faith, you obstruct believing, and stand in the door, and keep the way that no duty come forth, Joh. 15. 4. *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.*

4. By giving faith the first place, you make sure that fruits shall follow abundantly in due time, 2 Pet. 1. 5. 8. *And besides this, giving all diligence, add to your faith, vertue; and to vertue, knowledge &c.* For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ: But by denying it that place, you cut off all fruits, you put your selves in case never to bear fruit, because never to have juyce and vertue from Christ, Joh. 15. 6.

*If a man abide not in me, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire and they are burned:* for, where faith is not set foremost, ye are as branches broken off; and where are you then for fruits?

5. By giving faith the first place, you shall be made to give God the hearty service of love, Gal. 5. 6. *For this Faith which worketh by love,* 2 Cor. 5. 14, 15. *For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, And that he died for all, that they which live, should not henceforth live to themselves but unto him which died for them and rose again.* Your heart shall be enlarged to run about dutie by believing Gods love, and giving Christ credit: Psal. 119. 32. *I will run the way of thy commandments, when thou shalt enlarge my heart:* But by denying faith its due place, you shall never be hearty in dutie, but harled and constrained, as short in the motive and principle whence it floweth, and in the manner of performance of it, as in the measure before mentioned.

6. By giving faith the first place, feeling, sense and comfort shall follow: For give Christ credit, and he will seal you; give it the door, and you shall see what shall follow; the word of believing shall kindle and take fire in your mouth, and burn downward to your heart, Eph. 1. 13. *In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with the holy spirit of promise:* 1 Pet. 1. 8. *Whom having not seen, ye love, in whom though now you see him not, yet believing, ye rejoyce with joy unspeakable and full of glory;* Psal. 42. 11. *Hope thou in God, for I shall yet praise him who is the health of my countenance, and my God:* But by denying faith its due place, you cut off comfort and feeling, except God in his Sovereignty dispense it beside the common rule, as he did indulge Thomas, Joh. 20. 27. 29.

7. By giving Faith the first place, you ripen and hasten fruits, for you let it take root that you may have fruit: but by denying it this place, you forslow your fruits, make them late and sower, as he that would shake a new planted tree, because it hath no roots, ere ever it take with the ground, whereas it is by abiding in him from whom our fruit is found that we are made fruitful indeed, Joh. 15. 4. Hos. 14. 8.

7. By giving Faith the first place, you facilitate other duties, they become easie, *Matth. 17. 20. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.* Saying Faith shall work as powerfully in the duties of Holinesse, as the faith of Miracles was instrumentall in doing these wonders, *Luk. 6. 10. And looking round about them all, he said unto the man stretch forth thine hand, and he did so, and his hand was restored whole as the other.* But by denying it the first place, you make all duties heavy, as that which is wrought out of the cold clay, *1 Job. 5. 3, 4. And his commandments are not grievous, For whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith; Heb. 6. 18. Gal. 5. 6. But faith which worketh by love; If it be love that maketh duties light, and if faith work by love, then it must lighten dutie.*

8. It is an ordered Covenant, in respect of the parties or persons interested in it, which are God the Father, Jesus Christ the Mediator, and the Elect: *Heb. 2. 13. Behold, I and the children which God hath given me, Isa. 59. 21. As for me, this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.* Whether we speak it this in the former notion of Covenant and Contract, or as the word here imports, under the notion of Marshalling or Ordering an Army, it cometh all to the same thing. The ordering of parties in a Covenant, or Contract, consisteth mainly in these six things.

1. It belongeth to the order of a Covenant, that the parties contracting be all these, and these only who are interested: for if either any parties interested, should be omitted in the bargain, or any party not interested, be included, it should disturbe the order of the Covenant: Thus is the Covenant of Grace ordered in respect of parties: it is beixwt these, and these only that are interested in the bargain; the Fathers, and the Sons, and the Elects interest are held forth: *Job. 17. 2. 6. As thou hast given him power over all flesh, that he should give eternal life to as many*

as thou hast given him, — I have manifested thy Name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word: God having chosen some to life, and given them to Christ the Mediator to be Redeemed by him, became deeply interested in this Covenant; and the Elect being these, on the behalf of whom the Contract was made, they are interested; because their eternall estate is thereby disposed of, and beside these, none other is interested, and none other are parties: Therefore may Believers say of Sathans meddling to question their interest in the Covenant, that he is not interested in that bargain.

2. It belongeth to the order of a Covenant, that each party be bound according to his interest, that the engagements of every party be according to their interest, neither more nor lesse: And that the Covenant of Grace is so ordered in respect of parties, may appear. 1. The Father hath a single interest, but a great one, and he binds according to his interest; that is, he standeth one party Contracting, and he taketh on obligations for himself, and that both to Christ, and to the Elect in him, *Isa. 42. 1. Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgement to the Gentiles, and 59. 21. This is my Covenant with them saith the Lord, my spirit that is upon thee, &c.* 2. The Elect have a single interest, and because it is a small one (they being but half a party in the Covenant, and no party at all but as they have an existence in Christ) therefore they bind accordingly; and there is but half an obligation laid upon them; for they bind themselves through Christ to perform what they undertake: *Phil. 4. 13. I can do all things through Christ that strengtheneth me.* 3. Christ hath a double interest, he is on both sides of the Covenant, even as a partie; for as he is one with the Father and Spirit, he is on Gods side of the Covenant, and as he is God-man, and one with us, he is on our side of the Covenant, and therefore his obligations are double, he binds for both the parties; for God to us, and for us to God, for so his interest lieth; it is such as layeth all the weight of the businesse upon him, *Psal. 89. 19. I have laid help upon one that is mightie, I have exalted one chosen out of the people.*

3. It belongeth to the order of a Covenant, that each *partie* be *responſul*, and able to perform the Articles and Conditions upon his part Contracted, for no responſall person will contract with a partie that is not potent to fulfill his obligation. In this also is the Covenant of Grace ordered in respect of parties; and it appeareth from these things. 1. That God is on both sides of the Covenant, as is expressed in the former Article, *Heb. 2. 13. Behold, I and the children which God hath given me*: Therefore Christ took on our nature, that he might stand with us and be upon our side, *Iſa. 7. 14.* 2. That Christ stands not on our side as a spectator, or a well-wisher, but is actually and really engaged on our side of the Covenant, as a party contracting, *Gal. 4. 4, 5. Made of a woman, made under the Law, to redeem them that were under the Law*; therefore he took on our condition, that he might put his Name in our Obligation: For after the first Covenant was broken which was betwixt God and man as the other partie, God would no more indent with broken single man, but he contracteth with God-man, as a mighty responſall Partie, and taketh him bond for us, before he take us bond for our dutie; because he intended that this Covenant should stand and take effect, *Pſal. 89. 19. Job. 17. 12.* 3. That he is not only on our side of the Covenant, and on our side as a partie, but that he is also the *chief Confederat*e partie on that side of the Covenant whereupon we stand, and we come in at the second hand under his shadow, and upon his account; inſomuch that he hath so put his Name in our Obligation, that the whole satisfaction, debt, and penalty should come upon him, and overtake him, that he shall satisfy Justice, pay the Debt, bear the Curse; yea, and undertake to perform in us the Duties, which duties long after were to ly upon us by Gospel Commands and Conditions; and by the preceptive part of the Law, *2 Cor. 5. last. For he hath made him to be sin for us who knew no sin, that we might be made the righteousnesse of God in him*, *Gal. 3. 13. Being made a curse for us*: *Joh. 17. 6. I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word.*

4. It belongeth to the order of a Covenant in respect of parties, that each party being *sufficient*, and *satisfying security* for the

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the things undertaken by them, and to which they do oblige themselves, in this respect the Covenant of Grace is ordered: I said, *sufficient* and *satisfying security*, because that which is sufficient is not alwayes satisfying, as that which is satisfying is not alwayes sufficient. And here there is a threefold difficulty in ordering the Covenant in this respect betwixt the parties; for God hath to deal with a partie, to wit, Man, an impotent, ignorant, unbelieving creature, that can neither give securitie to God for his part of the Covenant, except another undertake for him; neither can contrive a firm and fitting security for himself, nor can he be easily satisfied and secured, as to the reality of Gods performing his part: He is first, a broken irresponſall creature; upon whole obligation no weight can be laid. Secondly, He is a foolish thing, that cannot devise fitting security on Gods part. And thirdly, He is an unbelieving creature, that doth not lay weight upon Gods Covenant and Promise when he hath found out a security for him: Therefore the Covenant is so ordered in respect of parties, as it may meet with these difficulties. For, 1. God having to deal with his dyver debtor which had once banquered out before, and was thereby for ever made irresponſall. In drawing up this contract, he so appointed and ordered the parties, that a sure Cautioner should stand at the back of the dyver creature, and step before him when any thing is to be craved, *Heb. 10. 7. Then said I, Lo, I come (In the volumn of thy book it written is of me) to do thy will, O God*: and these joynd together, shall be one party. 2. God having to deal with a witlesse creature, that could not order his own bargain, Infinite Wisdome contrived it for him; he ordered it so, that the security should be devised to his hand, *Heb. 6. 17. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel confirmed it by oath.* 3. God having to deal with unbelieving creatures that have little credit and trust to give to him, he would needs appear in this businesse, with the best security that Infinite Wisdome could devise, yea, with all kinds of security in use among men, for putting the other party out of doubt of the reality of his performances: *Heb. 6. 18. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.* H h 2

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1. It belongeth to the order of a Covenant in respect of the parties; that each person or party, undertaking for another, 1. Have some interest in him, for whom he undertaketh, that his Deed may stand for his in law. And, 2. have such power over the party for whom he undertaketh, that he may get his consent to the Deed done in his name, and make him ratify it, and thus is the Covenant ordered in respect of parties; for Christ the great undertaker and Cautioner for both the parties, hath these qualifications; and the Father hath these qualifications in his undertaking for Christ. Consider then these three undertakings; and you shall find these qualifications in the undertaker. And, 1. consider the Fathers undertaking for Christ, he hath engaged and given his Word to us for his Son, that he shall do whatsoever he undertaketh, *Isa. 52. 13. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high: And 53. 10, 11. And the pleasure of the Lord shall prosper in his hands: He shall see of the travail of his soul, and be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities: And 42. 1. Behold my servant whom I uphold, &c. For, 1. He hath such interest in his Son, that his Deed shall stand in law, and oblige his Son; it is as good and valid in law, whatsoever he undertaketh for Christ, as if Christ had undertaken it himself, he being his only begotten Son, and one with him, *Job. 40. 30. I and my Father are one.* 2. He hath such power over Christ in respect of his voluntary humbling, and submitting himself to take on an office and service as Mediator, that he can have his consent and ratification of all that his Father undertaketh for him, *Phil. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse: Joh. 6. 38, 39, 40. For I came down from heaven, not to do mine own will but the will of him that sent me. And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day; and 10. 18. No man taketh my life from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment received I of my Father.**

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2. Consider Christs undertaking for his Father, that he shall fulfill his part of the Covenant; he hath given his Word for that, *Luk. 12. 32. Fear not, little flock, for it is your Fathers good pleasure to give you the kingdom: Joh. 6. 37. All that the Father giveth me, shall come to me; and in this his undertaking for his Father, 1. We may be well assured that Christs Deed shall be as valid as if it were his Fathers own Deed; and that not only because of the strait relation that is between the Father and the Son, but also because of the oneness of their Will in all things; *Joh. 17. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; with Luk. 12. 32. It is your Fathers good pleasure to give you the kingdom: Joh. 5. 17. But Jesus answered them; My Father worketh hitherto, and I work.* 2. We may be also well assured, that Christ hath so much power with his Father, that whatsoever he engageth and undertaketh, he shall obtain his Fathers consent to it, and ratification thereof; *Job. 11. 47. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me alwayes.**

3. Consider Christs undertaking for us to his Father, which is the chief thing here we are to take notice of, because in this respect principally he is undertaken and surety of the New Covenant, *Heb. 7. 22. By so much was Jesus made a surety of a better Testament.* And, 1. what he hath undertaken. 2. That he hath such power over his people, as to make them consent unto, and approve of his undertakings for them. 3. That he hath such interest in his people, that his Deed may stand in Law and Justice for theirs. First, He hath undertaken to make known in due time, the whole secret of his Covenant, and what he hath done for them and in their names; *Joh. 3. 32. And what he hath seen and heard; that he testifieth: And 17. 8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me: And 16. 13, 14, 15. Howbeit, when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorifie me, for he shall receive of mine, and shall shew it unto you. All things that the Father*

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ther hath, are mine: therefore said I, that he shall take of mine, and shew it unto you. *Ia. 55. 4.* Behold I have given him for a witness to the people. Secondly, He hath undertaken to his Father to get the consent of all these who are given to him, that in due time they shall consent to the bargain, and approve, and ratifie, by setting their seal to all that he hath done for them: *Joh. 6. 37.* And all that the Father giveth me, shall come unto me, with *3. 33.* He that hath received his testimonie, hath set to his seal that God is true. 3. He hath undertaken to his Father to pay a ranfome for them, and to satisfie Justice in their stead: *Heb. 10. 5. 7.* Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: Then said I, Lo, I come (In the volumn of the book it is written of me) to do thy will, O God. *Ia. 53. 5.* Behold he was wounded for our transgressions, he was bruised for our iniquities, the chastisements of our peace was upon him, and with his stripes we are healed. 4. He hath undertaken to his Father for all things, which he will command us, for all that is required of his people as duty, to make them forth-coming in the performance thereof: *Heb. 10. 7.* Then said I, Lo, I come to do thy will, O God: *Joh. 17. 7. 8.* Now they have known that all things whatsoever thou hast given me, are of thee: For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 5. He hath undertaken to his Father to losse none of them that were given to him, but to be a Captain of Salvation to them, and to go through and break the opposition that is in their way, and to bring them in at his back to Glory: *Joh. 17. 12.* While I was with them in the world, I kept them in thy Name, those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the Scriptures might be fulfilled: *Heb. 2. 10. 13.* For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings.

2. That he hath such power over his people, as to make them consent unto, and ratifie what ever he doth in their name: may abundantly appear from these Scriptures: *Joh. 3. 35.* The Father loveth the Son, and hath given all things into his hand: And *12. 32.*

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And *15.* if I be lift up from the earth, I will draw all men unto me, *Ia. 55. 4. 5.* Behold I have given him for a witness to the people, a teacher and commander to the people: Behold thou shalt call a Nation that thou knowest not, and Nations that know not thee shall run unto thee, because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee: *Psal. 45. 3. 5.* Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty: — Thine arrows are sharp in the heart of the Kings enemies, whereby the people fall under thee.

3. That he hath such interests in his people, that his Deed may stand in Law for theirs, may appear from these relations which are betwixt him and them. First, The Husbands Deid standeth good in Law for the Wife, for these make but one party. Christ having this relation of a Husband to his people, his Deid in the Covenant is good in Law for them, *Joh. 3. 29.* He that hath the Bride is the Bridegroom, *Rev. 19. 7.* For the marriage of the Lamb is come, and his wife hath made her self ready. Secondly, The Deid of the representer, or representative person or body, stands good in Law for these who are represented by them. Now Christ having this interest in his people, as a publick representative person; his Covenanting and undertaking must be an orderly Deid binding in Law and Justice to his people whom he representeth, *Rom. 5. 15.* For if through the offence of one, many be dead, much more the grace of God, and the gift by grace which is by one man Jesus Christ hath abounded unto many: *Ia. 59. 21.* This is my Covenant with them saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed saith the Lord, from henceforth and for ever. Thirdly, The Tutors and Guardians Deid is valid in Law for the young Heir and Minor who is under their Tutorie. Christ hath this relation also to his people for whom he undertaketh, we are under his Tutorie, given by his Father, and our Father to him to be guided and governed by him, and brought with the rest of the sons to Glory, *Heb. 2. 10.* Yea, so absolutely given to him, that we may not dispose of our selves, nor of our inheritance without his consent, *Joh. 17. 11.* And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through

thine.

thine own Name those whom thou hast given me : While I was with them in the world, I have kept them in thy Name and I will not leave you comfortlesse. And his will concerning us was, that we should never be left Orphans; Fatherlesse, and Tutorlesse. Fourthly, The Surety or Cautioners Deid standeth good in Law for the principle Debtor, the debt payed by the one must be discharged, and is as good payment as if it were payed by the other. Now Christ hath the relation of Surtyship to all his people; he is under an Act and Band of Surtyship for them, he hath undertaken to pay their debt, that the Law shall overtake him, that he shall underly the penalty, that he shall in all points fulfill the Law for his people, and satisfy Justice, Heb. 7. 22. By so much was Jesus made the surety of a better Testament, Heb. 10. 5. 7. so you see that the Covenant is ordered beautifully as to the undertaking of the parties for these only with whom they have power, and in whom they have such interest that their Deid may passe for the others in Law and Justice.

6. It belongeth to the order of a Covenant, in respect of the parties, that each party be in his own proper place, and keep it; and in this respect the Covenant of Grace is ordered, or Marshallled, nothing out of rank, nor out of place in it: For understanding this, let us consider: 1. Who are the parties interested? 2. What is their place? 3. How they keep their rank?

First, The parties interested as I told you, are God Jehovah; the Lord Jesus Christ, and the Elect company; for God made this Contract, and his Son was the party immediatly contracting with him, and the Elect were the party, on the behalf of whom the Contract was made, Isa. 59. 21. Psal. 89. 34.

Secondly, What is the place of each of these parties in the Covenant? 1. Jehovah's place in the Covenant is a place of Sovereignty, and he keepeth it, Job. 10. 29. My Father which gave them me is greater then all, and no man is able to pluck them out of my fathers hand; for he loseth not his Sovereignty by his entering in Covenant with us. 2. Christs place in the Covenant, is a place of marvellous condescendency; for he laid down his Sovereignty that he might by voluntary submission be made all things to his people in this Covenant, Phil. 2. 7, 8. And made himself of no reputation, and took upon him the form of a servant, and was made in

in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the crosse. 3. The Elects place in the Covenant, is a place of dependence, its no place at all if separated from Christ; as cyphers make no numbers, but as many nothings, till added to figures, so the Elect are but as so many nothings, till they be set beside Christ and joyned to him, and then they make a party in the Covenant, Job. 15. 6, 7. If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned: If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.

Thirdly, How then do these keep their rank and place? 1. God keepeth his place and rank, still he retaineth his Dominion and Sovereignty, not only by keeping up the Authority of his Law, and the force of Discipline and Correction, even under the Gospel Covenant, as Master Black sheweth in his *Vindicia Fœderis*, c. 8. but in the way of dispensing Grace, he holds up his Sovereignty, there is Sovereignty in his Decrees, and the execution thereof: he stands as a common Parent to Christ and to the Elect. And first he giveth the Elect to Christ, and he giveth Christ to the Elect in his own Councill and Decree, Job. 6. 37. All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast off: with Eph. 1. 4. According as he hath chosen us in him before the foundation of the world, and then in due time he giveth Christ to the Elect, and the Elect again to Christ, through his marrying Ordinance of a Covenant by the Gospel, Rev. 22. 17. The Spirit saith come, and the Bride saith come: Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also, freely give us all things: Joh. 17. 6. I have manifested thy name unto the men which thou gavest me out of the world, thine they were and thou gavest them me, and they have kept thy word. And is not that a well ordered Covenant? that hath a partie in it whose place of Sovereignty is such, as thereby. 1. To choose a Bride for Christ, and to choose a Head and Husband for the Elect: Eph. 1. 4. According as he hath chosen us in him before the foundation of the world: Isa. 42. 1. Behold my servant whom I uphold, mine elect in whom my soul delighteth. 2. To present Christ to the Elect, and the Elect to Christ, to bring them together, as it were,

were, the one in his one hand, and the other in the other. *Job. 1. 4. No man can come to me except the Father which hath sent me in the world.* *John. 3. 16.* For God so loved the world, that he gave his only begotten Son; that whosoever believeth in him shall not perish, but have everlasting life. 2. To get the consent of both these to match together; and to signe the Covenant of acceptance of one another; *Rev. 22. 17. 20.* And the Spirit and the Bride say, Come, and see them that hear these, say come, He which testifieth these things saith surely, Come quickly. Amen, even so come Lord Jesus.

3. Christ keepeth his place in the Covenant; which is to be a condescending Mediator. 1. A Mediator; this was, and is his place to be betwixt two, to stand in the gap, is the very middle couple of all this building. First, He that stood betwixt the parties when they were at greatest odds not yet reconciled; and was content for slaying the enmity betwixt them; to Bear the indignation of both; and to receive strokes from both; to keep off the strong offended one from consuming the weak offender; yet very willful & unwilling to yeeld and to make any satisfaction to his Maker. *Eph. 2. 13, 15, 16.* But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ, having abolished in his flesh the enmities. Secondly, That middle one in whom the disagreeing parties tryt and meet together, in whom they treat and speak together; in whom they concluded the Peace and Agreement; for all this is transacted in Christ. *2 Cor. 5. 19.* God was in Christ reconcelling the world unto himself, not imputing their trespasses unto them; and he hath committed unto us the word of reconciliation. Thirdly, That middle one in whom the parties thus agreed walk together, for if it were not that they walked together in him; the agreement could not stand, nor could the parties keep company one with another. *Rom. 5. 2.* By whom also we have received by faith into this grace wherein we stand, and rejoice in hope of the glory of God: *John. 15. 4, 7.* Abide in me, and I in you, as the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me: If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. 2. His place, I said, is to be a condescending Mediator, and this he keepeth; O marvellous condescendency! 1. Christ laid down Majesty and Sovereignty; and took on service, *Philip. 2. 6, 7.* Who being in the form

form of God, thought it no robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: a service to both the Parties; and served his Father: *Isa. 42. 1.* Behold my servant, etc. And he served his people too; he was about our business, some time in the form of a servant; *Luke 22. 27.* But whether is greater, be that sitteth at meat, or be that serveth: *John. 13. 14.* If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet. *Matth. 20. 28.* Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. 2. He laid down his own will, and condescended to obey, rather then to command, and for that end took a will that might bow and yeeld to his Fathers will in all things. *Job. 6. 28, 29, 30.* For I came down from heaven; not to do mine own will, but the will of him that sent me: And this is the Fathers will, etc. *Matth. 26. 39, 42.* O my Father, if it be possible, let this cup passe from me; nevertheless, not as I will, but as thou wilt: O my Father, if this cup may not passe away from me, except I drink it, thy will be done.

3. Although he was the King, the Lord of Hosts, *Isa. 6. 5.* Mine eyes have seen the King, the Lord of Hosts, with *Job. 22. 41.* These things said, *Isaiah*, when he saw his glory, and spake of him: And had even by his dispensatory Kingdom, all power in heaven and earth committed to him. *Matth. 28. 18.* *Job. 5. 22.* For the Father judgeth no man, but hath committed all judgement to the Son: Yet he laid down commanding, and condescended to request both the parties, not his Father only. *John. 14. 16.* And I will pray the Father, which was condescending by voluntary submission, to take on the office of a Mediator, but he bowed to request and beseech the other party also. *2 Cor. 5. 20.* Now then we are ambassadors for Christ, although God did bestow us as a life, pray you in Christs stead, be ye reconciled to God. *Luke. 22. 41, 42.* And when he was come near, he beheld the citie, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. 4. He was content to stoop and bow down his back, not only on the invidious and envious; but upon him by both parties; and he

on the weight of the lost world, and the work of their redemption which his Father laid upon him, *Psal. 89. 19. I have with help upon one that is mighty: the weight of their souls. Isa. 46. 1. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosome, he shall gently lead these that are young: the weight of their sins and the curse due to them. Isa. 53. 5. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisements of our peace was upon him: the weight of the wrath of both parties, and strokes from them both: Isa. 53. 3. 10. He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not: Yet it pleased the Lord to bruise him, he hath put him to grief. Rom. 8. 32. He that spared not his own Son, but delivered him up for us all.*

5. So condescending he was, that he was to be all things to all his people, to be for all uses to them, to meet with all their misery and emptiness: that which was said of Paul, *1 Cor. 9. 19. 22. For though I be free from all men, yet have I made myself servant unto all, that I might gain more: I am made all things to all men, that I might by all means save some: may much more be said of him, He was content to be placed in this Covenant, as our righteousness, *Jer. 23. 6. our peace, Eph. 2. 14. For he is our peace: Mic. 5. 5. And this man shall be the peace: our life, Col. 3. 4. For ye are dead, and your life is hid with Christ in God: our salvation, Luk. 2. 30. For mine eyes have seen thy salvation: Isa. 12. 2. Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation: our Covenant, Isa. 42. 6. And will give thee for a covenant of the people: the same being all abridged in him: our All: Col. 3. 11. But Christ is all, and in all. And therefore, that All-fulness, *πᾶσι πλῆρουσος* dwelleth in him: Col. 1. 19. For it pleased the Father that in him should all fulness dwell.**

3. Believers keep their place in the Covenant, which is a place of dependency and subordination. 1. Of dependency. First upon Christ, altogether hanging upon him; either found in him, or lost in that bargain, and altogether cut off from it: *Phil. 3. 9. And be found in him, not having mine own righteousness, which is of the*

Law:

*Law, Eph. 1. 6. Wherein he hath made us accepted in the beloved: to stand as Christs Heirs and Seed, as his Assignees and Executors, or not all to be there: Rom. 8. 17. And if children, then heirs, heirs of God, and joint heirs with Christ: Joh. 14. 27. Peace I leave with you, my peace I give unto you. 2. Upon his Grace, the Believer is the creature of Grace, and hath such dependency upon it, that without it he is nothing, but yet cometh something considerable through Grace, *1 Cor. 15. 10. But by the Grace of God, I am what I am: 2 Cor. 12. 9. My grace is sufficient for thee: I said, a place of dependency and subordination, because this dependency runneth in a right line of subordination unto God, through Christ, by Faith: as it is held forth, *Joh. 6. 57. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. All the convey of Believers dependency on God, as to the Covenant of Grace, being through Christ, and the immediate convey of their dependency on Christ and Free Grace, being through Faith, Eph. 2. 8.***

*Use 1. Stay your selves, and wonder at the ordering of this Covenant, go round about it, and tell the towers thereof, set your selves before the Lord to wonder with David: 2 Sam. 7. 18. Who art I, O Lord God, and what is my house that thou hast brought me hither? Consider who standeth parties engaged, consider where they stand, consider how they are marshalled, and in what order: Is it not a well ordered Covenant? wherein God all-sufficient and empty creatures are tied together in Christ, wherein the fulness of God and the emptiness of the creature are trusted both together in Christ: Col. 2. 9, 10. For in him dwelleth all the fulness of the Godhead bodily, and ye are compleat in him: 2 Cor. 8. 9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich: Joh. 10. 16. And of his fulness have all we received, and grace for grace: there standeth, I am that I am. He who hath his being from himself, in his place alone, and we poor nothings, whose foundation is in the dust, yea who are not, and have no being of our own, stand beside him that maketh us something: Phil. 4. 13. I am able to do all things through Christ: 2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God. Christ carrying us*

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him

him, Believers as his shadow, the dyer debtor, and the sure mighty, respōsal Cautioner, the young heir and his wife, Tutor, the Captain of Salvation in the Front, and all his Souldiers at his back: a Captain given to a company to lead them for their happiness, and the company given to the Captain for his honour; the everlasting Father, and all his seed and children share the travel of this soul, coming up after him: Heb. 2. 11. 13. For both be that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren: And again, Behold I and the children which God hath given me, Mat. 23. 11. He shall see of the travel of his soul, and shall be satisfied. Sure, this was Gods ordering: It is not the manner of men to order things so long before, and make all their projected order hold so and take effect.

Use 2. This ordering of the Covenant in respect of the parties interested in it, serveth to answer the doubtings and objections of unbelief in the people of God, and to comfort their hearts against the evils and reasonings of unbelief: for if the Covenant had been made between God, and the Elect immediately and generally, and not between God and the Lord Jesus Christ, on the behalf of the Elect, yea, of every particular Elect soul by name: then the unbelieving spirit of a man would have opposed it by these arguings. 1. How could there be such a Covenant made with me from Eternity? Alas, my being was but of yesterday. 2. What is it to me that there is a Covenant made with Believers? Alas, I am no Believer, I cannot believe. 3. If there were a Covenant made with me, then I had a part to perform? Alas, I can do nothing to perform any part of the Covenant: and if I did, sure I have failed and broken my part of the Covenant: Thus had the spirits of Believers been left under inextricable and unanswerable doubtings. But whereas the Covenant is so ordered in respect of parties, that it is made from Eternity between God and Christ, in the behalf of every Elect soul; now it stands like a well Marshall'd Army that can receive and expell the opposition of an unbelieving heart at all quarters. For to the self-same end the order of the Covenant affordeth an answer; Christ hath being from all Eternity, and thou as an Elect vessel hadst an existence in him as thy Head, though thy years be but of yesterday. Eph.

2. 1. According as he hath chosen us in him before the foundation of the world, Titus 1. 2. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and mercie which was given us in Christ Jesus before the world began. To the second; Though thou cannot believe, yet he who is our God for thee, and engaged to his Father, to purchase and procure thy consent, he can make thee believe, Job. 6. 37. Although the Father giveth me, shall come to me. To the third, But the case thou can do nothing, and have failed in the Covenant, yet Christ being the Contracter, he is able to perform the Covenant, and make good the bargain, Isa. 38. 14. O Lord, I am oppressed, undertake for me; It layeth all upon his Score, he that made the bargain must look to fulfill it: If thou payest any thing, he must give thee wherewithall, Job. 15. 5. 7. He that abideth in me, and liveth in him, the same bringeth forth much fruit; for without me ye can do nothing. The order of the Covenant answereth all these, and the like.

3. The Covenant is ordered in respect of the ends therein proposed, and the means laid down for compassing these ends, The marshing and proportioning of means and ends is a great point of order. The Covenant is not a designe of favour and grace laid down withoūt means to accomplish the same; nor is it an laborious engagement of souls to the use of such means of blessedness as are therein appointed, without any certainty of attaining the end; but it is an well ordered businesse wherein noble ends are proposed, and suitable sure means laid down for bringing these ends about.

For clearing of this, let us a litle consider. 1. What are the ends proposed in this Covenant. 2. What are the means appointed for promoting these ends. 3. How are these ordered and Marshall'd together; to wit, 1. The end appointed with relation to these means. And, 2. The means ordered in relation to these ends.

And first, It is to be repeated here, that the ends proposed in this Covenant are mainly these. 1. The honour of God. 2. The honour of Christ the Mediator and great undertaker in the Covenant. 3. The happiness of the Elect.

2. What are the means appointed for promoting these three ends,

ends; let us here take a word of each of these three ends. And first; For promoting the supreme and highest end of honouring God. 1. Things are ordered which take place as means in relation to the honouring of God as the end. 2. A fitting satisfaction to his Justice must be had. 3. Justice must be satisfied in such a way as may really free Grace, that the glory of his grace and favour may shine exceeding brightly, and outline the glory of Justice in its satisfaction; this is appointed and ordered to be in Christ, *Eph. 1. 6, 7. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* The matter is so ordered, that for the honour of Gods Justice Christ shall completely pay the Debt, and yet for the bringing about his peoples Salvation in a way that may be honourable to grace; he shall intreat and mediate for the same things which he hath bought with a price: *Gal. 4. 4, 5. But when the fulness of time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons, with 1 Job. 2. 1, 2. And if any man sin, we have an advocat with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*

2. For promoting the next end, the honour of Christ the Mediator, these things are ordered; 1. That the doing of the work shall be put upon Christ, that he shall have the weight of the last world upon his shoulders for saving a people in a way that may be honourable to his Fathers Justice and Grace, and to himself also: *Job. 17. 4. I have glorified thee on earth, I have finished the work, which thou gavest me to do: Rom. 11. 26. There shall come out of Zion the deliverer, and shall turn away ungodlinesse from Jacob, Act. 3 last. Unto you, first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquitie, Heb. 2. 19. For it became him for whom are all things, and by whom are all things in bringing many souls unto glory, to make the Captain of their salvation perfect through sufferings.* 2. That Christ the Mediator shall wear the glory of the Salvation and Redemption of all the Elect throughout all eternity, *Zech. 6. 1, 13. Behold the man whose name is the Branch, and he shall grow up out of his place; And he shall build the temple of the Lord, even he shall build the temple of the Lord,*

*Lord, and he shall bear the glory, and shall sit and rule upon his throne. Phil. 2. 9; 10. Wherefore, God also hath highly exalted him, and given him a Name which is above every name, That at the Name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth.*

3. For promoting the Elects happinesse, which is subordinate to the former ends of honouring the Father and the Mediator, these things are ordered. 1. That there shall be a way prepared which shall lead them to happinesse, whereas no other way can lead to that blessed resting place; *2 Thess. 2. 13. God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth, Heb. 12. 14. And holinesse, without which no man shall see the Lord.* 2. That there be means appointed for entering all the Elect in that way of life, and for keeping them in it, till they attain the blessed hope which is the end thereof; *Tit. 2. 11, 12. For the grate of God that bringeth salvation hath appeared to all men. Teaching us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present world: Eph. 4. 8. 11, 12. When he ascended upon high, he led captivity captive, and gave gifts unto men; And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints for the work of the Ministry, for the edifying of the body of Christ: March. 28. 19, 20.* 3. That these means be made effectual as well for bringing all the Elect within the bond of the Covenant to walk with God in Holinesse as the way, as for bringing them to Salvation as the end; *Act. 13. 48. And as many as were ordained to eternal life believed, Ezek. 36. 27. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgements and do them; Jer. 32. 39, 40.*

In the third place, let us consider how these ends and means ordered for promoting them are Marshall'd together; to wit, how the ends are appointed with relation to the means, and the means ordered with relation to the ends, especially the last, for I shall but briefly touch upon the former two.

And first, The great end of honouring God, by satisfying his Justice, and yet marvellously declaring his Grace and Favour, is so well ordered, That first, when that end was laid down and order-

ed, the way and means were also ordered, how both Justice and Mercy might be exalted, to wit, in Christ, Eph. 1. 6, 7. Who is called *The brightness of his fathers glory*; Heb. 1. 3. *In whom all the glorious attributes of God shine forth, and received as it were upon his face*; but most eminently his Justice and Mercy. As when that end was ordered, and this to be the mean, the particular way was also ordered, how Mercy and Justice should shine forth, brightly through Jesus Christ unto the glory of God; to wit, by Justice suffering him, till it had satisfaction, and by Mercies being intreated by him; till grants of Salvation be given to his people; through his intercession; see, Isa. 53. 5, 10, 12.

Secondly, The next end of honouring Christ the Mediator, and that through the means of his working the work of our Salvation, and wearing the glory of it, are so ordered together, That firstly, With the laying on this work upon him, all things are given him that may fit him for it, and carry him honourably & gloriously in it; Isa. 42. 1. *Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgement to the Gentiles*; Psa. 89. 19. *I have laid help upon one that is mighty, I have exalted one chosen out of the people*; For it is ordered that the work shall be so upon him; that it may be for his honour. 2. For the honour of Christ, it is ordered that the work be so laid upon him, that it be also willingly and honourably undertaken by him, else this work could not be to his honour; Job. 10. 17, 18. *I lay down my life that I may take it again; No man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again*; Heb. 10. 7. *Their voice I will not hear, in the volume of the book it is written of, he will do as he will, O God*; He offered himself to do all the business; 3. When it was ordered for the honour of the Son, that the work of laying a people through a new Covenant and way of life should be laid on his shoulders, there were honourable promises and assurances given to him, that he should come out of the prison again with honour, and noble rewards were proposed unto him; Psa. 110. last, *He shall drink of the brook in the way, therefore shall he lift up the head*, Isa. 52. 13. *He shall be exalted and extolled, and be very high*, and 53. 12. *Therefore will I divide him a portion with the great, and he shall divide the spoil with*

the strong; because he hath poured out his soul unto death; Psa. 89. 20, 21, 30. *He shall be exalted above all, and his name shall be exalted above every name*; Consider more particularly how the Covenant is ordered, in respect of the blessedness and salvation of the Elect therein proposed; and the means which lead to it, and this I lay down in the six Assertions. 1. The blessedness proposed through the Covenant of Grace, and the means and way leading towards it, are ordered with relation to one another suitably. There is a suitableness between the end and the means, between holiness and happiness, conformity to Christ, and communion with him; salvation and sanctification, believing and enjoying, wrestling and being victorious; buying and possessing, being cleansed from our filthiness, and then brought in to the Kings presence; *similia bene cohabitant, inter diversa divortium est*; Eph. 5. 26, 27. *That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish*; 2. Thel. 2. 13. *God hath from the beginning chosen you to salvation through sanctification of the Spirit; and belief of the truth*; Isa. 55. 1. *Buy and eat*; 2 Tim. 4. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness*; Rev. 7. 14, 15. *These are they that have come out of great tribulation, and have washed their robes, and made them clean in the blood of the Lamb. Therefore they are before the Throne of God, and serve him day and night in his Temple*; Another way then the way of holiness would not suit with this end of Salvation, nor could this end knit with another way; 2 Cor. 6. 14. *What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness*; Rev. 21. 27. *And there shall in no wise enter into it any thing that defileth, neither what soever worketh abomination, or maketh a lie; but they which are written in the Lambs book of life*; 3. These are ordered and marshalled together in the Covenant, inseparably by a firm connexion, in so much, that done can attain the end; to wit, Salvation without the means and way ordered by the Covenant for bringing to Salvation; but on the contrary, all the persons who are appointed for Salvation, are of old also ordained



ordained to the means of Salvation, and to the efficacy of these means; and the means are appointed and ordered for them: *Th. 2. 10. For the grace of God that bringeth salvation, hath appeared unto all men: Act. 13. 48. And when the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed: Eph. 2. 10. For we are his workmanship created in Christ Jesus into good works; which God hath before ordained, that we should walk in them.*

3. The end and means of life held forth in the Covenant, are ordered together infallibly, and certainly, in so much, that whosoever walketh in the way of blessedness, shall certainly come to the end; and shall not misse the blessing of the Covenant, by taking hold on the Covenant; and Gods offer made in it: *All who buy, shall infallibly possesse: Math. 5. 8. Blessed are the pure in heart, for they shall see God: 1a. 53. 1. Come ye, buy and eat ye, come buy wine and milk: Rom. 10. 9, 10. If thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved: For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation: Joh. 6. 37. 37. All that the Father giveth me, shall come to me, and him that cometh to me, I will no wayes cast out, — As the living Father hath sent me, and he live by the Father: so he that eateth me, even he shall live by me.*

4. The end and means of Salvation are ordered together universally; so that this order of coming to righteousness and life, through taking hold of this Covenant, and in the way and means of life appointed by it, is equable and uniform, shall hold in all the ages of the world, under all the administrations of the Covenants of Grace, and toward all persons interested therein: *Th. 2. 11, 12. For the grace of God that bringeth salvation hath appeared unto all men: Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: Rom. 10. 11. Whosoever believeth on him, shall not be ashamed, and 2. 6. to 11.*

5. The end of Salvation, and the means leading to it held forth in the Covenant of Grace, are ordered particularly; or with respect to each particular person interested in the same; and that both in regard of the publication and application of the means of

Salvation: *Jer. 3. 14. And I will take you one of a city, and one of a family, and I will bring you to Zion: Joh. 16. 8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: The Covenant is so particularly ordered in all things, that there is not any Elect vessel appointed unto the blessedness promised in the Covenant of Grace; but the means are so particularly ordered in respect of that soul, that it is ordered, who shall be instrumental in publishing the Covenant of Grace to thee; and when, and where the Spirit who hath the handling of the Covenant, shall make it effectual to thee: The time, and means, and manner, and instruments of the effectual calling of such and such souls, are all ordered, and the Spirit of Christ shall make way in the soul for it: *Alt. 18. 10. 27. For I am with thee, and no man shall set on thee to hurt thee; for I have much people with thee: Who where he was come, helped them much which believed through grace: Act. 10. 5, 6. And now send men to Joppa, and call for one Simon, whose surname is Peter, he lodgeth with one Simon a Tanner, whose house is by the Sea side; he shall tell thee what thou oughtest to do: Rom. 10. 14. How then shall they call on him in whom they have not believed, and how shall they believe in him, of whom they have not heard; and how shall they hear without a preacher: Joh. 1. 48. Nathaniel saith unto him, whence knowest thou me, Jesus answered and said unto him, before that Philip called thee when thou wast under the fig-tree, I saw thee: Joh. 1. 51.**

6. The end and means of Salvation are ordered in respect of precedence; that the one go before the other; to wit, although the end be first in intention; yet the means are first; and precede in execution: Though God in his counsel and decree, hath prepared and ordered a blessedness for his people long before the means of attaining it through the Covenant of Grace was heard of; yet in the execution of that decree, and dispensing favour in the Gospel, he hath ordered the means of Salvation to go before the end; and this is the order of his Covenant as it is among our hands, That sinners should first believe, and be made holy, before they enjoy God; as he hath promised to communicate himself to his people: *Thes. 1. 10. God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth: Joh. 1. 12. He that believeth*

Wh the Son, hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Heb. ca. 1. Holiness without which no man shall see the Lord.

Use 1.

Of confusion and reproof, first, of the Atheists of profane hearts; who say within themselves, that so much diligence in following the means of Salvation, and so much holiness in studying holiness, is not necessary in order to Salvation. Mal. 3. 14. *Ye have said, it is in vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts: whereby they condemn the order of the means and end established in this Covenant, and the practice of all these who walk more exactly then they do.* Psal. 73. 15. *If I say I will speak thus; Behold I should offend against the generation of thy children.* Secondly; Of the presumption of these who hold up their hearts with groundlesse hopes to come at the high end proposed in this Covenant; and yet are utterly carelesse to follow the means which are ordered to lead to this end. Numb. 23. 10. *Let me die the death of the righteous; and let my last end be like his.* Are there not many such? who seek for Salvation and look for it, but not through sanctification; they seek and look for happiness, but not through holiness. Thirdly; Of the unbelief and fainting dispondency of some good souls, who follow the means of salvation, and pursue after the way of holiness to the best of their endeavours; and yet do still question whether ever they shall find salvation in that way, and come unto the end unto which these means are ordered: sure these things are not according to Gods ordering his Covenant, in respect of the end and means: 1 Pet. 1. 2. *Elect, according to the foreknowledge of God the Father, through sanctification of the spirit unto obediences, and sprinkling of the blood of Jesus Christ.* 2 The. 2. 13.

Use 2.

Use 2. For terror to all these who order not their way, so as it may strike in with the way and means of Salvation; which God hath ordered by his Covenant; nor so as it can look toward the blessed end therein proposed: Psal. 52. 22, 23. *Now consider this, ye that forget God; lest I tear you in pieces, and there be none to deliver.* And such are all that slight the ordinances and means of Salvation: Mat. 18. 17. *And Gallio cared for none of these things.* And all that slight the Spirit which hath the manning of

of the Covenant and effectual application of the means of grace, in his hand: Mat. 1. 4. *Wait for the promise of the Father, which saith he, ye have heard of me; and all who follow the means which God hath ordered with relation to Salvation, without proposing the same to themselves, and ordering their way toward that end, although they waited never so well upon ordinances: Isa. 58. 2. *Yet they seek me daily, and delight to know my wayes, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of Justice, they take delight in approaching to God; and all who sleight holiness, and order not their way to heaven through it.* Heb. 12. 14. *Without which no man shall see the Lord: sure if Gods Covenant be ordered, the way of such is disorderly, and such as cannot prove this new Covenant safe; If God hath ordered salvation as the end, and Sanctification as the way to it, and this to be ordered towards that: First, as suitable to it, sure it cannot sit with your way to have Salvation matched with it.* Rev. 21. 27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie.* Secondly, If these be inseparably ordered together, sure you who have separated your selves from holiness have cut off your selves from happiness. Thirdly, If these be infallibly ordered together, you prophane souls, not only can have no certainty of Salvation, but you are certainly out of the way that leads to it. Fourthly, If these be universally ordered together, sure there can be no exception of you, nor another way to heaven for you, then for all that ever came there. Fifthly, If these be particularly ordered together, then thou particularly art ordained to change thy way ere thou canst come at the desired end. Sixthly, If these be ordered with priority, then thou must not delay holiness till thou come to heaven, thou must be holy ere thou come there.*

Use 3. For comfort to all these who follow after Holiness, however you want not fears, yet sure you are in the way which hath Salvation at the end of it; hold on your way, that is the way which God hath ordered toward the end which you desire. Psal. 50. 23. *To him that ordereth his conversation aright, will I show the salvation of the Lord.* 1 Pet. 1. 2. *Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obediences.* Mat. 56. 6, 7. *Every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant, Even them will I bring*

unto the holy mountain and make them joyfull in my house of prayer, and  
 your sacrifices shall be accepted upon my altar. Let the inestimable,  
 singular, universal ordering of these together comfort you; there  
 upon have grounds of certainty: never any that followed that way  
 omitted the blessedness proposed in this Covenant in this end thereof.  
 of John. 1. 9. 10. Then shall thy light break forth as the morning,  
 and thine health shall spring forth speedily; and thy righteousness shall  
 go before thee; the glory of the Lord shall be thy reward. And if  
 thou shalt be as the sun in obscurity, and thy darkness shall be as the  
 shadow of death; to give light to them that sit in darkness, and to  
 cast the shadow of death; to guide our feet into the way of peace. And  
 wait upon God in the use of means, since he hath ordered them so  
 particularly to each Elect soul, as is before express; that he will  
 not by whom, nor when he hath ordered the secret of his Covenant  
 to be made known to thee. Job. 3. 8. The wind bloweth where it pleaseth,  
 and thou hearest the sound thereof, and canst not tell whence it cometh,  
 and whither it goeth.

Use 4.

For encouragement; 1. To follow the means of Sal-  
 vation; and to engage more deeply and seasonably in the study of  
 Holiness; it is not possible you can loose your labour; if Gods  
 Covenant be ordered in respect of the means and ends; first it  
 multiplieth good as to you, this way must bring you to the desired  
 end, Luke. 11. 9. To give light to them that sit in darkness, and to  
 cast the shadow of death; to guide our feet into the way of peace. And  
 wait upon God in the use of means, since he hath ordered them so  
 particularly to each Elect soul, as is before express; that he will  
 not by whom, nor when he hath ordered the secret of his Covenant  
 to be made known to thee. Job. 3. 8. The wind bloweth where it pleaseth,  
 and thou hearest the sound thereof, and canst not tell whence it cometh,  
 and whither it goeth.

Use 5.

For trial, whether your way be ordered so as you may  
 look for the blessedness proposed by the New Covenant; if your  
 way be ordered according to that Covenant; then shall the end  
 of it be answerable; Isa. 56. 4. 6. The taking hold of Gods Cove-  
 nant and careful performance of the duties therein commanded,  
 are ordered and Marshallled together; 2 Thess. 2. 12. God hath from  
 the beginning chosen you to salvation through sanctification of the Spi-  
 rit, and belief of the truth; 1 Pet. 1. 2.  
 In the best place, the Covenant is ordered in respect of the har-  
 monious conjunction of contraries in it, without any contradiction  
 at all; order is all things consentant without discrepancy or contra-  
 diction. The Gospel speaketh strange language and full of paradoxes  
 to carnal men. The Covenant of Grace is full of mysteries and  
 seeming contradictions; and yet all things are ordered in a sweet

harmony; Rom. 8. 28. And we know that all things work together  
 for good to them that love God, to them who are the called according  
 to his purpose. For the opening of this, we shall draw the seeming  
 contradictions and paradoxes of the Gospel Covenant to some  
 few Heads, and shew you how God hath ordered his Covenant so,  
 that in all these, there is a sweet harmony and co-operating; so  
 that these contraries do not destroy but promote one another.  
 And first, There is an harmonious ordering of contraries towards  
 the same end; in the very Attributes of God which he hath made  
 gloriously to shine forth in the Covenant of Grace; for what  
 more seemingly contrary, then Justice and Favour, Sovereignty  
 and Condescension, yet these meet in the Covenant of Grace,  
 and are ordered to promote the same end; Justice hath as full sa-  
 tisfaction in Christ the surety of the Covenant, as though there  
 were no favour at all in it; and yet favour and free Grace shineth  
 forth so eminently in the Covenant, as if there were nothing of  
 Justice in all the business, Rom. 3. 24, 25. Being justified freely  
 by his grace, through the redemption that is in Jesus Christ; whom  
 God hath set forth to be a propitiation through faith in his blood; to  
 declare his righteousness for the remission of sins, that are past through  
 the forbearance of God. Gods Covenanting with us, and the terms  
 upon which, is an act of transcendent condescension, and yet through-  
 out this transaction with us in a Covenant, he upholdeth his So-  
 verainity, and ruleth by a Law, and with a rod, Jer. 31. 33. But  
 this shall be the Covenant that I will make with the house of Israel  
 after those dayes saith the Lord, I will put my Law in their inward  
 parts, and write it in their hearts, and will be their God, and they shall  
 be my people: Pal. 89. 30. 32. If his children forsake my Law, and  
 walk not in my judgements, Then will I visit their transgression with  
 the rod, and their iniquity with stripes.

2. In the doings of Christ about the work of Redemption, what  
 more seemingly contrary, then life and death, poverty and riches,  
 promotion, and abasement; yet he who hath ordered the Cove-  
 nant in all things, hath ordered it so, that the life of his people  
 should come out of his death; that by his poverty we should be  
 made rich, that out of his abasement should come our exaltation,  
 Heb. 2. 14, 15. That through death he might destroy him that had  
 the power of death, that is the devil, and deliver them who through  
 fear

thy holy mountain and make them joyfull in thy house of prayer, and  
 thy sacrifices shall be accepted upon my altar. Let the insepable,  
 universal ordering of these together comfort you; there  
 upon have grounds of certainty: never any that followed that way  
 omitted the blessedness proposed in this Covenant in the end thereof.  
 Job 34. 28. 29. Then shall thy light break forth as the morning,  
 and thine health shall spring forth speedily; and thy righteousness  
 shall go before thee; the glory of the Lord shall be thy reward. And if  
 thou hast not thy soul to the hungry, and satisfie the afflicted soul,  
 then shall thy words be in obscurity, and thy darkness be as the  
 midnight.

Use 4. For encouragement, 1. To follow the means of Sal-  
 vation, and to engage more deeply and sediously in the study of  
 Holinesse; it is not possible you can loose your Labour, if Gods  
 Covenant be ordered in respect of the means; and every first  
 must hold good as to you, this way must bring you to the desired  
 end, Luke 11. 9. To give light to them that sit in darkness, and in the  
 shadow of death, to guide our feet into the way of peace. 2. To  
 wait upon God in the use of means, since he hath ordered them to  
 particularly to each Elect soul, as is before express; that he will  
 not be made known, nor when he hath ordered the secret of his Covenant  
 to be made known to thee, Job 3. 8. The wind bloweth where it pleaseth,  
 and thou hearest the sound thereof, and canst not tell whence it cometh,  
 and whither it goeth.

Use 5. For trial, whether your way be ordered so as you may  
 look for the blessedness proposed by the New Covenant; If your  
 way be ordered according to that Covenant, then shall the end  
 of it be answerable; Isa 56. 4. 6. The taking hold of Gods Coven-  
 ant and careful performance of the duties therein commanded,  
 are ordered and Marshallled together; 2 Thess. 2. 13. God hath from  
 the beginning chosen you to salvation through sanctification of the Spi-  
 rit, and belief of the truth: 1 Pet. 1. 2.

In the last place, the Covenant is ordered in respect of the har-  
 monious dispensation of contraries in it, without any contradiction  
 at all; order is all things consent without discrepancy or contra-  
 diction. The Gospel speaketh strange language and full of paradoxes  
 to mortal men. The Covenant of Grace is full of mysteries and  
 seeming contradictory; and yet all things are ordered in a sweet

harmony, Rom. 8. 28. And we know that all things work together  
 for good to them that love God, to them who are the called according  
 to his purpose. For the opening of this, we shall draw the seeming  
 contradictions and paradoxes of the Gospel Covenant to some  
 few heads, and shew you how God hath ordered his Covenant so,  
 that in all these, there is a sweet harmony and co-operating; so  
 that these contraries do not destroy but promote one another.  
 And first, There is an harmonious ordering of contraries towards  
 the same end, in the very Attributes of God which he hath made  
 gloriously to shine forth in the Covenant of Grace; for what  
 more seemingly contrary, then Justice and Favour, Sovereignty  
 and Condescension, yet these meet in the Covenant of Grace,  
 and are ordered to promote the same end; Justice hath, as full sa-  
 tisfaction in Christ the surety of the Covenant, as though there  
 were no favour at all in it; and yet favour and free Grace shineth  
 forth so eminently in the Covenant, as if there were nothing of  
 Justice in all the business, Rom. 3. 24, 25. Being justified freely  
 by his grace, through the redemption that is in Jesus Christ, whom  
 God hath set forth to be a propitiation through faith in his blood, to  
 declare his righteousness for the remission of sins, that are past through  
 the forbearance of God. Gods Covenanting with us, and the terms  
 upon which, is an act of transcendent condescension, and yet through-  
 out this transaction with us in a Covenant, he upholdeth his So-  
 verainty, and ruleth by a Law, and with a rod, Jer. 31. 33. But  
 this shall be the Covenant that I will make with the house of Israel  
 after those dayes saith the Lord, I will put my Law in their inward  
 parts, and write it in their hearts, and will be their God, and they shall  
 be my people: Psal. 89. 30. 32. If his children forsake my Law, and  
 walk not in my judgements, Then will I visit their transgression with  
 the rod, and their iniquity with stripes.

2. In the actions of Christ about the work of Redemption, what  
 more seemingly contrary, then life and death, poverty and riches,  
 promotion, and abasement, yet he who hath ordered the Coven-  
 ant in all things, hath ordered it so, that the life of his people  
 should come out of his death; that by his poverty we should be  
 made rich, that out of his abasement should come our exaltation,  
 Heb. 2. 14, 15. That through death he might destroy him that had  
 the power of death, that is the devil, and deliver them who through  
 fear

fear of death were all their lifetime subject to bondage, 2 Cor. 5. 9. Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. What more seemingly contrary then that the prince of Life should be killed; Act. 3. 15. That the father of the children of men should have, no form nor comeliness, nor beauty; Isa. 53. 2. and 52. 14. His visage was so marred more then any man, and his form more then the sons of men: That the holy One and Just, should make his grave with the wicked, Isa. 53. 9. What more seemingly contrary, then that the innocent person should be smitten, and the guilty go free; that he who knew no sin should be made sin, and we be made the righteousness of God in him; Isa. 53. 8. For the transgression of my people was he stricken, 2 Cor. 5. last; Yet all these things and many more are ordered harmoniously by the Covenant of Grace.

3. In respect of the work of the Spirit, and operations of the Holy Ghost in Believers: O what a harmonious ordering of things different and seemingly contradictory: that the same Spirit should sometimes work bondage, and sometimes liberty, should bind and loose, should comfort and reprove, should cast down and raise up, and all these operations as different as the South and North-wind, should be ordered to co-operate toward the same end: Song 4. last. Awake, O north wind, and come thou south, blow upon my Garden that the spices thereof may flow out: Rom. 8. 15. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father: Joh. 16. 8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: Isa. 61. 1, 2, 3. What more seemingly contrary and inconsistent, then Faith and Repentance, then Humiliation and Exaltation, then Peace and Trouble, then Fear and Joy, then to be Dead and yet Alive, Alive and yet Dead, to have no senses nor affections when objects are presented, and yet to have both senses and affections, and all these sweetly ordered to dwell together without contradiction, and to co-operate: All 3. 19. Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord: Joh. 16. last, These things have I spoken unto you, that in me ye might have peace; in the world ye shall have tribulation, Joh. 14. 11. Serve the Lord with fear, and rejoyce with trembling:

Gal.

Gal. 2. 20. I am crucified with Christ: nevertheless I live; Col. 3. 3. For ye are dead, and your life is hid with Christ in God: 2 Cor. 4. 8, 9, 10. We are troubled on every side, yet not distressed, we are perplexed, but not in despair: Persecuted, but not forsaken, cast down, but not destroyed: Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

4. In respect of the Ordinances of Law and Gospel, what more seemingly contrary and frequently opposed then the Law and Gospel; yet God hath so ordered his Covenant; that these should have an harmony and might co-operate; that the sad news which the Law speaketh, and the glad tydings of the Gospel should both promote the same end: to wit, the bringing of Saints to Christ: Gal. 3. 24. Wherefore the Law was our school-master to bring us unto Christ; that we may be justified by faith: Rom. 10. 4. For Christ is the end of the Law for righteousness, to every one that believeth: Heb. 6. 18. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us: Matth. 11. 28. Come unto me all ye that labour and are heavy laden; and I will give you rest: Act. 10. 43. To him give all the Prophets witness; that through his Name whosoever believeth, in him shall receive remission of sins. He hath so ordered his Covenant, that we should be dead to the Law, and delivered from the bond of the Covenant of Works; and yet be under the same Law in point of obedience, but not to frustrate the Grace of God; for no righteousness is to be sought by it: Gal. 2. 19. 21. For I through the Law am dead to the Law, that I might live unto God: I do not frustrate the Grace of God, for if righteousness come by the Law, then is Christ dead in vain: Yea, such an harmony there is between these seeming contrary Ordinances, that through the ordering of this Covenant, the Law that was formerly feared, is now loved; and the Gospel that was formerly slighted, is now feared, and both are reconciled together: Psal. 119. 97. O how love I thy Law; it is my meditation all the day: with Hastings and arrows shall the children of Israel return and seek the Lord their God, and David their King, and shall fear the Lord, and bring good will in the latter dayes.

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5. Ia.

In regard of Providences and Dispensations, God hath ordered his gracious Covenant, that the various administrations of providences which seem to be very contrary one to another, should neither involve contradiction one with another, nor with the welfare of Believers, which they seem to carry but should rather co-operate harmoniously for their good. Rom. 8: 28, 29, 37. And we know, all things work together for good to them that love God, to them who are the called according to his purpose. Who shall separate us from the love of Christ? Shall tribulation, or distresse, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For what can be more seemingly contrary, then favourable and crosse dispensations, and what more seemingly contrary to the welfare of Gods people, then an hard and afflicted lot in this world; and yet he hath so ordered his Covenant, that prosperity and adversity, comforts and crosses, should both co-operate towards the same end of his peoples welfare: Isa. 3. 10. Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings. Psal. 118: 71. It is good for me that I have been afflicted, that I might learn thy statutes. And so as crosse dispensations and afflictions should be no crosse and affliction to them, by bowing their wills to stoop to them; yea, to welcome them, and taking away the sting of these things: 2 King. 20. 19. Is it not good if peace and truth be in my dayes. 1 Cor. 4. 8, 9, 11. We are troubled in every side, yet not distressed. For we which live, are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

6. In respect of the seeming contradiction that sometime appeareth to be betwixt Word and Works of God, betwixt his Promises and Providences about us; his voice is sometimes sweet like Jacobs, when his hand is rough like Esau; but he hath so ordered his Covenant, that such seeming contradictions should also harmoniously co-operate, and the ordering of his Covenant the way of reconciling that difference; and to answer that doubt, for it is a Covenant ordered in all things, though we can not alwayes take up and see the harmony and order that is in Gods transaction with us. And therefore we are to consider of these particulars

particulars, unto which the Covenant obligeth us in duty.

1. We may not be jealous nor uncharitable of Godsway with his wife, will not be jealous of her husband, though long absent from her. yea, it may be, not hearing a word from him 100 years, 15. But I said, the Lord hath forsaken me, will my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. 2. We must lay this for a principle, all that Christ doth, is both done in Infinite Willcom, and Infinite Love; and so must be the best: Mark 7. 37. He hath done all things well. 3. There is no contradiction between Gods favour, even Covenant favour and kindnesse; and hard dispensations; and therefore we ought not set them at variance: Psal. 89: 39. 33. If his children forsake my Law, and walk not in my judgments; then will I visit their iniquity with the rod: Neverthelesse, my loving kindnesse will I not utterly take from him, nor suffer my faithfulnesse to fail. Na. 30. 18. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you. 4. When their seemeth to be a contradiction between the promise of God and his dealing, you must not interpret the promise of God by his providential dealing with you; but rather his dealing by his promise, his promise being as the light part of the Cloud, his dealing as the dark part of it: For his path is in the Sea, and his way in the deep waters, Psal. 137. last. Neb. 1. 3. It cannot be found out, but his promise is in the light. If this one rule were observed; it would take off many doubtings. 5. You are in this condition carefully to make use of these Distinctions. 1. Distinguish between a part of Gods work and the end of it, De operibus Dei ante quimum dicitur non est iudicandum; he that is to mend a watch, taketh it first all a sinder, every wheel; an unskilful man could not think he is mending it: 14. 45. 15. Verily thou art a God that hidest thyself: Gods dealings are secret and mysterious: Zeck. 14. 7. At the evening time it shall be light, after longest suspense; there shall be comfort in the end. 2. Between that which is best for us; and that which we think best for us, between Gods thoughts and our thoughts: Deut. 8. 15, 16. Who led thee through that great and terrible wilderness, that he might humble thee, and prove thee, to do these

good in thy latter end: Jer. 29: 11. For I know the thoughts that I think towards you, saith the Lord: thoughts of peace, and not of evil; to give you an expected end. I know, saith he; though ye know not. Peter was best pleased when he was upon Mount Tabor, and thus thought himself happiest when ravished to the third heavens; yet the windings of Satan, and penitential weeping of Peter; and the buffetings of Satan, and a prick in the flesh to Paul, was more wholesome for their souls, and did more state them in Grace; because this did more *own* them of themselves; and in them into Christ: It is better to be kept humble with a proud heart, than to be proud of an humble heart: 2 Chron. 32: 26. Notwithstanding, Hezekiah humbled himself for the pride of his heart. It is with a Believer as with Uzziah. 2 Chron. 26: 16. For he was marvellously helped till he was strong. But when he was strong, his heart was lifted up to his destruction. It is best with us when we are weakest, and worst when we are strongest: 2 Cor. 12: 10. For when I am weak, then I am strong. 3. Distinguish between the wounds of Christs hands, and the kisses of his lips; his wounds are wounds of love, and his kisses are kisses of love: Psal. 45: 5. By terrible things in righteousness wilt thou answer way O Gods of our salvation: one praying against sin, ver. 2, 3. and seeking God in his Ordinances, ver. 4. yet is answered by terrible things; not only in his stupendous providences, but sometimes in his particular and gracious severity against his own people: and for all that, God in doing so, is the God of salvation, ver. 3: 4. We are to distinguish between sin, and the fight of sin: One will say, after being in Covenant with God; now I have more corruption than ever; but it is only seen and felt better, which was before as the beams of the Sun, when they shine into a house, we see the dust and moats of the house in the beams, which were there before, though not seen; or as some pure liquor in a vessel which hath filthy dregs in the bottome, the shaking of the vessel maketh the dregs appear. 5. Distinguish between the temper and constitution of the soul, and the present condition of it, under a fit of temptation or desertion; between the state and the fit, as a strong man may be weak through a fit of sickness, and a weak man sometimes vigorous.

7. God hath so ordered his Covenant in all things; that there should

should be an harmonious cooperating even of all contraries, and all opposites of his peoples happinesse, towards that is the ultimate end, of their actions, which is opposed as the next immediate end, to wit, the good of Believers, and such as are in the Covenant of Grace; and in this respect we say that by the order established in the Covenant of Grace, the Heaven and Earth, Man and Angels, Sin and Satans; yea, and all the good and evil that is under the Sun, the worst things not excepted, which in themselves are most opposite to the happinesse of the Saints, yet they do cooperate, beside and somewhat contrary to their purpose and designe for the good of Believers; God so ordering it that out of all the evil that befallerh his people, and all their sins, and leaves, and backslidings of his work in them; some good should accrue to them; and out of the greatest evils that befall them, and the deepest snares of Satan laid for them, whether they take or take not, yet out of these is their greatest good made to arise, Rom. 8. 28. 35. 37. And we know that all things work together for good to them that love God, to them who are the called according to his purpose: Who shall separate us from the love of Christ, shall tribulation, or distresse, or persecution; Nay, in all these we are more than conquerours through him that loved us: Who 4. 17, 18. Now also many nations are gathered against thee, that say, let her be defiled, and let our eye look upon Zion; — Arise, and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy bowes brass, and thou shalt beat in pieces many people: Gen. 3: 14, 15. And I will put enmity between thee and the woman, and between thy seed, and her seed, it shall break thy head, and thou shalt bruise his heel: Act. 4. 27, 28. Use. In the Covenant is ordered in respect of the harmonious Use, disposition of contraries; which, when it meet with any thing that looks like a contradiction, whether in the operations of the Spirit, in the working of Ordinances, in Providences; or between these and the Promises, God will cause to reconcile this by Gods ordering his Covenant in all things; with, and joining it to Christ the Vicegerent, and of a thousand other good particulars: as in all the confusions and contrary collings of the world; out of which thou canst not especially see, learn to see, or in the ordering of the Covenant; which shall order all these things to work together toward Gods orderly designe of Grace.

21. *And believe me, compare themselves in this against all the  
of their condition, and all that Satan and his can do to  
their good, that notwithstanding thereof, all things being  
not extended, is ordered, and shall continue for their good,  
that the difficulty good.*  
22. *And believe me, do nothing against or hinder the work of  
God, which is established in his Covenant, whether by taking upon  
you to put a form and order upon that transaction which God  
hath ordered already, or to invert the order which God hath  
led in this Covenant, you must take it as he hath ordered it. For  
ye see it, all in this business, we have the more reason to  
hear of this, because many poor souls take upon them to change  
the ordering of the Covenant, and would mould their transactions  
with God otherwise.*

## C H A P. III.

Of the fourth property of the  
C O V E N A N T.

*It is sure and firme :*

Or, *Of the stability of the Covenant of Grace.*

**T**he fourth property of the Covenant, which holdeth firm  
yet more of the nature of it, is *Stability*, *It is a firm  
Covenant*; *2 Sam. 23. 5. Hebr. Uhabtrb. Munitum*  
*The Chalk. Paraphrase, and the LXX. rendereth it*  
*Custoditum*, a censored or guarded Covenant, which respects  
that are in it, as with a Guard; a Covenant which is proof of all  
assaults that can be made against it, a *Covenant of sale*; *Numb.*  
*18. 29. 2 Chron. 13. 5.* a Covenant that cannot be corrupted,  
the rottenness of mutability cannot seize upon it, a *Covenant*  
that *shall stand fast*, and which God will *not break nor alter*; *Psal.*  
*89. 21. 34.* a Covenant which he will neither violate nor change

any thing contained in it; hence the stability of this Covenant is  
compared to the firmness and unmoveableness of the mighty  
mountain, *Psal. 125. 10. For the mountains shall depart, and the hills  
be removed, but my kindness shall not depart from thee, neither  
shall the Covenant of my peace be removed* saith the Lord, that  
hath mercy on thee, and to the unchangeable ordinances of heaven,  
and course of day and night which God hath established by a sure  
Decree, *Jer. 33. 20, 21. Thus saith the Lord, If you can break my  
covenant of the day, and my covenant of the night, and that there  
should not be day and night in their season, Then may also my Coven-  
ant be broken: and 31. 35, 36, 37. Thus saith the Lord, which gi-  
veth the Sun for a light by day, and the ordinances of the Moon and of  
the Stars for a light by night, which divideth the Sea when the waves  
thereof roar, the Lord of hosts is his Name; If these ordinances  
depart from before me saith the Lord, then the seed of Israel shall  
also cease from being a Nation before me for ever. Gen. 8. 22.  
While the earth remaineth, seed-time and harvest, and cold, and  
heat, and Summer, and winter, and day and night shall not cease:  
Implying, that it is more easie to the mountains to remove them-  
selves, and the course of day and night to cease, then that the Co-  
venant of God should fail, *Psal. 19. 7. The testimonie of the Lord  
is sure, Psal. 93. 5. Thy testimonies are very sure.**

In explicating the stability of the Covenant of Grace, we shall  
First shew that this Covenant is exempted from all things which  
may make a *Died or Bargain* unsure, according to the manner of  
transactions amongst men. Then secondly, What are the grounds  
upon which the stability of the Covenant does lean. Thirdly,  
In what variety of respects, firmness or stability may be attri-  
buted to the Covenant of Grace.

And first, Amongst men, the things that make any bargain unsure  
and loose, may be reduced to three Heads, none of which are in-  
cident to the Covenant of Grace. It is either something in the  
matter covenanted, or something in the form and making of the  
covenant, or something in the parties covenanting. For the  
matter covenanted, There be three things which amongst  
men render Covenants unsure in respect of the matter. First, if  
the things bargained have no being, there can be no firm Cove-  
nant about things that are not; if men should bargain about that  
which



which is not, 2. *Chimeras* (a *non ens*). Secondly, If the things bargained have an *uncertain being*, if they be things that may come or not, there cannot be a sure covenant about them; for the failing of the things covenanted, will make the bargain to fail. Thirdly, If the things contracted be pre-engaged, put case they are in being, and have some certainty and continuance of being in them; yet if they be pre-engaged and contracted before, or disposed otherwise, there can be no sure covenant about them. But there are no such grounds of uncertainty in the matter contracted by the Covenant of Grace. For first, Its no *Chimeras*, nothing of doubtful being is bargained in the Covenant of Grace; it is sure enough; there is such a thing in being as the inheritance of Saints; yea, there was such a thing as the inheritance of Grace and Glory in being when the Saints title was made; and the first Deed of favour and Covenant was drawn about it: *Act. 26. 18. Inheritance among them which are justified by faith that is in me: Heb. 4. 9: There remaineth therefore a rest to the people of God: Job. 14. 2: In my fathers house are many mansions; if it were not so I would have told you, I go to prepare a place for you.* 2. It is as sure that the things bargained in the Covenant of Grace are of a firm nature, and have a sure being, that they are things that have everlastingness in them, 1 *Pet. 1. 4: To an inheritance incorruptible and undefled, and that faileth not away, reserved in heaven for you: Act. 13. 34. I will give you the same mercies of David.* 3. It is certain that the sure inheritance and the sure mercies of David were not pre-engaged, when God trafficked in Christ with Believers; for to whom could they be given away? (There was no creature then in being when Christ was set up, (even to be Mediator) Before his works of old, *Prov. 8. 23: I was set up from everlasting, from the beginning, or ever the earth was, with 2 Tim. 1. 9: 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; this engagement being as old as Gods eternal Decrees, 1 *Eph. 1. 3: 4: 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**

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foundation of the world; so that there is nothing incident in the matter that can make the Covenant an unsure bargain bargained. 2. Amongst men there be some things in the very form and leaving out and putting in some clauses in the making of Covenants, which may render them unsure and loose, and it is ordinarily one of four. 1. It is either the *omission* or leaving out of something for want of wisdom and skill, and foresight to obviate all pleas that might be moved against the bargain; or might shake it in after times. Or, 2. it is the *putting in* of some *clause irritant*; which may occasion the forfeiture of the bargain. Or, 3. it is the *stating* of a Covenant upon such hard *impossible* or *risky terms* and conditions as might make void the bargain; and occasion a nullity. Or, 4. it is the *inserting* of a plain *power of revocation*, to repent and call back the bargain by these (and many otherways) are Covenants among men rendered unsure. But there are none of these things in the Covenant of Grace to endanger the stability of it; yea, this Covenant doth abundantly provide against all these. For, 1. there can be *no clause omitted* that may prevent the moving of plea, about this Covenant; it being the contrivance of him who did well foresee and foreknow all that Satan hath moved against the Covenant: *Act. 15. 18. Known unto God are all his works from the beginning of the world. It being his Deid in whom are hid all the treasures of wisdom and knowledge; Col. 2. 3. yea, the Deid of wisdom it self.* *Prov. 8.* For as one saith excellently on this subject, Christ knew well how to draw *Deids of favour and life* to his people, being appointed to this very thing, and instructed to it, being that this was all his work and study from before the foundation of the world; to conceive a way how to ensure happiness to the Saints; on the terms of a Covenant, and the act done, is the product of his eternal thoughts and the result of Infinite Wisdom; upon eternal deliberation; and therefore it behoved to be well made, and no omission could be in the drawing of it, that might make it an unsure Covenant. 2. There is no *irritant clause* in the Covenant of Grace, nothing required of the people who are in Covenant with God through Grace, the failing whereof, and that for many terms together, might occasion a forfeiture; yea, upon the very contrary, there is a clause put in to assure that our failing in

Coll. cord. p. 2. 24. p. 240.

the performing of our duty, and paying our respects to God, shall not make a forfeiture, at most it shall amount to an *affliction of a new affliction*: *plal. 89. 28, 30, 32, 33, 34. My mercy will I keep for him forevermore, and my Covenant shall stand fast with him. His children forsake my Law, and walk not in my Judgements: There will I visit their transgression with the rod, and their iniquity with stripes; Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.* *Jer. 31. 37. If heaven above can be measured, and the foundations of the earth searched out beneath: I will also cast off all the seed of Israel, for all that they have done, saith the Lord.* 3. The Covenant of Grace doth not stand upon such ticklish terms or conditions, as may occasion a nullity, for it doth not hang upon the mutable motions and freedom of the creatures will; nor doth it stand upon any conditions which are hard, and impossible, and to be fulfilled by us alone, nor upon conditions that may be fulfilled, or not fulfilled in us; but it standeth upon sweet and easie conditions, which are pretable by man through Grace; *Deut. 30. 11, 12, 13, 14. For this command which I command thee this day, is not hidden from thee, neither is it far off: It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it and do it: Neither is it beyond the Sea, that thou shouldst say, who shall go over the Sea for us, and bring it unto us, that we may hear it and do it. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.* *Rom. 10. 6, 8. But the righteousness which is of Faith speaketh on this wise. Say not in thy heart, who shall ascend into heaven, — But what saith it, the word is nigh thee, even in thy mouth, and in thy heart, that is the word of Faith which we preach; Upon conditions to be fulfilled by Christ in us, and those promised to us, and undertaken by Christ, as part of his part of the Covenant; *Phil. 2. 13. For it is God that worketh in you, both to will and do of his good pleasure.* *Heb. 12. 2. Jesus the author and finisher of our faith; Heb. 12. 8. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: *Plal. 89. 19. I have laid help upon one, that is mighty; I have exalted one chosen out of the people.* 4. The Covenant of Grace containeth not any power of revocation, that in it, whereby it might become an unsure Covenant; 152**

It is expressly made without power of revocation; God having graciously condescended in his Covenant; to put away his will and power of revocations, and revealing that Deed of favour, to remove withstanding of provocations on our part, which among men doth reverse and annull Covenants; *Jer. 2. 20, 21, 22. If a man put away his wife, and she go from him, and become another mans, shall he return unto her again, shall not her land be greatly polluted: But thou hast plaid the harlot with many lovers, yet return again to me, saith the Lord, — Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth: They O backsliding children, for I am married unto you, and I will take you one of a city, and two of a family, and I will bring you to Zion: Return O backsliding children, and I will heal your backslidings; And *31. 37. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath: I will also cast off all the seed of Israel for all that they have done, saith the Lord. So that now God hath not reserved power to himself, to blot out any mans name out of the Book of Life, to disinherit one Sinner, to dis-covenant or put away any soul with whom he hath entered into this sure Covenant; to wit, upon supposition of his eternall Decree, and Covenant; *Mal. 2. 16. For the Lord the God of Israel saith, that he hateth putting away. Whence you see, that there is nothing in the making of the Covenant of Grace, which may make it an unsure and loose bargain.***

3. Amongst men there be somethings in the parties covenants, which render their Covenants loose and unsure: None of which hath place in this Covenant; As namely, 1. *Mortality*, death looseth many Covenant relations amongst men; and therefore their Covenants are not sure: *Rom. 7. 2. For the woman which hath an husband, is bound by the Law to her husband so long as he liveth; but if the husband be dead, she is loosed from the Law of the husband.* But there is immortality in both the parties of this Covenant: *1 Tim. 1. 17. Now unto the King eternal, immortal; *Matth. 22. 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living: Where Christ proveth, that Abraham, Isaac, and Jacob, that were dead, are yet in the Covenant of Grace; because it goeth beyond time, and stands with this dead**

in Christ, and shall raise them again. 2. *Imbecillity* maketh Covenants unsure among men; because it is not always in their power to perform what they promise, or threaten: 1 *King* 19. 2. Then *Jezebel* sent a messenger unto *Elijah*, saying, so let the gods do to me, and more also, if I make not thy life as the life of one of them, by to morrow about this time: But neither is this incident to the parties in this Covenant; for there is something of *Almightiness* in both the parties, the one in himself, and from himself, I am the *Almighty God*, Gen. 17. 1. The other through strength of *Grace*, from God All-sufficient: 2 *Cor.* 9. 8. And God is able to make all grace abound towards you, that ye alwayes having all-sufficiency in all things, may abound to every good work: Phil. 4. 13. I can do all things through Christ that strengtheth me, Col. 2. 10. And ye are compleat in him which is the head of all principality and power. 3. *Unhonesty* in either of the parties make covenants very unsure amongst men: 1 *Sam.* 18. 17. And *Saul* said unto *David*, Behold my elder daughter *Merab*, her will I give thee to wife, only be thou valiant for me, and fight the Lords battels; for *Saul* said, let not mine hand be upon him, but let the hands of the *Philistims* be upon him: but honesty, faithfulness and uprightnesse is on both sides of this Covenant: Deut. 32. 4. A God of truth and without iniquity, just and righteous is he; with *Psal.* 44. 17. All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant, and 18. 25. With an upright man thou wilt shew thy self upright: He is a faithfull God, and they are a faithfull people, Heb. 10. 23. He is faithfull that promised, with *Eph.* 1. 1. And to the faithfull in Christ *Jesus*: Rev. 17. 14. And they that are with him are called, and chosen, and faithfull. 4. *Mutability* and changeableness rendereth covenants unsure among men, Rom. 3. 4. Let God be true, but every man a liar: but here unchangeableness doth eminently shine forth in the one party, Mal. 3. 6. For I am the Lord, I change not: Jan. 1. 17. With whom there is no variableness, nor shadow of turning: 1 *Sam.* 15. 29. And also the strength of *Israel* will not be nor repent, for he is not a man that he should repent: And so much of that quality is communicated to the other party as doth make an unchangeableness, (by *Grace*) of a mutable creature, so as it cannot actually change from this

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new Covenant-state, Jer. 32. 40. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me, Heb. 13. 9. The heart established by grace. 5. *Minority*. If the party contracting be not *sui Juris*, but under age, or if any party contracting have not *Jus ad rem*, be not the right owner of the thing contracted by him, it may much disturb the security, and render the Covenant unsure, but none of these things are incident here. For first, the *Ancient of dayes* was never of none age, nor can the appointed heir of all things not be the righteous owner of the things contracted to us by him, Dan. 7. 9. Heb. 1. 3. Secondly, On the other part, though Believers be under age, while they are in this life, yet their *Deeds* consented to by their wise Tutor are valid, and such is the entering the sure Covenant: Job 6. 44. No man can come to me except the Father which hath sent me, draw him, Rev. 22. 17. And the Spirit, and the Bride say, come: And for being righteous owners of any thing contracted by them, there is no need of that, since their contracting is only the receiving *Deids* of favour, and any *Reddeudo* in that Character of *Grace* is to pay dutie to God out of his own gifts of *Grace*.

2. We shall consider of the sure grounds upon which the Covenant is established: Most of the stability of things dependeth upon the bottoming of them; all transactions have so much of certainty and stability in them, as they have of sure base and foundation upon which they are settled, and this must needs be a sure Covenant, because it is established upon sure grounds. There be five sure grounds upon which the Covenant of *Grace* is bottomed.

The first sure foundation upon which the Covenant of *Grace* is built, is the unchangeable purpose of God, and councill of his will, which is a foundation remaining sure, that can never be shaken, 2 *Tim.* 2. 19. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his, So that unless Gods sure purpose change, the Covenant cannot change: Hence it is, that the Apostle grounds the certainty of the promise upon the immutability of Gods councill, Heb. 6. 17. Wherein God willing more abundantly to shew unto the heirs of promise the im-

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The second sure foundation upon which the Covenant is built, is the engagement of Gods love and mercy. If his love which is the ground of this Covenant, be invariable and everlasting, the firmness of his kindness be sure, see Jer. 31. 1. The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Jer. 31. 10. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee. Joh. 13. 1. Having loved his own which were in the world, he loved them unto the end.

The third sure foundation upon which the Covenant is bottomed, is the engagement of Gods attributes for the establishing of his Covenant; for although Gods love and mercy were the only reasons engaging him to make this Covenant with us, the good pleasure of his Will gave it a being, yet there may be many other engagements upon him, to keep his Covenant, to establish it, and make it sure with us, as namely his Truth, Fidelity, Power, Wisdom, Justice, the concernment of his glory in all these, &c. all his attributes are engaged for the performance and making out of that which meer love and good pleasure of his Will did promise and Covenant. 1. His Truth and Fidelity, psal. 57. 3. God shall send forth his mercy and his truth. Mercy was that which made the Covenant, it was all that saved us primarily, but truth established the Covenant, and standeth now engaged with mercy for our heaven. Deut. 7. 78. The Lord did not let his love upon you, nor choose you because ye were more in number nor any people, for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers. These are also joyed by Moses, because the Lord loved you, this is the ground of his making promises to you; and because he would keep the oath which he had sworn unto your fathers, that was the ground of performing the promise, and establishing the Covenant. 2 Sam. 7. 18. 21. Who am I, O Lord God, and what is my house, that thou hast brought me hitherto, — For thy words sake, and according

to thy words sake, that is, out of pure and unexcited love, that shall save thy word, and make thy Covenant, and for thy words sake, thou hast performed it, because thy fidelity was engaged. Mic. 7. 20. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn. Why? because thy love and mercy is engaged, because the promise which was, out of mercy given to Abraham with whom the Covenant was first made, shall out of truth and fidelity descend to Jacob, and was established with his seed the like, see Deut. 7. 12. Wherefore it shall come to passe, if ye hearken to these judgements, and keep and do them, that the Lord thy God shall keep unto thee the Covenant and mercy which he swore unto thy fathers: Luke 1. 22. 23. To perform the mercy promised to our fathers, and to remember his holy Covenant. The oath which he swore to our father Abraham: Psal. 89. 33. 34. Never thelesse, my loving kindness will I not utterly take from him, nor will my faithfulness fail; My Covenant will I not break, nor alter the thing that is gone out of my lips. 2. His power is engaged for the establishing of his Covenant, in so much that, it cannot fail, if there be power and sufficiency of Grace in him, 1 Pet. 1. 5. Who are kept by the power of God through faith unto salvation, Eph. 1. 19. And what is the exceeding greatnesse of his power to us, who believe, according to the mighty working of his power, &c. Numb. 14. 17. 18. And now I beseech thee, let the power of my Lord be great according as thou hast spoken, saying, The Lord is long suffering, and of great mercy; his infinite power is twice engaged: First, for his own part, and then for his peoples, Gen. 17. 1. I am the almighty God, walk before me, and be thou perfect. 3. His Wisdom is engaged for the establishing of his Covenant; so that unlesse he hath made an unwise bargain (which is impossible) his bargain must stand sure; therefore is that trans- action of the Gospel Covenant attributed to Wisdom, Prov. 8. and Eze. 3. 10. To the intent that now unto the principallities, and powers in heavenly places might be made known by the Church the manifold wisdom of God, 1 Cor. 2. 7. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. 4. His Justice is engaged for the establishing of the Covenant, for though mercy made the Covenant and gave promises, that God would accept a satisfaction in Christ,



written Testament . . . Phil. 3. 9. *Christ's Headship and our relation of Union with him, maketh this a sure Covenant; because, as long as we are in him, and one with him, we are in a sure bargain, and without reach, and hazard of falling out of the Covenant of Grace.* *1 Joh. 15. 4, 5. I am the vine, ye are the branches; he that abideth in him, and I in him, the same bringeth forth much fruit, for without me ye can do nothing: And 14. 19. Because I live, ye shall live also: 1 Joh. 5. 11, 12. And this is the record that God hath given to us, eternal life, and this life is in his Son: He that hath the Son, hath life, and he that hath not the Son, hath not life: So long as we are in him who is the Head, we are sure not to want the conveyance of Covenant blessings through him: Col. 1. 18. And he is the head of the body: with Eph. 1. 3, 4. 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.*

3. Besides these sure grounds upon which the Covenant is established, stability and sureness may be attributed to it in several other respects: As namely, 1. It is sure in respect of condition, where the conditions on either hand are sure and cannot fail, there must needs be a sure Covenant: so it is in the Covenant of Grace, no part of the mutual stipulation can fail: See this first on Gods part, whatsoever he stipulateth, and promiseth to us, that is sure, beyond all question, for he is unchangeable: *Mal. 3. 6. For I am the Lord, I change not: 1 Sam. 15. 29. And his promise and stipulation is sure and immutable: Heb. 6. 18. That by two immutable things in which it was impossible for God to lie, &c. Plat. 89. 34. My covenant will I not break, nor alter the thing that is gone out of my lips.* 2. The conditions and restipulations on our part are sure also, that cannot fail: Therefore the Apostle, *Rom. 4. 16. he proveth the stability of the promise from this very ground, because it standeth upon such conditions as we have bined formerly.* This will appear by a fivefold consideration of the conditions of the Covenant: 1. Because there are no conditions in this Covenant which are left upon us to be performed in our strength, but they are all promised conditions; which are to be performed in the strength of Grace, promised to us, *Jer. 32. 40. I will put my fear in their hearts that they shall not depart*

depart from them: *Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them: Phil. 2. 13. For it is God that shall work in you both to will, and to do of his good pleasure: which is the cause there are no uncertain conditions in this Covenant, since the same is upon a venture, to be fulfilled or non-fulfilled, as it shall stand at Gods hand, he hath determined to fulfill and work in us, *1 Joh. 3. 23. God hath from the beginning chosen you to salvation through faith and sanctification of the Spirit, and belief of the Truth: Jer. 32. 41. I will call me my Father, and shall not turn away from me: and I will say, And all that the Father giveth me, shall come to me: &c. Because there are no conditions in this Covenant upon our performance, whereof we alone stand obliged, but such as the Surety of the Covenant hath undertaken to perform for us, and in us, so that if the Principal Debitor be ill, the Surety is good: *1 Is. 38. 14. O Lord, I am oppressed, undertake for me. Plal. 119. 122. Be surety for thy servant for good: Heb. 7. 22. By so much was Jesus made the surety of a better Testament.* 4. Because there are no conditions in this Covenant that can occasion a forfeiture, but such as do admit of Repentance, after failing in the performance: *Jer. 31. 4. 14. 22. But thou hast plaid the harlot with many lovers; yet returne to me, saith the Lord, — Wilt thou not from this time on ward unto me, my Father, thou art the guide of my youth: & I will say, I will be backsliding children, saith the Lord, for I am married unto you: Return ye backsliding children, and I will heal your backslidings.* 5. Because there are no conditions but such as shall be accepted, if performed in sincerity, in whatsoever degree, though the performance of the conditions be not perfect: See it in faith, *1 Cor. 13. 1. To them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ, as it is the condition of the Covenant: See it in obedience, 2 Cor. 8. 12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not: 16. a mans heart cometh up to his duty, though his work do not, it is accepted in his duty.* 2. It is a sure Covenant in respect of the Promises it containeth, which make it firm and sure. There be eight sorts of Promises in this Covenant, which make it very firm and sure, which were**

in the first Covenant, and the want of which made it unstable.

**Fifth, Promises of Grace:** There was a great stock of Grace, given to Adam, and a promise of life upon condition of his obedience, but there was not any promise of Grace dispersed by that Covenant, whereby he might expect a new supply, if he should amaze, or lose his stock, this made that Covenant retyrature: but this Covenant hath in it promises of Grace, and more Grace, of the first Grace and growth in Grace, and renewed supplies of Grace, promises of all Grace, and abounding in Grace: Ezek. 36. 26. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh;* Jam. 4. 6. *But he groweth more grace:* Heb. 12. 2. *Looking unto Jesus the author and finisher of our faith:* Mat. 4. 2. *And ye shall go forth and grow up as calves in the stall:* 2 Cor. 9. 8. *And God is able to make all grace abound towards you.*

**Secondly, Promises of Influences, without which created Grace cannot act it self; if in the first Covenant, there had been infused into Adam promises of Influences, it had stood sure unto this day; but this Covenant hath promises of Influences of the Spirit, the breathings, blowings, and assistances of the Spirit, to excite, and act, and draw forth, and keep fresh the Graces of Believers, and therefore it is a sure Covenant:** Ezek. 36. 27. *And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them:* Isa. 44. 3. *For I will pour water upon him that is thirsty, and floods upon the dry ground, and I will pour my Spirit upon thy seed, and my blessing upon thy offspring:* Song 4. last. *Awake O north wind, and come thou south, blow upon my garden, that the spices thereof may flow:* Hof. 14. 5. 8. *I will bew the dew unto Israel, he shall grow as the lillie.*

**Thirdly, Promises of Perseverance:** Created Grace cannot preserve it self, as it cannot act it self; there was no such promise given in the first Covenant; else there had been no use of a New Covenant; but this Covenant hath promises of perseverance to keep them in it, who do once enter into the bond of it: Jer. 32. 40. *And I will make an everlasting Covenant with them,*  
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that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me: *What are kept by the power of God through faith unto salvation ready to be revealed in the last time:* Jer. 32. 40. *Thou shalt not yield thy father, and shall not turn away from me, and thou shalt be friendly, (Promises of repentance):* There was no promise in the first Covenant, that if a man should fall, that he should be renewed again by repentance, and raised up and restored to Gods favour again; Therefore that Covenant stood no longer then Adams blood, and fell not in sin; but this Covenant hath promises of renewing Believers again by repentance, and raising them out of all their falls into sin; and therefore it is a sure Covenant that leaveth place for repentance: Jer. 3. 1. 22. *Thou hast said the harlot with many lovers, yet return again to me saith the Lord, Return ye back sliding children, and I will heal your back slidings, (Hos. 14. 1.)* *Israel return to the Lord thy God; for thou hast fallen by thy iniquity:* Ezek. 16. 62, 63. *And I will establish my Covenant with thee; and thou shalt know that I am the Lord: That thou mayest remember and be confounded, and never open thy mouth again in vain because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God, and 36. 31. Then shall ye remember your own evil wayes and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations.*

**Fifthly, Promises of remission of sins.** The first Covenant could have no such promises in it, because it dealt only with righteous persons; but this Covenant hath promises of remission of sins, to pardon the sins of the Confederates, to this very end, that the Covenant may stand sure, nevertheless, and notwithstanding their sinfulness, Jer. 31. 34. *For I will forgive their iniquity, and will remember their sin no more,* with Psal. 89. 30. 34. *If his children forsake my Law, and walk not in my judgements, my Covenant will I not break, nor alter the thing that is gone out of my lips.*

**Sixthly, Promises of the continuance of Covenant kindnesse to the Confederates, notwithstanding of their breaches of Covenant with God, there was no such promises in the first Covenant, that if Adam should break the Covenant of life, that God would not forsake that turn away his Covenant love from him; yet the**  
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very contrary threatening was in it, *Gen. 2. 17.* For in the day that thou eatest thereof, thou shalt surely die: but this Covenant hath in it promises of the continuance of Covenant love and kindnesse, notwithstanding transgressions of the Covenant on our part, and this maketh it a sure Covenant, and upon this ground the Prophet demonstrateth the stability of the Covenant, *Psal. 89. 28. 30. 33. 34.* My mercy will I keep for him for evermore, and my Covenant shall stand fast with him: If his children forsake my Law and walk not in my judgements: Neverthelesse my loving kindnesse will I not utterly take from him, nor suffer my faithfulness to fail: My Covenant will I not break, nor alter the thing that is gone out of my lips: *2 Sam. 23. 5.* Although mine house be not so with God, yet he hath made with me an everlasting Covenant ordered in all things, and sure.

Seventhly, Promises of renewing the Covenant, there were no such promises in the first Covenant, and therefore being once broken, it could never be renewed and made up again; but this Covenant hath in it promises of renewing the Covenant, and establishing it again with these who have broken it, and therefore it is a sure Covenant, *Jer. 3. 4. 12. 14.* Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth. Turn O backsliding children, for I am married unto you: *Ezek. 16. 60.* Neverthelesse, I will remember my Covenant with thee in the dayes of thy youth, and I will establish unto thee an everlasting Covenant: *Jer. 31. 3. 4.*

Eighthly, Promises of an imputed free gifted righteousness: Man was created righteous, and a continuance of righteousness was required of Adam, and that inherent, and of his own working, but there was no promise of righteousness made to him, far lesse any mention made of a righteousness imputed, wrought by another, and freely gifted to him, *Rom. 10. 5.* For Moses describeth the righteousness which is of the Law, that the man which doth these things shall live by them; but this Covenant hath promises of a free gifted imputed righteousness to those who can work none of their own, for their Justification: *Rom. 4. 5.* But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness, and this maketh it a sure Covenant, because the righteousness of it is surely bottomed; *Jer.*

*23. 6.* And this is his Name whereby he shall be called, The Lord our righteousness.

3. This is a sure Covenant in respect of the blessings and mercies thereof, because all the Covenant blessings and mercies are sure blessings, from the first to the last, from eternall predestination before time, and first vocation in time, to glorification after time, all the Covenant blessings are sure, *Isa. 55. 3.* And I will make an everlasting Covenant with you, even the sure mercies of David: *1 Pet. 1. 4.* To an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for you; They are all of a firm and durable nature, and well kept and treasured up and firmly conveyed and made over to us; whereof more fully in the proper place, when we treat of the Covenant blessings.

4. It is a sure Covenant in respect of the confirmations thereof, and the pledges of the certainty thereof, which God hath given to his people; Hence the Apostle proveth the stability of the Covenant; because its confirmed, therefore it cannot be disannulled, *Gal. 3. 15. 17.* Though it be but a mans Covenant, yet if it be confirmed; no man disannulleth or addeth thereto: And this I say, that the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannull that it should make the promise of none effect: In order to the confirmation of this Covenant, that it might be sure and irrevocable, that it might stand firm for ever, there may be observed a Signing or Subscribing, a Witnessing, or Attesting, a Sealing, and a Recording of the Covenant of Grace, and all to shew after the manner of humane Securities, that it is a sure Covenant, (see *Neh. 9. 38.* with *Isa. 8. 12.* I say, there is first a mutuall consenting and engaging in this Covenant; there is a Signing of the Covenant whereby the Lord, as it were, subscribeth himself to be ours, and this not in his written Word only, wherein he hath subscribed himself ours in Christ, *Hos. 3. 3.* And thou shalt not be for another man, so shall I also be for thee: *2 Cor. 6. 18.* And I will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty: But when he sets home upon our hearts the written word of Promise, and the offer of himself to us, and writeth that upon, and in our hearts, *Jer. 31. 33.* I will put my law in their inward parts, and write it in their hearts



and will be their God, and they shall be my people: 2 Cor. 3. 3. For as much as ye are manifestly declared to be in the Epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart, And we again receiving Christ in the promise, do with our hearts subscribe our selves to be his: Isa. 44. 5. One shall say, I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel: Zech. 13. 9. I will say it is my people, and they shall say, the Lord is my God: Joh. 3. 33. He that hath received his testimony, hath set to his seal that God is true: 2. To make all sure, this is attested by witnesses, and there are two transactions; The Covenant being once transacted betwixt God and Christ, Psal. 89. 3. I have made a Covenant with my chosen, I have sworn unto David my servant, and again betwixt him and us, Ezek. 16. 8. I swore unto thee and entered into a Covenant with thee saith the Lord, and thou becamest mine: Therefore there are witnesses in heaven, and witnesses in earth, who attest this transaction for confirmation of the Covenant, 1 Joh. 5. 7, 8, 9, 10. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one: And there are three that bear witness in earth, the Spirit, and the Word, and the Blood, and these three agree in one; If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of his Son: He that believeth on the Son of God, hath the witness in himself, he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. 3. Yet further to shew the certainty of this Covenant; God hath added to it three great Seals for confirmation, beside his Sacramental sealing of it, with his visible Church and people. First, He hath sealed it with his oath, that it might be a sworn Covenant, twise was the Covenant sworn, once to Christ, when God transacteth with him as a publick representative person, as Head of the confederate partie: Psal. 89. 35, 36. Once have I sworn by my holynesse, that I will not lie unto David, His seed shall endure for ever, and his throne as the Sun before me, Psal. 110. 4. The Lord hath sworn and will not repent, thou art a Priest for ever after the order of Melchisedec: And again in his transaction with

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the heirs of the promise, Luk. 1. 73. The oath which he swore unto our father Abraham: Heb. 6. 17. Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by oath. 2. He hath sealed it with the Blood and Death of Christ, and thus whither we look upon it under the notion of a Covenant, he hath cutted a Covenant with us, and slain a Sacrifice for the confirmation of it, Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, &c. according to the ancient custome and ceremony used both among the Jews and Gentiles: Gen. 15. 10, 17, 18. And he took unto him all these and divided them in the midst, and laid each piece one against another, but the birds divided he not: And it came to passe, that when the Sun went down, and it was dark, behold a smoking furnace, and a burning lamp that went betwixt these pieces. In that same day the Lord made a Covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates: Jer. 34. 18. And I will give the men that have transgressed my Covenant, which have not performed the words of the Covenant which they had made before me when they cut the calf in twain, and passed between the parts thereof: Or if we look upon it, under the notion of a Testament, Christ the Testator died to confirm his Testament, Heb. 9. 16, 17, 18. For where a Testament is, there must also of necessity be the death of a Testator, for a testament is of force after men are dead: otherwise it is of no strength at all whilst the Testator liveth. Whereupon neither the first Testament was dedicated with blood. Gal. 3. 15. Though it be but a mans Covenant, yet if it be confirmed, no man disannulleth or addeth thereto. 3. He hath sealed it with the seal and earnest of the Spirit, Eph. 1. 13. In whom also after that ye believed, ye were sealed with the holy Spirit of promise: 2 Cor. 1. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts, which is a seal and impression set upon the hearts of these who enter into this Covenant, for their confirmation and comfort. 4. That we might be yet more confirmed of the stability of this Covenant, that it is a sure Transaction, an evident and right that shall not be lost, God hath declared that it is registrate and upon record. 1. It is upon record in heaven among the ancient decrees of God, Psal.

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119. 89. For ever, O Lord, thy word is settled in heaven: yea, I take this to be written in the Lambs book of life, where the roll, and name, and number of every one that was given to Christ is written, Rev. 13. 8. and 21. 27. 2. It is recorded in the little book, which is the great Register of the mind of God, towards his Church, even this Gospel, Rev. 10. 9, 10. And I took the little book out of the Angels hand, with Heb. 8. 3. It is recorded in the very hearts of the people of God, where he hath written it with the engravings of his Spirit, 2 Cor. 3. 3. Written, not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart: Jer. 31. 33. I will put my Law in their inward parts, and write it in their hearts: 1 Joh. 5. 10, 11. He that believeth in the Son of God, hath the witness in himself.

In the last place, all the other properties of the Covenant do confirm and demonstrate that the Covenant is sure: For, 1. if it be an Everlasting Covenant, then it must be a sure Covenant; for things have so much of stability in them, as they have of endurance and lastingness. 2. If it be ordered in all things, it must be sure, for it is the not ordering of contracts in all things that rendereth them unsettled and subject to plea and alteration. 3. If it be a perfect Covenant, it must be sure, for instability is not incident in things, but because of imperfection. 4. If it be a holy Covenant, it must be sure, for so much sacredness as is in things, so much inviolableness is in them. 5. If it be a satisfying Covenant, it must be a sure Covenant, for there can be no satisfaction where there is no certainty. 6. And especially, if it be a free Covenant, or a Covenant of Grace, it must be a sure Covenant, and that upon a double account. 1. Because it is not grounded upon any reason taken from the mutable, unstable creature, that is full of variations, Ezek. 36. 32. Not for your sakes do I this, saith the Lord, be it known unto you. 2. Because it is grounded upon the free motions of Gods heart, which cannot vary: Jam. 1. 17. With whom is no variableness, nor shadow of turning: Hence the Apostle, Rom. 4. 16. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed: he argueth for the sureness of the promise and Covenant, because it is of Grace; and indeed there can be nothing

so sure as that which is purely free, as that which standeth wholly upon the gracious disposition of Gods heart, and the good pleasure of his will, and not upon any ground or reason taken from a mutable creature, and such is the Covenant of Grace, it standeth upon no other grounds. Matth. 11. 25, 26. I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: Even so Father, for so it seemed good in thy sight. Rom. 9. 11, 15. That the purpose of God according to election might stand, not of works, but of him that calleth; — I will have mercy on whom I will have mercy, and I will have compassion, on whom I will have compassion: 2 Tim. 2. 9. Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace.

Use 1. If this Covenant be exempted from all things that render Transactions among men possibly uncertain, Then, 1. be instructed where to find a good bargain, and for what to lay out the travel of your souls, even for that which only can be made sure; the uncertainty of humane covenants and transactions are demonstrated by each dayes experience; but this is a sure Covenant, do but once make it, do but give up your selves to God to be a people in Covenant with him, and you are in a sure bargain, that cannot fail you: Isa. 55. 2, 3. Wherefore do you spend your money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David: Psal. 89. 28, 33, 34. 2. Let this put to silence the language of unbelief in us, let this shame us out of our unbelief, he hath left no cause or occasion of doubting or suspecting the certainty of his Covenant, And shall we still live in jealousy of his Covenant, and suspense about his transactions with us? Shall we judge the sure Covenant by all the uncertainty of our mind? Hath he left no ground of doubting, and yet shall we not suffer our hearts to settle and be comforted from these sure grounds: Heb. 6. 17, 18. Wherefore God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel,

confirmed it by an oath, That by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us.

Use 2. To teach the value of this Covenant above all other transactions, this alone being sure, and all things else uncertain, the Apostle did well discern this difference and lay weight upon it, when he called the things of this world *uncertain*: 1 Tim. 6. 17. Charge them that are rich in this world, that they be not high minded, nor trust not in uncertain riches, but speaking of the things of God, 1 Cor. 9. 26. He saith, I therefore so run, not as uncertainly.

Use 3. Let this encourage to put on with our best endeavours, to seek after the things of this Covenant, and a clear settling in this Transaction, since it is a sure Covenant, we know we shall not losse our labour, we shall not strive in vain: Psal. 73. last. But it is good for me to draw near to God: Isa. 55. 2, 3. and 45. 19. I said not unto the seed of Jacob, seek ye me in vain.

Use 4. Take heed of your hearts, that by following after lying vanities, you do not forsake your own mercies, Jonah 2. 8. I say, your own mercies, because they may be your own by diligent seeking after them, Jer. 29. 13. And ye shall seek me and find me, when ye shall search for me with all your heart. And that the sure Covenant is not your Covenant ere now, you are to blame your selves; and in this the heart is much led off by some vain thing that will prove a lie, Ezek. 14. 5. Because they are all estranged from me through their idols.

Use 5. If there be a certainty in the thing, labour you for a certainty in your mind about the thing, living and lying still in a doubting condition, doth not become these who are in a sure Covenant, Heb. 10. 22. Let us draw near with a true heart in full assurance of Faith. And 6. 11. And we desire that every one of you do shew the same diligence to the full assurance of hope in the end. 2 Pet. 1. 10. Wherefore the rather brethren, give diligence, &c.

Use 6. Let the stability of Gods Covenant comfort your hearts against all uncertainty and unstableness, which you find in other things: So did David, 2 Sam. 23. 5. He hath made with me an everlasting covenant, ordered in all things and sure, &c. Psal. 73. 25, 26.

25. 26. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee: My heart and my flesh faileth, &c. If riches, if friends, if health, if peace faileth, yea, if the comfort which is above creature comforts, if that fail, yet Gods Covenant is sure, it faileth not; if your frame of spirit varieth, and proveth unsettled and inconstant; it may be you can pray to day, to morrow you can not, yet the Covenant remaineth firm and stable, it changeth not for all that, though things ebbe and flow continually with you, yet Gods Covenant is sure; his promises are not yea, and nay, as ours are, but Yea, and Amen, true and sure, 2 Cor. 1. 20.

Use 7. When any thing in Gods dealings with us, or Providences about us seem to crosse the stability of his promise and Covenant; if unbelief, if carnall reason, if crosse dispensations, if restrained bowels, if let out wrath seem to speak the contrary, and say to you, you are cast off, yet hold the conclusion, when you cannot dispute and answer, yet believe his Covenant is sure; stir up faith to believe the firmesse of Gods Covenant, so have his people done in like cases: Psal. 116. 10. I believed, therefore have I spoken, with 1 Sam. 27. 1. And David said in his heart, I shall now perish one day by the hand of Saul, Psal. 31. 22. For I said in my haste, I am cut off from before thine eyes, Nevertheless, thou hast heard the voice of my supplications, with Psal. 77. 7, 8, 9, 10. Will the Lord cast off for ever, and will he be favourable no more; Is his mercy clean gone for ever, doth his promise fail for evermore: Hath God forgotten to be gracious, hath he in anger shut up his tender mercies: And I said this is my infirmity, but I will remember the years of the right hand of the most high: Isa. 63. 15, 16, 17. Look down from heaven, and behold from the habitation of thy holinesse, and of thy glory, Where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me, are they restrained. Doubtlesse thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our father, our redeemer, thy name is from everlasting: Isa. 40. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light; Let him trust in the Name of the Lord, and stay upon his God: Rom. 4. 18. Who against hope, believed in hope, that he might become the father of many Nations, according to that which was spoken, so shall thy seed be. Use.

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Use 8. Let Believers blisse themselves in the Lord, you have a good bargain, if you would suffer your hearts to think so, and to be comforted in it, it is beyond dispute; there is no lot like to the lot of Believers, *Psal.* 16. 6, 7. *The lines are fallen to me in pleasant places; yea, I have a goodly heritage; I will blisse the Lord who hath given me counsel: my reins also instruct me in the night season:* 2 Sam. 7. 18 27. *Who am I, O Lord God? and what is my house that thou hast brought me hitherto, &c.* *Dent.* 33. 29. *Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help, and the sword of thy excellency. Consider with your selves: First, That the Covenant is not now to be made, and Salvation now to be ensured to Believers, if so, there were colour to fear that God would choose whether you or I should be saved or not, but the act is past and made sure long ago: 2 Tim. 1. 9. 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 before the world began: Tit. 1. 2. In hope of eternall life, which God that cannot lie promised before the world began. Secondly, That the Covenant which is made with you, it is a Covenant that doth not depend upon your keeping of it, but is under Christs keeping, he hath it in keeping: Gal. 3. 19. And it was ordained by Angels in the hand of a Mediator, and therefore it must needs be sure. Thirdly, It is a Covenant that keepeth them that are once in it, so as they can never possibly fall out of that blessed estate, Jer. 32. 40, 41. And I will make an everlasting Covenant with them, &c. Fourthly, It is a Covenant that standeth fast, even with these that break and transgress the Covenant: *Psal.* 89. 36. 28. 34. *If his children forsake my Law, and walk not in my judgements, — My mercy will I keep for him for evermore, &c.* Fifthly, It is a Covenant which dependeth more upon Gods faithfulness, nor upon our faith; and therefore standeth sure, even in the case of the failings of the faith of Believers, see 2 Tim. 2. 13. *If we believe not, yet he abideth faithfull, he cannot deny himself: Rom. 3. 3. For what if some did not believe, shall their unbelief make the faith of God of none effect: For doubting and unbelief in the justified rendereth not the Covenant of Grace null, so as it should cease to be a possible way of life to them, as the least sin against the Co-*  
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venant of Works rendereth that Covenant null, so as it can never be a possible way of Salvation again to those that once sin: Though we alter often, yet God is the same, he changeth not. Sixthly, It is a Covenant that layeth hold upon Believers, when they cannot lay hold upon it, that apprehendeth them when their faith wavers, so that they cannot apprehend it: *Phil.* 3. 12. *But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus, Zeca. 1. 5, 6. Your fathers where are they, and the Prophets do they live for ever: But my words, and my statutes which I commanded my servants the Prophets, did they not take hold of your fathers, and they returned and said; &c.*

Quest. 1. What should one do in order to a being in this sure Covenant, that a man may be a free-man in this blessed Corporation? *Ans.* This is not a freedom that can be purchased with money, as the Captain said to Paul of his freedom, *Act.* 22. 28. *With a great sum obtained I this freedom, And Paul said, but I was free born: Act.* 8. 18, 19. But in order to the obtaining of it, four things are to be endeavoured and done. First, The servile slavish base condition wherein you are, must be felt, and freedom from it enquired after, *Rom.* 6. 20. *For when ye were the servants of sin, ye were free from righteousness, and 7. 4. Wherefore my brethren ye also are become dead to the Law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God: Ezek. 36. 37. Thus saith the Lord, I will yet for this be enquired of by the house of Israel, to do it for them. Secondly, A Redeemer must be fought, one who hath purchased a freedom to his people, and payed a price for it, *Luk.* 1. 68. *Blessed be the Lord God of Israel, for he hath visited and redeemed his people — Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death. Thirdly, A deliverer must be received and accepted as free gift to us, though we were ransomed by Christ, *Job.* 1. 12. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus: Rom. 4. 5. Isa. 55. 1. 4. I have given Christ already; Come saith the Lord, and I will buckle him and you together in a Covenant. Fourthly, A voluntary*  
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any service is to be undertaken in order to this freedom. Submitting of our selves to serve Apprentices in his obedience at the pleasure of his will: Rom. 6. 17. 22. But God be thanked that you were the servants of sin; but ye have obeyed from the heart the form of Doctrine which was delivered you. But now being made free from sin and become servants to God, ye have your fruit into holiness, and the end everlasting life: Luk. 1. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. If we content our selves to be the Lords servants, we shall be his free-men, yea even from that day forward that we first gave up our selves to be his servants, Ma. 56. 6. If you will serve by way of thankfulness, and not by way of payment, for love, and not for hire.

Quest. 2. What warrand have I to take hold of this sure Covenant, or think that the offer of it is made to me, and that it shall not be counted presumption in me to lay hold on it. *Ans.* 1. Gods laying the offer of the Gospel-covenant to your door, is a warrand good enough to close with it, and to take hold of it; and therefore since God hath made it to come in your way, ye are to take advantage of it and to make no question, Rev. 22. 17. And the Spirit and the Bride say, Come, and let him that heareth say come, and let him that is a thirst come, and whosoever will let him take of the water of life freely. 2. If you be within the reach of the offer, and under the whosoever, to whom the Gospel is offered, it is a sufficient warrand, Job. 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. If a rope were cast among men that were perishing in a pit, or drowning in the Sea, would ye stand upon enquiry whether that rope were cast to you? I suppose not, but he that could catch hold on it, would think he were in his duty; it is but a fools fashion to stand trating when it stands him on life and death. 3. It is enough that he putteth none away, and is content that sinners take hold on him, till he loofe their grips: Job. 6. 37. And him that cometh to me, I will in no wise cast off. 4. He hath yet further made it warrantable by a command to believe, 1 Job. 3. 23. And this is his command that we should believe on the name of his Son.

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Quest. 3. What reason have I to expect that this Covenant shall stand fast with me, for though God have Covenanted and promised that the waters shall never go over the earth, Isa. 54. 9. yet they may go over me and my house; it is but such a Covenant as was made at the deluge, and can be no surer then that? *Ans.* 1. The Covenant as it hath no Iss, that might make it revokable, and occasion a nullity, so it hath no exceptions that are exclusive of any, excepting such as debar themselves by their wilfull unbelief: Job. 6. 37. And him that cometh to me, I will in no wise cast off, with 5. 40. And ye will not come to me that ye might have life: I said, wilful and final unbelief, because by this Covenant lamented unbelief, and Lord help my unbelief, is accepted for faith: if the greatnesse of thy sins, and unworthinesse discourage thee, there is no such exception in the Covenant, nay for such it is first and chiefly intended, Act. 3. last. Unto you first God having raised up his Son Jesus, sent him to blesse you, in turning away every one of you from his iniquities, with 1 Tim. 1. 15, 16. This is a faithfull saying, and worthy of all acceptation, &c. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a patern to them which should hereafter believe on him to life everlasting: Ma. 1. 16, 17. 2. If the Covenant with Christ stand fast, then must the Covenant with thee be also sure, for God cannot break nor alter Covenant with thee, till he first break to him: Hence the standing of the Covenant with Christ is brought to prove the stability of it, with his sinfull seed, Psal. 89. 30, 33, 34, 35. If his children forsake my law, and walk not in my judgements: Nevertheless, my loving kindness will I not utterly take from him, &c. My Covenant will I not break, &c. Once have I sworn by my holiness, that I will not lie unto David: Ma. 59. 21. As for me, this is my Covenant with them, saith the Lord, My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, &c. 3. If the Covenant should not stand fast with thee, the water should go over the earth, it should not stand firm with all the confederate company; for though the Covenant be particularly transacted with each Believer, so that every one may say, He hath made with me a covenant; yet it is not so many several Covenants as there are particu-

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cular transactions betwixt Christ and individual souls; but the Covenant is but one, and thy name and subscription is put into the general Grant of favour, and act of pardon proclaimed by the Gospel when thou receivest the Gospel; or rather thou consentest to accept the offer, and to put thy hand of consent unto it as though thy name had not been there before, and yet thy name was in it, though not by thine own subscription of thy *Amen*; without which thou couldst have no actual benefit by it; but if the Covenant should fail, and be broken with any one Believer, it should fail with the whole company, for it is but one Covenant with many *Amens* and Consents subscribed unto it: *Rev.* 22. 17. 20. *And the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is a thirst, Come, and whosoever will, let him take of the water of life freely. He which testifieth these things, saith, Surely I come quickly, Amen. Even so come Lord Jesus.* *Joh.* 3. 33. *He that hath received his testimony, hath set to his seal that God is true.*

## C H A P. V.

# Of the fifth property of the C O V E N A N T,

*It is a perfect Covenant.*

**A**Nother property of the Covenant of Grace which giveth a further discovery of the nature of it, is *Perfection*, it is a perfect or compleat Covenant; this property is attributed to it, *psal.* 19. 7. *The Law of the Lord is perfect, where the Word of God, and more especially, the Doctrine of Life and Salvation held forth in the Gospel-Covenant, (which is a Law to us, and a rule of faith and obedience, and is so called, Isa. 42. 4. And the Isles shall wait for his Law: and 2. 3. For out of Zion shall go forth the Law. Rom. 3. 27. The Law of faith.) It is commended*

ded from the perfection of it; that it is compleatly furnished and wanteth nothing necessary to Salvation: *2 Tim.* 3. 16, 17. *All Scripture is given by inspiration of God: That the man of God may be perfect, thoroughly furnished unto all good works: And Psal.* 119. 96. *I have seen an end of all perfection; but thy commandment is exceeding broad.* The compleatness and perfection of the Scriptures, and more especially of the Gospel, is preferred above all the the exactest perfection and excellency of created things: the same property is upon the matter attributed to the Covenant, when *David* saith of it, *2 Sam.* 23. 5. *This is all my salvation.* This must needs be a perfect Covenant which comprehendeth the whole salvation of Believers in all the parts and degrees thereof; from beginning to end, the very hing of our heaven is here; yea, so perfect and compleat it is, that a man needeth no more to salvation.

For the opening up of this point, I shall first shew more generally, why the Covenant of Grace is called perfect, and this by explaining what perfection is in it, and in what respects that property is attributed to it. Secondly, I shall speak more particularly of the perfection of the Covenant, as it is all the Salvation of Believers.

There is in the Covenant of Grace a sixfold perfection: 1. A perfection of excellency, such as is attributed to the Commandment or Word of God, *psal.* 119. 96. *I have seen an end of all perfection, but thy commandment is exceeding broad,* which exceedeth all the exactest perfections which is to be found in the nature of created things. This Covenant being more excellent then the excellency of things that are to be found in the creature: *Matth.* 13. 44, 45, 46. *Again, the Kingdom of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy whereof, goeth and selleth all that he hath, and buyeth that field. Again, the Kingdom of heaven is like unto a merchant man seeking goodly pearls, Who when he had found one pearl of great price, he went and sold all that he had and bought it. Prov.* 3. 14, 15. *For the merchandise of it is better then the merchandise of silver, and the gain thereof then fine gold: She is more precious then rubies, and all the things thou canst desire, are not to be compared unto her. Psal.* 19. 10. *More to be desired are they then gold, yea, then much fine gold.* 2. A

2. A perfection of absolute compleatnesse, such as is attributed to the works of God, Ecclel. 3. 14. *Nothing can be put to it, nor any thing taken from it*: Deut. 32. 4. *His work is perfect*: To which nothing can be added, from which nothing can be taken away, which have no spot nor imperfection in them, Psal. 18. 30. *As for God, his way is perfect*. The Covenant of Grace hath this perfection in it, nothing can be added to it, nothing taken away from it, nothing altered nor changed in it, there is no imaginable addition, alteration, diminution of any clause of that Covenant, which should not exceedingly disturb the faith and settlement of Believers, and make this another Gospel: Rev. 22. 18, 19. *For I reſiſte unto every one that heareth the words of the prophesie of this Book; If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Book. And if any man shall take away from the words of the prophesie of this Book, God shall take his part out of the Book of life, and out of the holy city, and from the things which are written in this book.*

3. A perfection of accomplishment or furniture with all things necessary to Salvation, such as is attributed to a compleat Christian, Matth. 19. 21. *Jesus saith unto him, if thou wilt be perfect, go and sell all that thou hast, and give to the poor: and to the will of God revealed, Rom. 12. 2. That ye may prove what is that acceptable and perfect will of God.* The Covenant of Grace wants not any thing that is necessary for Salvation, and for the perfecting of a Christian; therefore also it is called the Gospel of Salvation, Luk. 1. 74, 75. *That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear: In holinesse and righteousness before him all the dayes of our life*: 2 Cor. 9. 8. *And God is able to make all grace abound towards you, that ye alwayes having all-sufficieny in all things, may abound to every good work.*

4. A perfection of suitableness and being proportioned and fitted for such a work as is the end thereof; such as is attributed to Ministers of the Gospel, who are fitted for their work, Matth. 13. 52. *Therefore every scribe which is instructed unto the Kingdom of heaven, is like unto a houſholder, &c.* 2 Tim. 3. 17. *That the man of God may be perfect, throughly furnished unto all good works*: The Covenant hath this perfection eminently, it is exactly proportioned

portioned and suitable for the end for which it is appointed; to wit, the restoring of fallen man, to as good, and a better condition then that from which he fell: The making of the creature happy in a way, that may exalt free Grace in the doing of this work: Eph. 2. 8, 9. *For by grace are ye saved through faith, and that not of your selves, it is the gift of God.*

5. A perfection of efficacy and operativeness such as is attributed to the Law: Psal. 19. 7. *The Law of God is perfect converting the soul*: The Gospel covenant is most perfectly operative and efficacious where it worketh effectually, 1 Theſſ. 1. 5. *For our Gospel came not unto you in word only, but also in power, and in the holy Ghost, and in much assurance.*

6. A perfection of endurance or continuance, such as is attributed to the Word of God, that endureth for ever, 1 Pet. 1. 25. *But the word of the Lord endureth for ever*: Therefore, it is called, the everlasting Gospel, because it hath a perfection of duration, Rev. 14. 6.

In the next place, for a further explication of the reasons why this Covenant is called perfect: Let us a little enquire in what respects perfection may be attributed to the Covenant of Grace. And first, It is a perfect Covenant in respect of the Author of it, because its his work, whose work is perfect: Deut. 32. 4. *We made it not, but God made it*: 2 Sam. 23. 5. *He hath made with me an everlasting Covenant, and therefore it is so often called his Covenant, Zech. 9. 11. 2 King. 18. 12. Psal. 89. 28. 34. Isa. 56. 4. 6.*

2. It is a perfect Covenant, in respect of the Designe which it driveth, to wit, the perfecting of the Saints, and the compleat repairing the lost Image of God in them; no lesse is driven nor the making of the people of God altogether perfect: Eph. 4. 12. *For the perfecting of the Saints, and 5. 27. That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish*: Heb. 12. 23. *And to the spirits of just men made perfect.*

3. It is a perfect Covenant, in respect of the blessings thereof: 2 Pet. 1. 3. *According as his divine power hath given unto us all things that pertain unto life and godlinesse, through the knowledge of him that hath called us to glory and vertue*; A Covenant which dispenceth

spenceth a perfect Salvation: Heb. 7. 25. *Wherefore he is able also to save them to the uttermost that come unto God by him: A perfect righteousness, that maketh Believers as righteous as righteousness itself: 2 Cor. 5. 21. That we might be made the righteousness of God in him.* If God should have promised to put us in that estate wherein Adam was first created, yea, to give us the righteousness of the Elect Angels, all that had been short of the excellency of the perfect righteousness of Christ made ours: Jer. 23. 6 *The Lord our righteousness, a perfect holiness: This Covenant dispenseth not only a perfection in Holiness, in respect of degrees in the next life: 1 Cor. 13. 10. But when that which is perfect is come, then that which is in part shall be done away: Eph. 5. 27. That he might present it to himself a glorious Church, &c. But a perfection of sincerity and of parts, even in this life, 2 Cor. 5. 17. Therefore, if any man be in Christ, he is a new creature, Old things are done away, behold all things are become new: with 7. 1. Perfecting holiness in the fear of the Lord: Ezek. 36. 25. From all your filthiness, and from all your idols will I cleanse you.* A perfect peace, such as cannot be shaken by any trouble, while the peace of this Covenant is dispensed: Isa. 26. 3. *Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee; and 32. 17. Phil. 4. 7.*

4. A perfect Covenant, in respect of its work, the attainment is answerable to the designe driven in it, and to the perfect blessings propounded, for it maketh all these perfect who enter into it, it perfecteth the confederates, and maketh them all perfect men in Christ: Eph. 4. 13. *Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ: This is held forth in the opposition between the two Testaments or Covenants: Heb. 8. and 9. and 10. Chapters? That the first Covenant and Ordinances thereof could not make the comers thereunto perfect; That this may the more distinctly appear: Consider 1. That the Covenant of Grace doth not only make the Confederates externally good, and by profession new creatures, but inwardly, yea throughly, in-side, and out-side, it makes the tree good, and its fruit good, for its work is not to change the profession only,*  
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but the person, Ezek. 36. 26, 27, 28. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, &c. Matth. 7. 18. 2. A Covenant that maketh us good, not only Negatively, but Positively; A Covenant that doth not only take away the old qualities, but doth bring in new ones, 2 Cor. 5. 17. Therefore if any man be in Christ, he is a new creature; Old things are past away, behold all things are become new. A Covenant that taketh a man off from his former evil courses and setteth him to his dutie: 2 Cor. 9. 8. And God is able to make all grace abound towards you, that ye alwayes having all sufficiency in all things may abound to every good work, 3. A Covenant that maketh the confederates not only actively good, but truly good; some are truly good, who are not actively good, but rather are to be reckoned with him who is slothfull in his work, Prov. 18. 9. Some are actively good, who are not truly good, 2 King 10. 31. Though Jehu had an active hand in some good things, yet was he not truly good, his heart was not engaged in this Covenant; but this Covenant maketh the Confederates both actively and truly good: Luk. 1. 74, 75. That he would grant unto us, that we being delivered out of our enemies hand, might serve him without fear, in holiness and righteousness before him all the dayes of our life. 4. A Covenant that doth equally carry on the death of sin, and the life of Grace in the Confederates, Gal. 2. 20. *I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me, Col. 3. 3. 5. For ye are dead, and your life is hid with Christ in God, &c. 5. A Covenant that doth not only top the branches of the body of sin, but also strike at the very root thereof, Gal. 5. 24. And they that are Christs have crucified the flesh with the affections and lusts, Matth. 5. 29 30. And if thy right eye offend thee, pluck it out, and cast it from thee;— And if thy right hand offend thee, cut it off: For a sleeping Jonah is as ill as a Pyrat, the former will sink me as well as the latter, a sleeping sin, and a raging lust, either of them may undo me; but this perfect Covenant reacheth a delivery from both.**

5. A perfect Covenant which communicateth Christ perfectly to us, it communicateth all Christ, Job. 1. 16. *And of his fulness have*  
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have all we received, and grace for grace: Col. 3. 11. *Christ is all in all; for all uses, 2 Cor. 1. 30. Who of God is made unto us wisdom and righteousness, sanctification and redemption; and in all his Offices: see Jer. 3. 33, 34. with Heb. 8. 8. &c. Isa. 55. 4. and 42. 1. &c. Where you may see Christ promised and communicated through this Covenant in all his Offices, his witnessing and teaching, as the fruit of his prophetical Office: his pardoning iniquity, as the fruit of his Priest-hood and sacrifice, his leading the people, and ruling by his Law in their hearts, as the fruit of his Kingly Office, yea, it really convinceth us of all these, and giveth light to us in the perfect communication of Christ, that is made over to us through this Transaction, Job. 1. 8, 9. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement.* 6. A perfect Covenant which doth perfectly unite with and interest into the all-sufficient God, and through which he doth perfectly communicate himself to us, for whether we consider God essentially, he is ours in his Essence, and glorious attributes, and all these he doth employ for the good of his people, Genes. 17. 1. *I am the Almighty God, walk before me, and be thou perfect, Exod. 33. 19. I will make all my goodness passe before thee, and I will proclaim the name of the Lord before thee: Or if we consider God personally as Father, Son, and holy Ghost, all these enter in Covenant with us, and so are ours: Isa. 54. 5. For thy maker is thine husband, the Lord of hosts is his Name, and thy Redeemer the holy one of Israel, the God of the whole earth shall he be called: 2 Cor. 6. 16. I will dwell in them, and walk in them, &c. The Covenant doth continue the love of the Father, the grace of Christ, and the communion of the Holy Ghost, 2 Cor. 13. 14. *The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Eph. 2. 18. For by him we both have an access by one Spirit unto the Father: The Spirits inhabitation, and operation, Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, &c. In the Covenant God doth promise to give us himself, his Son, and his Spirit; yea, the Covenant of Grace is made and confirmed by all these three, God by his oath confirmed it, Heb. 6. 17. Christ by his death, Heb. 9. 15, 16. And for this cause he is the Mediator of the New Test.**

*Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance: The Spirit by his Testimony: Rom. 8. 16. The Spirit it self beareth witness with our spirits, that we are the children of God: And is not this a perfect Covenant?*

7. A perfect Covenant which dispenseth and demonstrateth the love of God and of Christ, in all the dimensions thereof: Eph. 3. 18. *That we may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height thereof: The transcendent height thereof: 1 Job. 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called, the sons of God: Joh. 3. 16. For God so loved the world, &c. The unsearchable fathomlesse depth thereof: Rom. 11. 33. O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgements, and his wayes past finding out: Eph. 3. 19. And to know the love of Christ, which passeth knowledge: The eternal and everlasting length thereof: Jer. 31. 3. Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee: Joh. 13. 1. Having loved his own which were in the world, he loved them to the end. The unlimited breadth and extent thereof to a lost world, and to all sorts of sinners in it, all nations over: Act. 10. 34, 35. Of a truth I perceive that God is no respecter of persons. But in every nation, he that feareth him, and worketh righteousness, is accepted with him: Col. 3. 11. Where there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond nor Free, but Christ is all, and in all. This must needs be a perfect Covenant.*

8. A perfect Covenant which dispenseth a fulnesse and perfection of Graces: Joh. 1. 16. *And of his fulnesse have all we received, and grace for grace: Col. 2. 10. And ye are complete in him: 2 Cor. 9. 8. And God is able to make all grace abound towards you, that ye alwayes having all-sufficiency in all things, may abound unto every good work. Grace in its freeness: Eph. 2. 8. For by grace are ye saved through faith, &c. Grace in its fulnesse, Graces of all kinds and sorts, all the fruits of the Spirit: Gal. 5. 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith: Grace in its firmnesse and stability: Rom.*

4. 16. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Grace in the root, and in the bud, and in the blossome, and in the fruit, Grace with all the degrees thereof, with all the breathings and influences that keepeth it in life, as is pathetically held forth throughout the Song of Solomon, Song 4. 13, 14, 16. Hos. 14. 5, 6. I will be as the dew unto Israel, he shall grow as the lillie, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

9. A perfect Covenant which hath in it promises full as large and broad as all our evils, at our wants and necessities, at our hearts desire, when most enlarged, a Covenant that hath something in it, both suitable for the kind and quality, and proportionable for the measure of all these: Phil. 4. 6. 19. Be carefull for nothing, but in every thing by prayer and supplication with thanksgiving; let your requests be made known unto God.—But my God shall supply all your need, according to his riches in glory by Christ Jesus. Psal. 81. 10. Open thy mouth wide and I will fill it: Eph. 3. 20. Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, &c.

In the last place, It is a perfect Covenant which comprehendeth the whole Salvation of Believers, 2 Sam. 23. 5. This is all my salvation, saith David: And here I shall speak of the second thing which I proposed, and shew how the Covenant is all the Salvation of the Confederates. 1. It is the ground of Believers Salvation upon which it is bottomed, from hence it had its rise: the salvation of the people of God is fountained in the Covenant, the fountain of life to us is not from our selves, 2 Tim. 1. 9. 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 before the world began. 2. It is the convey of Salvation to us: God would not have the fountain and water of Life to run out to us-ward, thorow any other channel, but thorow the way of the Covenant: Rom. 4. 16. Therefore it is of faith that it might be by grace, to the end the promise might be sure. Eph. 2. 8. 3. It is the sovereign mean and way to Salvation, for God would not only have Salvation brought to us, and proposed in the way

of a Covenant, Tit. 2. 11. For the grace of God that bringeth salvation, hath appeared unto all men: But he would also have us brought to Salvation by that same Covenant, that brought Salvation to us, even by the preaching of this Gospel-Covenant: Rom. 1. 16. For it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. 4. It is the Title and Right of Salvation to them, the Title by which Believers claim Salvation as their portion, and appropriate the promises to themselves, is the Covenant, it is Covenant-title, this is their Magna Charta, their great Charter that they can produce and plead from it, Jer. 14. 21, 22. Remember, do not break thy Covenant with us. Isa. 63. 16, 19. Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. We are thine. 2 Pet. 1. 4. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature: 2 Sam. 7. 21, 28. For thy words sake, and according to thine own heart hast thou done all these great things, to make thy servant know them. And now, O Lord God, thou art God, and thy words be true, and thou hast promised this goodnesse unto thy servant. 5. It is the ground upon which they are made to hope for that perfect Salvation, wherein the Militant Confederates are not yet possessed, though they have gotten a title to it, Psal. 119. 49. Remember the word unto thy servant upon which thou hast caused me to hope: and 16. 2. 9, 10. O my soul, thou hast said unto the Lord, thou art my Lord: Therefore my heart is glad, and my glory rejoiceth: My flesh also shall rest in hope. 6. It is the very hing upon which the whole Salvation of Believers is turned and is carried on and brought about; for do but a little look into it, and you shall find that the whole Salvation of Believers, both the essentials and the comfortables thereof: the beginning, progresse and perfecting of their Salvation doth hang and depend either, First, upon the embracing, receiving, and taking hold of the Covenant: Or, secondly, upon the preserving, continuing, and abiding in this Covenant: Or, thirdly, upon the pressing out the thing that is in the Covenant, and improving it to the best advantage. Consider how great a door and entrance to Salvation is turned upon this hing, 2 Pet. 1. 11. For so an entrance shall be ministred unto you abundantly, into the everlasting kingdom of our Lord and Savi-

our Jesus Christ. Do not all the essentials of Salvation hang on the Covenant of Grace? Effectual Calling, Justification, Sanctification, Perseverance: See Ezek. 36. 25, 26. *Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, with Jer. 32. 40, 41.* For the very embracing and taking hold on this Covenant, hath in it, and carrieth along with it Vocation, Justification, and begun Sanctification, and the continuing in it, doth carry with it Perseverance, yea, and Glorification, Rom. 8: 29, 30. *For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them also he called, and whom he called, them he also justified, and whom he justified, them he also glorified.* Do not also all the comfortables of Salvation hang here, all the comfort, peace, satisfaction, and joy of Believers, turneth upon this hing; if a man be in the Covenant, it will open an entrance to all these: See Heb. 6. 17, 18; Psal. 16. 2, 5, 9. Rom. 15. 13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghost.* 2 Sam. 23. 5. *This is all my salvation and all my desire.* For as the Covenant and promises are pressed and improved, so do the Saints find abundance of these sweet fruits in it; and no marvell we say with David, that all the Salvation of the people of God is in the Covenant, the essentials and comfortables of it, the beginning, progresse, and perfecting thereof, all the degrees thereof since Christ is in the Covenant: *Who is made of God unto us wisdom, righteousness, sanctification, and redemption,* 1 Cor. 1. 30. *since the author and finisher of our faith is in it,* Heb. 12. 2. *Since the desire of all nations is in it,* Hag. 2. 7.

Use 1. If the Covenant of Grace be a perfect Covenant, then let these who desire to receive it, receive it as such: 1. As a Covenant that hath perfection of excellency above created things; and therefore is a preferable transaction above all labour laid out about these: *Isa. 55. 2, 3. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not*

*not, hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatnesse: Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David.* 2. Receive it as a Covenant to which nothing can be added, and therefore it is to be received, as it is plainly offered, *Isa. 56. 4. Take hold of my Covenant.* 3. Receive it as a Covenant that wanteth nothing that is necessary, for perfecting these that come unto it, and therefore needeth no qualification in these that come unto it, but such as may dispose to receive a perfection in it, *Col. 2. 10. And ye are compleat in him: Matth. 5. 3. Blessed are the pure in spirit, for theirs is the kingdom of heaven.* 4. Receive it as a Covenant that is perfectly suited to bring you to Salvation as the end of it: *Eph. 1. 13. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation.* 5. Receive it as a Covenant that is perfectly operative and efficacious upon all these that enter into it: 1 Thess. 2. 13. *Which effectually worketh in you also that believe: Ezek. 36. 27.*

Use 2. For such as have received and taken hold of this Covenant; if it be a perfect Covenant, do ye improve it as such, make use of it, and presse out of it the perfection that is in it: It is a Covenant that dispenseth perfect blessings, and therefore whatsoever you have by it, you may have that perfected, *Phil. 1. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it untill the day of Jesus Christ,* whether it be righteousness, or holiness, or peace, or any other blessing: It is a Covenant that dispenseth Christ most perfectly in all his Offices, and therefore communicateth more full enjoyments of him then we are ready to receive, *Eph. 4. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:* Its a Covenant that perfecteth the Saints who enter in it, and therefore is able to make you much more perfect then now you are, *Phil. 3. 12. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus, with Heb. 6. 1. Let us go on into perfection.*

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Use 3. If the Covenant be all the Salvation of the people of Gods. Then first, Come to it as lost self-condemned souls that need a Saviour and a Salvation; and who cannot bring with you in the day of your Covenanting with Christ, any thing that can contribute the grain weight towards the furtherance of your own Salvation, *Act. 2. 37.* Now when they heard this they were pricked at the heart; and said unto Peter and to the rest of the Apostles: Men and Brethren, what shall we do? *Ezek. 16. 8, 9.* *2 Cor. 3. 5.* Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God; *Phil. 2. 13.* For it is God that worketh in you, both to will and to do of his good pleasure; There be but very few that do so; that come with conviction, that all their Salvation must ly here, and none of it upon themselves. Most men think they can do something for life eternal, *Matth. 19. 16.* And behold one came and said unto him, good Master, what good thing shall I do, that I may have eternal life? And therefore to few profit by the preached Gospel, and offered Covenant which is designed for such objects: *Isa. 61. 1, 2.* The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tydings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: To proclaim the acceptable year of the Lord, &c. *Rom. 10. 3.* Then secondly, presse this Covenant, and improve it, and you shall wring and strain out of it all your Salvation, from effectually Calling to Glory: *Ezek. 36. 25, 26, 27, 28. 31.* *Jer. 32. 40, 41.* There is not any thing necessary for it, any step or degree towards it, but you may find it in the Covenant; do but give the thing a name, if it be any thing pertaining to Salvation, and you will find it laid to your hand in the Covenant, *2 Pet. 1. 3, 4.* According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and vertue: Whereby are given unto us exceeding great and precious promises, &c. Then thirdly, Bless him who hath brought all your Salvation fo neer hand to you; as to put it all in this one offer of the Covenant, he hath not sent you far off, nor to many Transactions, he hath not made the way to Salvation such a laborinth as many apprehend it, nor so full of debatable Questions, but plain and easie:

case: *2 Sam. 23. 5.* He hath made with me a Covenant, and this is all my Salvation, *Rom. 10. 6. 8.* But the righteousness which is by faith speaketh on this wayes, say not in thy heart, who shall ascend into heaven? But what saith it, the word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach.

Then 4. Let the Saints understand their own interest; Salvation and Heaven is yours by Covenant; the fountain of life to us is without our selves: this might be both a humbling and comfortable consideration of the businesse, that Life and Salvation to us-ward, lyeth all in this Covenant, it hath neither its rise and foundation from us, nor hath it any dependence upon us, but it is all in the Covenant; For this is all my salvation, saith David. Thy believing, and perseverance, and coming to Glory, though they be voluntary acts, yet they are not doubtful, uncertain things that hang upon the motions of thy will, but they are necessary consequences of the Covenant, which is all the Salvation of the Saints, *2 Thess. 2. 13.* *Isa. 59. 21.* This is my Covenant with them saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed saith the Lord, from hence forth and for ever.

## C H A P. V I. Of the sixth property of the C O V E N A N T.

It is a Satisfying Covenant.

**T**He Covenant of Grace is also a soul-satisfying Covenant, a bargain that carrieth with it a compleat satisfaction to all the desires of the people of God, a Transaction upon which the more they reflect, the greater satisfaction and contentednesse they find in it, and the lesse cause or tentation to  
R r      repent



gates without prodigality or superfluity; *Psal. 45. 9. 13.* Upon thy right hand did stand the Queen in gold of Ophir; her clothing is of wrought gold. She shall be brought into the King in rayment of needle work. *Song 3. 10.* Here are riches and wealth; I can not say without all love of covering, but surely without worldly mindedness. *Psal. 45. 2.* And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. *Prov. 8. 18.* Riches and honour are with me; yea, durable riches and righteousness. Here are fair and stately buildings, and well furnished palaces; and no drop in them, they are not subject to ruine and decay. *Psal. 45. 8. 15.* Out of the Ivory palaces whereby they have made thee glad; — They shall enter into the Kings palace: *Song 1. 16. 17.* Behold, thou art fair my beloved; yea, pleasant also; our bed is green. The beams of our house are cedars; and our galleries of fir: *Joh. 14. 2.* In my fathers house are many mansions. Here is feasting and banquetting, banquetting houses, drinking of wine, spiced wine, mixed wine, and that in abundance; without any excess, *Song 1. 12.* While the King sitteth at his table, my spiknard sendeth forth the smell thereof: And, 2. 4. He brought me to his banquetting house: And, 5. 7. I am come into my garden, my sister, my spouse: I have drunk my wine with my milk; Eat O friends, drink, yea, drink abundantly, O beloved: And, 8. 2. I would cause thee to drink of spiced wine, of the juice of my pomegranate: *Luke 14. 16.* A certain man made a great supper, and bade many: *Ma. 25. 6.* And in this mountain shall the Lord of hosts make unto all people, a feast of fat things, a feast of wine on the lees; of fat things full of marrow, of wines on the lees well refined; with *Eph. 5. 18.* Here is mulick and mirth, joy and gladness, joy unspeakable, the voice of the Bridegroom and of the Bride, without lightness, *Song 1. 4.* We will be glad and rejoice in thee, we will remember thy love more, then wine: And 2. 12. The time of the singing of birds is come, and the voice of the turtle is heard in our land: And 3. 11. Behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals; and in the day of the gladness of his heart. *Ma. 25. 9.* And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation. *Joh. 3. 29.* He that

that both the bride, is the bridegroom; but the friend of the bridegroom which standeth and beareth him; rejoiceth greatly, because of the bridegrooms voice. Here are galleries and umbradges, here are pleasant walks within doors, and without, walks for all seasons, walks which suffer not them to weary, who walk in them; *Song 1. 5. 11. 3.* The King is held in the galleries. — Come my beloved, let us go, saye into the field: And 6. 11. I went down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded: With 3. *Song 6. 6. 1.* I will grasp in them, and walk in them, and I will be their God; and they shall be my people: And *Isa. 40. 31.* They shall run and not weary, and they shall walk and not faint. Here are pictures, pleasant pictures, without vanity, here are the statues of all the Saints, exquisitely done to the life, delineated in all their exercises. *Heb. 11.* throughout, with 12. 1. *Jam. 5. 10. 11.* Take my brethren the Prophet, who have spoken in the Name of the Lord; for an example of suffering affliction, and of patience. — Behold we count them happy which endure. Here are ointments, spices, perfumes, and all manner of powder of the merchants without effeminate, soft delicacy (which is condemned, *Isa. 3. 24.*) See *Song 1. 3.* Because of the savour of thy good ointments, thy Name is as ointment poured forth. And 3. 6. Who is it that cometh out of the wilderness like pillars, of smokes, perfumed, white myrrour and frankincense, with all powders of the merchant: And 4. 14. Spiknard and saffron, calamus and cynamon, with all trees of frankincense, myrrour and aloes, with all the chief spices. *Psal. 45. 8.* All thy garments smell of myrrour, aloes and cassia. Here are Coaches and Chariots, rich ones and well adorned without profuse and joyfullness, *Song 3. 9. 10.* King Solomon made himself a chariot of the wood of Lebanon: He made the pillars thereof of silvers, the bottom thereof gold, the covering of it purple; the midst thereof being paved with love. Here are gardenes, private, close, enclosed gardenes, with all manner of pleasant fruits and flowers, gardenes and floweres that are alwayes green and in the prime; fruits of all kinds, and in all seasons, *Song 4. 12. 13. 16.* A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed: Thy plants are an orchard of pomegranates, with pleasant fruits, campfire with spiknard; — Awake, O north wind, and come thou

south: blow upon my garden, that the spices thereof may flow out: And 5. 1. I am come into my gardens, my sister, my spouse, I have gathered my myrrhe with my spice: And 3. 12, 13. As the apple tree among the trees of the wood, so is my beloved among the oaks, — I sat down under his shadow with great delight, and his fruit was sweet unto my taste. — The flowers appear on the earth, The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell: And 7. 12, 13. Let us get up early to the vineyard, let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: The mandrakes give a smell, at our gates are all manner of pleasant fruits, new and old. Rev. 22. 2. In the midst of the street of it, and of either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. Here are fountains, sealed fountains that never grow dry, yea, rivers and streams of living waters. Song 4. 12, 15. A fountain of gardens, a well of living waters, and streams from Lebanon: Rev. 22. 1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. Here is love with all manner of expressions and enjoyments, belonging unto it, here is wooing and wedding, here are love-letters and love-tokens, here is the parting and meeting of lovers, here is the commending, kissing, embracing and enjoying of one another, here is the enjoyment of love, in the City and in the Countrey, in the Villages, in the Fields, and in the Bed, alone, and amidst many Companions, in the Day, and all Night, here is the taking a fill of love, and that without loathing, and wearying of the thing enjoyed, for it is the love of chaste virgin souls espoused and betrothed to Christ, and his love to them, Song 1. 2, 3. Psal. 45. 11. 2 Cor. 11. 2. Rev. 19. 7. Ezek. 16. 7, 8. 11, 12. Song 3. 1. 4. and 5. 5. with 6. 2. Song 2. 1, 2. and 3. 6. with 4. 5. etc. and 1. 2. and 2. 5. with 8. 1, 2, 3. Song 7. 9. 12, 13, 14. and 2. 16. 12, 13, 14. and 6. 12, 13. and 7. 8. and 8. 5. 13. What wonder then that David said of this Covenant, It is all my desire. 2. It is a satisfying Covenant, because it giveth a right to all these desirable things, for the being of all desirable things in any transaction cannot afford satisfaction, unless we have an interest and

and right unto these things; For what is it to me, how desirable things are, if they be not mine: but the Covenant maketh satisfying things our own things, and therefore must needs be very satisfying. Psal. 67. 8. And God, even our God, shall bless us: 119. 57. Thou art my portion; O Lord; and 16. 5, 6. 9. The Lord is the portion of mine inheritance, &c. The lines are fallen to me in pleasant places; yea, I have a goodly heritage. 3. It is a satisfying Covenant, because it giveth not a right only, but a possession of all desirable things, a right unto the best things, which not amount unto a satisfaction, till they be a want unto the desires of the creatures till desirable things be enjoyed and possess'd, Prov. 13. 12. Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life: but the Covenant giveth a possession of satisfying things, both *Jus ad rem*, and *Jus ad se*, at least, a beginning of possession, the first fruits of the promised Land. 1 Tim. 6. 17. Who giveth us richly all things to enjoy, 1 Th. 5. 22. Mine elect shall long enjoy the work of their hands, Prov. 9. 5. Come eat of my bread, and drink of the wine which I have mingled, 16. 5. 2. Eat ye that which is good, and let your soul delight itself in fatness. 4. It is a satisfying Covenant, which can satisfy alone without other transactions, without creature comforts, wherein most of men place their satisfaction, though they do not find it, Luk. 12. 19. And I will say unto my soul, soul thou hast much goods laid up for many years, take thine ease, eat, drink and be merry: But these which in Covenant with God were strip'd naked of all desirable things that are in the creature, yet it could satisfy itself in this one thing, that it is in Covenant with God, Psal. 73. 25, 26. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee, My flesh and my heart failerth, but God is the strength of my heart, and my portion for ever: and 89. 15. Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance. Though God should never make this to grow, as David saith, understanding and increase by the addition of any externall prosperity that was promised to his house. 5. It is a satisfying Covenant, without which, all other Transactions, and all other the travell of a mans soul, and objects of his desires,

desires cannot satisfie, a man cannot have this profit of all his labour under the Sun, to satisfie his soul, and to say of any thing, or of all things, *This is all my desire*; all the circular toyings of men, who are without the compasse and bond of this Covenant, cannot amount so high, *Eccles. 1. 2. 8. Vanity of vanities, saith the Preacher, vanitie of vanities, all is vanitie, All things are full of labour, man cannot utter it, &c.* Of this Transaction alone it can be said, *'tis enough, this is all my desire, I have what I would, and am satisfied, Psal. 73. 25. And there is none in earth that I desire, besides thee: Lam. 3. 24. The Lord is my portion, saith my soul, therefore will I hope: Isa. 55. 3. Incline your ear and come unto me, &c.*

6. It is a satisfying Covenant, which can satisfie against, or notwithstanding of all unsatisfying things that can be in a mans condition; there may be evil and unsatisfying things in a mans condition, which will drown all the satisfaction which he can have from creature comforts, and from all his labour and Transactions under the Sun, which may render them tastelesse and bitter: *Esth. 5. 11, 12, 13. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the princes, and servants of the King:—Haman said, moreover, yea, Esther the Queen did let no man come in with the King unto the banquet that she had prepared, but my self, &c.* Yea, there may be some evils in a mans condition, which may grow upon him under the application of comforts, *Jer. 8. 18. When I would comfort my self against sorrow, my heart is faint in me: Isa. 22. 4, 5. Therefore said I, look away from me, I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people, for it is a day of trouble, and of treading down, &c.* But this is the property of Gods gracious Covenant, that it can satisfie and comfort the souls of Believers, notwithstanding, and neverthelesse of all dissatisfaction and discomforts from other things, and this is to them all their desire, although their desires in many things else be crossed; *2 Sam. 23. 5. This is all my Salvation and all my desire, although he make it not to grow: Psal. 94. 19. In the multitude of my thoughts within me thy comforts delight my soul: Isa. 64. 6. 8. And we all do fade, as a leaf, and our iniquities like the*  
wind

wind have taken us away: But now, O Lord, thou art our Father, and so: *10. Who is among you that feareth the Lord, that obeyeth the voice of his servant; that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God.*

7. It is a satisfying Covenant, which can satisfie and comfort at all times, wherein a Believer may find all his desire at all times; as often he will flee unto it, and reflect upon the value of it: creature comforts cannot satisfie and comfort at all times; for sometimes they are not: *Jer. 14. 3. And the Nobles have sent their little ones to the waters, they came to the pits and found no water, they returned with their vessels empty: and 31. 15. Rachel weeping for her children, refused to be comforted for her children, because they were not.* Sometimes, these cisterns hold no water: *Jer. 2. 13. Yea, the very satisfaction and comforts of the presence and Spirit of Christ do ebbe and flow, and sometimes they are not in a Believers condition to satisfie him; David cryeth under the want of them; Psal. 51. 12. Restore unto me the joy of thy Salvation, and uphold me with thy free Spirit: But the Covenant standeth sure; and can comfort at all times, when these fail, this standeth fast a sure and satisfying Covenant, and ground of consolation. Isa. 63. 15, 16. Where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me, are they restrained. Doubtlesse thou art our Father, though Abraham be ignorant of us, &c. Heb. 6. 17. That by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us; though these be not, yet this is all my desire.*

8. It is a satisfying Covenant, that can satisfie in all conditions; there be somethings that can satisfie men in one condition, that cannot satisfie them in another, somethings that seem to afford to men all their desire; but let their condition be but a little changed, and neither all nor any part of their satisfaction and desire in such condition can be found in these things; some things satisfie in the dayes of peace, which cannot when trouble cometh; somethings satisfie a man in his lifetime, which will be far from comforting him when death approacheth; somethings do satisfie when God keepeth silence, which cannot when he contends and leeteth loose his terrours, *Psal. 107. 18. Their soul abhorreth all man-*



ner of meat, and they draw near unto the gates of death: Eccle. 11. 9. Psal. 30. 6. 7. I said in my prosperity I shall never be moved; — Thou hidest thy face, and I was troubled. & 38. 15. 18. Lover and friend hast thou put far from me, and mine acquaintance into darkness, Job 29. 18. Then I said, I shall die in my nest, and I shall multiply my dayes as the sand, with 30. 15. &c. Terrors are turned upon me, — And my welfare passeth away as a cloud: But the Covenant of Grace is a transaction which can satisfie in all conditions, wherein a soul will find all its desire satisfaction and comfort, in peace, and in trouble, in life and in death, in outward trouble, and inward desertion, Heb. 6. 18. Wherein we might have strong consolation who have fled for refuge to lay hold upon the hope set before us, 2 Sam. 23. 5. This is all my salvation and all my desire: Psal. 73. 26. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever.

9. It is a satisfying Covenant which can satisfie all the doubts and loose all the objections that thrush in between Believers and their comforts and satisfaction; now this is peculiar to the Covenant of Grace, nothing but this great Charter of Salvation can answer all the objections, and loose all the doubts of the people of God, but this hath a ready and satisfying answer to all their doubts, whether they be doubts from the hainousness and grievousness of their transgressions, *Isa. 1. 18. Come now, let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool,* 1 Joh. 1. 7. *And the blood of Jesus Christ his Son cleanseth us from all sin:* Ezek. 16. 60. 63. *Nevertheless, I will remember my Covenant with thee in the dayes of thy youth, and I will establish unto thee an ever-lasting Covenant, That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame when I am pacified towards thee, for all that thou hast done; saith the Lord God,* Jer. 31. 37. *or doubtless from their unworthiness, Hos. 14. 4. I will heal their backsliding, I will love them freely, for mine anger is turned away from him, or from their backslidings: Jer. 31. 14. 22. Thou hast plaid the harp with many houses, yet return to me again saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you, and I will take you: Return ye backsliding children, and I will heal your backslidings:*

or

or from their undutifull walking: *Psal. 89. 30. 40. If his children forsake my Law, and walk not in my judgements, — My Covenant will I not break, &c.* Jer. 3. 4. 5. *Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth; Will he reserve his anger for ever, &c.* Or from their short comings in believing, repenting, or any other grace: *2 Pet. 1. 1. To them that have obtained like precious faith with us.* 2 Cor. 8. 12. *For if there be first a willing mind, it is accepted according to that a man hath, &c.* Jer. 3. 12. 13. *Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am mercifull, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity: Or about their perseverance, Jer. 32. 40. And I will make an ever-lasting Covenant with them, that I will not turn away from them to do them good; &c.* Or from the fear of being cast off: *Jer. 31. 37. If heaven above can be measured, I will also cast off the seed of Israel, for all that they have done.* Job. 15. 2. 5. *He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing: Or from crosse dispensations: Psal. 89. 33. 34. Nevertheless, my loving kindnesse will I not utterly take from him, nor suffer my faithfulness to fail: My Covenant will I not break, &c.* A remarkable example of the satisfaction to be found in the Covenant of Grace, notwithstanding all things in our condition that speak not satisfaction: otherways we have in *Daniel,* 2 Sam. 23. 5. where he putteth two *althoughs*, the one seemeth to look back to what was past; the other forward to what might yet come; the one looketh to sin and failings in his walk with God, the other to affliction and decays of a flourishing prosperous estate, the one to that evil he felt, the other to what he feared; the one to what he would have been freed from, the other to what he could have desired, and he sets on yet against all these, and satisfie himself with it. *Yet he hath made with me a Covenant:*

*Use 1.* For trial, Whence draw you your satisfying comforts? And what are the grounds upon which you lean? O how many uncertain grounds upon which people labour to build their satisfaction! Some build their comfort and satisfaction upon a present world, and other comfort do they not provide: *Luke 12. 19. And I will say unto my soul, soul, thou hast much good laid up*

for many years, take thine ease, eat, drink and be merry, which is as unproper for a mans soul, as if a man should feed his hungry body with that which is proper for his soul. 2. Others fatisfie themselves from their moral honesty and outside of duties, it is their comfort that there be worse men in appearance then they, Luk. 18. 11. *The Pharisee stood and prayed thus with himself, God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.* 3. Others from a common work of the spirit that they have been illuminated, convinced, and it may be also, have had some fits of sorrow, and flashes of affection, although even in these they have come short of some hypocrites, Psal. 78. 34. *When he slew them, then they sought him, and they returned and enquired early after God.* 4. Others in whom there is a sound work of Grace, and precious Faith; yet do not ground their comfort upon the Covenant, but upon some other thing, Precious indeed, but not so solid and strong as this: As namely, first, either upon their accessse to God in Prayer, a great priviledge indeed. Or, secondly, upon their livelyhood in going about duties. Or, thirdly, upon the sense and feeling of presence, all which are matters of so high concernment to the Lords people, that the having or wanting of these, should have great influence upon the comfortablenesse or uncomfotablenesse of their condition: And yet there is one thing wherein the solid ground of their comfort lyeth, more nor in any of these, or all these that is much neglected, even that from which David drew his comfort, 2 Sam. 23. 5. *viz. from Gods making a sure Covenant with him.* It concerneth you therefore to try your selves in this, whether you be acquainted with drawing your comfort from the Covenant. To help you in this trial, take these marks: 1. Whether do you draw your comfort from your right by the Covenant in Jesus Christ, or from your possession only? If only from what you enjoy, then you are strangers to the chief ground of comfort, which is the Covenant that hath given you a right to God and all good things, Song 2. 16. *My beloved is mine, and I am his: the Bride could joyce and be comforted in her right, that Christ was her own when she did not enjoy his presence.* 2. Can you comfort your selves out over guiltinessse, and against the challenges of conscience for it, as Da-

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vid doth? 2 Sam. 23. 5. *Yea, can you mark the sin and evil of your condition, the reason of your coming to God, even that which to others is an argument of withdrawing from Christ, or thrusting him away from them, as Peter spoke, Luke 5. 8. Depart from me, for I am a sinful man, O Lord: Even that same is a reason of their drawing near to him, Psal. 41. 4. I said, Lord be mercifull unto me, heal my soul, for I have sinned against thee: that argueth comforting from the solid ground of Gods Covenant, the Lord himself teacheth this way, Ezek. 16. 60. Nevertheless, I will remember my Covenant with thee in the dayes of thy youth; and I will establish unto thee an everlasting Covenant.* 3. Can you joyce in believing? although you were under the want of sense and feeling of those things that are believed, the comfort of believing which eyeth no ground of comfort so much, as the fire promise and Covenant, Heb. 6. 18. *That by two immutable things, wherein it was impossible for God to lie, &c.* It argueth drawing of comfort from the Covenant, when that is practised which is written, 1 Pet. 1. 8. *Whom having not seen, ye love, in whom though now ye see him not, yet believing, ye joyce with joy unspeakable and full of glory: Luk. 10. 20.*

Use 2. For reproof, 1. To these who do not labour for this Use 2. 1  
solid ground of comfort, there be, who with much industry spend their labour for that which is no profit, and cannot comfort in the evil day, who do neither put forth proportionable eadeavours after the sure Covenant, nor do they put forth any proportion of eadeavours after it, Isa. 55. 2. *Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not.* Matth. 22. 5. *But they made light of it and went away, one to his farme, another to his merchandise.* 2. To these with whom the Lord hath made an everlasting Covenant, and yet they draw not their comforts from it, but from other more uncertain grounds; this rebuke reacheth Believers who neglect to draw their comfort from their being within the Covenant of Grace, if other things be wanting wherewith they use to comfort themselves; they do often refuse to be comforted from the solid ground of comfort, to wit, from the Covenant, if something be wanting at which they would be, they will not be comforted from this, though it be, Jer. 31. 15. *like Rachel weeping, &c. Psal. 77. 2. 7. My soul refused to be*

be comforted, will the Lord cast off for ever, and will he be favourable do more.

Use 3i

Use 3. For exhortation: 1. Get this solid ground of comfort; strive to enter within the Covenant of Grace, and give not over labouring till ye have made this sure, that ye are within the satisfying Covenant, by this means you shall make sure the root of all comfort, yea, an interest into the God of all comfort: by this means you shall lay a solid ground of comfort, which built upon, shall afford comfort at all times, in all conditions, against all discomforts, not only of a troublesome time and state, but of a sinfull condition. 2. When you have got this ground of comfort, improve it: Ah, it is a pity that these who have this ground of comfort, do not improve it to better advantage, do not lay to much weight on it as it might bear; Shall ye be sin before God not to improve Time and Talents, Gifts and Graces? And shall it not much more be a high provocation not to improve the Covenant of Grace for our best advantage, and for our own comfort, to slight such a ground of comfort, such a shelter, unto which one may run and hide himself in the confusions of an evil time, as David did when his kingdom and family was like to be shaken? 2 Sam. 23. 5.

Use 4.

Use 4. Believers, What aileth you? What mean your frequent and multiplied complaints? Have you not a satisfying Covenant? Or will ye not know that the Covenant you have made, or rather which God hath made with you, hath this property? Come and witness for the Lord: Is not his Covenant with you, ask and have? Is not all your hearts desire in it? Tell if you can, what is wanting that might satisfy you? I hope you do not repent your bargain, and if you do not, will you commend it, say it, and think it, that ye are well come to, and that you have a good bargain that hath all your desire in it, Psal. 16. 5, 6. The Lord is the portion of mine inheritance, and of my cup. The lines are fallen unto me in pleasant places, yea, I have a goodly heritage. 2 Sam. 23. 5. This is all my salvation, and all my desire.

Use 5.

Use 5. Unbelievers and strangers to the Covenant of promise, be exhorted to believe this, that the Covenant of Grace is a soul satisfying Covenant, that can yeeld satisfaction to all your desires, if you would set your desire upon it, Psal. 37. 4. Delight thy

thy self also in the Lord, and he shall give thee the desires of thine heart: I pray do but take a proof of it, if you find it not such as we call it, such as the Scriptures call it, you may quite it, but I do not fear that you shall repent the bargain: If you would but come and see: O come taste and see that God is good, Psal. 34. 8. 1 Cor. 2. 9. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. At our gates are all manner of pleasant fruits said Christs Bride, Song 7. 13. Psal. 119. 130. The very entrance to it carrieth as much delight and light, as might entice you to step forward, if you would but look thither, Isa. 55. 3. Incline your ear and come unto me, hear and your soul shall live.

## CHAP. VII. Of the seventh property of the COVENANT,

It is a holy Covenant.

ANother property ascribed to the Covenant, is Holiness, see Luk. 1. 72. His holy Covenant: Its a holy Covenant in a double sense. First, Because it is a spiritual Covenant. Secondly, Because it is a sacred inviolable Covenant. 1. May it may be called a holy Covenant, because of the spirituality thereof, it is a Holy Covenant, that is, a spiritual Covenant, and that in five respects. 1. In regard of the nature of it, it is a holy Covenant, because it is a spirituall bond and obligation, Ezek. 20. 37. And I will bring you into the bond of the Covenant: It is not a bond which tyeth our external man only, whether unto the obedience of the Gospel, or in a visible Church state, but its a bond which uniteth and knitteth spirits together.

I. A.

1. A bond of obligation and communion betwixt the Spirit by the Lord and our Spirits; 1 Cor. 6. 17. But he that is joined to the Lord, and one Spirit; Rev. 22. 17. The Spirit saith, Come and be a bride, such as you; 2. A bond which kniteth the Spirit and the hearts of the people of God together, even the spirits of all the confederate party; Ezek. 11. 19. And I will give them one heart, and I will put a new spirit within you; Phil. 2. 2. I fulfill ye my joy that ye be like minded, having the same love, being of one accord, of one mind; see both these, Col. 2. 19. 12. In regard of the promises and blessings of the Covenant, it is a holy Covenant, because it promisseth spirituall blessings; Eph. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings; For though temporal things be promised in the Covenant, yet they are not promised principally and for themselves; but as accessories, which follow the principall blessings of the Covenant, which are of a spirituall nature; yea the temporal blessings of Believers are spiritualized to them through the Covenant, by which they hold them; yea, neither temporal blessings, nor common gifts of the spirit, are promised in the Covenant, except by consequence, and conditionally, in so far as they may promote the true spirituall good of Believers, and therefore are not to be principally sought; Math. 6. 33. But seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you; Isa. 55. 2, 3. Many had been rich in Grace, if poorer in this world; Jam. 2. 5. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? and many should have had more Grace, if lesse gifts; 1 Cor. 8. 1. Knowledge puffeth up, &c. We do ordinarily abuse these things, and make an idol of them; 2. It is an holy Covenant, in regard of the spirituall conveyance, and way of making over these spirituall blessings, which are promised in it; the convey is most spirituall, it is a conveyance through Christ; Eph. 1. 3. Who hath blessed us with all spiritual blessings in heavenly places in Christ; Col. 2. 10. And ye are complete in him, which is the head of all principality and power, from which all the body by joints and bands, having strong members, and knit together, increaseth with the increase of God; 194. 6. 58. As the Living Father hath sent me, and I live by the Father, so he that eateth

eateth me, even he shall live by me. It is a conveyance by the holy Spirit of Christ, Rom. 8. 11. He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you. Ezek. 36. 27. And I will put my Spirit within you. 2 Cor. 3. 18. But we all with open face beholding as in a glasse the glory of the Lord, are changed into the same Image from glory to glory, even as by the Spirit of the Lord. It is a conveyance by Faith, Rom. 4. 16. Therefore it is of faith, that it might be by grace: and are not these spirituall and mysticall conveyances.

4. It is a holy Covenant in regard of efficiency, because it maketh the confederates holy and spirituall. I say, it maketh them spirituall, it doth not find them such, Ezek. 36. 25. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. 1 Cor. 6. 11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. It is a Covenant that levelleth at holinesse as one of the ends thereof, a Covenant that promoteth holinesse, and efficaciously dispenseth it, 2 Cor. 6. last. with 7. 1. Having therefore these promises, dearly beloved, Let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holinesse in the fear of God. Luk. 1. 72, 74, 75. To perform the mercy promised to our fathers, and to remember his holy Covenant, — That he would grant unto us, that we being delivered from all our enemies, might serve him without fear, in holinesse. 2 Pet. 1. 4. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.

5. It is a holy Covenant in regard of the parties, because it dealeth only with a holy people, and excludeth the profane and the unclean: I mean not, that any person is holy antecedently to Gods Covenant with him, or that we must be first holy, and then think of entering the Covenant of Grace: the former instance sheweth the contrary, but the meaning is, that the holy Covenant must have a holy people, suitable to it, and it will not deal with any who will not devote themselves to be such; 1 Pet. 1. 16. Be ye holy, for I am holy. Eph. 2. 10. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Cor. 6. 17. Wherefore

come out from among them, and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you. And 7. Let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the fear of the Lord. Rev. 21. 17.

2. It is a holy Covenant, in another sense also, because it is a sacred and inviolable Covenant, but because we have before spoken of the stability of the Covenant, and of the names and ancient rites which prove the inviolableness of Covenants, we shall here hint only a word further of this sacred obligation betwixt God and his people. First, It is a holy and sacred Covenant, which God having sworn by his Holinesse, will keep inviolably, and will by no means break, Psal. 89. 34. 35. My Covenant will I not break, nor alter the thing that is gone out of my lips: Once have I sworn by my holinesse, that I will not lie unto David; Yea, so sacred an obligation, with his people doth the Lord account this, that he hateth putting away, Mal. 2. 16. Psal. 111. 5. He will ever be mindfull of his Covenant. Jer. 33. 20, 21. Thus saith the Lord, if you can break my Covenant of the day, and my Covenant of the night, and that there should not be day and night in their season: Then may also my Covenant be broken. And 31. 35. 37. Thus saith the Lord which giveth the Sun for a light by day, and the ordinances of the Moon and of the Stars for a light by night, which divideth the Sea when the waves thereof roar, &c. If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Secondly, Upon the other part, it is a holy and sacred Covenant, which should be kept inviolably on our part, which we should account a sacred obligation, whereof we should stand in awe, and not dare to come upon the borders of any breach thereof: Hence are these warnings; 1 Chron. 16. 15. Be ye mindfull alwayes of his Covenant, the word which he commanded to a thousand generations. And Lev. 2. 13. Neither shalt thou suffer the salt of the Covenant of thy God to be taking from thy meat-offerings. Thirdly, It is a holy and sacred Covenant, which maketh the most sure and solemn tie, and union betwixt God and a soul, which can never be dissolved, and therefore it is called the bond of the Covenant, Ezek. 20. 37. Hence also, a Covenant is said to joyne us to the Lord, Jer. 50. 5. Come and let us joyne our selves to the Lord in a perpetual Covenant that

that shall not be forgotten. Fourthly, It is a holy and sacred Covenant, because, whosoever entereth into it, entereth into a curse, Heb. 9. 28. And because of all this, we make a sure Covenant and write it, with 10. 9. They cleave unto their brethren the nobles, and entered into a curse, and into an oath to walk in Gods Law. It is a sacred obligation, the violation whereof doth certainly bring the curse of it upon the Covenant-breakers; Ezek. 17. 18, 19. Seeing he despised the oath by breaking the Covenant, when he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God, as I live, mine oath that he hath despised, and my Covenant that he hath broken, even so will I recompense upon his own head. Deut. 29. 21, 24, 25. And the Lord shall separate him unto evil out of all the Tribes of Israel, according to all the curses of the Covenant; that are written in this book of the Law: Even all nations shall say, Whence hath the Lord done thus unto this land, what mischief hath the Lord done in this great anger? Then men shall say, Because they have forsaken the Covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

Use 1. If the Covenant of Grace be a holy and spiritual Covenant, in regard of the nature it, an obligation upon the spirit, then stiffer your spirits to come under the bond of it, and not your external man only, Luk. 17. 21. Behold the Kingdom of God is within you. 2. If it promise true spiritual blessings; then take heed that you rest not upon, nor deceive yourselves with grasping after common gifts of the spirit, without true Grace and Holinesse, as many have done, Psal. 78. 34. to 37. When he slew them, then they sought him, and returned early after God: And they remembered that God was their Rock, and the high God their Redeemer: Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues. Heb. 6. 4, 5, 6. If the conveyance be spiritual, then seek your mercies in the right channel; through which the blessings of the holy Covenant runneth, for your selves to know this spiritual conveyance, 2 Tim. 1. 3. Which 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, before the world began: To find the golden pipe that emptieth and powreth out the oyl from the

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head to the members, Zech. 4. 12. *What be these two olive branches which through the two golden pipes emprise the golden oile out of themselves?* Job. 1. 16. *And of his fulnesse do we receive, and grace for grace,* Eph. 2. 8. *For by grace are ye saved through faith, and that not of your selves, it is the gift of God.* 4. If this Covenant make the confederates holy, they do not stand off from it till you be holy, but come and seek your holinesse where it is to be found, and that is no where out of Christ and the Covenant of Grace, 1 Cor. 1. 30. *Who of God is made unto us, wisdom, righteousness, sanctification and redemption.* Ezek. 36. 26. *A new heart also will I give you,* &c. 5. If it dealeth with none but a holy people, then lay your reckoning to be such, or to have no part with Christ, nor Covenant portion with his people, Act. 20. 32. *To give you an inheritance among all them which are sanctified.* Joh. 13. 8. *If I wash thee not, thou hast no part with me.*

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Use 2. If it be a holy Covenant, in the other sense also; that it is a sacred inviolable Covenant which God will not break; then be not jealous of his violation of this sacred tie, it is too common to suspect God without cause, Psal. 89. 39. *Thou hast made void the Covenant of thy servant.* 2. If it be sacred Covenant which we are bound to keep inviolably, then take heed of your dealing treacherously in this Covenant, Psal. 44. 17. *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant:* Beware of profaning this sacred Tie, Mal. 2. 16. *Take heed to your spirit that ye deal not treacherously.* 3. If this Covenant make sure to the things of your greatest concernment in a solemne manner, then look well the knot and obligation be made sure betwixt God and you, and then your reckoning all is well, 2 Sam. 23. 5. *He hath made with me an everlasting Covenant, ordered in all things and sure.* 4. If the violation of the Covenant with God, have a curse following it, then of all curses be most afraid of the curse of the Covenant, the vengeance of the Gospel, which pursueth all these who refuse and slight the offer of this Covenant, 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* Matth. 23. 22. 24. *It shall be more tolerable for Tyre and Sidon at the day of judgement, then for you. It shall be more tolerable for the land of Sodom in the day of judgement, then for thee.*

CHAP.

## CHAP. VIII.

## Of the eighth property of the

## COVENANT

It is Particular and Personal.

**T**he last property of the Covenant of Grace, which we shall speak, it is Particular and Personal, it is a Covenant into which individual souls enter, each one personally for himself: This is held forth in many Scriptures, 1 Sam. 23. 5. *He hath made with me a Covenant.* Isa. 41. 55. *One shall say, I am the Lords, and another shall subscribe with his hand, I am the Lord in my portions, saith my soul,* Psal. 16. 2. *Q my soul, thou hast said unto the Lords, thou art my Lord,* Psal. 139. 57. *Thou hast said unto the Lords, thou art my Lord,* Psal. 139. 16. and 2. 5. Rev. 22. 17. 20.

Before we explicate and establish this proposition more particularly, we shall first give the true meaning of it, negatively, and positively, shewing in what sense we do not call the Covenant of Grace particular and personal, and in what sense we call it a particular personal Covenant.

And, first, for obviating mistakes, we are to caution that when we call the Covenant particular and personal, or when we speak of particular, personal, soul covenanting with God, it is not the meaning is not that the Covenant is personal on Gods part, for it is on Gods part, *opus essentielle non personale opus trinitatis ad extra*: It is a work of all the three persons of the blessed Trinity, and not peculiar and essential to one more then to another (although God be ours by Covenant, whether considered essentially or personally) for there is nothing that one Person of the Trinity doth towards the creatures, but they all do it: Therefore the Scriptures hold forth all the three Persons of the Trinity in Covenant with us. Nor, 2. is the meaning, as though there were so many particular distinct Covenants, as there be persons covenanting with God through

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through Christ, on the terms of Grace, for there is but one Covenant of Grace which is stricken with all the ransomed Company, Jer. 31. 33. *But this shall be my Covenant that I will make with the house of Israel. Isa. 59. 21. As for me, this is my Covenant with them, saith the Lord.* Although there be as many particular soul-transactions about that one Covenant, as there be persons that are brought into the bond of the Covenant, Ezek. 20. 37. each whereof saith to God for himself, as David said, Psal. 16. 2. *O my soul, thou hast said unto the Lord, thou art my Lord.* 3. Neither is the meaning that the Covenant of Grace hath its rise, and was then first a Covenant when particular souls did engage with God, and close with the offered Gospel; for it was a Covenant with us in Christ antecedently to our explicate, actual, particular, personal consent, and agreement unto the Gospel: for 2 Tim. 1. 9. *Grace was given us in Christ before the world began.* Isa. 59. 21. Nor, 4. do we mean, that particular Believers stand in Covenanting with God, as single persons abstracted from Christ; for we are no party in the Covenant, nor can any way transact with God, but being considered in Christ, Heb. 2. 17. *Behold I and the children which God hath given me.* Nor, 5. do we mean, that all Believers have always a particular distinct up-taking of, or reflexion upon the formal notion of a Covenant betwixt them and God, though they be indeed engaged in it; for oftentimes they are more indistinct and confused in the knowledge and observation of soul covenanting with God then becometh, which administers occasion of much doubting and disputing about their estate: Nor, 6. do we mean, that the Covenant of Grace in respect of the external administration thereof, is only personal; for it is in that respect made also with Families, Churches, Nations and great Societies, as shall be made to appear when we speak of the parties covenanting, though all internal saving administration of the Covenant be personal.

But we call the Covenant of Grace a particular Covenant; or a Covenant made with particular single individual souls. 1. In opposition to visible Church covenanting, wherewith most of common Professors satisfy themselves; which being the external administration of the Gospel-Covenant by Ordinances; with the Church considered, as a visible political body, is more general, and

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in this respect is made with whole Societies; in which Societies there may be many persons, whose souls have not particularly and personally each one for himself entered in a Covenant with God. 2. We call the Covenant of Grace, a particular Covenant, in opposition to *Arminians* general notion of the Covenant of Grace; for they dream, that when God set his hand to the Covenant of Grace; he set his hand to a blank, and that there were no particular names insert in it, but all were ranked under the common name of *Believers*, with a blank left to fill up particular names, as men should afterward please to receive the Gospel: They say also, that the Covenant of Grace was made with all mankind; as was the Covenant of Works. 3. We call the Covenant particular in opposition to the *Antinomians* general notion of Christs covenanting with God for the Elect company, whereby they upon the matter, exclude all particular soul covenanting with God, supposing the Elect to be in Christ, and in the Covenant of Grace from all Eternity, before believing and taking hold of the Covenant, even as they are after their believing. 4. We call the Covenant particular in opposition to the general notion of a Covenant; with which many Hypocrites content themselves, who sit down upon some common work of the Spirit, which at the best doth but amount to some treaty of peace, without any conclusion, and to some general communing with God, without any particular soul-engagement in a Covenant with him: such was the Israelites notion of the Covenant, Hof. 8. 2. *Israel shall cry unto me, my God, we know thee.* Plal. 78. 34, 35, 37. 5. We call it particular in opposition to the general, confused, indistinct notion and knowledge of a Covenant with God; wherewith too many good souls satisfy themselves, even without the knowledge of a distinct particular soul transaction, and engagement betwixt God and them.

2. We call the Covenant of Grace a personal Covenant. 1. Because it is a work and business which no man can transact for another, but each man must personally enter the Covenant for himself, I mean, the saving interesting of a soul in Christ, is an act which a man cannot do by a Proxy; nor transmit to his Heirs or Assignees; nay, nor to his Children, of whom he hath power to engage

engage them to the Lord in respect of their visible estate under the external administration of the Covenant of Grace, yet must every one personally enter in Covenant with God for himself, else the former shall not profit him, *Amos 9. 7. Are ye not a children of the Ethiopians unto me, O children of Israel, saith the Lord, Jer. 9. 25, 26. Matth. 8. 11, 12.* 2. Because it is a Covenant, not of goods or of things, either only, or mainly, but of persons, whereof both parties speak the Apostles words: *2 Cor. 12. 14. I seek not yours but you:* It is a Covenant which upon the one part consists not so much in Gods promising life and salvation and all good things to us, as in his promising and bequeathing himself to us, even himself personally considered, the Father, Son, and Spirit: and on the other part, it doth not so much consist in our Covenanting service and duty, and obedience to God, as in our giving away our selves to him, *Ezek. 36. 28. And ye shall be my people, and I will be your God, 2 Cor. 6. last, And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty;* For it is nothing so like the hand-maids Covenant of service to her Master, as like the hand-maid brought into a Covenant of love and marriage with her Master, *Ezek. 16. 8. I swore unto thee, and entered into a Covenant with thee, saith the Lord God, and thou becamest mine.*

3. Because it is a Covenant with the whole man, it is not a Covenant with this or that part of a man, but with the whole man, with the soul and body of a man, *1 Cor. 6. 17, 20. He that is joynted unto the Lord, is one spirit. Glorifie God in your body and in your spirit, which are Gods; there is no part in him that is not in Covenant with God; yea, the very dust of the Saints, their dead bodies are in Covenant with God, and by vertue thereof, shall be raised up again at the last day, as Christ proveth, Matth. 22. 31, 32.*

4. Because it is a Covenant which requireth and supposeth something to be personally done by us, (beside what Christ did for us, and in our name) before we can actually have any benefit by it, *Job. 6. 57. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me, and Job. 6. 37.*

5. We call the Covenant of Grace personall for distinctions sake.

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1. To distinguish the internal and saving Covenanting with God which is personall from external visible Covenanting with God, which may be general and National and as such, is not saving. 2. To distinguish this actual Covenanting with God in our persons, from our Covenanting with God virtually in Christ before the foundation of the world, when we in him as in a publick person spoke with God, and Covenanted as the people, the seed of Jacob spoke with God in him being in his loines, and represented by him, *Hos. 12. 4. He found him in Bethel and there he spoke with us.* 3. To distinguish this personall Covenanting with God, which is formall and explicate, from a more indistinct implicate and tacite way of transacting with God, wherein most men rest without an expresse distinct heart engagement with God, whereof they can give no such account as David doth: *2 Sam. 23. 5. He hath made with me an ever lasting Covenant: Psal. 16. 2. O my soul, thou hast said unto the Lord, thou art my Lord. The Lord is my portion, saith my soul, Lam. 3. 24.* Notwithstanding that upon the matter they have taken hold of the Covenant, and the Gospel hath taken hold on them.

These things premised for clearing the meaning of the Proposition, we come now to treat of it more particularly. And first, we shall establish the truth of the thing, by shewing that this is a property of the Covenant of Grace, and that their is such a thing as particular, personall, formall, explicate soul Covenanting with God. 2. We shall explicate what this is, or wherein it consisteth. 3. That it is the duty of all these to whom the offer of the Gospel cometh; but more especially at some times, and occasions, and what these be. 4. Something of the weight and importance of this duty. 5. What are the things that keep off, or beat off, hinder and discourage souls in the setting about, and thoroughing of so important a Gospel duty and Command. 6. Some directions concerning the right way of following this duty, and the reasons pressing such performance thereof.

First, For establishing the truth of this Proposition (*The Covenant of Grace is particular and personall*) against Adversaries upon all hands who oppose it, Doctrinally or Practically (whether they be, first *Arminians*, who deny a particular Covenant, and assert a generall Covenant of Grace with all mankind, even

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as they do a general Election of qualities, not of persons: *2. Antinomians*, who upon the matter deny personall Covenanting, properly so called, with any particular single person, and hold no Covenant betwixt God and Believers, but only twixt God and Christ. *3. Profane Atheisticall worldlings*, who account particular soul Covenanting with God, a fancy and delusion. *4. Hypocrites*, and formal Professors, who sit down upon general externall visible Church-covenanting with God. *5. Leasie and sluggish Christians*, who satisfie themselves with more generall confused notions of a Covenant with God: Let us consider how particularly and personally the number and names of the whole confederate party are agreed upon in the Covenant, under whatsoever Scripturall consideration and notion, or name we take up the thing. For first, If we go as far back as the eternall Decree of God, where the Covenant of Grace had its rise and beginning, there we find that Election is of particular persons, and not of a company under some common name or qualification, such as *Believers*, or the like; therefore we read of a *Book of Life*, wherein the number and names of the Elect are written and recorded, *Luk. 10. 20. Rejoice, because your names are written in heaven, Rev. 20. 15. And whosoever was not found written in the Book of Life, was cast into the Lake of fire: Yea, so particularly are they recorded there, that none of them are concluded under their relations, or other general qualifications, but the very Women are in it by name, Phil. 4. 3. And I intreat thee also true yoke-fellow, help these women which laboured with me in the Gospel, with Clement also, and with others my fellow labourers, whose names are in the Book of Life.* Secondly, If we consider the Covenant of Suretyship and Redemption made betwixt God and Christ, whereby the Elect are given to him to be Redeemed and saved by him, he did not receive them by lump or bulk as it were, under some generall notion or qualification, but most particularly he did receive a list and roll of the number and names of all the Elect; he receiveth a roll of persons, not of qualifications, a roll of persons whom he undertook to qualifie; see *Job. 17. 6. to 20. with 6. 37. The men whom thou gavest me*, therefore we read of the *Lamb's book of life*, and the names written in it, *Rev. 13. 8. and 21. 27.* Importing, that the record of Christ the Mediators Covenant-

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transactions, is of particular persons by number and name. Thirdly, If we look forward to the execution of this definite particular decree of Election and Covenant of suretyship made with Christ, as the same is fulfilled and accomplished in the Transaction of the Covenant of Grace, betwixt God and the souls of his people, and there you shall find a particular personall Covenant. To this effect take notice of these four things.

1. The scope of the preaching and promulgation of the Gospel-covenant, is in the intention of Gods drawing in of particular souls, personally to covenant with him; for as the promulgation of the Covenant is not universal to all mankind, even in respect of the external visible dispensation of the Covenant by ordinances, but God maketh choise of some Nations and People, and passeth by others to whom he sendeth the Gospel, *Pal. 147. 19. 20. He sheweth his word to Jacob, his statutes and his judgments to Israel, He hath not dealt so with any nation, they have not known themselves: Deut. 5. 1, 2, 3. The Lord our God made a Covenant with us in Horeb: The Lord made not this Covenant with our fathers, but with us here we are all of us here alive this day: And 7. 6. The Lord thy God who are all of us here alive this day: And 7. 6. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth: and 10. 15. So although the offer of the Gospel be general, that all that hear it may be made inexcusable, since no man knoweth, nor can know that his name is not in Christs roll, among the number that was given to him to be saved by him; and since no man is excluded from the offer, but such as exclude themselves by their own rejecting of it: Yet I say, in the secret intent of God, the offer of the Covenant is levelled at particular persons, *Matth. 22. 14. For many are called, but few are chosen.* And he hath by name designed the persons that shall particularly and personally accept it, as is manifest from the designation of the persons unto whom messages were sent for their conversion, *Philip, Cornelius, Nathaniel, the widow of Sarepta, &c. Luk. 4. 24. 26. Acts 8. 26, 27, &c. and 10. 5. 19. 20. 29. Joh. 1. 48.**

2. The great duty which the Gospel calleth for, is particular, personal, soul-covenanting and engaging with God, *2 Cor. 2. 13. While by the experiment of this ministrations, they who the God for your professed subjection unto the Gospel of Christ: Rev. 22. 17. And*

the Spirit and the Bride say, Come, and let him that heareth, say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely. Rom. 10. 8, 9. The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

3. The Spirit's effectual call and work ( who hath the managing of the Covenant ) it is to particular souls, it is personal and by name. Acts 9. 4. Saul, Saul, why persecutest thou me. And 16. 3. An Angel of God, coming unto him, and saying unto him, Cornelius, that is laid home personally to particular single persons, as it were by name.

4. The souls answer to the Spirit's call, is particular and personal, that is the Deid of a single person, acted by Grace and the Spirit of Christ, and transacting a Covenant with God. Psal. 27. 8. When thou saidest seek ye my face, my heart said unto thee, thy face Lord will I seek. Acts 9. 6. Lord, what wilt thou have me to do? Isa. 44. 5. One shall say, I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and shall surname himself by the name of Israel. Yea, the souls reflection and recognition of the whole transaction throughout all the experience of the Saints, findeth it a particular personal Covenant with God, Psal. 16. 2, 5, 6. O my soul, thou hast said unto the Lord, thou art my Lord.

2. In the next place, let us consider wherein this particular personal soul-covenanting with God consisteth, and how it is to be gone about. And, first, The Covenant of Grace being a mutual transaction when we treat of soul-covenanting with God, and wherein it consisteth: We must speak something briefly of that which is mutual in personal covenanting ( although we aim at the souls part in this transaction especially ) referring the more full explication of that which is mutual in the Covenant, to the explication of that promise, I will be your God, and ye shall be my people. In personal covenanting with God, 1. There is upon Gods part, first an owning of the soul, and claiming of it as His in special manner: He who before Time did make choice of, and design some persons to be vessels of honour, he doth particu-

particularly own them in due time for his portion, and claim them for his ransomed ones from among the rest of the posterity of mankind, and this he doth after that he hath more generally owned a people out from among the rest of the world, as a people to whom he will dispense the offer of the Gospel. Psal. 14. 2, 3, 5. Deut. 10. 15. Exod. 2. 22. Eph. 2. 12, 13. Then more particularly by his effectual Grace and Call; he owneth and claimeth the Elect vessels from among these, and entereth particularly in a Covenant with their souls, even personally with each of them, ( though I do not deny that God doth often at the same instant of time, claim some people and persons to himself, both these wayes, ) 1 Pet. 2. 7, 9, 10. — But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past, were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy. Joh. 1. 48. Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, I beseege thee that Philip called thee, when thou wast under the figtree. I see thee. Deut. 32. 9. For the Lords portion is his people. Jacob is the lot of his inheritance. Isa. 43. 1. Zech. 13. 9. 2. Upon Gods part, there is a giving or bequeathing of himself unto his people. I say, a bequeathing or giving of himself, not his Gift and Graces only, not the promises of this and the next life only, not only his Spirit, yea, not only his Christ; but the All-sufficient God himself, Father, Son and Spirit; God essentially and personally considered. And this also he doth first propound in the offer and promise of the Gospel-Covenant, and then bring it to passe particularly and to single persons by the effectual application of the Gospel offer; whereby he marryeth and uniteth unto himself particular virgin souls, and really interesteth them in God by the highest and nearest relations of union and communion with himself. Eph. 2. 19. I will betroth thee unto me for ever. Jer. 31. 1. I will betroth thee unto me in righteousness, and in judgement, and in loving kindness, and in mercies: Song 2. 16. My beloved is mine, and I am his. Ezek. 36. 28. And ye shall be my people, and I will be your God.

2. Upon the souls part, there be two chief acts of the soul, which comprehend the sum and substance of personal covenanting with God: 1. The soul *receiveth the offer of God, as the All-sufficient good, and owneth him for its satisfying portion*; that is; since he is pleased out of his infinite bounty, and infinite condescension to make offer of himself to sinners, the soul upon the conviction of its need, and compleat satisfaction with that offer, doth upon deliberation give an explicit, clear, distinct consent to accept the offer with all its heart, and doth from thence forward, own God as its own God and satisfying portion, *Psal. 16. 2. O my soul, thou hast said unto the Lord, thou art my Lord. Lam. 3: 24. The Lord is my portion, saith my soul, therefore will I hope in him. Psal. 67. 6. And God even our own God shall bless us. Zech. 13: 9. They shall say, the Lord is my God, Psal. 119. 57. 111. Thou art my portion, O Lord.* 2. The soul *giveth it self away to God, and maketh an explicite deliberate resignation of it self to God to be his, and only his*: I say, *it self*, because on Gods part it is not Grace and Salvation only that is given to us, but God himself; So on our part, it is not duty and service, and love only, but our selves that we give away to God, to be only, and wholly, and absolutely without reservation, and for ever without reversion at his disposing: and here the sound Believers saith doth not only take in promises and offers, but give out also whatsoever is called for on our part; *1st. 44. 5. One shall say I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Psal. 119. 94. I am, thine, save me.* *2 Cor. 9. 13. They glorifie God for your professed subjection unto the Gospel of Christ. Song 2. 16. My beloved is mine, and I am his.*

More particularly concerning personal soul-covenanting with God, (beside any preparatory work which goeth before this, whereof elsewhere:) I shall lay down these twelve Assertions for clearing the nature of it, all which I shall endeavour to demonstrate from expresse Scriptures about the thing, and clear necessary consequences from the same.

*Assertion 1. Our personall soul-covenanting with God is part of the fulfilling of Christs Covenant with God; our personall Covenanting*

nanting with God, gave not the rise to the Covenant of Grace, but it is the effect and accomplishment of that which was before, of old transacted, it being an Article of the Covenant of Redemption, that Christ should procure the consent of all that were given him unto the Gospel-covenant: *Joh. 6. 37. All that the Father giveth me, shall come to me, Joh. 17. 6. 8. I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word.*

*Affer. 2. It is not from our personal Covenanting with God, and contenting to the Gospel, that the Covenant of Grace hath its force and efficacy toward our Justification and Salvation, though it hath a necessary connexion with that: 2 Thess. 2. 13. God hath from the beginning chosen you to salvation, through Sanctification of the Spirit and belief of the truth; for though we be saved by faith, yet not for faith: Eph. 2. 8. For by grace are ye saved through faith; but the causality is from Gods free Grace, and his Covenant with Christ: 2 Tim. 1. 9. 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 before the world began, Ezek. 16. 60, 61. Nevertheless, I will remember my Covenant with thee in the dayes of thy youth, and I will establish unto thee an everlasting Covenant, Then thou shalt remember thy wayes, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy Covenant; That may be said of our Covenanting, though in another sense then it is there used, Not by thy Covenant.*

*Affer. 3. Personall Covenanting with God, is a most secret internal transaction, that have no witnesses (though there wanteth not abundance of witnesses to prove the thing when it is done) yet there are no witnesses that can be privy to this Covenant beside the Mediator and witness of the Covenant, together with the parties; for 'tis a business done betwixt God (speaking to the soul, and the soul speaking to God; *Psal. 16. 2. O my soul, thou hast said unto the Lord, thou art my Lord, with 35. 3. Say unto my soul thou art my salvation, and 27. 8. When thou saidst, seek ye my face, my heart said unto thee, thy face Lord will I seek*; Therefore also is the soul drawn to a wilderness at the time of betrothing, and*

and made to be alone with God, in some sort immediately when no eye seeth, and no ear can hear what passeth betwixt them, *Hof. 2. 14. 19. Song 4. 8.* Were ye never alone shut up to speak with God, without other company?

*Affer. 4.* Personall Covenanting with God is a most serious heart exercising businesse that cannot be done in the by, nor with passing thoughts of the souls condition, it is a businesse that will take up the man, that putteth the soul (which formerly hath lived almost idle in a man) upon the most serious debate and deliberation that is possible, this is a matter that is not done by temporary glances of light and fits of affection, not by passing flammes of liberty in prayer, and wishes of a better state, far lesse by hypocriticall forms and shadows of duties, such as we read of, *Psal. 78. 34. to 37. Hof. 8. 2.* It is a transaction that must find a man at leisure to be serious about it, before it can be accomplished, that doth take up the whole man, and put him upon debate and dispute about his soules estate, upon the arraignement of himself upon a divorcement of his Idols, and maketh these serious thoughts ly on still upon his spirit, till this result of a Covenant with God be made, the soul can have no ease nor hope, *Rom. 7. 9. For I was alive without the Law once, but when the commandment came, sin revived, and I died, &c. vers. 24. O wretched man that I am, who shall deliver me from the body of this death? Lam. 3. 24. 28. The Lord is my portion; saith my soul, therefore will I hope in him. He sitteth alone and keepeth silence: Therefore you read of often of the soul doing something in personall Covenanting with God, *Psal. 16. 2. and 27. 8.* Consider whether at any time ye have been serious in this businesse, and if your seriousnesse hath produced a Covenant with God.*

*Affer. 5.* Personall Covenanting with God, is a businesse that is knowingly and observably done by as many as enter into it: Hence it is that *David and Jeremiab* can give such an account of it, *Psal. 16. 2. O my soul thou hast said unto the Lord, thou art my Lord: Lam. 3. 24. For a soul cannot make a Covenant with God against its will, or without its knowledge and consent; Christ doth neither ravish his Bride, nor force her consent, but he wooeth her, Song 1. 3. Because of the favour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee, and*

*4. 8. Come with me from Lebanon (my house) with me from Tyre: for it is an agreement wherein whosoever entereth doth it by their own free consent and choice, *Psal. 110. 3. Thy people shall be willing in the day of thy power, Rev. 22. 17. 20. And the Spirit and the Bride say, come, and whosoever will, let him take the water of life freely, Song 6. 12. Or ever I was aware they had made me like the chariots of Amminadib, 2 Cor. 9. 15. It is your professed subscription unto the Gospel of Christ: And therefore it is, that although these who have personall Covenanted with God may be indurated and confused in their knowledge of it, though they may hesitate and be in some doubt about it, under temptation; yet, though they may lose their distinct knowledge of it, and bring it to be almost buried in their backslidings; and though they should be brought sometimes to say of it, as the Disciples said of Christ, *Luk. 24. 21. 37. We trusted, and thought, and supposed that we had begun in Covenant with God, but do find it otherwise, yet notwithstanding of all this, I say it is not possible for a soul to Covenant with God personally, but it must be in some degree observably and knowingly done, especially at the time of love and soul-covenanting with God: I think also, there shall still remain some knowing remembrance of the thing whensoever it is reflected upon: and you never treat with God observably, so as you can give an account of it, 2 Cor. 13. 5. Examine your selves, whether you be in the faith, prove your own selves, know you not your own selves, how that Jesus Christ is in you, except ye be reprehates,***

*Affer. 6.* Personall Covenanting with God, is a businesse wherein the Saints are most cordiall and affectionate, whatsoever backwardnesse, and aversion they have formerly discovered in themselves towards this transaction; yet when the iron shew and stone is taken out of their hearts; yet I say, when they are brought to the thing, there is no act all their life over which they do more cordially, I mean the souls of the Saints do personally engage in the Covenant of Grace, with so much of the strength and edge of affection, with such affectionate complacencie and thoroughnesse of satisfaction, that their heart and soul lyeth to the businesse, and engageth in it, they do not as some persons marrie, to please their friends, when their hearts are not towards the match; when they have no satisfaction with the partie, but this is a cordiall trans-



the wilderness, and speak comfortably unto her, Song 1.3. *Thy name is as ointment poured forth, therefore do the virgins love thee,* and 5. 10. *My Beloved is white and ruddy, the chiefest among ten thousand,* Phil. 3. 21.8. *Were ye never put to an Avulsionum, to deliberate what to choose for your portion? Or hath not your souls upon Avulsionment said unto the Lord, Thou art my Lord.*

*After. 8. Personal covenanting with God is a most compendious short transaction, so business of moment can be drawn up in so few articles and words: See Psal. 16. 2. O my soul, thou hast said unto the Lord, thou art my Lord. Gen. 17. 1. I am the Almighty God, walk before me and be thou perfect. Ezek. 38. 28. And ye shall be my people, and I will be your God. Song 2. 16. *My Beloved is mine, and I am his: 2 Cor. 6. last. And will be a father unto you, and ye shall be my sons and daughters; saith the Lord Almighty. I do not mean that it is a short transaction as to the extent thereof, for so it is exceeding large and comprehensive, both of promises and blessings to be performed to us, and duties to be performed by us, 2 Pet. 1. 3, 4. According as his divine power hath given unto us all things that pertain unto life and godliness: Whereby are given unto us exceeding great and precious promises. Eph. 1. 3. Who hath blessed us with all spiritual blessings, in heavenly places in Christ: with Psal. 119. 96. Thy commandment is exceeding broad. Nor that it is a Transaction that is always speedily and shortly dispatched by the souls that enter into it, for we through our folly draw the treaty unnecessarily to length and stick oftentimes in the place of breaking forth of children, which is the occasion of many and sharp sorrows to the people of God, like the pains of a travelling woman, Hos. 13. 13. But I mean, that God hath drawn the substance of his Covenant in few articles; so that whosoever are through, and at a point with these, may with Gods approbation, very shortly be at a point in personal covenanting with God, Jer. 3. 19. And I said, thou shalt call me my father, &c. Hos. 3. 3. And I said unto her, thou shalt not be for another man, so will I also be for thee: Isa. 56. 4. 6. All the sons of the stranger that joy themselves unto the Lord to serve him, and to love the Name of the Lord, to be his servants, every one that keepeth the Sabbaths from polluting it, and taking hold of my Covenant. Know for a certainty, tis not a long tedious pilgrimage, but**

but a very short cut, which God hath appointed as the way to a Covenant with him.

*After. 9. Personal covenanting with God, is a most distinct clear transaction, whereby each person knoweth, or may know, what is engaged to them, and whereunto they do engage themselves, and can give some account of it: I do not hold that all those who have personally covenanted with God, for themselves, that they all have at all times, the same distinct cleanness of the notion and way of a Covenant twixt God and them, for the indistinctness and confusions of Believers, and their slownesse to conceive what God hath spoken and done to their souls, are sometimes exceeding great, as is manifest in the condition of Christs own Disciples, Luk. 24. 21. 25. 37. 41. Joh. 14. 5. 9. Although some others, and it may be, the same persons at another time, can give a more distinct account of Transactions betwixt God and their souls: See Psal. 66. 16. Come and hear all ye that fear God, and I will declare what he hath done for my soul. Luk. 24. 32. 45. And they said one to another, did not our hearts burn within us while he talked to us by the way, and while he opened to us the Scriptures. Their opened he their understanding that they might understand the Scriptures. Joh. 8. 69. And we believe and are sure, that thou art that Christ, the Son of the living God.*

But the true meaning of this Assertion, is, That personal covenanting with God, is in the own nature of it, a most plain, clear, distinct Transaction betwixt a particular soul and God: Hence it is found to be the soul saying to God, thou art mine, and God saying to the soul, thou art mine, Psal. 16. 1. 2. O my soul, thou hast said unto the Lord, &c. with Ezek. 16. 8. I swore unto thee, and entered in a covenant with thee, &c. Zeek. 13. 9. I will say it is my people, and they shall say the Lord is my God. Song 2. 16. My Beloved is mine, and I am his. Therefore howsoever this should be undexterously represented to you by us, or misrepresented by Satan, there is no cause to fear at personal covenanting with God, as at a labyrinth, wherein, if once ye enter, you can not expede your selves: Nay, prove it rather, and you shall find it a clear plain path way, as the Apostle representeth it, Rom. 10. 6. 8. But the righteousness which is of faith, speaketh on this wise, Say not in thine heart who shall ascend into heaven, — But what saith



chief duty and most prefferable among all these which the Gospel commandeth. Thirdly, That it is the duty of all these to whom the offer of the Gospel hath come.

There is the more reason to clear this, because most of these who do not wholly shake off duties, yet do not heed this among their duties; and many poor souls whose hearts go after personal covenanting with God as a high and desirable priviledge, yet do not look upon it as their duty, as the chief duty unto which the Gospel calleth, and are therefore the lesse bold; yea, and the more faint hearted in following after that which is both their chief duty, and their highest priviledge and happinesse on earth.

1. Then I say, personall Covenanting with God, by which I understand a particular souls taking hold of the Covenant of Grace, or its explicite Covenanting with God, by choising and taking God for his portion, and giving it self to him by a Marriage-covenant, on the terms of the Covenant of Grace; this I say, is a duty, a commanded dutie, I mean for particular souls, each one personally and formally for themselves to enter in Covenant with God through Christ, upon the terms of Grace; this is not only a thing which we may do, but which we ought to do, and must do, if we obey the call of the Gospel; it is a thing to be looked at, not only as a priviledge and happinesse unto which we should aspire, but as a duty, which by the command and call of the Gospel we ought to go about, if we would escape the vengeance of them that obey not the Gospel: These three things shew it to be so. First, Consider the nature of the Gospel-covenant, as it is held forth in three ordinary similitudes; it is a treaty of peace, and when God hath sent Ambassadors to treat with us, shall it not be our dutie to treat with him? When he hath proposed good conditions to rebels, shall it not be our dutie to accept of them? 2 Cor. 5. 19. 20. *God was in Christ reconciling the world to himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation: Now then, we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God;* and this is the very thing we speak of, this is personall Covenanting with God. The Gospel-covenant is a Marriage-covenant, *Hos. 2. 19. And I will betroth thee unto me for ever; yea, I will betroth thee unto me,*

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2 Cor. 11. 2. *I have espoused you to one husband, that I may present you as a chaste virgine to Christ: Matth. 22. 2. 8. The Kingdom of heaven is like unto a certain King, which made a marriage for his son. Now when Christ hath sent Ambassadors to woove us, and hath come and offered himself and his love unto us; who can dispute it; but it is our duty to wed with him? to accept of his love, and to give our selves in marriage to him by this Covenant; Rev. 22. 17. 20. And the Spirit and the Bride say, Come, and let him that heareth say, come; and let him that is thirst come; and whosoever will, let him take of the water of life freely; and this is personall Covenanting with him, Ezek. 16. 8. 2 Chron. 30. 8. Now be ye not stiffnecked as your fathers were; but yeeld your selves unto the Lord, and enter into his Sanctuary: It is a proclaimed open free mercie; wherein all good things are offered without price: *Isa. 55. 1. He, everyone that thirsteth, come ye to the waters, and he that hath no money, Come ye, buy and eat, yea, come, buy wine and milk without money, and without price; and is it not beyond dispute; that when all good things are offered freely, it is the duty of those who need them, to come and buy and make them their own: *Isa. 55. 3. Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting Covenant with you, even the sure mercies of David;* and this is personall Covenanting with God.**

2. The Saints in their practice and experience have found personall Covenanting with God, or closing with God formally in a Covenant, to be their duty; and accordingly they have been very much in the practice of it, see 2 Sam. 23. 5. Lam. 3. 24. *Psal. 16. 2. Psal. 119. 57. 94. 111. Matth. 19. 27:* all which Scriptures hold forth the sum and substance of a personall Covenant with God.

3. To put the matter out of question, there be many exhortations and commands, with promises and threatnings annexed, which shew plainly that personall Covenanting with God is a duty, *Deut. 30. 11. to the end, with Rom. 10. 6. 8.* Where it is to be observed, that the proposition of life and death made there, is to a people that were in Covenant with God, as to their visible Church state; and therefore must be understood of a more particular personall Covenanting with God, each one for his own soul,

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and more particularly, *Isa. 44. 5. One shall say, I am the Lords, &c. Hof. 2. 16. Thou shalt call me Iſbi, i. e. my husband: Hof. 3. 3. Thou shalt abide for me, Jer. 3. 4. 19. Thou shalt call me, my father, and the guide of my youth: Zech. 13. 9. They shall say, the Lords is my God: Jer. 31. 19. and 3. 22, 23. and 50. 5.* Are not these clear and plain commands concerning personall Covenanting with God, beside what is commanded in the Scriptures of the New Testament, which is upon the matter the same with these: *2 Cor. 6. 17, 18. Come out from among them, and I will receive you: I will be a father to you, and ye shall be my sons and daughters, Hebr. 8. 10. I will be a God to them, and they shall be my people: Rev. 22. 17. The Spirit saith come, and the Bride saith come, &c. Rom. 7. 4. 2 Cor. 11. 2. and 13. 5. Luk. 9. 23, &c.*

12. This is not only a duty, but it is the duty, the chief duty which the Gospel calleth for, to wit, that particular souls should make a Covenant with God; For first, For this end, and to bring about this businesse of personall Covenanting with God, hath he sent the Ministers of the Gospel as his Ambassadors to treat with the unreconciled world, and to wooe a Bride to Christ, even to draw virgin souls to Contract and Covenant with him; *2 Cor. 11. 2. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ, and 5. 19, 20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead to be reconciled to God: Joh. 3. 2. 8. 29. Tea, your selves bear me witnesse, that I said I am not the Christ, but that I am sent before him: He that hath the Bride, is the Bridegroom, but the friend of the Bridegroom which standeth and beareth him rejoyceth greatly, because of the Bridegrooms voice: Luk. 1. 17. To make ready a people prepared for the Lord: Act. 26. 18. To open their eyes, and to turn them from darknesse to light, and from the power of Satan unto God; &c.* Secondly, The call of the Gospel is this upon the matter, whether we speak of the externall call, or the effectual call, it is that particular souls may Covenant with God, *Act. 2. 39. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call: 2 Cor. 6. 17. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, Joh. 6. 29.* Thirdly, If the command of believing in Christ

be the chief Gospel Command, then the duty of particular souls Covenanting personally, each one for themselves, is the chief Gospel-duty, for in the acting of sound lively faith on Christ: doth personall Covenanting consist, but the former is manifest, *1 Joh. 3. 23. This is his commandment, that we should believe on the name of his Son Jesus Christ: Act. 16. 31. And they said, believe on the Lord Jesus Christ and thou shalt be saved: Rom. 10. 6, 8. Fourthly,* The same may be gathered from the most significant expressions, whereby the obedience of the Gospel call and command, and the effectual work thereof is held forth in Scripture, all which speak a personall Covenant with God, as it is called the receiving of Christ: *Joh. 1. 12. and what else is that, but personall Covenanting with him, it is called the coming unto him, and being in him, and the bringing in of a soul: Joh. 6. 37. 2 Cor. 5. 17. Luk. 14. 21. And is it not by a personall Covenant with him, that we are brought in, and are in him? It is called the taking hold of this Covenant: Isa. 56. 4. And how can that be, but by personall Transaction with him? Again, it is called the subjection of our consent unto the Gospel: 2 Cor. 9. 13. And a marrying of another husband, even Christ, Rom. 7. 4. and is not that by a personall Covenant, and a particular Transaction with him.*

3. This is the duty of all these to whom the offer of the Gospel hath come. For, 1. This duty must be as large as the Gospel offer; because it is by taking hold of the Covenant that the Gospel ought to be entertained on our part. Now if the Gospel be generally offered: *Rev. 22. 17. And whosoever will, let him take the water of life freely:* then is this duty of personall Covenanting with God called for from every one that heareth the joyfull sound. 2. This Gospel duty must be as large as the command of Believing, for it is the very obedience of that command, and consequently the command of Believing being universall and general: *1 Joh. 3. 23. And this is his commandment, that we should believe on the name of his Son Jesus Christ, Joh. 3. 16. That whosoever believeth in him, should not perish:* All who are under that whosoever, are called to personall Covenanting with God. 3. The same may be gathered from the frequent expostulations and evidences of Gods displeasure with all those who have had the offer of the Gospel, and have not personally for themselves made a Covenant

nant with God, Luk. 19. 42, 43. *If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes: For the dayes shall come upon thee, &c. Matth. 23. 37. How often would I have gathered thy children together; even as a hen gathereth her chickens under her wing, and ye would not: 2 Cor. 6. 12. Ye are not straitned in us, but ye are straitned in your own bowels: Only understand it, with this Caution, that though every one of you who heareth this Gospel be called by it to a personall Covenant with God, yet you are to believe, and Covenant personally with God in his own method and order, and as you are not in common rule, to receive the Gospel, untill you have been in the hands of the Law, nor to believe that God is pacified towards you, untill you have first believed that he is angry and displeas'd with you; so neither are you in personall Covenanting with God to transgresse his order; you must first see the Covenant under which you were born, Eph. 2. 12. That at that time ye were without Christ, being strangers from the Covenant of promise, having no hope, and without God in the world: You must break your Covenant with, and divorce from other Husbands and Lovers: Rom. 7. 4. Joh. 24. 23. Now therefore put away said he the strange gods which are among you, and incline your heart unto the Lord God of Israel: Psal. 45. 10, 11: Hearken, O daughter, and consider, and incline thine ear, forget also thine own people, and thy fathers house: So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him.*

Hence, 1. If personall Covenanting with God be the duty of those to whom the offer of the Gospel is come, then the neglect of this must be the sin of these who live under Gospel-ordinances, Joh. 15. 22. *If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin; and 16. 9. Of sin, because they believe not on me.* Then, 2. It is no presumption for you to be about this duty, in that order and way which he hath appointed it to be gone about; nay, 'tis rather presumption to draw back from such a command and any offer of Christs favour: this bastard humility Christ did not entertain in Peter: Joh. 13. 8, 9. Peter saith unto him, thou shalt never wash my feet: Jesus answered him, if I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and

and my head. Then, 3. If personall Covenanting with God be our duty, God hath wrapt up our highest privilege in our duty; And O how should that provoke and encourage in going about it, that God hath turned that which is our happiness, and were desirable in it self, though he had never commanded us to it, our being in Covenant with him, Psal. 144. last, *Happy is that people whose God is the Lord.* I say, he hath turned that into a command of duty, which would have dazelled our eyes as the Sun to look after it, if he had not commanded it. 4. If it be our duty, then we make bold with it, how high so ever a privilege it be, also, for it cannot be displeasing to God that we should be in our duty, yet, it shall be accounted obedience, 1 Joh. 3. 23. *And the love of the commandment that we should believe on the Name of his Son Jesus Christ.* 5. If it be our duty, then we may expect strength and assistance to get it done, if we would but set about it; for as much as the commands of the Gospel-Covenant convey and bring life and strength for obeying them, Isa. 55. 3. *The line your ear and come unto me, hear and your soul shall live: Joh. 6. 29. Mark 3. 5. He saith unto the man stretch forth thine hand, and he stretched it out, and his hand was restored whole as the other.*

Though this be a duty, to which all that hear the offer of the Gospel are called, yet I said, there be some times and occasions wherein personall Covenanting with God is more especially called for; I mean that upon these occasions particular souls should enter in Covenant with God for themselves, or renew their personall Covenanting with God, if so be they have formerly taken hold of this Covenant. And first in general; whenever the spirit stirreth and fluttereth our hearts, in the powerfull dispensation of the Gospel, so that our hearts are warmed thereby, and by listening to the life giving voice and motions of the holy Ghost, are made to slighter after him; that (speaking from heaven) that is a speciall occasion to be observed for personall Covenanting with God; not unlike the stepping in, when the Angel moved the waters, Joh. 5. 4. When the Spirit saith come, then also should the Bride say come, Rev. 22. 17. When he doth observably move, then especially ought we to run, Song. 1. 4. When the Bridegroom cometh to knock, then should we open, when he wooveth then we should yeeld our selves to be wooed by him, yea, and wooe him again.

again: Song 5. 2. *Open to me my sister, my love, my undefiled, and 2. 2. 3. As the lillie among thornes, so is my love among the daughters: As the apple tree among the trees of the wood, so is my beloved among the sons. I sate down under his shadow with great delight, and his fruit was sweet to my taste, and 1. 3. Thy Name is as ointment poured forth, therefore do the virgins love thee: When the King sheweth himself in his beautie, it is time to go and look upon him, untill our hearts fall in love with him, Song 3. 11. Go forth, O ye daughters of Jerusalem, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladnesse of his heart, Isa. 33. 17. Thine eyes shall see the King in his beauty.*

2. More particularly, whensoever the people of God are called to the making or renewing of any Covenant betwixt God and them, considered as a visible political body, whether of narrower or larger extent, whether Domestically, Congregationally, or National: I say, when they are called to be about any such Covenant relating to their duties to God or among themselves, that is a special occasion of making or renewing a personal Covenant with God; and we ought to take hold of such opportunities of being about this dutie, *Josy. 24. 14. to 25. Deut. 29. 1. Jer. 50. 5. They shall ask the way to Zion with their faces thitherward, saying, Come and let us joyn our selves to the Lord by a perpetual Covenant that shall not be forgotten* For National Covenants should be personal engagements with God, to every one that enter therein: Else first, To enter in Covenant with God as part of a visible Church Body, and not to enter personally in Covenant with God for our own souls, were deep dissimulation and hypocrisie (though there be much of this amongst us.) Secondly, To enter in Covenant with God to perform any duties whatsoever, and not to give away our selves to God in a personal Covenant, were to forget the great end of Covenanting, and to forget a duty without which no other duty can be accepted, because it is by the performance of this, that we are really united with Christ, and interested in him.

3. Whensoever we are called to go about these Ordinances which are commonly called confirming Ordinances, and were instituted by Christ to be seals of the Covenant of Grace, these are special

special occasions of looking after this duty of personal Covenanting with God, whether by reflecting on the Covenant made betwixt God and our souls, or by renewing the same, or by being confirmed and established in the distinct knowledge and faith of a Covenant betwixt God and our souls; I mean, a person Baptized at age, ought upon that occasion particularly and personally to enter in Covenant with God, and these who have been Baptized in their Infancy, as the seed and children of visible Believers, ought when they are of age, or rather so soon as they come to understand that a Covenant is betwixt God and Believers and their seed, and that they were therein initiated, they ought, I say, personally and particularly to ratifie, repete and renew that Covenant, as to the voluntary subjection of their consent unto it, and the taking on the bonds thereof: *Act. 2. 38. 39. Repent and be Baptized every one of you in the Name of Jesus Christ, for the remission of sins, For the promise is unto you and to your children, and 8. 37. 38. The like I say, of partaking the Ordinance of the Lords Table, that being a confirming Ordinance, a seal of the Covenant, a confirmation of it by the blood of the New Testament, that being a feast of love, and of the Marriage of the Kings Son, we ought therefore to lay hold on such opportunities as being called: then especially to look after personally, particular, soul Covenanting with God, without which 'tis in vain, yea, 'tis high presumption to seek the King Seal, and to dispise and neglect his Letters, Patents and Chartours to which he hath appointed his Seal to be appended, Luk. 22. 20. This cup is the New Testament in my blood, which is shed for you, 1 Cor. 11. 25. This cup is the New Testament in my blood, &c. 1 Cor. 10. 16. The cup of blessing which we bless, is it not, the Communion of the blood of Christ, the bread which we break, is it not, the Communion of the body of Christ.*

4. In the case of defection, backsliding, Covenant breaking, and departing from the Lord, as we find Churches and Nations in that case to have entered into, or renewed Covenants with God, *2 Chron. 15. 3. 12. 2 King. 23. 3.* So I say, when particular souls come to discover their own backslidings, and are convinced of their Covenant breaking and revolting from the Lord, that is a special occasion to be laid hold upon, for the renewing of their personal Covenant with God, as well as for the renewing of their

repentance,

repentance, see 2 Sam. 23. 5. Jer. 3. 4. 19. *Wilt thou not from this time cry unto me, my father, thou art the guide of my youth, And I said, thou shalt call me father, and shall not turn away from me:* And this renewing of the Covenant twixt God and them, or reviving the remembrance of it, and improving it by Faith, hath been observably blessed of God, to be to them the mean of recovering out of their backslidings, as may be gathered from Gods Command, Jer. 3. 13. *Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God: teaching this way in such a condition, and their practice following upon it, vers. 21. 22. A voice was heard upon the high places, weeping and supplications of the children of Israel, for they have perverted their way, and they have forgotten the Lord their God: Return ye backsliding children, and I will heal your backslidings: Behold we come unto thee for thou art the Lord our God: the like; see Jer. 31. 19. 20. Surely, after I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed; yea even confounded because I did bear the reproach of my youth: Is Ephraim my dear son, is he a pleasant child: for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord.*

5. In the case of special deadnesse and deep security discovered to ly upon the spirits of the people of God, in so much, that a judicial stroke from the Lord is upon their hearts, which maketh not only unactivenesse; but a numbesse and senselesse in duty; so that no Ordinances; no dispensations stirreth them, Isa. 29. 10. *For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: Matth. 13. 17. We have piped unto you and ye have not danced, we have mourned unto you and ye have not lamented:* Such a condition I esteem to be a fit occasion to make serious reflections upon, and renewing of a personal Covenant with God; and that in order to the recovering of spiritual life and activenesse in dutie, therefore you find the claiming interest in God by a Covenant, and the stirring up of Faith to make use of thabjoynd with a sad complaint of a judicial stroke upon the minds and hearts of the people of God, *Isa. 63. 17. 19. O Lord why hast thou made us to erre from thy wayes, and hardened our hearts from thy fear; Return for thy servants sake, the tribes of thine inheritance. We are thine, &c.*

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6. In the case of disertion, though there were remaining with us some life and activenesse to go after God in duties, yet when he is not found of us, as at other times, when he hideth his face and keepeth up himself, that is a special occasion to renew personall engagements with God by a Covenant, and that not only in order to the recovering of his presence, and the comforts and joy of the holy Ghost, but also for supporting the soul under such a condition by the exercise of Faith, untill sense and presence be recovered, and untill the shadows flee away, this I take to be imported in that command of *staying upon God, as our own God, while we walk in darknesse, Isa. 50. 10. and to have been practised by the Prophet, Psal. 22. 1. My God, my God, why hast thou forsaken me, and by the Bride, Song 6. 3. I am my beloveds, and my beloved is mine,* compared with Song 5. 6. wherein the case of disertion and special withdrawing on Christs part, after secure slighting of him upon her part, she (while she did not find him) set about the asserting of that mutual Covenant relation that was between him and her.

7. In the case of special distresse or straits and sad afflictions; when the Lord thrusteth fore at a person, when he maketh his chain heavy, and carveth out for any of his people sharp and exercising afflictions, that is a special occasion to reflect upon our personal Covenant with God, to search in to the soundnesse of our hearts dealing with God, and to renew the same, it was upon such an occasion that the people of God renewed their Covenant with him, *Neh. 9. 32. 37. 38. and upon the like occasion did Jeremiah reflect upon his personal Covenant with God, Lam. 3. 24. The Lord is my portion saith my soul, therefore will I hope in him, and David, Psal. 119. 94. I am thine, save me, Psal. 16. 1. 2. Preserve me, O God. O my soul thou hast said unto the Lord, thou art my Lord.* This duty I take also to be included in the command of vowing to God upon such occasions, *Psal. 76. 11. Vow and pay to the Lord your God.*

8. In the case of special deliveries, when the people of God are prevented and surprized and overcome with mercifull dispensations, and found their hearts wrought upon by them, that is a fit occasion to renew personall Covenants and engagements between God and their souls, and that not only as a mean of preventing their turning the favour of God into wantonnesse, by abusing these

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special mercies, and sinning against them, but also as a duty of love and gratitude to engage themselves unto him, who had done so great things for them; the like practice of the people of God you find after their delivery from the captivity: *Jer. 50. 5. They shall ask the way to Zion, with their faces thitherward, saying; Come, and let us joyn our selves to the Lord by a perpetual Covenant that shall not be forgotten; Ezra 9. 8. to 13. 14.* And thus did the Lord engage his people in the wilderness, immediately after his delivering them out of Egypt, *Exod. 19. with Deut. 29.*

9. In the case of snares and dangers to the souls of the people of God, through the temptations and entanglements of an evil time, or company under which their lot may be casten through providential necessity, that is a special occasion of personall engaging their souls unto God, that they do not depart from him, and it seemeth to be a mean appointed by God for keeping his people cleare, in as much as before his people entered into Canaan and were to be among that cursed company; the Lord did so frequently and so particularly warne them of the snare of making Leagues with them, and did by so many special commands and directions engage the people to himself, whereof, see *Deut. 7. 1. to 6. and 18. 9. 13. with Judg. 2. 1, &c. Ezra 9. 11.* It is like also, that David had respect to the evils and snares of that time when Saul reigned and persecuted, when he wrote that Psalm 57, &c. and renewed his personall engagements to God; if any of these occasions call for personall Covenanting with God, how much more when there is a complication and concurrence of all or most part of these things, should their be a searching and serious reflection upon our personall state, as to a Covenant with God, and studying to be at a point in that great duty commanded in the Gospel.

4. Having shewed that personall Covenanting with God, or particular souls explicite entering a Covenant with God through Christ, upon the terms of Grace, is a duty incumbent to all these who hear the offers of the Gospel; let us now a little consider of the weight and importance of this duty which may appear from the nature and necessitie of it.

1. Consider the wretched condition under which all those lay who have not personally each one for themselves entered in Covenant with God, such must stand or fall by their own righteousness, and

and by the tenor of the Covenant of Works that was made with Adam, *Rom. 10. 5. Moses describeth the righteousness which is of the Law, that the man which doth those things shall live by them, Eph. 2. 3. 12. And were by nature the children of wrath even as others; At that time ye were without Christ, strangers from the Covenant of promise; having no hope, and without God in the world. Plal. 73. 27.*

2. Consider the thoroughly blessed estate of these who personally enter in Covenant with God (whereof elsewhere) if a mans estate be blessed upon the account of performing this duty of personall Covenanting with God, then this must needs be a very weighty duty and of huge importance, *Psal. 144. 15. Happy is that people that is in such a case; yet, happy is that people whose God is the Lord, and 16. 2. 5, 6.*

3. Consider the ineffectualnesse of all that Christ did and suffered without this personall Covenanting with God upon our part, this is the very application of the cure and remedy, without which we can have no actual benefit by the Covenant of Redemption, nor by that which Christ suffered; and did in order to a fulfilling of that Covenant of Suretyship, this is the very sprinkling of the blood of the Covenant upon us, *Heb. 9. 19, 20. Ezek. 36. 25. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthinesse, and from all your idols will I cleanse you: For it is in this case, as when a man contracteth for him and his Heirs, yet his Heirs cannot actually have any benefit by that Covenant, till they have entered Heirs to him who Covenanted for himself and his Heirs: so can we have no actual benefit by, nor right in Law to claim the everlasting Inheritance by Christs Covenant and death, untill we enter Heirs to him by faith in him, and so we come to inherit the Promises, Gal. 3. 14. 22. 26. 29. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit by faith: But the Scripture hath concluded all under sin, that the promise by Faith of Jesus Christ might be given to them that believe: for ye are all the children of God by faith in Jesus Christ: And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise: Heb. 9. 15. And for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressions that*

were under the first Testament, they which are called might receive the promise of eternall inheritance.

4. Without the performance of this duty we cannot have an actual being in Christ, for it is by personall Covenanting with him through faith, that we come to have the reality of a spiritual and mysticall union with him; and therefore it must needs be a duty of huge importance, upon which depends our being in Christ; for even as we can have no evil by Adam, nor from him, untill we have a being in his nature, so neither can we have any good or benefit by Christ, untill we have a being in him, and be made partakers of the Divine Nature, 1 Cor. 15. 22. *For as in Adam all die, even so in Christ shall all be made alive.* Joh. 6. 5, 7. *As the living father hath sent me, and I live by the father, so he that eateth me, even he shall live by me.*

5. Without this we cannot make sure our calling and Election, the greatest businesse that is committed to us; for how can a soul that hath not personally entered in Covenant with God come to know certainly its everlasting estate? Nay 'tis impossible for a soul to find out its Election, that hath not found this effect of it, or to make sure its calling to the state of Grace, without personall Covenanting with God, Heb. 6. 17, 18. 1 Joh. 5. 10, 12, 13. *He that believeth on the Son of God hath the witness within himself. He that hath the Son hath life, and he that hath not the Son hath not life: These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.* Nay, so far is a man that hath not Covenanted with God from a certainty of his everlasting estate, that he wanteth both the grounds of certainty, and the witness and evidences thereof, 1 Joh. 2. 3. *And hereby we do know that we know him, if we keep his commandments,* and 3. 14. *We know that we have passed from death unto life, because we love the brethren:* Rom. 8. 16. *The Spirit it self beareth witness with our spirits that we are the children of God.*

6. Without personall Covenanting with God the soul of a man can never be quiet within, as being settled in a solid well grounded peace and satisfaction about its estate, still 'tis tossed, till it settle upon this mountain: Isa. 54. 10. *Shall the Covenant of my peace be removed, saith the Lord, that hath mercy upon thee, though this*

this be not, the harbour and port where the souls of the Saints shall arrive, yet sure 'tis a safe road for hope to anchor in, and for the soul to ly quiet and safe in, with peace at home: Heb. 6. 18, 19. *Which hope we have as an anchor of the soul both sure and stedfast, and which entereth into that within the veil:* Isa. 32. 17. *And the work of righteousness shall be peace, and the effect of righteousness quietnesse and assurance for ever:* 2 Sam. 23. 5. *Although mine house be not so with God, yet he hath made with me an everlasting Covenant ordered in all things, and sure, for this is all my salvation, and all my desire, although he make it not to grow.*

7. Without this, there can be no boldnesse nor familiarity of access to God reached or maintained; therefore we find that the Saints have been bold upon this account, & have maintained their faith in evil times, when their souls have witnessed of a personal Covenant betwixt God and them, Psal. 73. 25, 26. *My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever:* Lam. 3. 24. *The Lord is my portion, saith my soul, therefore will I hope:* Isa. 63. 15, 16. *Doubtlesse thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not:* Psal. 42. throughout, and upon this ground are we exhorted to boldnesse, Heb. 10. 22.

8. Without such Covenanting with God there will be no good construction put upon providences and dispensations which carry not a good aspect at first view, when there is any harshnesse in them, but this is the very spring of satisfaction with all dispensations, that God is in Covenant with me, and these must come from Covenant love: Psal. 25. 10. *All the paths of the Lord are mercy and truth, unto such as keep his Covenant, and his testimonies:* and 16. 5. 9. 10. If it be a duty of such importance, how is it that ye dare so slight it? How cometh it to passe that ye who dare not shake off and sleight other duties, are not more in the study and practice of this? Will you hear, pray, read, meditate, &c. and will ye not personally enter in Covenant with God? let it be far from you.

5. Personall Covenanting with God, being a duty of so great importance, as we have shewed; let us now enquire a litle, what it is that beateth off, or discourageth souls in the setting about and throughing the performance of this duty: And in following this

this a little, We shall first speak a word to those with whom the Gospel offers have never yet relished, who are yet going after their lovers and their Idols, and serving divers lusts, but our enquiry shall be chiefly concerning the hinderances and discouragements of those who having been made to listen to the offers of the Gospel Covenant, as a desirable proposition, and their souls having a liking of it, are notwithstanding made to hover about the offer of God, and their souls dare not close in a personall Covenant with him; they are beat off from explicite soul Covenanting with God, and may be cannot give an account what it is that keepeth them off, nor how it is, but one thing they know, that their souls have not formally closed with God, as their own God by Covenant. 1. The multitude, and far greater part that hear this Gospel are kept off from personall Covenanting with God: First, Through the want of conviction of that dangerous Covenant-state under which they stand by nature; they know not, they consider not, that they are under the lash of the violated Law and curse of the broken Covenant of Works, that hath nothing of a Mediator and Saviour in it, nor of a gifted righteousness, and therefore they must either intercede for themselves, save themselves, work righteousness themselves, or perish eternally; they believe not that God is angry with them every day, and therefore they can believe nothing of propositions of his peace; they have not felt any thing of the Law, and therefore cannot receive the Gospel: *Joh. 16. 8. And when he is come, he will reprove the world of sin, of righteousness, and of judgement: Rom. 7. 9. 21. For I was alive without the Law once, but when the commandment came, sin revived, and I died. O wretched man that I am, who shall deliver me from the body of this death.* Secondly, Most of these who hear of a personall Covenant twixt God and the souls of his people, can never be found at leisure to entertain serious thoughts of this business, but rather too much busied about other things, *Luk. 10. 41. Martha, Martha, thou art carefull and troubled about many things: Mat. 22. 2, 3. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not: Matth. 22. 5. But they made light of it, and went their ways, one to his farme, and another to his merchandise; Luk. 2. 17, 18, &c. That which you may do, imbroeth you: lawfull impediments upon the*

the matter prove to you sinfull lets of coming to Christ; your lawfull Callings, your business that must be done, though it have no such weight of necessity as you give it, lets not your soul be found at leisure to Covenant with God. Thirdly, Most of you have wedded already, and therefore you do not, you can not personally enter in a Covenant with God, you have bestowed your heart and love upon something beneath the chief good, and this is become an Idol and false god in thy heart, which thou honourest and lovest, and bowest down to, more nor to God, and therefore you cannot Covenant and wed with him, *Psal. 4. 6. There be many that say, who will shew us any good: and 45. 10. Hearken, O daughter and consider, and incline thine ear, forget also thine own people, and thy fathers house: Josh. 24. 23. Now therefore, put away said be the strange gods which are among you, and incline your heart unto the Lord God of Israel: Ezek. 14 5. They are all estranged from me through their idols: Hof. 2. 7. 19. Fourthly, The multitude, doth either judge the lot of the worldly men better, then the lot of the Godly, or else they question, and doubt whether the souls that are in Covenant with God, or these that are not, have the better lot, which of them have the best life and condition every way: *Mal. 3. 14. 18. Ye have said it is in vain to serve God, and what profit is it that we have kept his ordinances: Psal. 73. 12, 13. Behold, these are the ungodly who prosper in the world, they increase in riches, — Verily I have cleansed my heart in vain, and washed my hands in innocency: This hindereth exceedingly, you pursue not a Covenant with God, because you, know not the desirableness of that condition: *Psal. 73. 27, 28. For lo, they that are far from thee shall perish, but thou hast destroyed them all that go a whoring from thee: But it is good for me to draw near to God, *Psal. 16. 4. 5. Phil. 3. 7, 8. Yea, doubtlesse, and I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung, that I may win Christ.****

2. The entanglements of such poor souls, as have a liking to the offer of the Covenant, but yet they do forsake their own mercies, and neglect one of the greatest and chief Gospel-duties and commands, this may proceed from these or the like causes.

First, The mistaking or abusing convictions, and all the work of

of the Law unto a quite contrary end, beside that for which God had appointed it; *Rom. 10. 4. For Christ is the end of the Law for righteousness to every one that believe: Gal. 3. 24. Wherefore the Law was our Schoolmaster to bring us unto Christ, that we might be justified by faith:* That which should lead us to Christ doth detain and keep back many from him, that which putteth us in the nearest capacity to treat with him in the terms of the Gospel-covenant, is supposed to put us further off then before: *Luk. 5. 8. Jer. 3. 1. 4. 19. 21. 22. Hof. 13. 13. The sorrows of a woman travelling shall come upon him: he is an unwise son: for he should not stay long in the place of the breaking forth of children.*

Secondly, There is a bastard humility falsely so called, which keepeth back many from personall Covenanting with God, they think it were presumption in them to hearken to such high offers which they durst not have made their demands to God, not considering, that God is not (in the soveraigne way of his Grace) to be measured by our thoughts, and to be limited by our unworthinesse, for that may be too great a favour for us to receive (while we reflect upon our unworthinesse) which is not too great for him to bestow, and that might be presumption in us to prescribe to him, which is no presumption to obey when he commandeth: *Peter faulted twice in this kind: Job. 13. 6. 8. And Peter saith unto him, Lord dost thou wash my feet. Peter saith unto him, thou shalt never wash my feet: Luk. 5. 8. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me for I am a sinfull man: But the Centurion, and Cananitish woman argued better, who humbly confessed their unworthinesse, but the one did not because of that, put away Christs offer, nor the other take his first refusal: Matth. 8. 8. The Centurion answered and said, Lord I am unworthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed: and 15. 27. And she said, truth Lord, yet the dogs eat of the crumbs which fall from their masters table.*

Thirdly, The very transcendent height of the favour offered, doth so dazzle the eyes of poor sinners, that they cannot look upon it more nor upon the Sun in its brightnesse, and are therefore made to look away from the offer of a personall Covenant with God; yea, they are made to think that it cannot be so indeed, they

they are so very desirous to have it so: Many say, these words with doubting admiration which were spoken by *Solomon* with believing admiration concerning the offer of a personall Covenant with God, *1 King. 8. 27. But will God indeed dwell on the earth.* But the height, the transcendent height of favour offered in Christ Jesus, though it ought to be cause of admiration, yet no wayes of rejecting the offer; *David* sat down and wondered at that favour; but he did not reject it, since God was content to bestow it; *2 Sam. 7. 18, 19, 20, 21. Who am I, O Lord God, and what is my house, that thou hast brought me hitherto. And is this the manner of man, O Lord God: And what can David say more unto thee, for thou Lord God knowest thy servant: For thy words sake, and according to thine own heart hast thou done all these great things to make thy servant know them.* Let us take heed that we measure not his thoughts by our thoughts, nor his wayes by our wayes: *Isa. 55. 8. My thoughts are not your thoughts, neither are your wayes my wayes saith the Lord.*

Fourthly, Many souls that desire to mind this duty, are heat off from it by their own apprehensions, lest the entering a personall Covenant with God be the engaging of them into a yoke which they cannot bear, and this mis-representation of the duties of the Covenant, and neglect of the observation of the strength and furniture, and life which it bringeth with it, to make the confederates in all things to answer the Gospel Commands; this I say, is one cause and discouragement that beateth off many from entertaining thoughts of a personall Covenant with God: Many have left Christ upon mistake of his Commandments and Service: *Matth. 19. 22. But when the young man heard that saying, he went away sorrowfull, for he had great possessions. and 25. 24, 25. Then he that had received the one talent, came and said, Lord; I knew that thou art an hard man, reaping where thou hast not sowed, and gathering where thou hast not sowed: And I was afraid, and went and hid thy talent in the earth, lo, there thou hast that is thine: Therefore we ought the rather to consider, the nature of his service, that we be not scared to enter in Covenant with him, *Psal. 73. last, But it is good for us to draw near to God: Matth. 11. 59. For my yoke is easie, and my burden is light: Pal. 119. 97. Lam. 3. 24, 25. The Lord is good unto them that wait for him, to the soul that seeketh him.**



Fifthly, The not laying to heart personall Covenanting with God as a duty, as the chief Gospel Command and duty which it requirerh of us, may be reckoned among the reasons that keep off some from setting about it: personall Covenanting with God may be considered not only as a Gospel promise and priviledge; so it is held forth, *Rev. 21. 3. Behold the tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God himself shall be with them, and shall be their God: But also it may, yea, it ought to be considered as the chief Gospel command and duty, so tis held forth, 2 Cor. 6. 17, 18. Wherefore, come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty.* And because some look upon it only in the first Consideration, as a high and desirable priviledge, and not in the second Consideration also, as it is a duty, therefore they stand off from the thing, whereas if it were seen and considered to be our duty, we would for conscience sake go after it, by vertue of the command of Believing: *1 Job. 3. 23. And this is his commandment, that we should believe on the Name of his Son Jesus Christ.*

Sixthly, Our going to about personall Covenanting with God, and the entering our souls in the Covenant of Grace, as if our first thoughts of that Covenant gave the life and beginning to it, is no small impediment in the way of our Covenanting with God: It is too great a treatie for us to compasse, yea, it is impossible, if we take it not up, as 'tis ended, a businesse that was done and ended between God and Christ, before it entered in our hearts, and that there remaineth nothing for our actual receiving the good of it, but to give our consent to it, and to believe that Christ hath done it: *2 Tim. 1. 9. 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 before the foundation of the world: 1sa. 59. 21. As for me this is my Covenant with them saith the Lord, My Spirit that is upon thee, &c.*

Seventhly, Our seeking after some other way of engagement on Gods part, then his speaking in the written Word of this Gospel, we will have him to speak otherwise, we will ascend into heaven, or go down into the deep for knowing his will of favour, where-

whereas it is nearer unto us, for he hath spoken in this Word that we preach, and if ye speak, your acquiescing with what it speaketh, 'tis a done businesse, your soul hath personally and particularly Covenanted with him. *Rom. 10. 6, 7, 8. But the righteousness which is of faith speaketh on this wise, say not in thine heart who shall ascend into heaven, that is to bring Christ down from above: Or who shall descend into the deep, that is to bring up Christ again from the dead: but what saith it, the word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach: 1 Pet. 1. 19. We have also a more sure word of prophesie whereunto ye do well that ye take heed as unto a light that shineth in a dark place, untill the day dawn, and the day Star arise in your hearts: yea, and ye shall not want witnesses thereafter to prove the thing, he shall speak it in due time by other witnesses then his Word, though by no witnesses that speaketh not according to the Word, 1 Job. 5. 10. He that believeth on the Son of God, hath the witnesse within himself: Rom. 8. 16. The Spirit it self beareth witnesse with our spirit, that we are the children of God: 1 Cor. 2. 12. Now we have received not the spirit of the world, but the spirit which is of God, that we may know the things that are freely given to us of God.*

Eighthly, Another let of personall Covenanting with God, is our going about to make our conditions, as if they were then to be made by vertue of our treating with God, when we begin to think of our entering in Covenant with him, and not considering that all the conditions of righteousness and life are already set and drawn in form of a Covenant not to be altered, and that you may save your selves a labour and make it a short businesse, by consenting or refusing to what the Gospel speaketh: *Rom. 10. 8. The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach: Job. 36. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him.*

The last thing which I proposed concerning personall Covenanting with God, is to speak of some Directions for the right performing of this great duty, wherewith I shall mix the reasons shewing the necessity and advantage of it, and persuading unto such performance of this duty. In speaking to this, we may use

the more brevity, because of the affinity which these Directions have with the Assertions before mentioned, for opening the nature of personal Covenanting with God.

1. Personal Covenanting with God ought to be gone about liberally, if you mind the thing, you ought to advise well what you do: Under this deliberation, I comprehend three things. First, Knowledge and understanding of that which we do; many do rashly engage themselves to God, when a fit of fervour and warmness is upon their affections, who never understood thoroughly what bonds they were taking on; or how they might answer their engagements, which seems to have been the condition of many in *Israel*, whose fit of forward inconsiderate affection *Joshua* foreshoweth till they should consider and understand what they were doing, *Josh. 24. 14. 16. 19. Now therefore fear the Lord and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. And the people answered, God forbid that we should forsake the Lord, to serve other gods. And Joshua said unto the people, ye cannot serve the Lord, for he is a holy God; he is a jealous God, he will not forgive your transgressions; nor your sins. Labour therefore to know and understand thoroughly, and that antecedently to your souls entertaining the Covenant of Grace by your own explicate consent. 1. What the nature of that Covenant is, and how it standeth upon the terms of Grace. 2. What is Gods part of that Covenant, and whereunto he doth graciously condescend to engage himself. 3. What is our part of the Covenant, and what kind of bonds we take upon us, and whereunto we become obliged. \* Secondly, Under deliberation, I comprehend the laying to heart and pondering at least the good and evill of soul engaging to God; we ought in Covenanting with God, seriously to weight the good and evill of that Transaction; I say, the good and evill thereof, not that there is in it any evill properly so called, but because it will put our flesh in bonds, and put us to do violence to our own naturall lusts end affections; *Gal. 5. 24. And they that are in Christ have crucified the flesh, with the affections thereof: and it may be attended with things that are hard and bitter to flesh and blood; therefore the Lord hath not only reserved a liberty to chasten his people, notwithstanding his**

Covenant kindnesse to them: *Psal. 89. 30. 32. 33.* but also hath made it a condition of our engaging with him, that we do at the least lay our account that it may cost us hard things: *Like. 9. 25. And he said unto them if any man will come after me, let him take up his crosse daily and follow me:* Such pondering the good and evil both which is in Covenanting with God, and of being with-out or within the Covenant: you may read of, *Psal. 73. 27. 28. Josh. 24. 19. &c. Eph. 2. 12. 13. At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world: But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.* Thirdly, Under deliberation, I comprehend a choise resulting from mature and ripe advisement the force of that Covenant as preferable to all Transactions; a choise of God as the chief good, a choise of Christ as preferable to all lovers which court the heart, *Psal. 73. 25. Whom have I in heaven but thee, and there is none upon earth that I desire beside thee: Phil. 3. 7, 8. But what things were gain to me, these I counted losse for Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung, that I may win Christ: Song. 5. 10. My beloved is white and ruddy, the chiefest among ten thousand, & Psa. 119. 57. 111. Thou art my portion, O Lord, I have said that I will keep thy word: Thy testimonies have I taken as an heritage for ever, for they are the joycing of my heart, Ma. 55. 2, 3. For it were to no purpose to deliberate, and to make no result of a choise, to treat, and not conclude, to wooe, and not to wed with him.*

I say, personal Covenanting with God ought to be gone about deliberately and advisedly. 1. Because it is a businesse of great importance, of everlasting concernment, of soul concernment, it is the very foundation of all the precious Interests of the Saints, the very Charter by which they hold their Inheritance, that which giveth them a title, and carrieth them warrantably to possesse and inherit the promise. Now it is a known, uncontroverted principle, that as Transactions are of weight and moment, so they ought to be gone about with deliberation. 2. Without deliberation, there cannot be a choise of God, such as is in perso-

uall Covenanting with him, for put case, one who have tasted of the good Word of God, and have found some favour of some good and sweetnesse in him, should without deliberation, whether he be the chief good and of more worth then all things beside himself, if such a one should forthwith incline to love him, and to engage with him, yet such a person meeting with something in the creature which he did not compare with God, and reckon to be forsaken for him, or if such a soul should meet with some hardship following its engagement with God, with the bearing whereof it did not deliberate, it would forthwith retreat from that unadvised engagement with God for want of ground-work and necessary rooting; *Matth. 13. 21. Yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth for the Word, by and by he is offended,* 2 Tim. 4. 10. *For Demas hath forsaken me, having loved this present world:* Luk. 14. 26. to 33. But when a soul doth deliberately engage with God, having ripely advised what it is a doing, and having discovered some thing in him that carrieth the soul after him alone, as a more infinitely precious object of affection then all the creatures; then it maketh a deliberate choise, *Psal. 16. 5, 6. and 73. 25. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee.* 3. Because rash and sudden engagements are seldom found, and ordinarily soon and easily repented of; for were the choise and engagement never so good, yet if it be not found so upon deliberation, it may as easily be repented of as a choise is made, or an engagement which upon the mater is not good, *Psal. 78. 34. 37. When he slew them then they sought him, and they returned and enquired early after God:—For their heart was not right with him, neither were they stedfast in his Covenant:* But when the soul engageth to God advisedly, and after discoveries of the reasons it hath to do so, then it cannot lightly be moved from that choise, when *David's* soul said upon deliberation unto the Lord: *Thou art my Lord,* *Psal. 16. 2.* he could not be shaken in that; but could venter his flesh in the grave, in hope, upon that account, *vers. 8, 9. I have set the Lord alwayes before me, because he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope;* *Lam. 3. 24. The Lord is my portion, saith my soul, therefore will I hope in him.*

2. This

2. This duty of personall Covenanting with God unto which we are called by the chief Commands of the Gospel, ought to be seasonably, timeously and early gone about, *Psal. 27. 8. When thou saidest seek ye my face, My heart said unto thee, thy face Lord will I seek;* *Jer. 3. 22.* By timeous and seasonable going about it, I understand three things. First, That the season and day of Grace be observed; that we delay not and put not off the taking hold of Gods Covenant when it is demonstratively held forth to be a Gospel command and duty, while it is in our offer; this day of salvation, and of Gods treating with us is the proper season; *Luk. 19. 42. If thou hadst known, even thou, at least in this thy day the things that belong unto thy peace, but now they are hid from thine eyes,* 2 Cor. 6. 2. *Behold now is the accepted time, behold now is the day of salvation,* *Heb. 4. 1.* Secondly, That every soul that is convinced that this is a duty which the Gospel calleth for, may entertain that conviction, and forthwith before it cool, set about the businesse; *Act. 2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do, and 16. 31. And they said, believe on the Lord Jesus Christ.* Thirdly, That the breathings and stirrings of the Spirit of the Lord be observed and laid hold on, when he fluttereth over our hearts and warmeth them, when he maketh them lighter to be at God, and a personall particular engaging our souls unto him, then by all means to stir up our selves and arise to go after him; *Song 6. 12. Or ever I was aware, my soul made me like the chariots of Amminadab:* When Christ speaketh fair and lovingly, be content to be wooed, and suffer your hearts to warm towards him; *Song 2. 10, 11. My beloved spake and said unto me, Rise up my love, my fair one and come away: For lo, the winter is past, the rain is over and gone: and 5. 2. I sleep but my heart waketh, it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night.*

There are weighty reasons why the souls of the people of God should early and forthwith set about a personall engagement with God. 1. Because Gospel offers are uncertain, yea, and of short continuance where they are slighted, thou knowest not when this treatie

treaty of Peace with God shall break up, when the mercat of free Grace shall close, thou knowest not when the Covenant that is now within thy reach, so as thou mayest catch hold of it, shall be drawn up without thy reach, *Luk. 19. 42. If thou hadst known, even thou at least in this thy day the things that belong to thy peace, but now they are hid from thy eyes. Joh. 12. 35. Then said Jesus unto them, yet a little while is the light with you, walk while ye have the light, lest darknesse come upon you, for he that walketh in darknesse knoweth not whither he goeth, the twelve hours of your day shall quickly go by, and your Sun shall go down.*

2. There is a season of Grace wherein God cometh nearer to the souls of his people nor at other times, wherein he knocketh hard, and cryeth loud, and speaketh in to the heart the offer of a Covenant, which if slighted, the soul shall hardly ever have such an offer again, *Heb. 3. 7, 8, 19. To day if ye will hear his voice harden not your hearts: So we see that they could not enter in because of unbelief: Zech. 7. 11, 12, 13. But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear: Yea, they made their hearts as an adamant-stone, lest they should hear the Law and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to passe, that as he cryed, and they would not hear, so they cryed, and I would not hear, saith the Lord of hosts: This is dreadful, you know not but this golden hour may be already over and gone from many of you.*

3. Because of the incapacity of being about this duty, which is drawn on by delays to enter in Covenant with God, especially when he maketh any discovery of it, and setteth upon the heart any conviction that the Gospel calleth for this duty, each day, and hours delay, each conviction, warning, call, and summons which we sit, doth wear out all disposition for that duty, doth beget, and encrease indisposition; till at last the heart be hardened by the deceitfulness of sin, and made conviction proof; yea, and God command convictions and warnings to be silent, and to speak no more. *Heb. 3. 7. 13: To day if ye will hear his voice: Exhort one another daily, while it is called; To day, lest any of you be hardened through the deceitfulness of sin: Joh. 12. 39, 40. Therefore they could not believe, because Esaias said again; He hath blinded their eyes and hardened*

hardened their heart that they should not see with their eyes nor understand with their hearts, and be converted, and I should heal them: *Ezek. 5. 26. And I will make thy tongue cleave to the roof of thy mouth that thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house.*

3. This duty of personall Covenanting with God must be cordially gone about; you find it frequently called an act of a mans soul, this is cordial indeed, when the soul of man entereth in terms of a Covenant with God: *Psal. 16. 2. O my soul, thou hast said unto the Lord, thou art my Lord. Lam. 3. 24. The Lord is my portion saith my soul: And under this Direction of cordiall Covenanting with God, I comprehend: First, The doing of it sincerely and with a single heart; unto this *Joshua* exhorteth the people in the day of their Covenanting with God, *Josh. 24. 14. Now therefore fear the Lord, and serve him in sincerity and truth. Secondly, If it be done cordially, it must be done affectionately, not only with a conviction in the judgement of the good of the thing, but with some speciall affection and love to that match; the heart of a man must be as much to this as his judgement, *Josh. 24. 23. Now therefore incline your heart unto the Lord God of Israel. Thirdly, If it be cordially done, it must be done with the edge and strength of the affections, even with such an edge as useth to be upon young love when 'tis in the prime: *Jer. 2. 2. I remember thee, the kindness of thy youth, the love of thine espousals when thou wentest after me: Isa. 62. 5. As the Bridegroom rejoiceth over the Bride, so shall thy God joyce over thee. Fourthly, If it be cordially done, it must be done with complacency, with delight, joy and satisfaction in the thing, so as the soul can find a satisfying sweetness in its Covenant with God, and can say it is enough, *Psal. 16. 2. and 45. 9. 119. 111. Thy testimonies have I taken as an heritage for ever, for they are the joycing of my heart, 45. 9.*****

That this Direction may have place, consider the reasons perswading to such performance of this duty. 1. Personall Covenanting with God must be cordially gone about, because he that wooeth the soul, will not wed without the heart and affection; I say, if Christ could obtain thy consent to the business, yet he would have none of thee, unless thy heart were toward it, *Prov.*

23. 26. *My son, give me thine heart*: Luk. 14. 26. *If any man come unto me and hate not his father, and mother, and wife, and children, and brethren, and his sisters, yea, and his own life also, he cannot be my disciple.* 2. He draweth with love, and therefore he will be followed with love, if at all followed; Jer. 31. 3. *Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee*: Song 1. 3, 4. *Therefore do the virgins love thee. Draw me, we will run after thee; the King hath brought me into his chambers, we will be glad and rejoyce in thee, we will remember thy love more then wine, the upright love thee.* 3. It is a Marriage businessse, and therefore ought to be cordially gone about; Eph. 5. 31, 32. *For this cause shall a man leave his Father and mother and shall be joynd unto his wife, and they shall be one flesh, This is a great mystery, but I speak concerning Christ and the Church*: This Covenant is the floure of the affection of a virgin soul to Christ, when love is young and tender, it must be this, or nothing: Isa. 62. 5. *For as a young man marrieth a virgin, so shall thy sons marrie thee*: Song 5. 8. *If ye see my beloved, that ye tell him that I am sick of love, and 8. 6. Set me as a seal upon thine heart, as a seal upon thine arm.*

4. This duty of personal Covenanting with God, when you go about it, you should do it with boldnesse, so as the soul of a man can say it, avouch it, and abide at it: Deut. 26. 17. *Thou hast avouched the Lord this day to be thy God, And the Lord hath avouched thee this day to be his peculiar people, as he hath promised*: Many souls go about it with so much fearfulnessse, as if they were about something which they might not avouch. 1. There is a boldnesse that resulteth from and followeth upon the assent of Faith, which is in the understanding, and it standeth in the confidence that it is the will of God, his revealed will, in the command of Believing, that I should Covenant with him, and that in so doing I am about a Gospel duty, and shall find acceptation because of the truth of what he hath said: Job. 6. 37. 40. *All that the father giveth me shall come to me, and him that cometh to me I will in no wise cast off.* Isa. 55. 3. *Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David.* 2. There is a boldnesse that resulteth from, and followeth upon the principall acts of Faith which are

are in the will, for faith is the content of the soul, but chiefly of the will, now this boldnesse standeth chiefly in the souls thrusting it self upon God and his promise, having discovered the good of a Covenant-state with him, it hangs upon the promise and will not be put away: Heb. 11. 13. *These all died in faith and embraced the promises*: it knoweth no other language but that, Josh. 24. 16. 21. *Nay, but we will: I will have God for my portion and my own God*: I do not here speak of the boldnesse of a state of assurance which resulteth from the reflect acts of Faith, but this twofold boldnesse may be where the soul is but in a state of recomency, and is about personal Covenanting with God before it hath grown-up clearly to make out its own estate.

Consider with your selves: 1. There is ground for boldnesse. 2. There is reason and advantage in using humble boldnesse in Covenanting with God. First, I say, there are grounds for it. First, May we not warrantably with boldnesse finish the bargain which Christ hath made for us, by saying, Amen, and giving in our suffrage and consent to all these infinitely wise and gracious transactions of his with his father, which he hath so far suspended as to our actual fruition of the good thereof, till we actually give our consent, and untill the Bride say come, and he that heareth these things say Amen, even so, Rev. 22. 17. 20. Secondly, Are there not grounds to go boldly to that which God hath Commanded, that we should avouch and do, and say with boldnesse: Jer. 3. 19. *And I said, thou shalt call me my father, and shalt not turn away from me*: Hof. 2. 16. *That thou shalt call me Ishi*: 1 Joh. 3. 23. *And this is his Commandment that we should believe on the Name of his Son Jesus Christ.*

2. I said, there is reason and advantage to persuade to this boldnesse in owing God by a personal Covenant. First, Because want of boldnesse maketh the soul linger and hover exceedingly about the offer of Christ before it venture on him: this maketh it ly long off, Matth. 9. 21. *For she said within her self, if I may but touch the hem of his garment, I shall be whole*: Hof. 13. 13. Secondly, Want of boldnesse in personal Covenanting with God prejudgeth the soul of much of the comfort that it might have in that interest when reflected upon, and it must be so since this argueth a great mixture of doubting with the souls acting Faith,

Mar. 9. 24. *Lord, I believe, help thou my unbelief.* Thirdly, Want of boldnesse doth occasion frequent disputings of our Covenant interest when 'tis reflected upon, and jealousies of the soundnesse of the souls acting lively Faith; for when the heart doth not go boldly after God, it is alwayes suspected not to go fully after him.

There be two things that may and should give marvellous boldnesse to the souls of the people to enter personally in Covenant with God. First, Desperate necessity; if the soul be eternally undone, if it adventure not to avouca God, for its own God, this may thrust forward to attempt a very hard thing, as we read the Lepers reasoning, 2 *King. 7. 3, 4, 5.* Secondly, When superadded to that necessity, there is encouragements given, even from whence the greatest dash to boldnesse proceedeth through the awe of God upon the heart, when he holdeth forth a Scepter of encouragement without and beyond, and against what the Law speaketh, *Esth. 5. 2.* O how often hath God held out by this Gospel, things that might encourage your souls to draw near to him with boldnesse, *Joh. 6. 37. 40.* *And him that cometh to me I will in no wise cast off: And this is the will of him that sent me, that every one which seeth the son and believeth on him may have everlasting life,* *Ira. 56. 4, 5, 6, 7.* *Also the sons of the stranger that joyne themselves unto the Lord to serve him, and to love the Name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant: Even them will I bring to my holy mountain, and make them joyfull in my house of prayer.*

5. This duty of personall Covenanting with God should be gone about explicitly and distinctly, I mean, it is to be done so clearly and expressly, that the soul of a man may not only upon the matter perform that duty, but formally may set about it as such a duty, and under that notion of his entering the Covenant of Grace, so that a new Covenant state may not only be to him a consequence or conclusion drawn from such grounds as do prove and conclude the thing, but may be a clear explicate proposition, having so much light in it as to manifest its truth and reality to the soul, it being an act of soul closing with God: many Scriptures hold forth the explicitenesse and distinctnesse which ought to be in this transaction, *Psal. 16. 2. Isa. 44. 5.*

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*One shall say, I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel, Jer. 3. 19. Thou shalt call me my father, and shall not turn away from me: Zech. 13. 9. I will say it is my people, and they shall say, the Lord is my God.*

There be three things wherein the soul of a man should be very distinct and explicate concerning his personall Covenanting with God. 1. Distinct in the Proposition, to wit, that he hath been in terms with God, that he hath received and entertained proposalls of peace and of a Covenant with God, and that he hath made Propositions to him, this is in short, that his soul hath spoke with God, and God hath spoken with his soul about a Covenant, *Psal. 16. 2. O my soul, thou hast said unto the Lord, thou art my Lord, with Psal. 35. 3. Say unto my soul, I am thy salvation.* 2. Distinct in the conclusion, that is, that God and the soul hath not only treated together, but concluded, that they have not only made proposalls, but have agreed upon them; the same Scriptures before mentioned hold forth this also, 2 *Sam. 23. 5. Although mine house be not so with God, yet hath he made with me an everlasting Covenant ordered in all things and sure, for this is all my salvation and all my desire although he make it not to grow: Zech. 13. 9. I will say, it is my people, and they shall say, the Lord is my God.* 3. Distinct in reflection, that is, when the soul doth not only act distinctly and clearly in the directions of Faith, whereby it goeth forth after Christ, and receiveth him, but also in the reflect acts of Faith, whereby it turneth an eye backward to its own doings, and giveth a clear distinct judgement of these, and of its own Covenant-state: *Isa. 45. 24. Surely shall one say, in the Lord have I righteousness and strength: Lam. 3. 24. The Lord is my portion, saith my soul, therefore will I hope in him.*

Now to persuade unto this clearnesse and distinctnesse concerning personall Covenanting with God: Consider, First, the reasons pressing this manner of performing this duty. Secondly, The prejudices redounding to the people of God through indistinctnesse in this matter. Thirdly, The great advantage which

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redoundeth to the souls of Believers through clearenesse and distinctnesse about their personall Covenanting with God.

These four reasons call for clearenesse and distinctnesse in performing this duty: 1. Because all the precious interests of Believers are comprized in this; the everlasting inheritance and all that appertaineth to it is comprized in this personall soul Transaction: *Isa. 55. 3. Incline your ear and come unto me, hear and your soul shall live, and I will make with you an everlasting Covenant, even the sure mercies of David.* 2. Because without distinctnesse in this, it is impossible to attain unto the full assurance of Faith, and to that certainty about our everlasting Interests which is attainable; for how can the assurance of Faith be separated from clear and distinct acting in a personall Covenant and knowledge thereof: *Heb. 10. 22. Let us draw near with a true heart in full assurance of Faith: Rom. 8. 32. 38.* 3. Because without this, Believers can never be in a capacity to rejoyce in God in their portion and priviledges, as they might do in the case of distinctnesse about their personall Covenanting with God: *Psal. 16. 5. 9. The Lord is the portion of my inheritance, and of my cup thou maintainest my lot; Therefore my heart is glad, &c. Luk. 1. 47. And my spirit hath rejoiced in God my Saviour.* 4. Because nothing will be more frequently quarrelled and brought upon debate then a mens personall interest in God by a Covenant, as all the experience of the Saints prove.

2. Consider these disadvantages that redound to Believers through their indistinctnesse in this. First, Their condition is alwayes bleeding, and their hearts kept under with fear and doubting; they can never get up their hearts above their fears and sad apprehensions, but still they walk uncomfortably: *Heb. 2. 15. Who through fear of death were all their lifetime subject to bondage.* Secondly, Their hands are faint in duty, and their knees bow under them as being in doubt of their interest in the God whom they serve: therefore are these two joynd, the distinct knowledge of an interest in God, and a chearfull spirit in serving him: *Act. 27. 23. For there stood by me this night the Angel of God whose I am, and whom I serve.* Thirdly, This maketh them often dispute their state in the dark, to their very great disadvantage, when

when they have not so much clear light as to read it and give a true determination upon it.

3. Consider the advantages which redound to Believers through their clear and distinct dealing concerning their personall Covenanting with God. 1. Hereby their walk is made chearfull and confident toward God, *Psal. 89. 15. 16. Blessed is the people that know the joyfull sound, they shall walk, O Lord, in the light of thy countenance, In thy Name shall they rejoyce all the day, and in thy righteousnesse shall they be exalted, Heb. 10.* 2. Their duty is made sweet and easie, *Isa. 45. 24. Surely shall one say, in the Lord have I righteousnesse and strength: Zech. 10. 12. And I will strengthen them in the Lord, and they shall walk up and down in his Name.* 3. Hereby they possesse and enjoy, and have use of all the promises and all their priviledges, unto which others also have a right, but have not such freedom to make use thereof: *Heb. 6. 12. Who through faith and patience inherite the promises.* 4. Hereby they are enabled upon this one ground of their Covenant interest in God, to answer all objections which assault their peace, and to maintain it notwithstanding; *2 Sam. 23. 5. Although mine house be not so with God, yet hath he made with me an everlasting Covenant ordered in all things and sure, for this is all my salvation, and all my desire, although he make it not to grow.* 5. By this means they do carry more honourably to Godward then the rest of Believers, who have not with like distinctnesse and clearenesse owned God by a personall Covenant: *Rom. 4. 20. He staggered not at the promise of God through unbelief, but was strong in faith giving glory to God.*

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