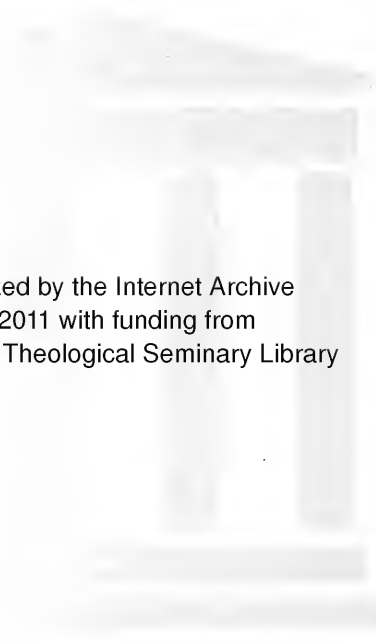




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C O V E N A N T O F G R A C E  
F R O M T H E  
S A C R E D R E C O R D S.

W H E R E I N

The PARTIES in that COVENANT, the MAKING of it, its PARTS *conditional* and *promissory*, and the ADMINISTRATION thereof, are distinctly considered:

Together with

The TRIAL of a saving personal INBEING in it, and the WAY of INSTATING Sinners therein unto their eternal Salvation.

To which is subjoined,

A MEMORIAL concerning PERSONAL and FAMILY FASTING and HUMILIATION, presented to *Saints* and *Sinners*.

By the late Reverend and Learned

MR THOMAS BOSTON,

Minister of the Gospel at ETRICK.

EDINBURGH:

Printed by and for JOHN GRAY.

Sold at his Printing-house opposite the City-guard.

MDCCLXXV.

W E L

OF THE

COMMISSIONERS OF THE

LAND OFFICE

AND

THE

THE TRUSTEES OF THE COMMISSIONERS OF THE LAND OFFICE  
IN THE MATTER OF THE LANDS BELONGING TO THE  
CROWN AND THE LANDS BELONGING TO THE  
OF THE INDIVIDUALS

AND

THE TRUSTEES OF THE LANDS BELONGING TO THE  
CROWN AND THE LANDS BELONGING TO THE  
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AND

A MEMORIAL TO THE COMMISSIONERS OF THE LAND OFFICE  
AND THE TRUSTEES OF THE LANDS BELONGING TO THE  
CROWN AND THE LANDS BELONGING TO THE  
OF THE INDIVIDUALS

By the late Hon. and Rev. Mr.

MR. THOMAS B. O'CONNOR

Member of the Council of the

EDINBURGH

Printed by and for J. G. & Co.

Sold at his Printing-house, in the City of Edinburgh

MDCCLXXV

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A D V E R T I S E M E N T.

**T**HIS *Treatise*, and the *Memorial* adjoined, being posthumous Works of my Father's, I thought it necessary to testify to the World, that they are published as he left them, being printed from his own *Manuscript*, prepared for the Press, without any Addition or Alteration whatsoever.

THOMAS BOSTON.

---

# V I E W

O F T H E

COVENANT of GRACE, &c.



P S A L. lxxxix. 3.

*I have made a covenant with my Chosen.*

I C O R. xv. 45.

*The last Adam was made a quickening spirit.*

**A**S man's ruin was originally owing to the *breaking* of the *covenant of works*, so his *recovery*, from the first to the last step thereof, is owing purely to the *fulfilling* of the *covenant of grace*; which covenant, being that wherein the whole mystery of our salvation lies, I am to essay the opening of, as the LORD shall be pleased to assist. And there is the more need of humble dependence on the *Father of lights*, through Jesus Christ his *Son*, for the manifestation of his *Spirit* in this matter, that whereas the *first* covenant is known, in part, by the light of *nature*, the knowledge of this *second* is owing entirely to *revelation*.

It was from *this* covenant the Psalmist, in the verse immediately preceding the first text, took a comfortable view of a glorious *building*, infallibly going up in the midst of

ruins ; even a building of *mercy* : *For I have said, Mercy shall be built up for ever* ; the ground of which confident assertion is, in our text, pointed out to be God's *covenant* with his *Chosen*. From the *type* of the covenant of *grace*, namely, the covenant of *royalty* made with David, he saw a building up of *mercy* for the royal family of Judah, when they were brought exceeding low. From the *substance* of it, he saw a building of *mercy* for sinners of mankind, who were laid in ruins by the breach of the first covenant. This is that *new building* free grace set on foot for us ; into which they that believe are instantly thereupon received, and where once received, they shall dwell *for ever* ; a *building of mercy*, in which every stone, from the bottom to the top, from the foundation-stone to the coping-stone, is pure *mercy*, rich and free mercy to us.

Of this *building of mercy* I shall drop a few words.

And, 1. The *plan* of it was drawn from all eternity, in the council of the Trinity : for it is *according to the eternal purpose purposed in Jesus Christ*, Eph. iii. 11. The *objects* of mercy, the *time* and *place*, the *way* and *means*, of conferring it on them, were designed particularly, before man was miserable, yea before he *was* at all. 2. The *builder* is God himself, the Father, Son, and Holy Ghost, 1 Cor. iii. 9. *Ye are God's building*. All hands of the glorious Trinity are at work in this *building*. The Father *chose* the objects of mercy, and gave them to the Son to be *redeemed* ; the Son *purchased* redemption for them ; and the Holy Ghost *applies* the purchased redemption unto them. But it is specially attributed to the Son, on the account of his singular agency in the work : Zech. vi. 12. *Behold, the man whose name is the BRANCH—HE shall build the temple of the Lord* : ver. 13. *Even HE shall build the temple of the Lord, and HE shall bear the glory*. 3. The *foundation* was laid *deep* in the eternal counsel ; beyond the reach of the eyes of men or angels. Paul considering it, cries out, *O the depth* ! Rom. xi. 33. *For who hath known the mind of the Lord, or who hath been his counsellor* ? ver. 34. 4. It is more than five thousand years since this building *rose* above ground. And the first stone of it that appeared, was a *promise*, a promise of a Saviour, made in paradise, after the fall, Gen. iii. 15, namely, that the *seed* of the

*the*

the woman should bruise the head of the serpent. Here was mercy. And mercy was laid upon mercy. Upon promising mercy was laid quickening mercy, whereby our lost first parents were enabled to believe the promise; and upon quickening mercy was laid pardoning mercy to them; and upon that again sanctifying and establishing mercy; and at length glorifying mercy. 5. The cement is blood; the blood of Jesus Christ the Mediator, which is the blood of God, Acts xx. 28. No saving mercy for sinners could consist, nor could one mercy lie firm upon another in the building, without being cemented with that precious blood: but by it the whole building consists, and stands firm for ever, Heb. ix. 22. 23. and vii. 24. 25. 6. Ever since the time it appeared above ground, it has been going on. And many hands have been employed, to serve in carrying on the work. In the first ages of the world, Patriarchs were employed in it, such as Adam, Enoch, and Noah; in the middle ages, Prophets, Priests, and Levites; in these the last ages, the Apostles, and other extraordinary officers, and ordinary ministers of the gospel. Great has been the opposition made to the building from the beginning, by Satan and his agents, both in the way of violence and deceit; yet has it all along been going on still. And now it is come far above mid-height; it is drawing towards the top, and the time when the last stone shall be laid thereon: for it is evident, we are far advanced in the days of the voice of the seventh angel, wherein the mystery of God is to be finished, Rev. x. 7. 7. The cope-stone will be laid on it at the last day; at what time the promise will receive its full accomplishment, in the complete salvation of all the objects of mercy, then to be advanced unto the measure of the stature of the fulness of Christ, Eph. iv. 13. In that day our Lord Jesus Christ, the great builder, shall bring forth the head-stone thereof with shoutings, even the last and crowning mercy, saying, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. And then shall they dwell in the building of mercy perfected, and sing of mercies for ever and ever. 8. lastly, The foundation on which it stands, is a firm one. It is necessary that it be so: for a building of mercy to sinners, from a holy just

God, is a building of huge weight; more weighty than the whole fabric of heaven and earth: and if it should fall, all is ruined a second time, without any more hope of relief. But it is a sure foundation, being God's everlasting covenant: *I have made a covenant with my Chosen.*

In which words, together with the second text, there are four things to be considered. 1. The *foundation* on which the building of mercy stands; to wit, *A covenant.* 2. The *parties-contractors* in that covenant. 3. The *making* of it. And, 4. The *nature* of it.

I. The *foundation* on which the building of *mercy* stands, is *a covenant*, a divine covenant, a sure one. The first building for man's happiness was a building of bounty and goodness, but not of *mercy*; for man was not in *miser*y, when it was a-rearing up. And *it* was founded on a *covenant* too; namely, on the covenant of *works*, made with the first Adam: but he broke the covenant, and the whole building tumbled down in an instant. But *this* is *another* covenant, and of *another* nature. In the type indeed and shadow, it is the *covenant of royalty* with *David*, 2 Sam. vii. 11.—17.; which was a foundation of mercy to his family, securing the continuance of it, and that as a *royal* family. Howbeit, in the antitype and truth, it is the *covenant of grace*, the covenant of *eternal* life and salvation to sinners, the spiritual *seed* of the Head thereof, to be given them in the way of free grace and *mercy*, Psal. lxxxix. 2. 4. 29. 36.; and in which they are freed from the curse, so that it cannot reach them, notwithstanding of their failures; but the Lord deals with them as his *children* still, though offending children, ver. 30.—33.; and all by the means of Jesus Christ the Saviour, the mighty One, ver. 19. This is the foundation of the whole building of mercy to sinners in their low estate, into which they were brought by Adam's fall. The revelation, promulgation, and offer made unto the sons of men, of *this* covenant which lay hid in the depths of the eternal counsel, is called *the gospel*; the glad tidings of a new covenant for life and salvation to sinners.

II. The *parties-contractors* in this covenant are, GOD, and his *Chosen*, the *last Adam*: for it is evident from the nature of the things here spoken of, ver. 3. 4. and from



2 Sam. vii. 8. that these words, *I have made a covenant with my Chosen*, are the LORD's own words. Both heaven and earth were concerned in this covenant; for it was a covenant of peace between them: and accordingly the interests of both are seen to by the parties-contractors.

1. On Heaven's side is GOD himself, the party-proposer of the covenant: *I have made a covenant with my Chosen*.

He was the offended party, yet the motion for a covenant of peace comes from him; a certain indication of the good-will of the whole glorious Trinity towards the recovery of lost sinners. The God and Father of our Lord Jesus Christ, the Father of mercies, beholding a lost world, his *mercy* seeks a vent, that it may be shown to the miserable; but *justice* stands in the way of the egress and building of *mercy*, without there be a *covenant* whereby it may be satisfied. Then saith the Father, "The first co-

venant will not serve the purpose of *mercy*; there must be a new bargain: but the lost creatures have nothing left, to contract for themselves; unless another take the burden upon him for them, there is no remedy in the case: they cannot chuse such an one for themselves; I will make a *choice* for them, and make the covenant with my *Chosen*." 2. On man's side, then, is God's *Chosen*, or *chosen One*; for the word is singular. This *chosen One*, in the type, the covenant of royalty, is David;

but in the antitype, the covenant of grace, it is the Son of God, the last Adam, even *Christ the chosen of God*, Luke xxiii. 35. The truth is, such great things are said of the party with whom this covenant was made, of his seed, and of the efficacy of this covenant, as can fully agree to none but Christ and his spiritual seed, ver. 4. 27.

29. 36. 37. The royal family of Judah, the house of David, never recovered their ancient splendor, after the Babylonish captivity; with a view to which time, this Psalm seems to have been penned. Their kingdom is extinct many ages ago; and the grandeur of that family, according to the flesh, is quite sunk. But the promise made to David in the covenant of royalty, still flourisheth, and will flourish for ever in Jesus Christ, the top-branch of the family of David. How then can it be, but that, in the perpetual *building of mercy*, mentioned ver. 2. and the

*establisbin.g*

establishing of David's seed, and building up his throne to all generations, ver. 4. Christ himself is chiefly aimed at? And indeed he only was the mighty One, fit for the vast undertaking in this covenant, ver. 19. : and him the Father points out to us, as his *elect* or *chosen One*, II. xlii. 1.

III. As to the *making* of this covenant between the contracting parties: The *Father* made it with his own Son, *I have made a covenant with my Chosen*; and that *before the world began*, Tit. i. 2. By their mutual agreement thereto, this covenant was completely *made* from eternity; even as the covenant of works with the first Adam was, before we were in being. The original text calls it *cutting off* a covenant; which phrase is taken from that ancient usage of *cutting off* a beast, by *cutting it asunder*, at the making of a covenant, Jer xxxiv. 18. It intimates this covenant to be a *covenant by sacrifice*; wherein the party-contractor on man's side was the *sacrifice*, and divine justice the sword that *cut it asunder*, according to Zech. xiii. 7. *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd.* And withal it imports the *inviolableness* and *perpetuity* of the covenant made; no more for ever to be dissolved, than the parts of the beast *cut off* one from the other, to be joined again as formerly.

IV. For the *nature* of this covenant: There are five things belonging thereto that appear from the texts; namely, 1. The being of a *representation* in it; 2. The *design* for which it was set on foot; 3. That there are in it a *condition*, and 4. A *promise*; and, 5. Into whose hands the *administration* of it is put.

1. There is a *representation* taking place in this covenant. As it was in the first covenant, so it was likewise in the second; the party contractor and undertaker on man's side, was a *representative*, representing and sustaining the persons of others. This appears, in that the *chosen One* with whom the covenant was made, is called *the last Adam*: for it is plain, he is so called in relation to the *first Adam*, who was *the figure* (or *type*) of him, Rom. v. 14.; namely, in that like as the *first Adam* representing his seed in the covenant of works, brought sin and death on them; so he representing his, brings righteousness and

and life to them ; as the apostle teacheth at large in that chapter.

2. The *design* of this covenant was *life*, the most valuable interest of mankind. *The last Adam was made a quickening spirit*, to wit, to give life to his seed. So it is a *covenant of life*, as the covenant of Levi, a type thereof, is expressly called, Mal. ii. 5. The first covenant was a covenant of life too : but there is this difference, to wit, that the first was for life in perfection to upright man *having life* before ; the second, for life in perfection to sinful man legally and morally *dead*. The parties contracted for in this second covenant, were considered as under the bands of death, absolutely void of life ; and therefore utterly incapable to act for helping themselves. They lay like dry bones scattered about the grave's mouth, before the parties-contractors ; justice forbidding to give them life, but upon terms consistent with, and becoming its honour.

3. The *condition* of the covenant, the terms of that life, agreed to by the Representative, is implied in that he was *the last Adam*, namely, to go through with what the first Adam had stuck in. Adam, in the covenant of works, stumbled in the course of his obedience, and fell ; and by his fall was quite disabled to begin it anew : he thereby came under the penalty of that covenant also, but was utterly unable to discharge it. So the *last Adam* comes in the room of the first, not as the *first Adam* stood in his integrity ; for in that case there was no place for a *second Adam* ; but as he lay a broken man under the first bargain. And coming in his room in this case, his business was to satisfy the demands of the first covenant, in behalf of his seed. These demands were now run up high, quite beyond what they were to innocent Adam : the penalty was become payable, as well as the principal sum. Wherefore, the first covenant being ingrossed in the second, is declared broken ; and the principal and penalty being summed up together, the clearing of the whole is laid upon the *last* or *second Adam*, as the *condition* of the second covenant.

4. The *promise* of the covenant, to be, upon that condition, performed by the party-contractor on Heaven's side,

is implied in these words, *I have made a covenant with* (in the original, *to*) *my Chosen*; that is, “I have made a covenant, binding and obliging myself by solemn promise to my chosen One, for such and such benefits, upon the condition therein stated and agreed to.” Compare the following clause, *I have sworn unto David my servant*. The nature of this promise will be inquired into in the due place.

5. *Lastly*, The *administration* of this covenant is put into the hands of the party contractor on man’s side: *The last Adam was made a quickening spirit*. Each of the contracting parties being God, it was not possible that either party should fail, or that the *last Adam* should break, as the *first* had done. Wherefore, the time of Christ’s fulfilling of the condition of the covenant being prefixed by the Father, God took Christ’s single bond for sufficient security, and thereupon constituted him *administrator* of the covenant. Those whom he represented, were considered as being under *death*, which, in the language of the covenant, is a very extensive term: the *Spirit* and *life* were to be purchased by him, and did belong to the *promise* of the covenant. So, upon the credit of his fulfilling the *condition* of the covenant in due time, the fulness of the *Spirit*, and *eternal life*, were lodged in him, to be communicated by him: Rev. iii. 1. *These things saith he that hath the seven Spirits of God*. 1 John v. 11. *God hath given to us eternal life: and this life is in his Son*. John xvii. 2. *As thou hast given him power over all flesh, that he should give eternal life*. Thus was he made a *quickenings spirit*.

Now the DOCTRINE of these texts thus compared and explained, is,

*That the covenant of grace, for life and salvation to lost sinners of mankind, was made with JESUS CHRIST the LAST ADAM; and he constituted administrator of it.*

In handling of this weighty subject, I deem it not necessary to insist, to prove that there is a covenant of grace, the being of which is obvious from the texts, and many other scriptures, such as, Is. xlii. 6. xlix. 8. and liv. 10. Heb.

Heb. viii. 6 and xiii. 20. But the following account of it shall be ranged under these six heads; namely,

1. The *parties* in the covenant of grace.
2. The *making* of that covenant.
3. The *parts* of it.
4. The *administration* of it.
5. The *trial* of a saving personal inbeing in it.
6. The way of *inflating* sinners personally and savingly in it.

## H E A D I.

### The PARTIES in the Covenant of Grace.

**I**N all covenants, of whatsoever nature they be, whether covenants of *absolute* promise, or *conditional* ones, there must needs be distinct *parties*: for howbeit, one may decree, resolve, or purpose with himself, without another party; yet one's covenanting or bargaining, vowing or promising, speaks an obligation thence arising to *another* distinct party. Accordingly, in the covenant of grace, there are three parties to be considered; 1. The party-*contractor* on *Heaven's* side; 2. The party-*contractor* on *man's* side; and, 3. The party *contracted* and undertaken *for*. Of which in order. And,

#### I. Of the Party-*contractor* on *Heaven's* side.

**A**S it was in the covenant of works in this point, so it is likewise in the covenant of grace; the party upon the one side is GOD himself, and he only. There was no need of any other to see to the interests of Heaven in this covenant; and there *was* no other when it was made, being made from eternity, *before the world began*, Tit. i. 2. This is plain from the words of the covenant, *I will be their God*, Jer. xxxi. 33.

But whether God is herein to be considered *personally* or *essentially*, is not quite so clear. Some divines think,

that the *Father*, personally considered, namely, as the first person of the glorious Trinity, is the party-contractor on Heaven's side; others, that God essentially considered, that is, as Father, Son, and Holy Ghost, is that party-contractor. But however we conceive of that matter, we are assured from the holy oracles, that these three are one God; and judge, that, according to the scripture, it may be safely said, that God *essentially* considered, was the party-contractor in the *person* of the Father. Hereby it is owned, that the *Son* and the *Holy Ghost* have their part in the covenant, on Heaven's side, as the party offended by man's sin: and, in the mean time, a peculiar agency in this great work of power and authority, on that side, is attributed to the *Father*; as there is unto the *Son*, on man's side.

And that, of the party-contractor on Heaven's side, we may conceive aright in this matter, these two things are, in the first place, to be taken notice of. 1. He from all eternity decreed the *creation* of man after his own image, and the making of the *covenant of works* with him, in time. All things brought forth in time, lay from eternity in the womb of God's decree; in virtue whereof they have their *being* in time: for which cause the *decree* is said to *bring forth*, as a woman doth a child, Zeph. ii. 2. And the *creation* of angels and men, with the *providence* about them, made many lines in the volume of the sealed book of the decrees. God self-sufficient needed neither man nor angel: but, for the manifestation of his own glory, he purposed from eternity to create them; and moreover, to enter into such a *covenant* with *man*, as *one* should therein *represent* the whole family; sovereign pleasure mean while taking another method with the *angelic* tribe; but withal purposing to give both the one and the other, a sufficient ability to stand in their integrity, if they would. Thus, from eternity, the covenant of works, in all the parts and appurtenances thereof, was before the eternal mind; though being made with a mere man, it could not actually be entered into, till once man was created. But, *Known unto God are all his works from the beginning of the world*, Acts xv. 18. 2. He decreed also from eternity, to *permit* the first man, the representative of

of the whole family, to *fall*, and so to break the covenant, and involve himself and all his posterity in ruins. It is evident from the spotless holiness of God, and the nature of the thing, that the divine *permission* was not the *cause* of man's fall; and from the necessary dependence of the creature upon the Creator, that without it he could not have fallen. But the Sovereign Lord of the creatures permitted the fall of man, for his own holy ends, purposing to bring about good from it.

Now, God the party-contractor on Heaven's side in the covenant of grace, is to be considered in that matter, in a threefold view.

1. He is to be considered in it as an *offended* God; offended with all the sins of all mankind, original and actual. *Looking upon the children of men*, the whole mass of mankind appeared in the eyes of his glory corrupt and loathsome, the very reverse of his holiness: he saw them *all gone aside, together become filthy, none doing good, no not one*, Psal. xiv. 2. 3. In the first covenant, God contracted with man himself as a *friend*, without the interposition of a mediator: but in the second covenant it was not so, and it could not be so; for in it man was considered as a fallen creature, a transgressor of the law, and an *enemy to God*; and it is a covenant of reconciliation, a covenant of peace for those who had been at war with Heaven.

2. But withal God is to be considered herein as a God *purposing* and decreeing from eternity to manifest the glory of his free *grace, love, and mercy*, in the salvation of some of mankind lost. Accordingly, we are said to be *saved in time, according to his own purpose and grace given us in Christ Jesus, before the world began*, 2 Tim. i. 9. Without such a purpose of grace in God, there could never have been a covenant of grace. But the Sovereign Lord of the creatures, overlooking the fallen angels, as to any purpose of mercy, entertained thoughts of love and peace towards fallen mankind, purposing in himself to make some of them everlasting monuments of his free grace and mercy, partakers of life and salvation; and so set on foot the *covenant of grace*.

3. *Lastly*, Yet we are to consider him also in this mat-

ter, as a *just* God, who cannot but *do right*, give sin a *just recompence*, and *magnify* his holy law, and *make it honourable*, Gen. xviii. 25. Heb. ii. 2. Il. xlii. 21. Upon the motion for extending mercy to sinners of mankind, the justice of God interposeth, pleading that mercy cannot be shewn them, but upon terms agreeable to law and justice. And indeed it was neither agreeable to the *nature* of God, nor to his *truth* in his word, to erect a throne of grace on the ruins of his exact *justice*, nor to shew mercy in prejudice of *it*. Now, the justice of God required, that the law which was violated, should be fully *satisfied*, and the honour thereof repaired by *suffering* and *obedience*; the former such as might satisfy the *penal* sanction of the law, and the latter, the *commanding* part of it. The which being quite beyond the reach of the sinners themselves, they behoved to die without mercy, unless *another* who could be accepted as a sufficient surety, should undertake for them, as a *second Adam*, coming in their room and stead, as they lay ruined by the breach of the covenant of *works*.

Thus stood the impediments in the way of *mercy* to fallen man, quite insuperable to him, or any of his fellow-creatures: and the *covenant of grace* was made, for removing those impediments out of the way, and that *it* might be the channel wherein the whole rich flood of saving mercy might flow freely, for the quickening, purging, fructifying, and perfecting of lost sinners of mankind, who were under the bands of death and the curse, through the breach of the first covenant by the first Adam.

From what is said on this point, we may draw this **INFERENCE**, to wit, That *the redemption of the soul is precious*. The salvation of lost sinners was a greater work, than the making of the world: the powerful *Word* commanded, and this last was done; but the former was not to be compassed, but with more ado.

## II. *Of the Party-contractor on Man's side.*

**W**E have seen, that upon the one side, in the covenant of grace, is **GOD** himself. Now, upon the other



other side is JESUS CHRIST the Son of God, with his spiritual seed, Heb. ii. 13. *Behold, I and the children which God hath given me*: the former, as the party-contractor and undertaker; the latter, as the party contracted and undertaken for: A good reason for his name *Immanuel, which being interpreted, is, God with us*, Math. i. 23.

The party-contractor then with God, in the covenant of grace, is our Lord Jesus Christ. He alone managed the interests of men in this eternal bargain: for at the making of it none of them were in being; nor, if they had been, would they have been capable of affording any help.

Now, Jesus Christ the party-contractor on man's side, in the covenant of grace, is, according to our texts, to be considered in that matter, as the *last* or second *Adam*, head and representative of a seed, *lost* sinners of mankind, the party contracted for. And thus he sited himself *Mediator* between an *offended* just God, and *offending* men guilty before him. In which point lay one main difference betwixt the *first Adam* and the *last Adam*: For *there is one Mediator between God and men, the man Christ Jesus; who gave himself a ransom*, 1 Tim. ii. 5. 6. And so the covenant of grace, which could not be made *immediately* with sinners, was made with Christ the *last Adam*, their head and representative, *mediating* between God and them; therefore called *Jesus the Mediator of the new covenant*, to whom we come by believing, Heb. xii. 22. 24.

The term *Mediator* is not, to my observation, applied in the holy scripture to any other, except Moses, Gal. iii. 19. *The law—was ordained by angels in the hand of a mediator*. And of him, a *typical* mediator, it is worth observing, that he was not only an *inter-messenger* between God and Israel; but, in God's renewing his covenant, in a way of reconciliation, after the breaking of the tables, the covenant was made with him, as their *head* and *representative*, Exod. xxxiv. 27. *And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel*. This refers unto the gracious answer made to Moses's prayer, ver. 9. *Pardon our iniquity and our sin, and take us for thine inheritance*. Ver. 10. *And he (namely, the Lord) said,*  
Behold,

*Behold, I MAKE a covenant: before all THY people I will do marvels, &c.* Ver. 28. *And he wrote upon the tables (to wit, the new ones) the words of the covenant, the ten commandments.* Now, Moses was alone on the mount with God, during the whole time of this transaction; and in it the Lord speaks of him and the people as *one*, all along.

For clearing of this purpose anent the party-*contractor* on man's side, I shall, 1. Evince, that the covenant of grace was made with CHRIST as the *last Adam*, head and representative of a seed; and, 2. Shew why it was so made.

*First*, That the covenant of grace, the second covenant, was made with Christ as the *last* or second *Adam*, head and representative of a seed, to wit, his spiritual seed, appears from the following considerations.

1. Covenants typical of the covenant of grace were made or established with persons representing their respective seed. Thus it was in the typical covenant in our text, the *covenant of royalty* made with David, an undoubted type of the covenant of grace. In it David was God's *servant*, having a *seed* comprehended with him therein, Psa. lxxxix. 3. 4. He was an eminent type of Christ; who is therefore called *David*, Hof. iii. 5. *Afterwards shall the children of Israel return, and seek the Lord their God, and David their king.* And the benefits of the covenant of grace are called *the sure mercies of David*, If. lv. 3. Thus was it also in the *covenant of the day and night* (Jer. xxxiii. 20.) established with Noah and his sons, representatives of their *seed*, the new world, Gen. ix. 9. *Behold, I establish my covenant with you, and with your seed after you.* And that this covenant was a type of the covenant of grace, appears from its being made upon a *sacrifice*, chap. viii. 20. 21. 22; and from the sign and *token* of it, the *rainbow*, chap. ix. 13: appearing *round about the throne*, Rev. iv. 3.; but especially from the nature and import of it, to wit, that there should not be another deluge, Gen. ix. 11.; the substance of which is plainly declared, If. liv. 9. *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 rebuke thee.* Ver. 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

be removed, saith the Lord, that hath mercy on thee. And such also was the covenant of the land of Canaan, made with Abraham representing his seed, Gen. xv. 18. and afterwards confirmed by oath, chap. xxii. 16. 17. In all which he was an eminent type of Christ, the true Abraham, father of the multitude of the faithful, who, upon God's call, left heaven his native country, and came and sojourned among the cursed race of mankind, and there offered up his own flesh and blood a sacrifice unto God, and so became the true *heir of the world*, and received the promises for his spiritual seed; the sum whereof is given by Zacharias, in his account of the covenant with Abraham, Luke i. 72. *To remember his holy covenant: ver. 73. The oath which he sware to our father Abraham, ver. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, ver. 75. in holiness and righteousness before him, all the days of our life.* And finally, thus it was in the covenant of everlasting priesthood made with Phinehas, another type of the covenant of grace. In it Phinehas stood a representative of his seed, Numb. xxv. 13. *And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.* And therein he typified Jesus Christ, representing his spiritual seed in the covenant of grace: for it is evident, that it is in Christ, who made the great atonement for sinners, the everlasting priesthood promised to Phinehas, hath its full accomplishment, his spiritual seed partaking of the same in him; according to Psal. cx. 4. *Thou art a Priest for ever.* Rev. i. 6. *And hath made us kings and priests unto God and his Father.*

Now, forasmuch as these *typical covenants* were made or established with parties standing therein as public persons, heads, and *representatives* of their seed; it natively follows, that the covenant of grace typified by them, was made with Christ as the head and *representative* of his spiritual seed: for whatsoever is attributed to any person or thing as a *type*, hath its accomplishment really and chiefly in the person or thing *typified*.

2. Our Lord Jesus Christ being, in the phraseology of the Holy Ghost, the *last Adam*, the reason hereof cannot

be taken from the *nature* common to the first Adam and him; for all mankind partake of *that*; but from their common *office* of federal headship and representation, in the respective covenants touching man's eternal happiness; the which is peculiar unto Adam, and the man CHRIST. Accordingly, Adam is called *the first man*, and Christ *the second man*, 1 Cor. xv. 47.; but Christ is no otherwise the *second man*, than he is the *second federal head*, or the representative in the second covenant; as Adam was the first *federal head*, or the representative in the first covenant. Agreeable to which, the apostle represents Adam as the head of the *earthly men*, and Christ as the head of the *heavenly men*, ver. 48.; the former being those who *bear Adam's image*, namely, all his natural seed; the latter, those who partake of the *image* of Christ, namely, his spiritual seed, ver. 49. All this is confirmed from Adam's being a *figure* or *type* of Christ, which the apostle expressly asserts, Rom. v. 14; and from the parallel he draws betwixt them two, namely, that as by Adam's covenant-breaking, *sin* and *death* came on all that were his, so by Christ's covenant keeping, *righteousness* and *life* come to all that are his, ver. 17. 18. 19. Wherefore, as the first covenant was made with Adam, as the head and representative of his natural seed; so the second covenant was made with Christ, as the head and representative of his spiritual seed.

3. As the first man was called *Adam*, that is to say, *man*; he being the head and representative of mankind, the person in whom God treated with all men, his natural seed, in the first covenant; and, on the other hand, all men therein represented by him, do, in the language of the Holy Ghost, go under the name of *Adam*, Psal. xxxix. 5. 11. *Surely every man* (in the original it is, *all Adam*) *is vanity*: so Christ bears the name of his spiritual seed, and they on the other hand bear *his* name; a plain evidence of their being one in the eye of the law, and of God's treating with him as their representative in the second covenant. *Israel* is the name of the spiritual seed, Rom. ix. 6.; and our Lord Jesus Christ is called by the same name, 11. xlix. 3. *Thou art my servant, O Israel, in whom I will be glorified*; as several learned and judicious commentators

commentators do understand it; and is evident from the whole context, ver. 1. 2. 4.—9. The truth is, Christ is here so called with a peculiar solemnity; for the original text stands precisely thus, *Thou art my servant; Israel, in whom I will glorify myself*: that is, thou art *Israel representative*, in whom I will glorify myself, and make all mine attributes illustrious; as I was dishonoured, and they darkened, by *Israel the collective body* of the spiritual seed. And this leads us to a natural and untrained interpretation of that passage, Psal. xxiv 6. *This is the generation of them that seek him, that seek thy face, O Jacob*; that is, in other words, that long for the appearing (Prov. vii. 15. Gen. xxxii. 30.) of the Messiah, *the Lord* whom the Old Testament church did so seek; a pledge of whose coming to his temple, (Mal iii. 1.), was the bringing in of the ark into the tabernacle that David had erected for it, on which occasion that psalm was penned. Accordingly it follows immediately, ver. 7. *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in*. And in another psalm, penned on the same occasion, and expressly said to have been delivered on that very day into the hand of Asaph, 1 Chron. xvi. 1. 7. is that expression found, ver. 11. *Seek his face continually*; justly to be interpreted, agreeable to the circumstances of the main thing, which David, through the Spirit, had in view that day, namely, the coming of the Messiah. Thus, Christ bears the name of his spiritual seed; and they, on the other hand, bear his name too: 1 Cor. xii. 12. *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ*.

4. The promises were made to Christ as the second Adam, the head and representative of his seed: Gal. iii. 16. *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ*. I own, that here, even as in the text immediately before cited, is meant *Christ mystical*, the head and members. It is to them that the promises are here said to be made; but primarily to the head, secondarily to the members in him; even as the promise of life in the first covenant, was primarily made to Adam as the head, and secondarily to all his natural seed in him

Thus, in the typical covenant with Abraham, the promises of the earthly inheritance were primarily made to Abraham himself, and secondarily to his seed according to the flesh. And even so, the promise of the eternal inheritance plainly stands made to Christ, Tit. i. 2 *In hope of eternal life, which God that cannot lie, promised before the world began; when there was none but Christ to whom that promise could be made personally.* Accordingly the covenant is said to be made with the *house of Israel*, namely, the spiritual Israel; yet are the promises of it directed, not to them, but to another person, Heb. viii. 10. *I will be to them a God, and they shall be to me a people.* The reason of which plainly appears, in the promises being made to Christ as their head and representative. Now, forasmuch as these promises belong to the covenant of grace, which is therefore called *the covenants of promise*, Eph. ii. 12. it is manifest, that if they were made to Christ as the head and representative of a seed, the covenant of grace was made with him as such; and he to whom they were primarily made, was surely the party-contractor therein.

5. *Lastly*, This federal headship of Christ, and his representing his spiritual seed in the covenant of grace, appears from his *suretyship* in that covenant, the *better testament*, whereof *Jesus was made a surety*, Heb. vii. 22. Now, he became *surety* for them in the way of *satisfaction* for their debt of punishment and obedience; and that, taking the *whole* burden on himself, as for persons utterly unable to answer for themselves. This will afterwards fall in to be cleared. Mean while, such a *surety* is a true *representative* of the party he is surety for, and one person with them in the eye of the law. Hence, not only is Christ said to have been *made sin for us*, 2 Cor. v. 21. to have had the *iniquity of us all laid on him*, Is. liiii. 6. and to have *died for us*, Rom. v. 8.; but also we are said to have been *crucified with Christ*, Gal. ii. 20. to be *made the righteousness of God in him*, 2 Cor. v. 21. yea, to be *raised up together, and glorified, being made to sit together in heavenly places in Christ Jesus*, Eph. ii. 6. and to be *made alive in Christ*, as we die in Adam, 1 Cor. xv. 22.

All

All which necessarily requites this his *headsip* and *representation* in the covenant.

And thus it appears, that the second covenant was made with Christ as the *last* or second *Adam*, head and *representative* of his spiritual seed.

*Secondly*, We are to inquire, wherefore the second covenant, the covenant of grace, was so made? And this shall be accounted for in the following particulars.

1. The covenant of grace was made with Christ as the *last Adam*, head and representative of his spiritual seed, that infinite love might have an early vent, even from eternity. The special love of God to the spiritual seed took vent in the covenant of grace. And *that* love and *that* covenant are of the same eternal date as the *love* was *everlasting* or *eternal*, Jer. xxxi. 3. so was the covenant, Heb. xiii. 20. Tit. i. 2. But since the *seed* are but of yesterday, the covenant of grace behoved to be like the covenant of works, a yesterday's covenant, a time-covenant, if it was not made with Christ as their representative; it could not otherwise have been an *eternal* covenant. The promise of eternal life, which is undoubtedly a promise of the covenant of grace, could not otherwise have been of so ancient a date, as *before the world began*, as the apostle says it is, Tit. i. 2. How could an *eternal* covenant be originally made with creatures of *time*, but in their eternal head and representative? Or how could an *eternal* covenant be personally made with them, by way of personal application to them, had it not been from eternity made with another as their head and representative? But in this method of infinite wisdom, free love took an early vent; not waiting the slow motion of its objects creeping out of the womb of time, in which many of them lie wrapt up, even to this day. But as princes sometimes do, by proxy, marry young princesses, before they are marriageable, or capable to give their consent; so God, in his infinite love, married to himself all the spiritual seed, in and by Jesus Christ as their representative, not only before they were capable of consenting, but before they *were* at all. The which they do afterwards, in their effectual calling, approve of by faith, and give their consent personally to; and so they enjoy God as their God, and God hath them

as his people: John xx. 17. *I ascend unto my Father and your Father, and to my God and your God.*

2. Otherwise it could not have been made at all a *conditional* covenant answering the *design* of it. This covenant taking place only upon the breach of the first covenant, the great *design* of it was, that *dead* sinners might have *life*, as was before observed. Now, in order to this, a holy just God stood upon *conditions*, without performing of which, that *life* was not to be given: and they were *high* conditions, Psal. xl. 6. *Sacrifice and offering thou didst not desire.* 1 Thess v. 9. 10. *Jesus Christ, who died for us, that—we should live.* But how could an effectual *conditional* covenant for *life* be made with *dead* sinners, otherwise than in a *representative*? *Dead* souls cannot perform any condition for *life* at all, which can be pleasing to God. They must needs *have* *life*, before they can do *any* thing of *that* nature, be it never so small a condition: therefore a *conditional* covenant for *life*, could not be made with sinners in their own persons; especially considering, that the *conditions* for *life* were so high, that man at his best state was not able to perform them. Wherefore if such a covenant was made at all, it behoved to be made with Christ as their representative, Rom. viii. 3. 4.

3. It was so ordered, to the end it might be, unto us poor sinners, a covenant of *grace* indeed. It is evident from the holy scriptures, that this covenant was designed for exalting the *free* *grace* of God; and that it is so framed, as to be a covenant of pure *grace*, and not of *works*, in respect of *us*, whatever it was in respect of Christ: Rom. iv. 16 *Therefore it is of faith, that it might be by GRACE.* Eph. ii. 9 *Not of WORKS, lest any man should BOAST.* And at this rate, indeed, it is a covenant of pure *grace*; and all ground of *boasting* is taken away from us; the Lord Jesus Christ himself, as representative, being sole undertaker and performer of the *conditions* thereof. But it is *not* so, if it is made with the sinner himself, standing as principal party, contracting with God, and undertaking and performing the *conditions* of the covenant for *life*: for how low soever these conditions, undertaken and wrought by the sinner in his own person, are supposed to be, the *promise* of the covenant is made to them; and so,  
according



according to the scripture-reckoning, it is a covenant of works, Rom. iv. 4. Now to him that **WORKETH**, is the reward not reckoned of grace, but of debt; and betwixt Adam's covenant and such a covenant, there is no difference, but in *degree*, which leaves it still of the same *kind*.

4 This method was taken, that the communication of *righteousness* and *life* might be in as *compendious* a way, as the communication of *sin* and *death* was: As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous, Rom v 19. The covenant of works having been made with Adam as a representative of his natural seed, upon the breaking thereof, *sin* and *death* are communicate to them all from him as a *deadly* head. His being so, it was not agreeable to the method of divine procedure with men, to treat with those predestinated unto salvation severally, as principal parties, each contracting for himself in the new covenant for life; but to treat for them all with one public person, who, through his fulfilling of the covenant, should be a *quickening* head to them, from whence *life* might be derived to them, in as *compendious* a way, as *death* was from the first Adam. For his mercies are above all his other works,

5. Lastly, The covenant of grace was so made, that it might be a *sure* covenant; even to the end the *promise* might be *sure* to all the seed, Rom. iv. 16. The first covenant was made with a mere creature, as a principal party, and contractor: and though he was a holy and righteous man, yet was he so fickle and unstable, that he failed of performing the *condition* he undertook; and so the benefit of the *promise* was lost: wherefore fallen men were not at all fit to be principal parties, or parties-contractors, in the new covenant, wherein the promise was to be *sure*, and not to miss of an accomplishment. They being then wholly a broken company, not to be trusted in the matter, Jesus Christ the Son of God was constituted head of the new covenant, to act for, and in name of the spiritual seed: and that to the end, the covenant being in this manner *sure* in point of the fulfilling of the *condition*, might be also *sure* in point of the accomplishment of the *promise*. And this is the very *hinge* of the *stability* of the covenant of grace, according to the scripture: Psal. lxxxix. 28. My  
mercy

mercy will I keep for him for evermore; and my covenant shall stand FAST with HIM ver. 22 *The enemy shall not exact upon HIM*; or, as others read it, and I think justly, *The enemy shall not beguile HIM*, namely, as he did the first Adam. The original phrase is elliptical *q. d.* *The enemy shall not beguile* (his soul, Jer. xxxvii. 9.) *in him*.

Before I leave this point, I offer the following *inferences* from it.

*Inf. 1.* The *covenant of redemption* and the *covenant of grace*, are not two distinct covenants, but *one* and the same covenant. I know that many divines do express themselves otherwise in this matter; and that upon very different views, some of which are no ways injurious to the doctrine of free grace. But this I take to be scripture-truth, and a native consequent of the account given of the covenant of grace in our *Larger Catechism*, to wit, “That  
“ the covenant of grace was made with Christ as the second Adam, and in him, with all the elect as his seed;  
“ Gal. iii. 16. *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ* Rom. v. 15 to the end. — If. liii. 10. 11 ——— *When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied,*” &c. So the *covenant of redemption* and the *covenant of grace* are but two names of one and the same *second covenant*, under different considerations. By a *covenant of redemption*, is meant a bargain of buying and selling; and such a covenant it was to *Christ* only; forasmuch as he alone engaged to pay the *price* of our redemption, 1 Pet. i 18. 19. By a *covenant of grace*, is meant a bargain whereby all is to be had freely: and such a covenant it is to *us* only, to whom the whole of it is of free *grace*; God himself having provided the ransom, and thereupon made over life and salvation to us, by free promise, without respect to any work of ours, as the ground of our right thereto.

To confirm this, consider, (1.) That, in scripture-reckoning, the *covenants* for life and happiness to man are but *two* in number, whereof the covenant of works is one:

Gal.

Gal. iv. 24. *These are the TWO COVENANTS; the one from the mount Sinai, which gendereth to bondage, namely, generating bond-children, excluded from the inheritance, ver. 30.* This is a distinguishing character of the covenant of works; for *such* are indeed the children of *that* covenant, but not the children of the covenant of grace under any dispensation thereof. These *two* covenants are called the *old* covenant, and the *new* covenant: and the *old* is called the *first*, which speaks the *new* to be the *second*: Heb. viii. 13. *In that he saith, A new covenant, he hath made the first old.* This is agreeable to the *two* ways unto life, revealed in the scripture; the one by *works*, the other by *grace*, Rom. xi. 6. The one is called the *law*, the other *grace*, chap. vi. 14. The former is the *law-covenant* with the first Adam representing all his natural seed; made first in paradise, and afterward *repeated* on mount Sinai, with the covenant of grace: the latter is the *covenant of grace*, made with the second Adam representing his spiritual seed, 1 Cor. xv. 47 48. (2.) It is evident that the salvation of sinners is by the *blood of the covenant*, which is the blood of Christ, Heb. x. 29. 1 Cor xi. 25. And the scripture mentions the *blood of the covenant* four times; but never the *blood of the covenants*; therefore the covenant, the *blood* whereof the scripture mentions, and our salvation depends upon, is but *one* covenant, and not *two*. Now, *that* covenant is Christ's covenant, or the *covenant of redemption*; for it was *through the blood of it* he was brought again from the dead; namely, in virtue of the promise made therein, to be fulfilled to him, upon his performing of the condition thereof, Heb. xiii. 20. And it is also his people's covenant, or the *covenant of grace*, Exod. xxiv. 8. *Behold, the blood of the covenant, which the Lord hath made with you.* It is expressly called their covenant, Zech. ix. 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.* The words expressing the party here spoke to, being of the feminine gender in the first language, make it evident, that this is not directed to Christ, but to the church; so the covenant is proposed as *their* covenant. And the spiritual prisoners are delivered, in virtue of this *their* covenant, which certainly must be the *covenant of grace*.

*grace.* By all which it appears, that the *covenant of grace* is the very *same* covenant that was made with Christ, in respect of whom it is called *the covenant of redemption.*

*Inf.* 2. Likeas all mankind sinned in Adam, so believers obeyed and suffered in Christ the *second Adam*. For as, the covenant of works being made with Adam, as a public person, and representative, all sinned in him, when he *broke* that covenant; so the covenant of grace being made with *Christ*, as a public person and representative, all believers obeyed and suffered in him, when he so fulfilled this covenant. This is the doctrine of the apostle, Rom. v. 19 *As by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.* chap. viii. 3. *God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh:* ver. 4. *That the RIGHTEOUSNESS OF THE LAW might be fulfilled in us.* 2 Cor. v. 21. *That we might be made the RIGHTEOUSNESS OF GOD in him.* Gal. ii. 20 *I am crucified with Christ.* And it affords a solid answer, for believers, unto the law's demand of obedience and suffering for life and salvation.

3. Believers are *justified immediately*, by the righteousness of Christ, without any righteousness of their own intervening; even as all men are *condemned*, upon Adam's sin, *before they have done any good or evil* in their own persons: Rom. v. 18. *As by the offence of one judgement came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.* And thus believers are righteous before God, with the self same righteousness, which was wrought by Jesus Christ, in his fulfilling of the covenant. The which righteousness is not imputed to them in its *effects* only; so as their *faith, repentance, and sincere obedience*, are therefore accepted as their evangelical righteousnesses, on which they are justified: but it is imputed to them in *itself*, even as Adam's sin was.

4. The covenant of grace is *absolute*, and not conditional, *to us*. For being made with Christ, as representative of his seed, all the *conditions* of it were laid on *him*, and fulfilled by *him*. Wherefore all that remains of it to be accomplished, is, the fulfilling of the *promises* unto him and his spiritual seed: even as it would have been, in the case

case of the first covenant, if once the first Adam had fulfilled the condition thereof.

5 The covenant of grace is a contrivance of infinite wisdom and love, worthy to be embraced by poor sinners, as well ordered in all things and sure, 2 Sam. xxiii. 5. O admirable contrivance of help for a desperate case! Wonderful contrivance of a covenant of God, with them who were incapable of standing in the presence of his holiness, or of performing the least condition for life and salvation! A new bargain for the relief of lost sinners, made on the highest terms with those who were not able to come up to the lowest terms! Infinite wisdom found out the way, to wit, by a *representative*. The love of the Father engaged him to propose the representation; and the love of the Son engaged him to accept of it. Thus God had one, with whom he might contract with the safety of his honour; and who was able to fulfil the covenant, to the reparation of the injuries done to his glory: and sinners also had one able to act for them, and to purchase salvation for them, at the hand of a holy just God. So a sure covenant was made, and a firm foundation laid, upon which God laid the weight of his honour, and on which sinners may safely lay their whole weight: *Therefore thus saith the Lord God, Behold, I lay in Zion — a sure foundation: he that believeth, shall not make haste, Is. xxviii. 16. shall not be ashamed, Rom ix. 33.*

6. Lastly, The way to enter personally into the covenant of grace, so as to partake of the benefits thereof, unto salvation, is, to *unite* with Christ the head of the covenant by faith. Being thus ingrafted into him, ye shall partake of all that happiness which is secured to Christ mystical, in the everlasting covenant: even as, through your becoming children of Adam, by natural generation, ye are personally entered into the first covenant, so as to fall under that *sin* and *death* which *passed upon all men*, by the breach thereof, Rom. v. 12.

### III. *Of the party contracted and undertaken for.*

**A**S the party-contractor and undertaker on man's side, in the covenant of grace, was a *representative*;  
 Cov. II. D *tive*;

*tive*; so the party contracted and undertaken for, was *represented* by him. And that these two, namely, the *represented*, and those *contracted for*, are of equal latitude, is plain from the nature of the thing: for those whom one represents in a covenant, he contracts for in that covenant; and those for whom one contracts in a covenant made with him as representative, are represented by him in that covenant. Thus it was in the covenant of the first Adam, who was a *figure* of Christ the head of the second covenant. In it, those whom Adam contracted for, he represented; and those whom he represented, he contracted for: he represented his natural seed only, and for *them* alone he contracted: therefore those whom the *second Adam* contracted for, he represented; and whom he represented, he contracted for.

Now, the party represented and contracted for, by our Lord Jesus Christ, in the covenant of grace, was the *elect* of *mankind*; being a certain number of mankind, chosen from eternity to everlasting life; *children partakers of flesh and blood, which God gave to Christ*, Heb. ii. 13. 14. In *their* person he stood making this covenant with his Father: in *their* name he acted, striking this bargain with him, as a surety to obey the law and satisfy justice.

And this I shall, in the *first* place, confirm; and *then* shall inquire how the elect were considered in this covenant and federal representation.

*First*, That the *elect* were the party *represented*, or *contracted* and *undertaken for*, in the covenant of grace, appears from the following grounds.

1. The party with whom the covenant was made, is in the text called *God's Chosen*; as representing and contracting for *all* the *chosen* or *elect*: even as the first man was called *Adam* or *man*, as representing and contracting for *all mankind*, in his covenant. For, as the apostle teacheth, Heb. ii. 11. *he—and they—are all of one*; not only of one nature, but also of one body, to wit, the election: Christ is the head *elect*, II. xlii. 1. they the *body elect*, Eph. v. 23. Therefore they go under one name, principally belonging to him, and then to them by participation with him. Thus he is also called *Abraham's seed*, as representing all the spiritual seed of Abraham, that is, the

elect, Gal. iii 16. *And to thy seed, which is Christ; and the seed of the woman, as opposed to the serpent's seed: and under that name also the elect are comprehended; they, and they only, being the party betwixt whom and the serpent with his seed, God puts the enmity, according to the promise, Gen. iii 15.*

2. Those whom Christ represented and contracted for in the covenant of grace, are the *heavenly men*: 1 Cor. xv 47. 48. *The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.* Now, the *heavenly men*, belonging to Christ the *second man*, are none other but the *elect*. For they are contradistinguished to the *earthy men*, belonging to the *first man*; to wit, all mankind taken into the first covenant in Adam: and therefore they are the *elect men*, taken into the second covenant, in the *second Adam*. Again, the *heavenly men* are those who *shall bear the image of the heavenly man Christ*, ver. 49.; and such are the *elect*, and they alone. And, finally, they are those to whom Christ is, in respect of *efficacy*, a *quickening spirit*: for *as is the heavenly, such are they also that are heavenly*. As Adam's *deadly efficacy* goes as wide as his *representation* did in the first covenant, reaching all *mankind* his natural seed, and them only; so Christ's *quickening efficacy* goes as wide as his *representation* did in the second covenant, reaching all the *elect*, his spiritual seed, and them only: and if it did not, some would be deprived of the benefit, which was purchased and paid for, by the Surety, in their name; the which is not consistent with the justice of God.

3. They whom Christ represented and contracted for in the covenant, are his *seed*, his spiritual seed: Gal. iii. 16. *Now to Abraham and his seed were the promises made. He saith—And to thy seed, which is Christ.* Psal. lxxxix.

3. 4. *I have sworn unto David my servant. Thy seed will I establish for ever.* In the covenants typical of the covenant of grace, the parties represented were the *seed* of the representatives they were made with, as was cleared before: and in the first Adam's covenant, his natural seed were the represented. Wherefore, in the second Adam's

covenant, his spiritual seed are the represented. Now, Christ's spiritual seed are the *elect*, and none other; for they are those whom *he begets with the word of truth*, James i. 18. and are *born again* (1 Pet. i. 23.) unto him in their regeneration; whom therefore *he sees as his seed*, with his own image on them, H. liii. 10. They are the *travel of his soul*, who sooner or later are, all of them, *justified*, ver. 11. They are the *seed that shall serve him*, Psal. xxii. 30.; which shall be *established and endure for ever*, namely, in a state of happiness, Psal. lxxxix. 4. 29. 36.

4. *Lastly*, Christ was in the covenant of grace *Israel representative*, according to that text, H. xlix. 3. *Thou art my servant, O Israel, in whom I will be glorified*. Now, *Israel* the collective body, is the *elect*, Rom. ix. 6 *They are not all Israel which are of Israel*: therefore the *elect* were the party represented and contracted for in the covenant. So those whom Christ took with him into the bond of his covenant, are described to be *the seed of Abraham*: Heb. ii. 16. *For verily he took not on him the nature of angels; but he took on him the seed of Abraham*: or rather, as it is read in the margin of our Bibles, more agreeable to the original, *He taketh not hold of angels, but of the seed of Abraham he taketh hold*. The original word signifies to *take hold* of a thing running away, or falling down; and in the same manner of construction, it is used of Christ's *catching hold* of Peter sinking in the water, Matth. xiv. 31. Fallen angels and men were both *run away* from God, and *sinking* in the sea of his wrath: and Christ, with the bond of the covenant, *takes hold of men*; but not of the fallen *angels*; them he leaves to sink unto the bottom. All the seed of *Adam* was *sinking*, as well as the *seed of Abraham*, which is but a *part of the seed of Adam*, even *some of all mankind*: but Christ is not said to have *taken hold* of the *seed of Adam*, that is, all *mankind*; but of the *seed of Abraham*, that is, all the *elect*, or the *spiritual Israel*, called *the house of Jacob*, Luke i. 33. Accordingly it is observable, that the first time the covenant of grace was heard of in the world, the discourse was directed to the *serpent*, by way of narration, Gen. iii. 14 15.; not to *Adam*, as the first covenant was, chap. ii. 16. 17. that  
Adam



Adam might know, he was to come in here as a *private* person only, and not as a *public* person with his seed. And for this cause also, our Lord Jesus is not simply called *Adam*, or *man*; but the *last Adam*, and the *second man*, whose seed differs from that of the *first man*, as *Abraham's seed* from *Adam's seed*: but he is simply called *Israel*, without any epithet at all; and his *seed* is plainly determined to be the *elect*, *Is.* xlv. 25. *In the Lord shall all the seed of Israel be justified*; even as in the first man all the seed of Adam was condemned, *Rom.* v. 18. For as the first man was simply called *Adam* or *man*, because in the first covenant, he was a compend of all *mankind*; he was *all men* in law-reckoning, they being all represented by him: so Jesus Christ was a compend of all *Israel*, that is, all the *elect*; he was *all Israel* in law-reckoning, they being all represented by him. And thus we have the true ground of the universality of that expression, *Is.* liii. 6. *The Lord hath laid on him the iniquity of us all*; i. e. of all *Israel*, that is to say, all the *elect*. The which is confirmed by a parallel text, bearing the type, whereof this hath the antitype, *viz* *Lev.* xvi. 21. *And Aaron shall lay both his hands upon the head of the live-goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.* For as *Israel* was a people entertained with types, so they themselves were indeed a typical people.

Secondly, We are to inquire, how the *elect* were considered in this covenant and federal representation. And therein they came under a threefold consideration.

1. They were considered as *sinners*, lost, ruined, and undone in Adam; *lost sheep of the house of Israel*, *Matth.* xv. 24. In the first covenant, the whole flock of mankind was put under the hand of one shepherd, to wit, Adam; but he, losing himself, lost all the flock, and was never able to recover so much as one of them again. God had, from all eternity, put a secret mark on some of them, whereby he distinguished them from the rest, *2 Tim.* ii. 19. *Having this seal, The Lord knoweth them that are his.* And *them* also he saw among others, gone away from their pasture, wandering as waifs and strays, a prey to every devourer: but, in order to their being sought out, and returned,

turned, and kept in safety for ever, the new covenant was entered into with another *Shepherd*, even our Lord Jesus Christ; and they are put under his hand, as the *Shepherd of Israel*. In Adam's representation in the covenant of works, the party represented was considered as an *upright* seed, Eccl vii. 29. : but in Christ's representation, in the covenant of grace, the party represented was considered as a corrupt sinful mass, laden with guilt, under the wrath of God and curse of the law. And who would have represented such a company, putting himself in their room and stead? But free love engaged our Lord Jesus to it. So the *holy One of God* represented wretched sinners; the *beloved of the Father* represented the cursed company.

2. They were considered also as utterly unable to help themselves, in whole or in part; as being *without strength*, Rom v. 6. They were *debtors*, but quite unable to pay off one farthing of the debt: they were *criminals*, but quite unable to bear their own punishment, to the satisfaction of justice: had it lain on them to have paid the debt, or borne the punishment, they behoved to have sunk under the load for ever. So it was necessary they should have one to represent them, taking burden on him for them all.

3. *Lastly*, They were considered withal as the objects of eternal, sovereign, and free love, given to Christ by his Father. The Father *loved them*, John xvii. 23. and therefore *gave them* to Christ, ver. 6. The Son *loved them*, Eph. v. 2; and accepting of the gift, represented them in the covenant, as a Father his own children, II. ix. 6. *His name shall be called—The everlasting Father*. Compare Heb ii. 13. *Behold, I, and the children which God hath given me*. It was owing to this free love, and mere good pleasure, that *they*, and not others in the same condemnation, by the breach of the first covenant, were represented and contracted for by Jesus Christ, in the second; that *their* names were put in the eternal contract, while the names of others were left out. They were his Father's choice, and his own choice; so he became *their* representative.

From what is said concerning the party represented and contracted for, we make the following *inferences*.

*Inf. 1.* There is a *sovereign freedom* of the *love of God* appearing in the second covenant, the covenant of grace. And it appears especially in two things. (1.) In that there was a *love towards fallen man*, and not towards fallen angels, Tit. iii. 4. whereby it came to pass, that *men*, and not *devils*, were *taken hold of*, represented and contracted for, by Jesus Christ, in the covenant, Heb. ii. 16. Doubtless he *could* have contracted for the one, as well as for the other: but *sovereignty* passed by fallen angels, and *caught hold of men*; howbeit the former were, in their own nature, the more worthy and excellent creatures. But in all the dispensation of grace, there is no respect to *creature-worth*: all is owing to the mere *good pleasure* of God, who *hath mercy on whom he will have mercy*. (2.) It appears in that there was an *electing love of men*; whereby it came to pass, that *some men*, and not *all men*, were represented and contracted for in the covenant. All men were *alike* by nature; and there was nothing in one more than in another, to recommend him: but *free love* pitched on objects altogether *unlovely*; and *sovereign love* pitches on *some* such objects, passing by others of the *same* condition: *Even so, Father, for so it seemed good in thy sight*, Matth. xi. 26. The vessels of honour, and the vessels of dishonour, are both made of the same sinful lump: a mystery that must be resolved into *sovereign will and pleasure*, Rom. ix. 21. *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?* But say not, that this disparageth the federal representation of the *second Adam*, that he represented only *some* of mankind, whereas the *first Adam* represented *all* mankind. For as it is more to be *surety* for a vast sum, for *one* man, who neither hath, nor can have any thing at all wherewithal to pay his debt, than to be *surety* for a *hundred* such as have abundance of their own; so it was more for Jesus Christ to contract and undertake for *one sinner*, than for Adam: to contract for a *righteous world*. And still it holds true, that *where sin abounded, grace did much more abound*, Rom. v. 20 for it is more by far to *save one*, than to *ruin many*. Mean while, those represented by Christ in the second covenant, are a *great multitude*,

*multitude, which no man could number, Rev. vii. 9. even as the stars of heaven, Gen. xv. 5. Rom. iv. 18.*

*Inf. 2.* There is no *universal redemption*, nor *universal atonement*. Jesus Christ died not for all and every individual person of mankind; but for the *elect* only. The contrary doctrine may consist with the opinion, which holds the covenant of redemption, and the covenant of grace, to be *two* distinct covenants; the former made with *Christ*, and the latter with *believers*; the condition of the one undertaken and performed by *him*, the condition of the other undertaken and performed by *us*. Accordingly that opinion concerning the covenant, is readily embraced by *Universalists* of different denominations. But that doctrine is utterly *inconsistent* with this account of the covenant, which doth at once overthrow *universal redemption* or *atonement*, together with the *federal conditionality* of our *holiness* and *good works*, in the covenant of grace. For if the covenant of grace was made with *Christ* as a *representative*, and the *elect* only were the party represented by him in it; then surely the *conditions* of the covenant, his *doing* and *dying*, were accomplished *for them only*, and he died *for no other*: As when one hath entered into a bond of *furetieship*, his payment of *that* bond can never be reckoned a payment of their debt, whose names were not in the bond, and whom he was not *surety* for.

*Inf. 3. and last,* Whoever they be that reject the covenant of grace offered to them in the gospel, and so perish; all God's *elect* shall infallibly be entered personally into it, and be saved. Likeas all those whom Adam represented in the covenant of works, have been, are, or shall be brought personally into *that* covenant, and *sin* and *death* pass upon them, Rom. v. 12.; even so all those whom Christ represented in the covenant of grace, have been, are, or shall be brought personally into *this* covenant, and partake of *righteousness* and *life*, ver. 18. 19. Our Lord Jesus has fulfilled the conditions of the covenant for them whom he represented; and it would neither be suitable to the *justice* of God, nor to the *wisdom* of Christ the party contracting with him, that he should represent, contract, and fulfil the conditions, for any who shall never enjoy the benefit of the contract. Wherefore, since there are who, by

a purpose of God that cannot be frustrated, shall, without peradventure, be brought personally into this covenant; and ye who hear the gospel, having the means for compassing that end used towards you, do stand as fair for it as any; this may encourage you to *come to Christ, and take hold of the covenant.* Bestir yourselves therefore, O sinners, to take hold of the covenant of grace, which is offered to you in the gospel; and come ye to Christ, by *faith*, thereby winding yourselves personally into the bond of this covenant, and the communion thereof.

**OBJECTION.** *But I fear I am none of those whom Christ represented in the covenant of grace; how then can I take hold of it by believing?* **ANSWER.** Though your name were the first name that the Lamb wrote down in his book of life; yet you nor no man *can* know, that it is there at all, until that you have by believing taken hold of the covenant. 2 Pet. i. 10. *Make your calling and election sure; but first your calling, and then your election.* And, on the other hand, though you were a monster of all manner of wickedness, and had all the desperate marks of a cast-away about you, except that one only, the sin against the Holy Ghost, you nor no man can know that you were *not* represented in the covenant: Matth. xii. 31. *All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.* Wherefore, that matter is an absolute secret to you, which, in this case, you are not to meddle to determine in: for *the secret things belong unto the Lord our God: but those things which are revealed, belong unto us,* Deut. xxix. 29. Neither does your warrant to believe, and to lay hold on the covenant, any manner of way depend on it: for the reprobate have as good and fair a revealed warrant, to believe and take hold of the covenant of grace, as the elect have; else they could not be condemned for *unbelief*, and *not taking hold of the covenant.* Be what you will, since you are certainly a *sinner of mankind*, your warrant is uncontestable, according to the word: *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,* John iii. 16. *This is his COMMANDMENT, that we should believe on the name of his Son Jesus Christ,*

1 John iii. 23. Wherefore, believe ye, and take hold of the covenant for yourselves; *so shall ye know your election, and your representation in the covenant, by the effects thereof.*

This difficulty, cast in the way of a sinner sensible of his need of Christ, to beat him off from believing on Christ, is a dangerous device and temptation of the devil. But do you repel it, saying, O enemy of my salvation, it is true, I do not know whether Christ represented *me* or not, in the eternal covenant; neither am I *obliged*, nor *concerned* to know it, in order to my taking hold of that covenant: but one thing I know assuredly, namely, that the covenant, in the free promise of life and salvation, upon the ground of Christ's obedience and death allenarly, is held out to *me*, even to *me*, to be believed, trusted to, and rested upon, by *me*, even by *me*: and therefore I *will* believe, and lay hold on it; and, upon the infallible ground of the faithfulness of God in the promise, *WHOSOEVER believeth shall not perish, but have everlasting life*, I will assuredly conclude, that it shall be made out to *me*.

QUESTION. *But are there no marks or signs, whereby a poor sinner may know himself to be one of those who were represented by Christ in the second covenant, and whose names he put in the bond of suretiship that he gave to his Father from eternity?* ANSWER. Yea, there are: but then they are such, as although the *having* of them will prove a man to *have been* represented by Jesus Christ in the eternal covenant; yet the *want* of them will not prove a man *not to have been* represented therein, forasmuch as what one has not *now*, he may come to have *afterwards*. And, under this limitation, I offer these two *marks* of the thing in question.

Mark 1. A deliberate and cordial *complacency* in the covenant. As it was with the *representative* from *eternity*; so it is in *time*, in that matter, with the *represented*, when once by grace they become capable of personal consenting: there is a deliberate and cordial *complacency* in the covenant being proposed, Psa. xl. 7. *Then said I—ver. 8.—thy law is within my heart.* The children of men discover themselves to be *Adam's natural seed*, represented by him in the *covenant of works*, by the inclination and bent of their

their hearts towards that covenant. There is such a bias to *that* covenant hung upon the minds of men naturally, that *Do and live*, or *Work and win*, is the religion of all natural men, so far as they have any practical religion at all; and they cannot be brought off from it, but by the power of renewing grace. Even so the elect of God discover themselves to be CHRIST's *spiritual seed*, represented by him in the *covenant of grace*, by their deliberate and cordial complacency in *this* covenant. The heart touched with divine grace, says of it, *This is all my salvation, and all my desire*, 2 Sam. xxiii. 5. The new bias hung on their minds by renewing grace, carries them to a hearty approbation, relish, and liking of the new covenant held forth in the gospel: they are well pleased with the parties-contractors, the representative and representation in it; the conditions and promises of it; the administrator, the administration, and order thereof. In a word, the covenant is in their eyes a faultless contrivance; there is nothing *in* it, they would have *out*; and there is nothing *out* of it, they would have *in*. So *there* they cast anchor for their own souls. But it is *not* so with others: 1 Pet. ii. 7. *Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner; ver. 8. and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.*

*Mark 2.* The image of Christ begun to be drawn on the soul, together with a longing for the perfecting thereof: 1 Cor. xv. 48. *As is the heavenly, such are they also that are heavenly.* Ver. 49. *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.* Likeas all whom Adam represented, when he entered into the covenant of *works* in paradise, do afterwards, every one in his time, personate Adam, looking as like him as ever child was like a father, acting even as he acted, as I shewed elsewhere: so all whom CHRIST represented in the *covenant of grace* from eternity, do in time *put on Christ*, Gal. iii. 27. personating *him*, and representing him in another sense, namely, bearing his image, and *walking even as he walked*, 1 John ii. 6. It

is a promise of the covenant to our Lord Jesus, If. liii. 10. *He shall see his seed*, to wit, as one sees a new-born babe. But do not others so *see* them too? Yea indeed they do. Satan and wicked men see them, as rebels and traitors do, with *grudge* and *hatred*, see a new-born prince, heir to the crown. The godly see them, as in that case the princesses do, with a *particular satisfaction*, see their new-born brother. But our Lord Jesus Christ himself sees them, as the king, the father of the babe, does, with a *peculiar satisfaction*, see him as his *own* son, and his *own* picture. Mean while, as Adam's children do not open out all at once what of old Adam is in them, but by degrees as they grow up; but they are still longing for the *perfection* thereof, when they shall be grown men: so CHRIST's children are but imperfect in this life, as in the state of childhood; but they are longing to arrive at *perfection*, at *the measure of the stature of the fulness of Christ*, the principle of which they have in them, Eph. iv. 13.

Thus far of the first *head*, the PARTIES in the covenant of grace.

## H E A D II.

### The MAKING of the Covenant of Grace.

**H**AVING considered the *parties* in the covenant of grace, we come now to take a view of the *making* of that covenant, betwixt the parties contracting therein. And here we find ourselves at the *fountain-head* of the salvation of lost sinners, the *origin* and *rise* of the glorious *plan*, laid from eternity in the secret council of the ever-blessed Trinity, for *remedy* of man's misery. And this is a *manifold* mystery, the several folds of which we are not able fully to discover. With God it was all *one piece*, if I may so phrase it; for with him all things are *together* and *at once*; and not one thing *before*, and another *after*, as with us. Howbeit, we cannot conceive of it but in parcels; first one piece of the mystery, and then another; and that because of the weakness of our capacity, as we

are



are creatures; and much more, as we are creatures under much spiritual darkness. Wherefore we must of necessity address ourselves to the consideration of it in *parcels*; but still remembering, we are in the *eternal* mystery, transacted in the eternal decree of the holy Trinity, all at once, by one eternal act of the divine will; in which nevertheless, we are allowed to conceive a certain *order*, since otherwise we cannot take up the mystery.

We have already seen, that the *Father*, the party contractor on Heaven's side, is in that matter to be considered as an *offended* God; but *purposing* to manifest the glory of his *mercy* in the salvation of some of mankind lost; yet withal, as a *just* God, who cannot but give sin a *just recompence*: and also, that *Jesus Christ*, the party-contractor on man's side, is to be considered therein, as the *last* or *second Adam*, representative of a seed. Wherefore, *first* of all, we are to inquire, How Christ, the Son of God, became *second Adam*? and then, How the covenant was *made* with him *as such*? the former being as it were preliminary to the latter.

*First, How Christ, the Son of God, became second Adam?* This we may take up in two things.

1. The Father willed and designed, that his own *Son*, the eternal *Word*, should, for the purpose of mercy towards mankind lost, take on their nature, and *become man*. He saw that *sacrifice* and *offering* would not answer the case; the *debt* was greater than to be paid at *that* rate; the *redemption* of *souls* could not be managed but by a person of infinite dignity: wherefore, having purposed that the darling attribute of mercy *should* be illustrated in the case of lost mankind, he willed the *human nature* to be united in time to the *divine nature*, in the person of the *Son*.

And hereunto the *Son*, as the eternal *Word*, the *second* person of the glorious Trinity, having no nearer relation to man, than as his Sovereign Lord *Creator*, readily agreed: Heb. x. 5. *Sacrifice and offering thou wouldst not, but a body hast thou prepared me*—ver. 7. *Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.* The eternal *Word* consented to be *made flesh*, that all flesh might not perish: he consented to become *man*, to take into a personal union with himself, a *human*

*human nature*, to wit, a true *body* and a reasonable *soul*, according to the eternal destination of his Father. This was an instance of *amazing* condescension. The highest *monarch's* consent to lay aside his *robes* of majesty, to clothe himself with *rags*, and become a *beggar*, is not to be compared with it. Nay the highest *angel's* consent to become a *worm*, is not to be named in one day, with the eternal SON of GOD, the FATHER'S EQUAL, his consenting to become *man*: for the distance between the *divine* nature and the *human* is *infinite*; whereas the distance between the *angelic* nature, and the nature of *worms* of the earth, is but *finite*.

Now, the EFFECT of this was, that hereby the Son of God was constituted *substantial* MEDIATOR, or Mediator in respect of *nature*, between God and man. Being from eternity God equal with the Father, he so stood related to *heaven*; and having from eternity consented to become *man*, he so stood related to *earth*: for though he did not *actually* take on him the nature of *man*, until the fulness of time appointed by the Father; yet, forasmuch as he had from eternity consented to take it on, and it was impossible *that* his consent should miss to take effect, he was reckoned in law, to all intents and purposes thereof, as if he had *actually* been incarnate. A type of this his *substantial* mediation was *Jacob's ladder*, which was set upon the earth, and the top of it reached to heaven, Gen. xxviii. 12. A clear emblem of the *divine* and *human* nature in Christ, through whom, as *substantial* Mediator, there was a way opened, towards a communication for peace, between heaven and earth. Accordingly our Lord Jesus applies it to himself, John i. 51. *Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man*; to wit, as on Jacob's ladder, Gen. xxviii. 12.

2. The Father chose him to be *head* of the election; to be the *last Adam*, federal head and representative of such as sovereign pleasure should pitch upon, to be vessels of mercy, and enrolled in the book of life; a head and representative, with whom he might make the new covenant, for life and salvation to them.

And to this also he readily agreed, consenting to be the  
*last*

last or second Adam, head and representative of the election; to sustain their persons, and transact in their name: II. xlii. 1. Behold—mine elect in whom my soul delighteth. Psal. lxxxix. 19. I have exalted one chosen out of the people. 1 Cor. xv. 47. The second man is the Lord from heaven. The breach between God and man was greater than to be done away by a mere intermessenger, who travelling between parties at variance, reconciles them with bare words. There could be no covenant of peace betwixt God and sinners, without reparation of damages done to the honour of God through sin; and without honouring of the holy law, by an exact obedience: but these things being quite beyond their reach, Christ the Son of God saith, “Lo, I come; I am content to take their place, and put myself in their room, as a second Adam.”

Now, the EFFECT of this was, that hereby he was constituted last Adam, or the second Man, 1 Cor. xv. 47. and official MEDIATOR, or Mediator in respect of office, between God and man, 1 Tim. ii. 5. 6. There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all. Being called of his Father unto that office, and having embraced the call thereto, he was invested with the office, and treated with as such, before the world began, Tit. i. 2. And indeed he, and he only, was fit for it. The two families of heaven and earth being at war, there could be no peace between them, but through a mediator. But where could a mediator be found, to interpose between such parties, who would not either have been too high, or else too low, in respect of one of the parties at variance? Man or angel would have been too low, in respect of God; and an unvailed God would have been too high, in respect of sinful men, unable to bear intercourse with such heavenly majesty. Wherefore, the Son of God, that he might be fit to mediate; as he being God equal with the Father, was high enough in respect of the party offended; so he consented to become low enough, in respect of the party offending, by his becoming man.

Secondly, It is to be inquired, How the covenant was made with Christ as second Adam? And this also may be taken up in two things.

1. The Father *designed* a certain number of lost mankind, as it were *by name*, to be the constituent members of *that* body chosen to life, of which body Christ was the *designed head*; and he *gave* them to him for that end: Phil. iv. 3. *My fellow-labourers, whose names are in the book of life.* John xvii. 6. *Thine they were, and thou gavest them me.* These were a chosen company, whom sovereign free grace picked out from among the rest of mankind, on a purpose of love, and gave to the *second Adam* for a *seed*; on which account they are said to have been *chosen in him*, Eph. i. 4.; being in the decree of election laid upon him as the *foundation-stone*, to be built upon him, and *obtain salvation by him*, 1 Thess. v. 9.; which decree, as it relates to the *members-elect*, is therefore called *the book of life*; being, as it were, the roll which the Father gave to the *second Adam*, the *head-elect*, containing the names of those designed to be his *seed*, to receive life by him.

Now, our Lord Jesus standing as *second Adam*, head of the election, to wit, such as sovereign pleasure should pitch upon to be vessels of mercy, did *accept* of the *gift* of the particular persons elected or chosen by his Father: John xvii. 6. *Thine they were, and thou gavest them me.* Ver. 10. *And thine are mine.* Likeas the *first Adam*, in the making of the *first covenant*, stood alone without actual issue, yet had destinated for him a numerous issue, to be comprehended with him in *that* covenant, to wit, all mankind; the which Adam did at least virtually *accept*: so a certain number of lost mankind being elected to life, God, as their original proprietor, gave them to Christ the appointed *head*, to be his *members*, and comprehended with him in the *second covenant*, though as yet none of them were in being; and he *accepted* of the gift of them, being well pleased to take *them* in particular, for his *body mystical*, for which he should covenant with his Father. And, in token thereof, he, as it were, received and kept as his *own*, the *book of life* containing their *names*, which is therefore called *the Lamb's book of life*, Rev. xxi. 27.

2. The Father *proposed* to him as *second Adam*, the *new covenant* for life and salvation to them, in the full *tenor*, *promises*, and *condition* thereof; treating, *in him*, with all these

these particular persons of lost mankind, *elect*ed unto life, and *given* to him, even as he treated with *all mankind*, in *Adam*, in the *first covenant*. The *promises* therein proposed, were indeed great and glorious; but withal the *condition*, or terms, on which they were proposed, were exceeding high.

Howbeit, as the *first Adam*, standing as head and representative of all his *natural seed*, entered into the *first covenant* with God, *accepting* the *promise* thereof, upon the *terms* and *condition* therein proposed, which he engaged to *fulfil*: so our Lord Jesus, standing as *second Adam*, head and representative of the particular persons of lost mankind, by name *elect*ed to life, and given to him as his *spiritual seed*, entered into the *second covenant* with his Father; *accepting* the *promises* thereof, upon the *terms* and *condition* therein proposed; *consenting* and engaging to *fulfil* the same, for them. And thus the *covenant of grace* was made, and concluded, betwixt the *Father*, and *Christ* the *second Adam*, from all eternity; being the *second covenant*, in respect of *order* and *manifestation* to the world, though it was first in *being*: 1 Cor. xv. 47. *The second man is the Lord from heaven.* 11. liii. 10. *When thou shalt make his soul an offering for sin, he shall see his seed.* Tit. i. 2. *In hope of eternal life, which God that cannot lie, promised before the world began.* Psal. xl. 6. *Sacrifice and offering thou didst not desire, mine ears hast thou opened*—7. *Then said I, Lo, I come*—8. *I delight to do thy will, O my God: yea, thy law is within my heart.*

Now, Christ the *second Adam*, giving this *consent*, took upon him a *threefold character*, of unparalleled weight and importance; *sitting* himself, (1.) *The Kinsman redeemer* in the covenant, (2.) *The Surety* of the covenant, and (3.) *The Priest* of the covenant. The *mediation* of Christ doth indeed run through the *whole* of the covenant. And there are several *other* parts of *that* mediation, which respecting the *promises* of the covenant, do belong to the *administration* thereof. But these I have now mentioned, do respect the *condition* of the covenant, and so belong to the *making* thereof; under which head we shall consider them in order.

I. *Christ the Kinsman-redeemer in the Covenant.*

**O**UR Lord Jesus Christ, *the second Adam*, giving his consent to the covenant, as proposed to him by the Father, sisted himself *Kinsman-redeemer* in the covenant: Job xix. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.*

Under the law, when a man was not able to act for himself, to assert and use his own right, one that was *akin* to him, had a right to act for him, coming in his room, and standing up in *his* right. And such a one was called his *Goel*; which properly signifies a *kinsman-redeemer*. Hence that word is sometimes rendered a *kinsman*; as Num. v. 8. *If the man have no (Goel) kinsman to recompense the trespass unto.* Ruth iii. 12. *I am thy (Goel) near kinsman: howbeit there is a (Goel) kinsman nearer than I.* Sometimes it is rendered a *redeemer*; as Prov. xxiii. 11. *Their (Goel) Redeemer is mighty.* Is. xlvii. 4. *As for our (Goel) Redeemer, the Lord of hosts is his name.* One's acting in that capacity is called *doing the kinsman's part*, or *redeeming*, to wit, by right of kin, Ruth iii. 13. and iv. 6. Howbeit, such a one might refuse to do the kinsman's part; as Ruth's kinsman-redeemer did, who resigned his right to Boaz, and in token thereof drew off his own *shoe*, and gave it him, Ruth iv. 6. 7. 8.

Now, *Christ the second Adam* saw sinners, his ruined *kinsmen*, quite unable to act for *themselves*. Not one of them all was able to *redeem* himself, and far less his brother. Withal, the *angels*, near akin to them in the rational world, durst not meddle with the *redemption*; being sure they could not have missed to *mar their own inheritance* thereby, nor have delivered their poor *kinsmen* neither. If he should have declined it, and *drawn off his shoe* to them, or to any other of the whole creation, there was none who durst have ventured to receive it, or put his foot in it. *I looked*, saith he, *and there was NONE to help; and I wondered that there was NONE to uphold: therefore mine own arm brought salvation*, Is. lxiii. 5. He took on himself the character of their *Kinsman-redeemer*; and of him as such Job speaks in the forecited passage, which I conceive to be thus expressed in the original. *I know, my Kinsman-redeemer liveth:*

*liveth : and the latter one, he shall stand up upon the dust.* In which words, Job comforts himself with a view of CHRIST, as his *Kinsman-redeemer* living, even in his day, in respect of his divine nature ; and as the *latter* or *second* one, (in opposition to the *former* or *first*, Exod. iv. 8. 9. Deut. xxiv. 3. 4.), namely, the *latter* or *second* Adam REDEEMER, in opposition to the *former* or *first* Adam DESTROYER ; firmly believing, that the one, uniting to himself a human nature, should as sure *stand up upon the dust* of the earth, and *do the kinsman's part* for him ; as the other, having the breath of life breathed into his nostrils, *stood up* upon it, and *ruined* all.

Now, there were four things the *kinsman-redeemer* was to do for his *kinsman*, unable to act for himself ; all which Christ the *second Adam* undertook in the covenant.

1. He was to *marry the widow* of his *deceased* kinsman, to raise up seed to his brother. Hereof Boaz was put in mind by Ruth, chap. iii. 9. *I am Ruth thine handmaid : spread therefore thy skirt over thine handmaid, for thou art a near kinsman.* Compare ver. 10.—13. chap. iv. 10. and Ezek. xvi. 8. *I spread my skirt over thee—and thou becamest mine.* Our nature was in a comfortable and fruitful condition, while the image of God, impressed thereupon in Adam, remained with it ; but that image being removed, in the spiritual death caused by *his sin*, there ensued an absolute barrenness, as to the fruits of holiness, in our nature thus left. But our *Kinsman-redeemer* consented to marry the widow. Being to take to himself a *human nature*, he undertook to take on *our* human nature in particular, taking his *flesh* of *Adam's* family. Thus was it provided, that *his body* should not be made of *nothing*, nor of any thing whatsoever, that was not derived from Adam as its original. It was a *low match* indeed for him ; and would have been so, even if the family of Adam had been in its primitive state and splendour ; but now it was considered as in the *depth* of *poverty* and *disgrace*. Yet, being *necessary* for our redemption, he consented thereto, as our *Kinsman-redeemer*. Accordingly, in the fulness of time, he *was made of a woman*, a daughter of Adam's family, Gal. iv. 4. and so was a *son* of *Adam*, Luke iii. 23.—38. Thus was a foundation laid for the mystical

marriage of believers with him; which mystical marriage doth not belong to the *condition* and *making* of the covenant, properly so called, but to the *promise* and *administration* of it, being a sinner's personal entrance therein. And the great end, in subordination to the glory of God, for which this *more intimate* union and match with *our nature* was gone into by our *Kinsman-redeemer*, was to render it yet again *fruitful* in the fruits of *true holiness*; and without it, our *nature* had for ever remained under *absolute barrenness*, in that point, even as the nature of *fallen angels* doth.

2. He was to *redeem* the *mortgaged inheritance* of his *poor kinsman*: Lev. xxv. 25. *If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold: or rather, then shall come in his kinsman-redeemer, that is near unto him, and he shall redeem that which his brother sold.* Our father Adam waxing *poor*, through the deceitful dealing of the tempter with him, quite *sold away* the *inheritance* of *eternal life*, for a morsel of forbidden fruit: and his children waxen more poor still, through their own personal fault, had set themselves farther and farther from it. They could not have raised, amongst them all, what would have *redeemed* so much as one man's part of it. Howbeit, without it was *redeemed*, they could never have had access to it. Wherefore the *second Adam*, as *Kinsman-redeemer*, took the burden of the redemption on himself, and agreed to pay the price of that purchase; *dying for us, that we might live together with him*, 1 Thess. v. 10.

3. He was to *ransom* his *poor kinsman in bondage*, paying the *price of his redemption*: Lev. xxv. 47. *If—thy brother—wax poor, and sell himself—ver. 48. After that he is sold, he may be redeemed again; one of his brethren may redeem him. Ver. 52.—according unto his years shall he give him again the price of his redemption.* Being *sold* in the loins of our first father, we were brought into *bondage* under the *curse* of the law. So we are by nature the *law's bondmen*, and consequently slaves to sin and Satan; never to have been *released* without a *ransom*, the full worth of so many souls. This *ransom* was stated in the *covenant*;



covenant; to wit, That the *Kinsman-redeemer* should give *himself* a ransom for his poor kinsmen: and he agreed to it, for purchasing their liberty, 1 Tim. ii. 5. 6. The ransom was great, soul for soul, body for body; a person of infinite dignity, for his poor kinsmen in *bondage*. But he consented to take on him the *form of a servant*, that they might be set free; to have his ear bored at the law's door-post, that they might be delivered out of their *bondage*.

4. *Lastly*, He was to *avenge the blood* of his slain kinsman on the slayer: Deut. xix. 12. *The elders of his city shall send and fetch him thence, and deliver him into the hand of the (Goel) avenger of blood, that he may die.* Our *Kinsman-redeemer* saw all his poor kindred slain men. And the devil was the murderer, John viii. 44. He had ministered poison to them in the loins of their first parent; yea, he had smitten them to death, killed them with an arrow shot through the eye. But no *avenger* of their blood could be found, till the *second Adam*, as their *Kinsman-redeemer*, did, in the second covenant, undertake the *avenging* of it. Mean while, the murderer had the power of death, Heb. ii. 14; and *the sting of death is sin, and the strength of sin is the law*, 1 Cor. xv. 56. Wherefore, there was no *disarming* and *destroying* of the murderer, without taking the *sting* out of death which he had the power of. And that was not to be done, but by removing the *guilt of sin*, whereby *sinners* were bound over to death: neither was this to be done, but by satisfying the law, whose awful sanction of death *strongly* kept fast the *guilt of death* on the *sinners*. These were the iron gates to be broke through, ere the *Kinsman-redeemer*, the *avenger of blood*, could get at the murderer. But the mighty Redeemer undertook, by his own death and sufferings, to satisfy the law; and by that means to remove the *strength of sin*; and by this means again, to take away the *sting of death*: and so by his own death to *destroy* the murderer, that had the power of death; and thus to *avenge the blood* of his slain kinsmen upon him, Heb. ii. 14. So did Samson, a type of our *Kinsman-redeemer*, *avenge Israel* of the Philistines their oppressors, pulling down the house on the Philistines, and dying himself to destroy them, Judg. xvi.

II. *Christ the Surety of the Covenant.*

**C**HRI<sup>S</sup>T, the *second Adam*, consenting to the covenant, sisted himself also *Surety* of it: Heb. vii. 22. *By so much was Jesus made a surety of a better testament; or rather, as others read it, of a better covenant.* A *surety* is one who undertakes for another, *obliging* himself whether for *paying his debt*, civil or criminal, or for his *performing a deed*. That we may then rightly understand Christ's *suretiship*, it is necessary we consider, 1. *For whom*, 2. *For what*, he became *surety* in the covenant.

*First, For whom Christ became surety* in the covenant. I find two things advanced on this head, namely, (1.) That he became *surety for God to sinners*; and (2.) *Surety for SINNERS to God*. To the first of these, the Socinians restrain Christ's *suretiship*, denying the second; and so overthrow the foundation of our salvation. But all orthodox divines agree, in that the second of these is the main thing in it. Some of them indeed make no difficulty of admitting, that Christ became *surety for God to sinners*, as well as *surety for sinners to God*; undertaking, on God's part, that all the *promises* shall be made good to the seed, even to all that believe. There is no question, but God's promises are, in respect of his infallible truth and veracity, most firm and *sure in themselves*, and cannot miss to be performed: but we, being guilty creatures, are *slow of heart to believe*; and therefore do need what may make them more *sure to us*, or assure our hearts they shall be performed to us. And for this cause, he hath given us his word of promise under his hand, in the holy *scriptures*; and an *earnest of the promised inheritance*, Eph. i. 14.; the *seal of the Spirit*, ver. 13. 2 Cor. i. 22.; the *sacramental seals*, Rom. iv. 11.; yea, and his solemn *oath* too, in the matter, *to shew unto the heirs of promise the immutability of his counsel*, Heb. vi. 17. And if Jesus Christ is *surety for God to us*, it is no doubt for the same end.

But I doubt, if the holy scripture calls Christ a *surety* in that sense at all. In the forecited passage, Heb. vii. 22. the only text wherein Christ is expressly called a *surety*, it is evident, that his *suretiship* therein mentioned, respects  
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his *priestly office*, wherein he deals with God for us: ver. 20. *And in as much as not without an oath he was made priest*, 21. (—by him that said unto him, *The Lord swear, and will not repent, Thou art a priest for ever after the order of Melchisedec*) ver. 22. *By so much was Jesus made a surety of a better testament.* But his *suretiship for God* to us, cannot relate to his *priestly office*, but to his *kingly office*, in respect of which all power is given to him in heaven and in earth; and consequently a power to see that all the promises be performed to his people. And therefore his *suretiship* mentioned in that text, is *for us to God*, and not *for God to us*. It is but in other two texts only, as far as I have observed, that we read of *suretiship*, relative to the case between God and a sinner: and in both of them, the *suretiship* is not *to the sinner*, but *for him*. They are Psal. cxix. 122 *Be surety for thy servant for good*; and Job xvii. 3. *Put me in a surety with thee*. The original phraseology or expression, is the same in the latter text as in the former; and the same in them both, as in the case of Judah's *suretiship* for Benjamin, to his father, Gen. xliii. 9. and xlv. 32. Now, unless the sacred oracles go before us, in proposing Christ as a *surety for God* to us, I see no reason, why the *being* of such a thing at all should be yielded to the adversaries, who make such a pernicious use of it. As for the *comfort* that might arise from it to us, the same is fully secured, in that the whole *administration* of the covenant is committed into the hand of our Lord Jesus Christ; and he is the *Trustee* and *Testator* of the covenant or covenant benefits; as shall be shown in the due place.

But, without all peradventure, *Christ the Mediator and second Adam*, became *surety*, in the covenant, *for sinners to God*; as the scriptures do abundantly declare: Psal. lxxxix. 19. *I have laid help upon one that is mighty.* 1 Tim. ii. 5. *One Mediator between God and men, the man Christ Jesus*; ver. 6. *Who gave himself a ransom for all.* 2 Cor. v. 21. *He hath made him to be sin for us, who knew no sin.* If. liii. 6. *The Lord hath laid on him the iniquity of us all.* Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.* If. liii. 5. *He was wounded for our transgressions, he was bruised for our iniquities.*

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The covenant of grace was made with the spiritual seed, in Christ, the *second Adam*, taking burden for them upon himself as their *surety*. And without a *surety* it could not have been made with them. For they were a company of broken men, owing a thousand times more than they were all worth: and *their* word in a new bargain for life and salvation was worth nothing; there could be no regard had to it in heaven. There was neither *truth* nor *ability* left them, after the first covenant was broken. Behold their character in point of *truth* or *veracity*, Rom. iii. 4. *Let God be true, but every man a liar*: and in point of *ability*, chap. v. 6. *When we were yet without strength, in due time Christ died for the ungodly*. The demands in this covenant were high, and quite above their ability to answer: and besides, they themselves were false and fickle: They brake their word in the first covenant, when able to have kept it; how could they be trusted in this new bargain, when their ability was gone? So there was an absolute necessity of a *surety* for them in it. And Jesus Christ became *surety* for them: so the new covenant, on which depends all their salvation, was made, and made sure.

Solomon tells us, *That he that is surety for a stranger, shall smart for it: and he that hateth suretiship, is sure*, Prov. xi. 15. Our Lord Jesus knew very well, the *burden* he took on himself in his *suretiship* for sinners; the *character* of those whom he became *surety* for; and that he could have no *relief* from them: but his love to his Father's glory, and the salvation of sinners, engaged him in it, being perfectly sure to *smart* for it, as will appear from considering,

*Secondly, For what he became surety in the covenant. Suretiship*, in respect of the subject-matter of it, is of two sorts. 1. There is a *suretiship* for paying one's *debt*: Prov. xxii. 26. *Be not thou one of them that strike hands, or of them that are sureties for debts*. 2. A *suretiship* for one's performing of a *deed*: chap. xx. 16. *Take his garment that is surety for a stranger; and take a pledge of him for a strange woman*: that is, of him who is *surety* for her *good behaviour*; for she will leave him in the lurch.

Now, our Lord's *suretiship* for sinners was of the first sort. Christ as the *second Adam*, consenting to the covenant,

nant, listed himself *surety* for the *debt* of the seed represented by him. Their *debt* was, by God's eternal foreknowledge, *stated* from the broken covenant of *works*, in the whole latitude of the demands it had on them: and he became *surety* for it, striking hands with his Father to pay it completely. And,

1. He became *surety* for their *debt of punishment*, which they, as sinners, were liable in *payment* of, as the original phraseth it, 2 Thess. i. 9. *That was the debt* owing to the divine justice, for all and every one of their sins, original or actual. The demerit of their sins, as offences against an infinite God, was an *infinite punishment*. They were liable to bear the pains of *death*, in the full latitude thereof; to suffer the force of *revenging* wrath, to the complete *satisfaction* of infinite justice, and full *reparation* of God's injured *honour*. This was their *debt of punishment*: a *debt* which they themselves could never have cleared, though paying to the utmost of their power, through ages of eternity. But *this* their *debt* Christ became *surety* for, obliging himself to lay down *his life* for *theirs*, which was *lost* in law: Psal. xl. 6. 7. *Sacrifice and offering thou didst not desire, mine ears hast thou opened.*— *Then said I, Lo, I come.* John x. 15. *I lay down my life for the sheep.* ver. 18. *I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* Here is a *suretiship* that never had a match! David, in a transport of grief for the death of his son Absalom, *wishes* he had died *for* him, 2 Sam. xviii. 33.; Reuben will venture the life of his two sons for Benjamin, Gen. xlii. 37.; and Judah will venture his *own* for him, chap. xliii. 9. while yet there was hope that all would be safe: But our Lord Jesus deliberately *pledgeth* his *own* life for sinners, when it was beyond all *peradventure*, the precious *pledge* would be lost in the cause, and that the death he would suffer, would be a thousand deaths in one. Some have offered themselves *sureties* in capital causes, and embraced death, for their country or *friends*: and *peradventure* for a good man *some* would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, (and enemies), Christ died for us, Rom. v. 7. 8. 10.

Now, in the *second Adam's suretiship* for the *criminal debt* of his spiritual seed, there was not an ensuring of the payment thereof one way or other, only; as in simple cautionry: but there was an *exchange of persons* in law; Christ substituting himself in their room, and taking the whole obligation on himself. *This* the free grace of God the *creditor* did admit, when he might have insisted, that the soul that sinned should die: and, a delay being withal granted as to the time of the payment, God *thus* manifested his *forbearance*, celebrated by the apostle, Rom. iii. 25. And, in virtue of *that* substitution, Christ became *debtor* in law, bound to pay *that* debt which he contracted not; to *restore that which he took not away*, Psal. lxxix. 4. For, becoming *surety* for them, to the end there might be laid a foundation, in law and justice, for exacting *their* debt of punishment from *him*, their *guilt* was transferred on him, II. liii. 6. *The Lord laid on him the iniquity of us all.* This was pointed at, in the laying of the hand on the head of the *sacrifices* under the law, especially on the head of the *scape-goat*, Lev. xvi. 21. *And Aaron shall lay both his hands upon the head of the live-goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.* All the sins of all the elect were at once *imputed* to the *Surety*, and so became *his*, as his righteousness becomes *ours*, namely, in law-reckoning, 2 Cor. v. 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.* And he himself speaks *so* of them, Psal. xl. 12. *Mine iniquities have taken hold upon me;* as several valuable interpreters do understand it, according as the apostle gives us direction, determining Christ himself to be the speaker in this psalm, Heb. x. 5. 6. 7. He was indeed without sin *inherent* in him; but not without sin *imputed* to him, till in his *resurrection* he got up his discharge, having cleared the *debt* by his death and sufferings. *Then* was he *justified in the Spirit*, 1 Tim. iii. 16. and so *shall appear the second time, without sin*, Heb. ix. 28; the sin which was upon him, by *imputation*, the *first time* he appeared, being done away at his resurrection. This relation of our sin to Christ, is necessary from the nature

nature of *suretyship* for *debt*; in which case, no body doubts but the *debt* becomes the *surety's*, when once he hath stricken hands for it. And how else could the law have *justly* proceeded against Christ? How could *our punishment* have been, in *justice*, inflicted on him, if he had not had such a relation to *our sin*? If the law could not charge *our sin* on him, in virtue of his own voluntary undertaking, it could have no ground in *justice* to inflict *our punishment* on him.

2. He became *surety* for their *debt* of *duty* or *obedience*: the which also is a *debt* according to the style of the holy scripture, Gal. v. 3. *A debtor to do the whole law*. The law as a *covenant* of works, though it was broken by them, and they had incurred the *penalty* thereof, yet had neither lost its right, nor ceased to exact of them the *obedience* which at first it required of man, as the *condition* of life. They were still bound to *perfect obedience*, and on no lower terms could have eternal life, as our Lord taught the *lawyer* for his humiliation, Luke x. 28. *Thou hast answered right: this do, and thou shalt live*. The paying of the *debt* of *punishment*, might satisfy as to the *penalty* of the bond: but there is yet more behind, for him who will meddle in the affairs of the broken company. How shall the *principal sum* therein contained, be paid; namely, the *debt* of *obedience* to the law, for life and salvation? The honour of God could not allow the quitting of it: and they were absolutely unable to pay one mite of it, that would have been current in heaven; forasmuch as they were *without strength*, Rom. v. 6. and *dead in trespasses and sins*, Eph. ii. 1. quite as unfit for the *doing* part, as for the *suffering* part. But Christ became *surety* for *this* debt of theirs too, namely, the debt of *obedience* to the law as a *covenant*, which was, and is the *only* obedience to it *for life*; obliging himself to clear it, by obeying in their room and stead, and fulfilling what the law could demand of them in *this* kind: Psal. xl. 7. 8. *Then said I, Lo, I come—I delight to do thy will, O my God: yea, thy law is within my heart*. Matth. iii. 15. *Thus it becometh us to fulfil all righteousness*. Chap. v. 17. *Think not that I am come to destroy the law—I am not come to destroy, but to fulfil*.

And here also there was an *exchange* of *persons* in law,

Christ substituting himself in their room, and taking their obligation on himself: in virtue of which, he became the law's *debtor* for *that* obedience owing by them; and *this* he himself solemnly owned, by his being *circumcised*, Luke ii. 21. according to that of the apostle, Gal. v. 3. *I testify again to every man that is circumcised, that he is a debtor to do the whole law.* For, becoming *surety* for them in *this* point also, he transferred on himself *their* state of *servitude*, whereby the law had a right to exact *that* debt of *him*, which they, upon the breach of the covenant of works, were liable in payment of.

For clearing of this, it is to be considered, that all mankind was by the first covenant, the covenant of works, constitute God's *hired servants*; and actually entered to *that* their service, in their head the first Adam: And, in token hereof, we are all naturally inclined in *that* character to deal with God; though by the fall we are rendered incapable to perform the duty of it, Luke xv. 19. *Makes me as one of thy hired servants.* The *work* they were to work, was *perfect obedience* to the holy law; the *hire* they were to have for their work, was *life*, Rom. x. 5. *The man that doth those things, shall live by them.* The *penalty* of breaking away from their Master, was *bondage* under the curse, Gal. iii. 10. *Cursed is every one that continueth not in all things which are written in the book of the law to do them.* But violating that *covenant of hired service*, they brake away from their Lord and Master: so they not only lost all plea for the *hire*, but they became *bond-men* under the *curse*; still obliged to *make out* their *service*, and that, furthermore, in the misery of a state of *servitude* or *bondage*, Gal. iv. 24. *These are the two covenants; the one from the mount Sinai, which gendereth to bondage.* Their falling under the *curse*, inferred the loss of their *liberty*, and constituted them *bond-men*; as appears from the nature of the thing, and instances of the *cursed* in other cases, as Gen. ix. 25. *Cursed be Canaan; a servant of servants shall he be.* Josh. ix. 23. *Now therefore ye (namely, the Gibeonites) are cursed, and there shall none of you be freed from being bond men.* The very ground being *cursed*, (Gen. iii. 17.), falls under *bondage*, according to the scripture, Rom. viii. 21.

Now,



Now, Christ saw all his spiritual seed in this state of *servitude*; but unable to bear the *misery* of it, or to fulfil the *service*: and he put himself in *their* room, as they were *bond-men*; transferring *their* state of *servitude* on himself, and so sitting himself a *bond-servant* for them.

The holy scripture sets this matter in a clear light. That is a plain testimony unto it, Phil. ii. 6. 7. 8. *Who being in the form of God—took upon him the form of a servant—and became obedient unto death, even the death of the cross.* The form of a *servant*, which he took upon him, was the form of a *bond-servant*. For so the word in the original properly signifies; being the same word that is constantly used in the New-Testament phrase, which we read *bond or free*, or *bond and free*, 1 Cor. xii. 13. Gal. iii. 28. Eph. vi. 8. Col. iii. 11. Rev. xiii. 16. and xix. 18. And the apostle leads us to understand it so here, telling us, that this great Surety *servant became obedient unto death, even the death of the cross.* The which kind of death was a Roman punishment, called by them, the *servile punishment*, or punishment of *bond-servants*: because it was the death that *bond men* malefactors were ordinarily doomed unto; free-men seldom, if ever, according to the law. And forasmuch as his *being in the form of God*, denotes his being VERY God, having the *very* nature and essence of God; for the *form* is that which essentially distinguisheth things, and makes a thing to be precisely what it is; and *this* form is, according to the apostle, the foundation of his *equality* with God his Father, which nothing really different from the divine essence, can be: Therefore his *taking upon him the form of a bond-servant*, must necessarily denote his becoming *really* a *bond-servant*, as really as ever man did, who was brought into *bondage*, or a state of *servitude*.

The Father solemnly declares the transferring of our state of *servitude* on Christ, speaking to him under the name of *Israel*, as was cleared before, Is. xlix. 3. *Thou art my servant, O Israel, in whom I will be glorified.* As if the Father had said to him, “Son, be it known, it is agreed that I take *thee* in the room and place of *Israel*, “the spiritual seed, to perform the *service* due in virtue “of the broken original contract: *Thou in their stead art*  
“ *my*

“ *my servant ; my bond servant*, (as the word is rendered, “ Lev. xxv. 39. and elsewhere) : it is from *thy hand I will look for that service.*” Agreeable hereunto is the account we have of our *redemption* from the *curse*, Gal. iii. 13. namely, that it was by Jesus Christ *being made a curse FOR us : for it is written, Cursed is every one that hangeth on a tree* ; the which Christ did, dying on a *cross*, the capital punishment of *bond-men*.

Behold the solemnity of the translation, Psal. xl. 6. *Sacrifice and offering thou didst not desire, mine ears hast thou opened.* The word here rendered *opened*, properly signifies *digged*, as may be seen in the margin of our Bibles : and so the words are, *Mine ears thou diggedst through* ; that is, *boredst*, as it is expressed in our paraphrase of the Psalms in metre, *Mine ears thou bor'd.* This has a manifest view to that law concerning the *bond servant*, Exod. xxi. 6. *Then his master shall bring him unto the judges ; he shall also bring him to the door, or unto the door-post : and his MASTER shall BORE his EAR through with an aul ; and he shall SERVE him for ever ;* that is, in the language of the law, till death. This is confirmed from Hof. iii. 2. *So I bought her to me for fifteen pieces of silver ;* which was the half of the stated price of a *bond-woman*, Exod. xxi. 32. In the original it is, *So I digged her through to me ;* the same word being here used by the Holy Ghost, as Psal. xl. 6. It is a pregnant word, which is virtually two in signification : and the sense is, *I bought her, and bored her ear to my door-post, to be my bond-woman ;* according to the law, Deut. xv. 17. *Thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever : and also unto thy maid servant thou shalt do likewise.* That the *boring* of her ear as a *bond-woman*, was no ways inconsistent with the prophet's *betrothing* of her to himself, Hof. iii. 3. appears from Exod. xxi. 8.

Joseph was an eminent type of Christ as the Father's *servant*. And it is observable, that he was first a *bond-servant*, and then an *honorary servant*. In the former state, being *sold for a servant*, Psal. cv. 17. he was a type of Christ, a *bond servant* in his state of *humiliation* ; whose most precious life was accordingly *sold* by Judas for thirty pieces of silver, the stated price of the life of a *bond-ser-*

*vant :*

vant : Exod. xxi. 32. *If the ox shall push a man-servant, or maid-servant : he shall give unto their master thirty shekels of silver, and the ox shall be stoned.* In the latter state, being made ruler over all the land of Egypt, Psal. cv. 21. 22 Gen. xli. 40. he was a type of Christ, in that most honourable and glorious *service* or *ministry*, which was conferred on him in his state of *exaltation*, wherein he was constituted a *servant*, for whose law the isles shall wait, Is. xlii. 4. ; God having given him a name which is above every name, that at the name of Jesus, every knee should bow, Phil. ii. 9. 10. This latter *service* of Christ belongs to the *promise* of the covenant; but the former, to wit, the *bond service*, being his *surety-service*, belongs to the *condition* of the covenant. Wherefore, rising from the dead, having fulfilled the *condition* of the covenant, paid the debt for which he became *surety*, and got up the discharge, he put off for ever the form and character of a *bond-servant*, and rose and revived, that he might be Lord both of the dead and living, Rom. xiv. 9.

And hence it clearly appears, how the *obedience* of the man Christ comes, in virtue of the covenant, to be *imputed* to believers for righteousness, as well as his *satisfaction* by *suffering* : for that kind of obedience which he performed as our *surety*, was no more *due* by him, antecedently to his contract of *suretiship*, than his *satisfaction* by *suffering*. It is true, the human nature of Christ, being a creature, owed obedience to God in virtue of its *creation*; and must owe it for ever, soasmuch as the creature, as a creature, is subject to the natural law, the eternal rule of righteousness : but Christ's putting himself in a state of *servitude*, taking on him the *form* of a *bond-servant*, and in the capacity of a *bond-servant*, performing *obedience* to the law, as it was stated in the covenant, for *life* and *salvation*, was entirely *voluntary*. Obedience to the *natural law* was due by the man Christ, by a *natural tie*; but obedience to the *positive law*, binding to be *circumcised*, *baptized*, and the like, which supposed *guilt* on the party subjected thereto, was not due, but by his own *voluntary engagement*. And the obedience of a *son* to the *natural law*, he owed *naturally*; but obedience to *that* or any other law, in the character of a *bond-servant*, and thereby to gain eternal  
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life and salvation, he owed not but by *compact*. The human nature of Christ had a complete *right* to eternal life, and was actually *possessed* thereof, in virtue of its *union* with the divine nature; so that there was no occasion for him to gain life to *himself* by his *obedience*. Wherefore, Christ's taking on him the *form* of a *bond servant*, and in *that* character obeying the law for life and salvation, were a mere *voluntary* work of his, as *surety* for sinners; wherein he did that which he was no otherwise bound to, than by his own *voluntary undertaking*. Now, forasmuch as the *obedience* of Christ imputed to believers for righteousness, is his obedience of *this* kind only; there is a clear ground for its *imputation* to them, according to the covenant.

And thus we have seen Christ's *suretiship* in the covenant to be of the nature of a suretiship for paying one's *debt*; and what the *debt* was, which he became *surety* for.

If it be inquired, *Whether or not Christ's suretiship is also of the nature of suretiship for one's performing of a deed?* or, *Whether Christ became surety in way of caution to his Father, that the elect should believe, repent, and perform sincere obedience?* I answer, Though the elects *believing, repenting, and sincere obedience*, are infallibly secured in the covenant; so that whosoever, being subjects capable of these things, do live and die *without* them, shall undoubtedly perish, and are none of God's *elect*; yet I judge, that Christ did not become *surety* in the covenant, in way of *caution* to his Father, that the elect should perform these *deeds*, or any other; and that *that* way of speaking doth not so well agree with the scripture-account of the covenant. Because,

1. It doth somewhat obscure the *grace*, the *free grace*, of the covenant; whereas the covenant is purposely so ordered, as to manifest it most illustriously, being *of faith*, that it might be by GRACE, Rom. iv. 16. For such a *suretiship*, or *cautionry* for the elect's performing of these things, must needs belong to the *condition* of the covenant, properly so called; as being a deed of the Mediator, whereby he promiseth something to God, and engageth that it shall be performed by *them*: and so these things performed by them accordingly, must be a *part* of the *condition*

condition of the covenant. But that sinners themselves perform any part of the condition of the covenant, properly so called, cannot be admitted without prejudice to the grace of the covenant: for so far as we perform, in our own persons, any part of the condition, the reward is not of grace, but of debt; for to him that worketh, is the reward not reckoned of grace, but of debt, Rom. iv. 4. But the reward is wholly of grace to us, as it is of debt unto Christ; for to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, ver. 5. Chap. xi. 6. And if by grace, then it is no more of works; otherwise grace is no more grace. Suppose a man is surety for a thousand pound, for his neighbour, who is thereupon to have a right to a certain valuable benefit; and that this man absolutely becomes surety for the whole sum, excepting only an hundred pence; for which hundred pence also he becomes cautioner, that it shall be paid by the principal: it is evident, that the condition of this bargain is divided between the surety and the principal, though indeed their shares are very unequal: but however unequal they are, as far as the hundred pence which the principal pays in his own person, do reach, so far the benefit is of debt to him. Or put the case, A surety engageth for the whole of the sum payable; and, besides, is surety for the principal's good behaviour; it is evident, that in this case the good behaviour of the principal is a part of the condition of the bargain, as well as the payment of the money; since caution for it is required by him who is to communicate the benefit. At this rate, the condition is still divided between the surety and principal; and the latter performs a part of it as well as the former: and so the reward is, in part, of debt unto him, as well as to the surety. The application hereof to the case in hand is obvious. The sum of the matter lies here: If Christ did, in the covenant, become surety in way of caution for his people's performing some deed; the performing of the condition of the covenant, properly so called, is divided betwixt CHRIST and them, however unequal their shares are; and if the performing of the condition is divided betwixt CHRIST and them, so far as their part of the

performance goes, the *reward* is of *debt* to *them*, which obscures the *grace* of the covenant.

2. According to the scripture, the elect's *believing, repenting, and sincere obedience*, do belong to the *promissory* part of the covenant. If we consider them in their *original* situation, they are *benefits* PROMISED in the covenant, by God, unto Christ the *Surety*, as a *reward* of his fulfilling the *condition* of the covenant. And so they are, by the *unchangeable truth* of God, and his *exact justice*, insured beyond all possibility of failure: Psal. xxii. 27. *All the ends of the world SHALL remember and turn unto the Lord.* ver. 30. *A seed SHALL serve him.* ver. 31. *They SHALL come, and SHALL declare his righteousness unto a people that shall be born.* Psal. cx. 3. *Thy people SHALL be willing in the day of thy power* See II. liii. 10. with ver. 1. Ezek. xxxvi. 26. 27. 31. Heb. viii. 10. 11. If it be asked, To whom are *these* promises made, and the promises of the like nature through the Bible? it is evident, that several of them are made to Christ expressly; and the apostle answers as to them all, Gal. iii. 16. *To Abraham and his seed were the promises made—To thy seed, which is Christ.* And whereas there are found promises wherein Christ himself is the undertaker, as John vi. 37. *All that the Father giveth me, SHALL come to me*; they are not to be taken for Christ's engaging to his Father, as *cautioner* for a *deed* to be done by the seed: but therein he speaks to men, as *administrator* of the covenant, intrusted with the conferring on sinners, the *benefits* purchased by his obedience and death, and made over to him by the *promise* of the Father: Matth. xi. 27. *All things are delivered unto me of my Father.* ver. 28. *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* Luke xxii. 29. *And I appoint (or dispose) unto you a kingdom, as my Father hath appointed (or disposed) unto me.*

Thus far of Christ's *suretiship* in the covenant.

### III. *Christ the Priest of the Covenant.*

**A**S it was necessary for Christ, the second Adam, his doing the part of a *Kinsman-redeemer*, that he should become *surety* in the covenant; so it was necessary

to his performing of what he became *surety* for, that he should be a *Priest*. And accordingly, consenting to the covenant, he became the *priest* of the covenant, Heb. ix. 11. *Christ being come an high priest of good things to come.* A *priest* is a public person, who deals with an *offended* God, in the name of the *guilty*, for *reconciliation*, by *sacrifice*, which he offereth to God upon an *altar*, being thereto *called* of God, that he may be accepted. So a *priest* speaks a relation to an *altar*, an altar to a *sacrifice*, and a sacrifice to *sin*.

Those whom Christ represented in the covenant, being *sinners*, he became their Priest, their *High Priest*, appearing before God in their name, to make *atonement* and *reconciliation* for them: and this was the great thing that the whole *priesthood* under the law, and especially the *high priesthood*, did typify and point at. Their *nature* was the *priest's garments* he put on, to exercise his *priestly office* in; the same being *pure* and *undefiled* in him: and in their *nature* he sustained their *persons*, representing them before God, as their great *High Priest*. A lively type hereof was *Aaron's bearing before the Lord, the names of the children of Israel, the twelve tribes, upon his two shoulders*, in the shoulder-pieces of the *ephod*; these names being engraven on *two onyx-stones* set therein by divine appointment, Exod. xxviii. 9. 10. 12.: as also his bearing them in the *breastplate*, being engraven on *twelve stones* set therein, ver. 15.—29. Thus Aaron, the *high priest*, was all Israel *representatively*; an illustrious type of Christ the *Priest* of the covenant, the spiritual Israel representative, II. xlix. 3.

The *necessity* of Christ the second Adam his becoming a *Priest*, appears in these following things jointly considered.

1. Those whom he represented, were *sinners*: and there could not be a new covenant without provision made for removing of their sin; and *that* required a *priest*. The first covenant was made without a *priest*, because then there was no *sin* to take away; the parties therein represented, as well as the representative, were considered as innocent persons. But the second covenant was a covenant of peace and reconciliation between an *offended* God and *sinners*, not to be made but by the *mediation* of

a priest, who should be able to remove *sin*, and repair the injured honour of God: Zech. vi. 13. *He shall be a Priest upon his throne, and the counsel of peace shall be between them both.* And there was none fit to bear that character but Christ himself. No man was fit to bear it; because all men were *sinners* themselves, and *such an high priest became us*, as was *undefiled, separated from sinners*, Heb. vii. 26. It is true the elect *angels* were indeed *undefiled*; but yet none of *them* could be *priest* of the covenant; because,

2. Sin could not be removed without a *sacrifice* of sufficient value, which they were not able to afford. The new covenant behoved to be a *covenant by sacrifice*, a covenant written in blood: *and without shedding of blood there was no remission*, Heb. ix. 22. Therefore the typical covenant with Abraham was not made without the solemnity of *sacrifice*, Gen. xv. 9; that he might know the covenant to be a covenant of *reconciliation*, in which a just God did not shew his *mercy*, but in a way consistent with the honour of his *justice*. Now, the *sacrifices* of beasts, yea, and whatsoever the creatures could afford for *sacrifice* in this case, were infinitely *below* the value. But Jesus Christ becoming a *priest*, gave HIMSELF a *sacrifice to God*, for establishing the covenant; and *that sacrifice was for a sweet-smelling savour*, Eph. v. 2. or, as the Old-Testament phrase is, *a savour of rest*, Gen. viii. 21. marg. The *represented*, being *sinners*, were *corrupt* and *abominable* before God: and he, as it were, smelled a savour of *dijquiet* from them, they being *a smoke in his nose*, II. lxv. 5.; their *sin* set his revenging justice and wrath astir. But the *sacrifice* of Christ *himself*, was fit to send forth such a *sweet-smelling savour* unto God, as should quite overcome the *abominable savour* rising from *them*, and lay his revenging justice and wrath to the most calm and profoundest *rest*.

The necessity of a *sacrifice* in the *second* covenant, arose from the *justice* of God requiring the *execution* of the *curse* of the broken *first* covenant; whereby the sinner should fall a sacrifice for his sin, according to that, Psal. xciv. 23. *He shall bring upon them their own iniquity, and shall cut them off in their own wickedness.* It was an  
ancient



ancient custom, in making of covenants, to *cut* a beast in *twain*, and to *pass* between the parts of it : and that *passing between the parts*, respected the falling of the curse of the covenant upon the *breaker* : Jer. xxxiv 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 rather, more agreeably to the original, I will make the men that have transgressed my covenant—the calf which they cut in twain, and passed between the parts thereof : that is, I will make them as that calf which they cut in twain ; I will execute the curse on them, cutting them asunder as covenant-breakers, Matth. xxiv. 51.* Now, the covenant of works being *broken*, justice required this execution of the *curse* of it, in order to the establishing of a new covenant, the covenant of grace and peace. But had it been execute on the sinners themselves, the fire of wrath would have burnt continually on them ; but never would such a *sacrifice* have sent forth a *savour* smelling so *sweet*, as to be a *savour of rest* to revenging justice ; forasmuch as they were not only *mere* creatures, whose most exquisite sufferings could not be a sufficient compensation for the injured honour of an *infinite* God ; but they were *sinful* creatures too, who would still have remained *sinful* under their sufferings. Wherefore Jesus Christ, being both *separate from sinners*, and *equal with God*, consented in the covenant to be the *sacrifice*, on which the *curse* of the first covenant might be execute, in their room and stead.

This is lively represented in the covenant made with Abraham, in which he was a type of Christ, Gen. xv. In that covenant God *promised* the deliverance of Abraham's seed out of the *Egyptian bondage*, and to give them the land of Canaan ; a type of the deliverance of Christ's spiritual seed from the *bondage of sin* and *Satan*, and of putting them in possession of *heaven*, ver. 13. 14. 16. 18. Awful was the solemnity used at the *making* of this covenant. There were taken a *heifer*, a *she-goat*, and a *ram*, each of them of *three years old* : typifying Christ, who was about three years in his public ministry, ver. 9. These were, each of them, *divided in the midst*, hacked asunder

afunder by the middle; which typified the execution of the curse of the broken first covenant, on Christ our surety and sacrifice for us, ver. 10. *Abram's driving away the fowls that came down upon the carcases*, typified Christ's victory over the devils, all along during the state of his *humiliation*, and especially his triumphing over them on the cross, ver. 11. And finally, there was a *smoking furnace, and a burning lamp that passed between the pieces*; which signified the revenging wrath of God seizing on Christ the sacrifice, and justice therewith satisfied, ver. 17.

3. No sacrifice could be accepted, but on such an altar as should *sanctify the gift* to its necessary value and designed effect, Matth. xxiii. 19. And who could furnish that but Christ himself, whose *divine nature* was the altar, from whence the *sacrifice of his human nature* derived its value and efficacy as infinite? Heb. ix. 14. *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?* His blessed body suffering and bleeding to death on the cross, and his holy soul scorched and melted within him with the fire of the divine wrath, both in the mean time united to his *divine nature*, were the *sacrifice* burning on the altar, from the which God smelled a *sweet savour*, to the appeasing of his wrath, and satisfying of his justice fully. Not that Christ was a *sacrifice* only while on the cross: but that his *offering of himself a sacrifice*, which was begun from his incarnation in the womb, the sacrifice being laid on the altar in the first moment thereof; and was continued through his whole life; was completed on the cross, and in the grave: Heb. x. 5. *Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:—ver. 7. Then said I, Lo, I come.* H. liii. 2. *When we shall see him, there is no beauty that we should desire him.* ver. 3. *He is—a man of sorrows, and acquainted with grief.* 2 Cor. v. 21. *He hath made him to be sin for us.*

4. Lastly, There behoved to be a *priest* to offer this *sacrifice*, this valuable sacrifice, unto God upon that altar; else there could have been no *sacrifice* to be accepted, and so

so no removal of *sin*, and consequently no *new covenant*. And since Christ himself was the *sacrifice*, and the *altar* too, he himself alone could be the *priest*. And forasmuch as the weight of the salvation of sinners lay upon his *call* to that office, he was *made priest* of the covenant by the *call* of God, Heb. vii. 20. 21. As he had full *power* over his own *life*, to make himself a *sacrifice* for others; so his Father's solemn *investing* of him with this office by an oath, gave him access to offer himself *effectually*; even in such sort as thereby to fulfil the condition of the covenant, and to purchase eternal life for them.

#### INFERENCES from the second Head.

I shall shut up this *head*, of the *making of the covenant of grace*, with two inferences from the whole.

*Inf.* 1. What remains for sinners, that they may be personally and savingly in covenant with God, is not, as parties, *contractors* and *undertakers*, to make a covenant with him, for *life* and *salvation*; but only, to *take hold of God's covenant* already made from eternity, between the *Father* and *Christ the second Adam*, and revealed and offered to us in the gospel, *II. lvi. 4. 6.* I have no design hereby to disparage our covenants made for *national reformation* by our godly progenitors, and commonly called the *National Covenant*, and *Solemn League and Covenant*, on which GOD set the seal of his good pleasure, in the experience of many. These, and the like, are *covenants of duties*, consequential enough to the *taking hold of God's covenant* of grace. Neither would I discourage any serious souls, from *taking hold of God's covenant* of grace, for *eternal life* and *salvation* to themselves, with all the awful solemnity of the most *express words*, yea and of *writing* and *subscribing* it with their *hands*; which is commonly called *personal covenanting*. But I would have all to beware of a practical corrupting of the covenant of grace, by *making covenants of their own*, upon such and such *terms*, which they will fulfil for *life* and *salvation*. The carnal Jews, mistaking the design of the giving of the law, did so corrupt the covenant of grace; looking for *life* and *salvation*, not for the sake of the *promised seed* alone, but for their  
obedience,

obedience, such as it was, to the *moral* and *ceremonial* laws. And thus many, thinking that eternal salvation is proposed to them in the word, upon the *condition* of faith, repentance, and sincere obedience to God's law, do consent to these *terms*, and solemnly *undertake* to *perform* them; just *binding* themselves to such and such *duties*, that GOD may *save their souls*: and so they *make* their covenant. And while they can persuade themselves, that they perform *their part* of the covenant, they look for *life* and *salvation* thereupon. This doth quite overturn the nature of the covenant of grace: for *to him that worketh, the reward is not reckoned of grace, but of debt*, Rom. iv. 4.; and *if it be of works, then it is no more grace*, chap. xi. 6. The *sinfulness* of this practice is great, as overlooking CHRIST, the great undertaker and party-contractor by the appointment of the Father; and putting themselves in his room, to do and work for themselves for life. And the *danger* of it must needs be great, as laying a foundation to bear the weight of their salvation, which divine wisdom saw to be quite unable to bear it. The issue whereof must be, that such covenanters *shall lie down in sorrow*. So the apostle determines, Gal. v. 4. *Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace*.

Our part then, in this case, is only to *take hold* of God's covenant *made* already, and offered and exhibited to us in the gospel. This *hold* is *taken* by *faith*; which is, in scripture-account, the *hand* of the soul, John i. 12. So the original expression plainly carries it, Is. lvi. 4. 6. *That fasten in my covenant*. In which phraseology, the correlate word *hand* (expressed Gen. xxi. 18.) is understood; *q. d.* *That fasten [their hand] in my covenant*; that is to say, "Who by the hand of faith, take fast hold of my covenant;" as Adonijah did of the *horns of the altar*, 1 Kings i. 50. wherein the same manner of expression is used. And this you do, by taking hold of CHRIST in the free promise of the gospel; *believing* that he is held forth to you in particular, *confiding* and *trusting* in him as your Saviour, for your salvation from *sin* and *wrath*, upon the ground of God's *faithfulness* in the promise, that *whosoever believeth in him, shall not perish, but have everlasting life*: for he is  
*given*

given for a covenant to you, H. xlix. 8.; and to receive him, is to believe on his name, John i. 12.

This is our *making a covenant with God by sacrifice*, which is mentioned, Psal. l. 5. The original expression is, *That cut my covenant upon a sacrifice*; namely, by laying their hands, in faith, on the head of the *sacrifice*, thereupon cut down in *their* stead: and so *ceremonially* transferring their guilt on the *sacrifice*; but *really* and *spiritually*, approving of the device of salvation by a *crucified Saviour*, and falling in with it as the method of salvation for *them*. In *this* way of covenanting, the *free grace* of the covenant is preserved pure and entire: for *to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*, Rom. iv. 5. Here the honour of *sole undertaker* and *party-contractor* in the covenant, is, according to the FATHER'S appointment, left to CHRIST the *One that is mighty*, Psal. lxxxix. 19. Here the *second Adam* builds the temple, without *our* laying one stone therein, in our own persons; even as the *first Adam* laid it in ruins, without our pulling down of one stone of it, in our own persons: and CHRIST bears the personal *glory* of the reparation, even as *Adam* the personal blame of the ruin, Zech. vi. 13. And at this rate, the soul doth in *time*, for her own part, give her solemn *approbation* of the covenant *made from eternity*, and a *personal consent* to what Christ from *everlasting* consented to in her name: even as the princess married by proxy in her childhood, ratifies all when she is come to age, by *receiving* her husband. Likeas all Adam's children, as such, taking salvation to heart, and therefore covenanting with God, do in effect *repeat* the *covenant of works* made with Adam their representative; so all the *second Adam's* seed, as such, taking salvation to heart, and therefore covenanting with God, do in effect *repeat* the *covenant of grace* made with CHRIST their representative. In the *making* of the covenant *before the world began*, the Father proposed to Christ as *second Adam*, their head and representative, that he should take burden upon him for *them*, and be *their* Kinsman-redeemer, *their* Surety for their *debt* of punishment and duty, and *their* Priest; and Christ consented thereto from *eternity*. Amen, for my part, says the

elect soul, in *time*, in the covenanting day : it is infinitely well ordered ; I am a *lost* sinner, a *debtor* to divine justice, a *guilty* creature ; he is, with my whole heart and soul, *MY Kinsman-redeemer*, *MY Surety*, *MY Priest* : my part of the *punishment* incurred, and of the *duty* owing, is a vast and exceeding great part of that *debt* ; but my soul is *well content* of, and *rests* in *that* method of paying it : 2 Sam. xxiii. 5. *He hath made with me an everlasting covenant* (Heb. *He hath put to me an everlasting covenant*)—*this is all my salvation, and all my desire*. The Father said to Christ as their representative, For thy so doing and suffering, *I will be THEIR God, and they shall be MY people*. Amen, said Christ from eternity ; *all mine are thine*, John xvii. 10. Amen, for my part, says the elect soul in the time of personal covenanting. This heart of mine *must* have some God, I *must* belong to one or other ; and too long have I been for another : but now, timber of the house, and stones of the wall, bear witness, my soul is content with, consents to, and rests in *this* method of disposing of ME ; namely, that the God and Father of our Lord Jesus Christ be my God in Christ, and I one of *his* people from henceforth and for ever.

This manner of covenanting is inconsistent with a purpose or desire of continuing in *sin* ; even as one's committing himself for cure, into the hands of a physician, who cures infallibly, is inconsistent with a desire to keep his disease hanging about him. Christ being *made of God unto us wisdom, righteousness, sanctification, and redemption*, 1 Cor. i. 30. it necessarily carries along with it, a taking of Christ for a *Prophet*, and a *King*, and Lord unto us ; as such a one doth necessarily yield himself to the physician's management. In it one joins himself to Christ as his *covenant-head*, who also is the *administrator* of the covenant ; and so subjects himself to his *teaching* and *government*. And it is such a way of covenanting as no *profane* person, nor *hypocrite* continuing so, ever did, or can fall in with. For, (1.) It speaks a heart content to part with *all* sin, well pleased with Christ's *whole* salvation, whereof the principal part is to *save his people from their sins*, Matth. i. 21. ; whereas unsound covenanters are always *offended* with some one thing or other in Christ, chap. xi. 6. (2.) It speaks

speaks a soul carried out of all confidence in *itself*, its own working and doing for life and salvation; and bottomed *only* upon *Christ's* doing and suffering, for that end. And thus, such a covenanter, being *poor in spirit*, Matth. v. 3. and *rejoicing in Christ Jesus, and having no confidence in the flesh*, Phil. iii. 3. is distinguished from the *presumptuous hypocrite*, whose confidence for life and salvation is ever upon his *own* doing and working, either in *whole* or in *part*: as also from the *despairing unbeliever*, who hath *no* confidence, neither in *Christ*, nor in *himself*, that he shall have life and salvation; however he may believe firmly that *others* shall. So *this* faith, *this* covenanting, is quite another thing, than either the *false faith* of the *presumptuous* profane, and *presumptuous* hypocrite; or the *no faith* of the *desperate*, or the *wavering doubter*, who can never fix in greater or lesser measure of confidence in *Christ*, for salvation to himself, James i. 6. *But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed.* ver. 7. *For let not that man think that he shall receive any thing of the Lord.*

If any think this to be an *easy* way of believing or covenanting, either they mistake it, or they try it not. To believe upon some ground we see in *ourselves*, is very natural; but to believe merely upon a ground in *another*, namely, *righteousness in Christ*, and *faithfulness in God*, while all in *ourselves* tends to make us despair, is above the reach of nature. A conscience thoroughly awakened, will convince a sinner, that it is a matter of great difficulty.

*Inf. 2.* Justifying faith, though it receives *Christ* in *all* his offices, as *Prophet*, *Priest*, and *King*; yet as it enters us personally into the covenant, and justifies, it eyes him in his *priestly office* particularly; namely, as the great *High Priest*, who hath made atonement for sin, by the *sacrifice* of himself; as the *Surety*, who undertook and completed the payment of the *debt* of punishment and duty; and as the *Kinsman-redeemer*, who having married our nature to the divine nature in himself, redeemed the mortgaged inheritance with his own blood, gave himself a ransom for us to deliver us from our spiritual bondage, and by his death destroyed him that had the power of death: Rom. iii. 25. *Whom God hath set forth to be a propitiation,*

pitiation, through faith in his BLOOD. Chap. v. II. Our Lord Jesus Christ, by whom we have now received the atonement. The comfort for a wounded conscience, sick with the guilt of sin, lies here. This is that office of Christ, to which the *convinced* sinner, standing trembling before the just Judge of the world, lift his eyes, and makes his recourse for safety; for *there*, and *only* there, can one see a ransom, a righteousness, an atonement. In his *prophetical* and *kingly* office, he *administrates* the covenant; but in his *priestly* office, he performed the *condition* of it. So *it* is the foundation of the other two. It was by the *sacrifice* of himself, that the *word* and *Spirit* of the covenant, whereby he *teacheth* sinners, were purchased: and thereby also he obtained his *kingdom*. And his *intercession* is founded upon his *oblation*. So his *priestly* office, and that considered particularly in point of his *offering* his *sacrifice*, doth, as the foundation-stone, bear the weight of the salvation of sinners, and of the honour of God and the Mediator therein. Wherefore, it is not strange, that his investiture with the *priestly* office was confirmed by the *oath* of God; a solemnity not used in the case of his *prophetical* and *kingly* offices

And thus far of the *making* of the covenant.

## H E A D III.

### *The PARTS of the Covenant of Grace.*

**T**HE *parts* of the covenant of grace, being the things therein agreed upon, betwixt God and Christ the *second Adam*, are two, to wit, the *conditional* part, and the *promissory* part. These comprehend the whole of the covenant, and of them we shall treat in order.

*The FIRST Part of the Covenant, namely, the* **CONDI-  
TIONARY Part.**

**T**HE *condition* of a covenant or bargain, properly and commonly so called, is, That part of a covenant or bargain,



bargain, upon the performing of which one's right to the benefit promised is founded, and his plea for it is stated, as becoming due to him for that his performance, according to and in virtue of the agreement between the parties. This is a *federal condition*, a covenant-condition, or the *condition of a covenant*; and what all men, in common conversation, understand by the *condition* of a covenant or bargain. As for instance, the *paying* of such a sum of *money* for such a commodity, according to the agreement between the parties, is the *condition* of a covenant of commerce, sale, or traffic: the *working* of such a piece of work, or *doing* of such a deed, for such a reward, agreed upon by the parties, is the *condition* of a covenant of service or hire.

Besides this, there is also what is called a *condition of connexion*, or order, in a covenant; whereby one thing necessarily *goes before* another, in the order of the covenant, without being the ground upon which one's right and title to that other thing is founded. As in the former instances, the buyer's *receiving* of the commodity, and the hireling's *receiving* of the reward, covenanted or bargained for, must needs *go before* their possession or enjoyment of them; but it is evident, that *that* receiving is not the thing upon which the buyer's right and title to the commodity, or the hireling's right and title to the reward, is founded: therefore, though it may be called a *condition of connexion* in the respective covenants, yet it cannot, in any propriety of speech, be called the *condition* of them.

Now, to apply these things to our purpose: In the *order* of the covenant of grace, forasmuch as the *having of the Spirit* must go before *faith*, *faith* before *justification*, *justification* before *sanctification*, *holiness* before heaven's happiness; *these* may be called *conditions* in the covenant of grace, to wit, *conditions* of certain *connexion*: and this belongs to the established *order* of the *promises* of the covenant, which are contradistinguished to the *condition* of the covenant. Howbeit such conditions can in no proper sense be called, the *condition* or *conditions* of the covenant of grace; more than the buyer's *receiving* of the commodity, can be called the *condition* of the covenant or bargain of *sale*. But the *condition of the covenant of grace*, properly so called, is, Christ in the form of a bond-servant,

as last Adam, Representative, Kinsman-redeemer, Surety, and Priest, his *fulfilling all righteousness* owing, in virtue of the broken covenant of works, unto God by his spiritual seed: Matth. iii. 15. *Thus it becometh us to fulfil all righteousness.*

For clearing of this purpose, I shall, (1.) Evince *this* to be the *condition* of the covenant; (2.) Explain and unfold *that* righteousness, the *fulfilling* whereof was made the *condition* of the covenant.

First, To evince that *this* is the *condition* of the covenant of grace, consider,

1. *Christ's fulfilling all righteousness*, as second Adam, is what the Father *proposed* unto him, as the *terms* on which his seed should be *saved*, and upon which he founded his *promise* of *eternal life* to be given them; and not any work or deed of *theirs*: If. liii. 10. *When thou shalt make his soul an offering for sin, he shall see his seed.* ver. 11. *He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my RIGHTEOUS SERVANT justify many: for he shall BEAR their iniquities.* Luke xxii. 20. *This cup is the new testament IN MY BLOOD, which is shed for you.* And the same is that which Christ as the *second Adam* did from eternity *consent* unto, undertake, and bind himself for; and which he did in time, according to agreement, *perform*. Thus he himself represents it, Matth. iii. 15. *Thus it BECOMETH us to fulfil all righteousness*; namely, as it *becometh* a person of honour and credit to *fulfil* his bargain. Luke xxiv. 26. *OUGHT not Christ to have suffered these things?* to wit, as one ought to perform the condition of a covenant or bargain he has agreed to.

2. This is the only *ground* of a sinner's *right* and title to *eternal life*; and upon nothing else can he safely found his *plea* before the Lord, for life and salvation: Eph. i. 7. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* Phil. iii. 8. 9. *That I may win Christ, and be found in him, not having mine own righteousness—but—the righteousness which is of God by faith.* Surely, upon the *condition* of the covenant *fulfilled*, one may found his plea before the Lord, for the benefits *promised* in the covenant: but no man

man may found his plea before the Lord, for *these*, on any work or deed of his *own* whatsoever, no not on *faith* itself; but only on Christ's fulfilling all righteousness: therefore no work nor deed of *ours* whatsoever, no not *faith* itself, can be the *condition* of the covenant of grace properly so called; but only *Christ's fulfilling all righteousness*. The sinner standing in the court of conscience, trembling before the Lord, flees in under the covert of that *righteousness*, fulfilled by the Mediator, and dare oppose nothing but *it* to the condemning sentence of the law, giving up with all other pleas for life and salvation. *Believing* in Christ is the *pleading* upon *that* ground, not the *ground* of the sinner's plea: it *faith*, My Lord and My God in the *promise*, upon the ground of *Christ's fulfilling all righteousness* allenarly, as the *condition* of the covenant. If any will make it the *ground* of their plea, they must needs produce it as a *work of a law*, that is, as a deed done by them, *whereby* they have fulfilled and answered a law, and *whereupon* they crave the benefit promised: the which will, according to the scripture, be found a dangerous adventure, Rom. iii. 20. Gal. ii. 16. and v. 4.

3. It is by this, and this alone, the salvation of sinners becomes a *debt*: therefore *this* alone is the *condition* of the covenant. For the *reward* is *of debt* to him, and him only, who fulfils the condition of a covenant; *to him that worketh*, not *to him that worketh not, but believeth*, Rom. iv. 4. 5. And so it is *of debt* to *Christ* alone, not to *us*: and therefore it was *he* that fulfilled the condition of the covenant; *we* fulfil no part of it. This is confirmed from the primitive situation of mankind with reference to eternal life, in the first Adam's covenant, duly considered. The *condition* thereof was perfect active obedience. And, according to the nature of *that* covenant, if *this* obedience had been fulfilled by Adam, eternal life to *him* and *his*, would *thereupon* have become a *debt* to *him*. And the plea of his posterity for life, in that case, would not have been founded on *their personal obedience* coming after *that* fulfilment; since *it* would not have been the performance of the *condition*, but the fruit of the *promise*, of the covenant: but it would have been founded on *that* performance of Adam their representative, inasmuch as, in the case

ease supposed, *it* would have been the only obedience whereby the *condition* of that covenant was fulfilled: and so they would have obtained life, not for any personal work or deed of *theirs*, but for the obedience of the first Adam their representative, to which God did graciously make the promise of life, in the first covenant.

4. *Faith* and *obedience* are benefits *promised* in the covenant, upon the *condition* of it, as hath been already evinced; and, in virtue of the *promises* of the covenant, they are produced in the elect: therefore they cannot be the *condition* of the covenant. And elect infants are saved, though they are neither capable of *believing* nor of *obeying*; howbeit, the *condition* of the covenant must needs be performed, either by *themselves* who are saved, or else by another in their stead. Therefore *Christ's fulfilling all righteousness*, which is the only obedience performed in their stead, must be the alone proper *condition* of the covenant.

5. *Lastly*, The covenant of grace doth so exclude our *boasting*, as the covenant of works did not. This is clear from Rom. iii. 27. *Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.* But if any deed or work of ours be the *condition* of the covenant of grace, in whole or in part, our *boasting* is not excluded, but hath place therein, as in the covenant of works; the difference being at most but in point of degrees: for, according to the scripture, it is *working*, or fulfilling the condition of a covenant, that gives the ground of *boasting*: forasmuch as *to him that worketh, the reward is reckoned of debt*: and *life being of or by works* in the covenant of works, though not in the way of *proper merit*, but in way of *paction* or *compact* only, this gave men the ground of *boasting* in that covenant, according to the scripture. Therefore, so far as life and salvation are *of or by any work or deed of ours*, as fulfilling the condition of the covenant of grace, our *boasting* is not excluded, but hath place therein as in the covenant of works. Wherefore, since the covenant of grace is so framed, as to leave no ground for our *boasting*, no *work* nor *deed of ours*, but *Christ's fulfilling all righteousness*, even that alone, is the *condition* of the covenant of grace: and our life and salvation are neither *of works*,

nor

nor by works, as fulfilling the condition of the covenant : Tit. iii. 5. *Not BY WORKS of righteousness, which we have done, but according to his mercy he saved us.* Eph. ii. 9. *Not OF WORKS, lest any man should BOAST.*

God forbid we should go about to juggle *faith* and *obedience* out of the covenant of grace ! Those who do so in principle or practice, will thereby juggle themselves out of the *kingdom of heaven* : Matth. v. 19. *Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven* : that is, he shall be treated as he treated that one of these commandments, he shall be judged unworthy of the fellowship of that kingdom. *Faith* is necessary *savingly* to interest us in Jesus Christ the head of the covenant : and none can attain to eternal happiness, without actual *believing*, who are subjects capable of it ; nor can any attain it without the *Spirit* of faith indwelling in them. *Obedience* is necessary, as the chief subordinate *end* of the covenant, being *that* whereby God hath his glory he designed therein : and without *obedience* begun here, none who are subjects capable of it, can see heaven. But withal it is necessary, that they be kept in the place and station assigned them in the covenant, by the Father and the Son, from eternity. By *faith* we personally embrace the covenant, consent to, and rest in the condition of the covenant, fulfilled by Christ ; and so are justified and brought into a state of salvation : John x. 9. *I am the door : by me if any man enter in, he shall be saved.* Compare John i. 12. and iii. 16. and xiv. 6. By *evangelical repentance* and *gospel-obedience*, we testify our *thankfulness* to God, and evidence the truth of our *faith*, and our being *within* the covenant : 1 Pet. ii. 9. *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 ;* ver. 10. *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.* Compare Rom. vi. 13. and xii. 1. 2. 1 Cor. vi. 20.

This the prophet taught the Jewish church of old, Mic. vi. 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? In the 6th verse a most important question is put, concerning the acceptance of a sinner with God, how it may be obtained, *Wherewith shall I come before the Lord?* and several costly expedients for that purpose are proposed by the sinner, even to the giving of the fruit of his body for the sin of his soul, ver. 6. 7. But the prophet answers that question in a word, tacitly upbraiding them with gross stupidity, in their groping for the wall in broad day-light, even as in the night; *He HATH shewed thee, O man, what is good;* that is, what is goodly, valuable, and acceptable, in the sight of God, for that purpose, even for a sinner's obtaining pardon and acceptance with God; namely, the Messias, Jesus Christ sacrificed for sinners. This was what God had all along, by his prophets, and by the whole ceremonial law, pointed out to them, and set before them, as THE good for that purpose, that they might by faith look thereunto, and be saved, *II. xlv. 22.* And in the style of the Holy Ghost, Christ crucified is elsewhere spoken of under the same notion: *2 Chron. xxx. 18. The good Lord pardon every one that prepareth his heart to seek God. Orig. Jehovah the good make atonement for, &c. Psal. lxxxv. 12. The Lord shall give that which is good; or, shall give the good.* Compare *John iv. 10. If thou knewest the gift of God, and who it is. II. lv. 2. Eat ye that which is good.* Compare *John vi. 55. My flesh is meat indeed. Job xxxiv. 4. Let us know among ourselves what is good. ver. 5. For Job hath said, I am righteous.* Now, being thus accepted of God, what doth he require of thee, in point of gratitude, but to do justly, as one accepted not without a righteousness answering the demands of justice and judgement; and to love mercy, as one who hath obtained mercy; and to walk humbly with thy God, as one who is free grace's debtor? In the same manner of expression doth Moses address himself to the people secured of the possession of Canaan by the oath of God, and being just to enter upon it, *Deut. x. 11. 12. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, &c.?* namely, in point of gratitude, for his giving thee that good land.

*Infer.* From what is said it appears, that your life and salvation

salvation entirely depend on your special interest in *Christ's righteousness*. If ye are possessed of it, your salvation is secure; if not, salvation is far from you. If you were never so full of your own righteousness, works, doings, and sufferings, all is but *filthy rags* in this case, and cannot give you a right or title to life: and although you can see nothing of your own in yourselves, which you can lean to before the Lord, yet if the righteousness of Christ is yours in possession, by faith, your life and salvation are firm as a rock.

*Case.* How then shall I know that Christ's righteousness is indeed *mine* in possession? *Ans.* The Lord himself gives a distinguishing character of such happy possessors, *Is. li. 7. Hearken unto me, ye that know righteousness, the people in whose heart is my law.* They that know *righteousness*, are, in the style of the scripture, those *whose* it is, agreeable to the phrase, *Matth. xxv. 12. I know you not,* q. d. Ye are none of mine, I acknowledge you not as mine. So this character consists of two parts. (1.) They are such as *acknowledge* Christ's righteousness as their only righteousness in the sight of God, and look to *it* alone for life and salvation, renouncing all their own righteousness: *Is. liii. 11. By his knowledge shall my righteous servant justify many;* that is, by the *knowledge* or acknowledgment of *him*, which is by faith. (2.) They have the *law* of God in their hearts. The *righteous* people, righteous by faith, are a *holy* people. They make conscience of *internal obedience*; for the holy law rules *within* them, even there whither no eye reacheth, but the eyes of God and their own consciences. So they are distinguished from *hypocrites*, who are *like unto whited sepulchres, beautiful outward, but within full of all uncleanness*. They make conscience of *external obedience* too; for as the candle burning within the lanthorn will shine through it, so the law of God ruling in the heart, cannot miss to rule in the life and conversation too: *Matth. vi. 22. If therefore thine eye be single, thy whole body shall be full of light.* And so they are distinguished from the *profane*, whose unholy lives declare them to have neither part nor lot in this righteousness: *Psal. xxiv. 3. 4. Who shall stand in his holy place? He that hath clean hands.* And the law is not only in their minds by its light, to drive them to

obedience, as in the case of *legalists*, who work like *slaves*; but it is in their *hearts* and affections, discovering to their souls the beauty of holiness, and so *drawing* them to *all* obedience, and causing them to work like *sons* to a father. Their *hearts* are reconciled to the *purity* of the holy law, and they *delight in it after the inward man*, Rom. vii. 22. and would fain reach a full conformity unto it, saying from the heart, *O that my ways were directed to keep thy statutes!* Psal. cxix. 5.

*Secondly*, To unfold that *righteousness*, the *fulfilling* of which was made the *condition* of the covenant of grace, we shall view it in the several *parts* thereof. That *righteousness*, forasmuch as it was to be fulfilled in the room and stead of *sinners*, was and must be stated from the *law*, or broken *covenant of works*, which they were lying under: for the law, or broken covenant of works, was so far from being neglected in the new bargain, that whatsoever it had to charge upon, or demand of the parties contracted for in the new covenant, was summed up, and set down therein, to be fully *cleared* by Christ their surety contracting for them. Now, stating that *righteousness* from thence, it will be found to consist of *three* parts, making so many *conditionary articles* of the covenant of grace; to wit, *holiness of nature*, *righteousness of life*, and *satisfaction for sin*. Of the which in order.

## A R T I C L E I.

### *Holiness of nature.*

**T**HE law required *holiness of nature* as a *condition of life*, inasmuch as condemning original sin, saying, *Thou shalt not covet*, it concluded all men to be *by nature children of wrath*. For God being essentially holy, holy by necessity of nature, nothing can be so contrary to God as an *unholy nature*; because, howbeit persons or things of a *like nature* may be contrary in *some points*, yet they can never be so contrary, one to another, as those of quite *opposite natures*. But the parties contracted for in the covenant of grace, having their *nature wholly corrupted*,  
and



and being incapable to purify it, or *make their heart clean*, Prov. xx. 9. it is evident, they could by no means answer this demand of the law by themselves. Wherefore, for the satisfaction of the law in this point, it was settled as a conditional article of the covenant of grace, "That Christ the *second Adam*, representing them, should be a man of a perfectly *holy, pure, and untainted nature*, fully answering for them the holiness and perfection of nature required by the law." *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners*, Heb. vii. 26. And this *article* contains two *clauses*.

1. "That he, as the *second Adam*, should be *conceived* and *born holy*, for and instead of them corrupted in their nature, conceived and born in sin." There was a *holy nature* given to Adam as the root of mankind, to be by him kept and *transmitted* to his posterity, in the way of natural generation. And upon this ground, the law requires all men to be *born holy*, pronouncing them *unclean and children of wrath*, in the contrary event, Job xiv. 4. Eph. ii. 3. But how could this demand be answered by sinners? They are *born in sin*: they cannot enter again into their mother's womb, and be born a second time, *without sin*. No, they cannot: yet the law will not bate of that demand for life. Wherefore, it was provided, that Christ as a *public person*, representing his spiritual seed, should be *born perfectly holy*: that, whereas they brought a *sinful corrupt nature* into the world with them, he should bring a *holy human nature* into the world with him. And so he was *the last Adam*, 1 Cor. xv. 45. *holy and undefiled*, Heb. vii. 26. *that holy thing born*, Luke i. 35. And the effect thereof, with respect to *that* law demand for life, is, that all believers are, in law-reckoning, *born holy* in the *second Adam*, even as they were *created holy* in the first Adam. Hence they are expressly said to be *circumcised in him*, Col. ii. 11. which plainly presupposeth their being *born in him*. And it is in virtue of their being *legally born holy in Christ*, when he was born, that, being united to him in the *time of loves*, they are *really born again*, and at length perfected; even as in virtue of their being *legally defiled in Adam*, when he sinned, they are actually and *really defiled* in their own persons,

sons, coming into the world: the *holy nature* being actually *communicated* to them from Christ their spiritual head, in whom they were *legally* born holy; even as the *corruption of nature* is actually *conveyed* to them from Adam their natural head, in whom they sinned in law-reckoning.

2. The other clause is, "That Christ, as the *second Adam*, should retain the holiness of nature *inviolate* unto "the end, for them and in their name." The law, or covenant of works, required as a condition of life, that the *holiness of nature*, given to mankind in Adam, should be preserved *pure* and *incorrupt*. But it was lost: and put the case, that it had been restored, they could not have retained it, in their own persons, unstained amidst so many snares. Wherefore, to satisfy the law-demand in this point, it was provided, that in the man Christ, as a public person representative of his seed, *their nature* should be kept perfectly *holy* unto the end, without the least stain or defilement: II. xlii. 4. *He shall not fail; or, he shall not wax dim, or wrinkle*, as the skin doth when the moisture is exhausted. Therein the first Adam failed. He shone in *purity of nature*, as he came from the Creator's hand: but he *failed*, he *waxed dim*; the holiness of his nature being exhausted by sin, all mankind in him lost their spiritual beauty, and *wrinkled*. But now that the *second Adam* failed not, but preserved the *holiness* of human nature in him unstained, not in the least darkened, even to the end of his life; the remains of the corruption of nature in believers are *not imputed* to them, Rom. iv. 8.; but, as defiled as they are in themselves, through these remains cleaving to them, yet in Christ their beauty is fresh, and not marred in the least, according to that, Cant. iv. 7. *Thou art all fair, my love, there is no spot in thee.*

## A R T I C L E II.

### *Righteousness of life.*

**T**HIS also the law insisted upon as a *condition of life*; and justly: for God gave to Adam, and all mankind in him, a *law* to be obeyed in all points; not only in  
virtue

virtue of the tie of natural duty, but in virtue of the bond of a *covenant for life*: but it was never fulfilled by them. The first Adam *began* indeed the course of obedience; but he quickly *fell off* from it, with all his natural seed in him. Now, it being inconsistent with the honour of the law, that the *prize*, to wit, eternal life, should be obtained, without the race was run; it still insisted, saying, *If thou wilt enter into life, keep the commandments*, Matth. xix. 17. Howbeit, *we* were weak, moveless, *without strength* for running *that* race. Wherefore it was settled as another *conditional article* of the covenant, "That Christ, as a public person, representing those he contracted for, should begin and perfect the course of obedience to the law, in *righteousness of life*." And accordingly he *became obedient unto death*, Philip. ii. 8.

The law, which was the *rule* of this obedience exacted of him, was the same law of the ten commands, that was given to Adam, and binding on us as *under* it: for he was *made under the law, to redeem them that were under the law*, Gal. iv. 4. 5. It extended to all divine institutions which the *second Adam* found in being, whether obliging men as men, or as members of the church of God on earth: even as the rule of the first Adam's obedience extended to the positive law touching the forbidden fruit, which was in being when he was set to fulfil his covenant-obedience.

That we may the more distinctly comprehend this article, it may be observed to bear these three things following.

I. "That he, as the *second Adam*, should obey the *whole law*, in the name of those he represented." This was a debt owing by them all; and was required of them by the law, as a condition of life: Gal. iii. 10. *Cursed is every one that continueth not in ALL things which are written in the book of the law to do them*. But the answering of this demand was quite beyond their reach. Man, by the fall, having lost much of his knowledge of the law; had lost sight of many of the *duties* required therein: howbeit *ignorance* of the law excuseth no man. His heart was averse to, and *enmity* against the law, Rom. viii. 7. And he was *without strength* to perform the du-

ties

ties therein required of him, Chap. v. 6. So that by reason of *ignorance, aversion, and impotency* in that matter, the obedience of the *whole law* was not to be had from them. Wherefore, it was provided, that Christ, as their representative, should give obedience to the *whole law* for them; that both tables of the law, and each command of each table, should have the due obedience from him; that the law being laid before him in its spirituality and full extent, he should fully answer it, in internal and external obedience, in his mind, will, and affections, in thought, word, and deed; that he should conform himself to the whole natural law, and to all divine institutions, ceremonial or political, so as to be circumcised, keep the passover, to be baptized, to be a servant of or subject to rulers, pay tribute to whom it was due, and the like: in one word, that he should perform the *whole will* of God, signified in his law; so that with the safety of the law's honour, his people might have life. What the *first Adam* failed in, the *second Adam* was to do. And this I take to be represented unto us, in the case of the first and second king of Israel, to wit, Saul and David, Acts xiii. 22. *I have found David the son of Jesse, a man after mine own heart, which shall fulfil ALL my will; Gr. all my wills.* In which there is a plain view to Saul, who was *partial* in his obedience to the will of God, (1 Sam. xv.) and upon that score lost the kingdom for him and his.

2. "That every part of *that* obedience should be carried to the highest pitch and degree." This the law required of them, as a condition of life; as our Lord himself shewed unto the lawyer, Luke x. 27. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.* Ver. 28.—*This do, and thou shalt live.* But it was a demand they could never have answered, since Adam had squandered away their stock of ability, and left them *without strength*. They might as soon have reached up their hands to the sun in the firmament, so far above them, as have attained to the *perfection* of obedience demanded of them by the law. Wherefore, it was agreed, that Christ should in their name obey the law in *that* perfection, being *made under the law, as they were under it,*

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Gal. iv. 4. 5. ; that every action of his should bear, not only a goodness of the *matter*, but of the *manner* too, and that in perfection ; that love to God and man should flame in his holy human soul, to the utmost pitch required by the law ; and so that *debt* owing by his seed, might be cleared by him, acting as a *public* man in their name.

3. *Lastly*, “ That all this should be continued to the end, without the least failure in one jot of parts or degrees of obedience.” This also was a condition of life stated in the first covenant : Gal. iii. 10. *Cursed is everyone that CONTINUETH not in all things which are written in the book of the law to do them.* But it was a demand they could by no means answer ; man’s nature being so vitiated by the fall, that if a thousand hells were lying upon it, the best on earth could not keep perfectly right one hour. Wherefore, it was agreed, that the *second Adam* should, in the name of those he represented, *continue in all things written in the law to do them*, even to the end ; that he should not fail in his begun course of obedience, but run to the end of the race set before him ; that from the womb to the grave, his heart and life should shine in perfection of holiness. All which he did accordingly fulfil, being *obedient unto death*, Phil. ii. 8.

### A R T I C L E III.

#### *Satisfaction for sin.*

**T**HE former two were in the *condition* of Adam’s covenant : but this was not in it ; for while there was no *sin*, there was no place for *satisfaction* for sin. But the new covenant behoved to be settled on the *condition* of a *satisfaction* for sin ; because the *broken* law or covenant of works, insisted for it as a *condition* of life to *sinner*s, in virtue of its *penalty* by them incurred. Howbeit, it was quite beyond their power to answer this demand of the law. If then the Mediator will have a *seed* brought from the state of *death*, into a state of *life* and *salvation*, he must *buy* them from the hand of justice, telling down a *price* for every soul of them, 1 Cor. vi. 20. Accordingly, all the

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sins of every one of them, from the first sin they should be conceived and born in, to the last sin they should expire with, being foreseen of God from eternity, were summed up as so many breaches of the law or covenant of works: and it was made another *conditional article* of the covenant, "That Christ, as a public person, should *satisfy* fully and completely for them all:" Is. liii. 6. *The Lord hath laid on him the iniquity of us all*; compared with Lev. xvi. 21. *All the iniquities of the children of Israel, and all their transgressions in all their sins.*

Now in this article there were three things established.

*First*, "That Christ, as a public person, should *satisfy* for them by *suffering*:" Luke xxiv. 26. *Ought not Christ to have suffered?* Sinners were liable to *suffer* for the *satisfaction* of justice: and nothing but *suffering* could be accepted, as a compensation of the injury done by *sin*, to the honour of God, in the violating of his holy law. *Thousands of rams, and ten thousands of rivers of oil,* were at the Mediator's command; all the *silver and gold,* and the precious things of the earth and seas, were at his disposal: but none of these could be of use in this bargain; they were all of no value, in a treaty for the *redemption* of the *soul*, Mic. vi. 6. 7. 8. 1 Pet. i. 18. His own *suffering* could only avail here. That the Son of God should *suffer*, was indeed an amazing proposal; but it was *necessary*, in order to *satisfy* for our sin.

*Secondly*, "That he should suffer the *same* punishment, "they should have suffered in virtue of the *penalty* of "the broken covenant of works:" and that was *death* in its full latitude and extent. This appears from the *penalty* of that covenant, from which the debt of *satisfaction* was stated, *In the day thou eatest thereof, thou shalt surely die*, Gen. ii. 17.; compared with Christ's *dying for*, that is, in the room and stead of sinners, so often mentioned in the scriptures, Rom. v. 6. 8. 2 Cor. v. 14. 15. 1 Thess. v. 10. And it is confirmed from that the scripture teacheth, that the *all* for whom Christ died, died in him, 2 Cor. v. 14. *If one died for all, then were all dead*; or, *then the all died*, to wit, in him; even as they sinned and became liable to death, in Adam. So saith the apostle, *I am crucified with Christ*, Gal. ii. 20.

For clearing of this purpose, two things are to be distinguished in *that* death, which was the penalty of the covenant of works. 1. What was *essential* to it, wrapt up in the very *nature* of the *thing* itself, called *death* in the style of *that* covenant. And that may be comprised in these two: (1.) The *curse*, (2.) *Infinite execution*; the former making the death *legal*, the latter making it *real* and *satisfactory*. 2. What was *accidental* to it, arising, not from the *nature* of the *thing* in itself, but from the nature of the *party dying* that death. And this is of two sorts. (1.) There is something arising from the nature of the *dying party*, as he is a *mere creature*; such as the *eternity* of the punishment, and *despair* of life. (2.) Something arising from the nature of the *dying party*, as he is a *sinful creature*, or *subject of inherent sin*; such as the *extinction* of the *saving relation* betwixt God and the soul, the *diverging* it of God's *image*, and the *corruption* and *dissolution* of the *body*.

Now, the *essentials* of that *death*, we should have suffered in virtue of the *penalty* of the broken *covenant of works*, were laid, as a part of the *condition* of the *covenant of grace*, on Jesus Christ, to be suffered by him, for us. For he was *made a curse for us*, Gal. iii. 13. and *gave himself for us, an offering and a sacrifice to God for a sweet-smelling savour*, Eph. v. 2. that is, a sacrifice *equalling* the *infinite offence* arising from our sin; whence he is said, *by one offering* to have *perfected for ever them that are sanctified*, Heb. x. 14. But the *accidentals* of that *death* were no part of the *condition* of the *covenant* laid on him: nor could they at all have place in him; since he was neither a *subject of inherent sin*, nor yet a *mere creature*. Nevertheless, it was still the *same death* that we should have suffered; forasmuch as the *essentials* were the *same*. Thus the *bodies* of the faints, which are now *weak* and *corruptible*, shall at the resurrection be *powerful* and *incorruptible*, yet still the *same bodies*; since these qualities are but *accidental* to a human body. So in the case of clearing of *debt*, though the *borrower* could not pay it, but in a *great quantity* of *copper-money*, and that advanced by *little* and *little* for a *long time*; which withal would ruin him: yet, if his rich *cautioner* should pay all *at once*, in a *little*

*gold*; it is evident, it would be the payment of the *same* debt, providing only that it *fully equalled* the sum borrowed. Nay, confining our view to death itself, which is the general proper notion of the thing in question, let us put the case, that two men, equally guilty of the *same* crime, are laid under one and the *same* sentence of death; and it is *execute* on them both: but the one is by a miracle *raised to life* again, the other *lies and rots* in the grave. It is evident in this case, that the *death* they died, is the *same* death, answering the very *same* estimate which the law made of the crime; and that therefore the death of the former *satisfies* the law, as well as the death of the latter, so that it cannot reach his *life* again for *that* crime: howbeit, it is no less evident, that there is a huge *difference* between the death of the *one* and of the *other* in *accidentals*. particularly in the *duration* or *continuance* of it. Wherefore, we conclude, that as Christ gave the *same* active *obedience* to the law, which we should have given in virtue of the *condition* of the covenant of works; so he suffered the *same* punishment of *death*, that we should have suffered in virtue of the *penalty* of *that* broken covenant: forasmuch as, whatever difference there was in *accidentals*, the *essentials* were the *same*; it being laid on him, in the new covenant, to suffer *death* for us, *equalling* the *infinite* offence arising from our sins, being *fully proportionate* to the *estimate* the law and justice of God had made of our crime.

And thus, according to what is said, two grand points were established in the conditional part of the covenant.

1. "That the *curse* of the law, due to us for our sin, should be *transferred* on him as the *second Adam*, our representative; whereby he should instantly be a man *dead in law* for his seed." Either he or they behoved to bear the *curse*: for it is written, *Cursed is every one that continueth not in all things written in the law*. Since God had annexed the threatening of *death* to his first covenant, saying, *In the day thou eatest thereof, thou shalt surely die*; the truth of God secured the *curse* its taking place, as soon as *sin* should enter. Now, they were not able to bear it, without being ruined thereby. But that it might be borne, and they withal saved, it was provided,



vided, that he should be laid under it, in their room and stead; that as he was *made sin* for them, so he should also, in consequence thereof, be *made a curse* for them, Gal. iii. 13.

The *curse* is the sentence of the broken law passed upon a person, binding him over to the revenging wrath of God, to the full satisfaction of justice. So that awful and tremendous mystery lies here. Christ must stand before the tribunal of the holy law, as a sinner; answerable for all the sins of all the elect, by virtue of his bond of *suretiship* registrate in the records of Heaven: and sentence must pass upon him, adjudging and binding him over to suffer all that revenging wrath which these sins deserved. The Lamb of God said, *Lo, I come*: so it was done, he was *made a curse for us*. In token hereof, being convened before the Jewish Sanhedrim, he was judged a blasphemer, and worthy of death; and compearing before Pilate the Roman governor, he was by him *sentenced to die*, and that upon the cross.

Behold the stupendous *result* of this awful transaction, the *transferring* of the *curse* on Christ the *second Adam*! 1. Hereby he was made the *separated* one of the elect society, *separated unto evil*, as the immediate effect of the curse is described, Deut. xxix. 21. He was made the *devoted head*, devoted to pay for all the rest. He was set up as the *mark*, against which all the arrows of revenging wrath should be aimed. He was appointed to be the common receptacle of all the floods of vengeance, issuing from incensed justice towards the whole body of the elect, to swallow them *up*: here the current of all these was turned, that they should together flow in upon him. Hence he cries, Psal. lxxix. 2. *I am come into deep waters, where the floods overflow me*. 2. Hereby he became the *resting-place* of revenging justice, where it was to prey, till it should be *satisfied* to the full: Is. liiii. 10. *Thsu shalt make his soul an offering for sin*. In token hereof, when the officers came to apprehend him, he said, *If ye seek me, let these go their way*. Justice leaves the chace of the rebel-multitude, seeks him and him only; since he was *made a curse* for them. Thus was he designed to be the *sacrifice* for all his seed, which the fire of revenging wrath should burn up, till

till it sent forth a *sweet-smelling savour*, a favour of *rest* to the incensed justice of an offended God.

2. Another grand point established here, was, "That the *curse* transferred on him, should be *infinitely execute* upon him as the *second Adam*, our representative; whereby he should *die really* for his seed, to the full *compensation* of all the injuries done to the honour of an *infinite GOD*, by all their sins." Vain is that *curse* which takes not effect: but as the *curse* of the holy law was not *causeless*, so it could not miss of *coming on*, in its *infinite weight*, for the *satisfaction* of justice. Now, had it come so on them, they would have been *eternally satisfying*, but could never have *ended their satisfaction*. But coming on him, *the church of God* was *purchased with his own blood*, Acts xx. 28. and *the blood of Jesus Christ his Son cleanseth us from all sin*, 1 John i. 7. the *infinite dignity* of the person *dying*, making the execution of the *curse* on him *unto death* to be *infinite in value*, fully compensating the *infinite wrong*, according to the estimate made of it by law and justice.

And here it was settled and agreed, "That the *curse* should be execute on the *whole man*;" that being *their due*: and therefore that he should *become poor*, and *not have where to lay his head*: that he should suffer *hunger*, for want of meat; *thirst*, for want of drink: that his name and reputation should be sunk, loaded with vile *reproaches* and *slanders*; his very *friends* going about to *lay hands on him* as a mad-man: that he should be accounted a *worm*, and *no man*; a *reproach of men*, and *despised of the people*: his whole lot in the world afflicted, persecuted, and exceeding low: and that in end, being stripped of his *garments*, he should be *hung up naked* before the *sun*, between two malefactors, as if the worst of the three.

More particularly, here it was stipulate and agreed to, 1st, "That the *curse* should be execute on his blessed *body*;" forasmuch as *their bodies* were liable to it, as being *instruments* of sin and dishonour to God: that it should be *hanged on a tree*, that all the world might therein read the anger of God against the breaking of the first covenant, by eating of the forbidden tree; and his being  
made

made a curse for us, since it is written, *Cursed is every one that hangeth on a tree*: that the curse should go over, and death pass through, every part of that blessed body: that his head should be disgracefully wounded with a crown of thorns put upon it; his visage marred more than any man: his back given to the smiters; his cheeks to them that plucked off the hair; his face not hid from shame and spitting; his tongue made to cleave to his jaws; his hands and feet pierced, nailed to a cross; all his bones drawn out of joint; his heart like wax melted in the midst of his bowels; his blood shed; his strength dried up: and that in end it should expire and die, be separate from his soul, pierced with a spear, and laid in the dust of death.

2dly, "That it should be execute on his holy soul in a special manner;" forasmuch as *their* souls were the principal actors in sin: that he should undergo the wrath of God in it, being all along his life a man of sorrows, and acquainted with grief: and that towards the latter end, there should be an hour and power of darkness, wherein the malice of men, the power and rage of devils, should be jointly engaged against him, making their utmost efforts on him; and then the full floods of Heaven's revenging wrath should come rolling in upon his soul: that they should so overflow it, as to strike him with sore amazement, fill him with trouble, load him with heaviness, and overwhelm him with exceeding sorrow: that there should be such a pressure of divine wrath on his holy soul, as should put him into an agony, even to his sweating great drops of blood; and should bring over it a total eclipse of comfort, and as it were melt it within him; that so, while he was dying a bodily death on the cross, he might die also a spiritual death, such as a most pure and holy soul was capable of.

Here was the death determined in the covenant, for the second Adam our representative; a death in virtue of the curse transferred on him, long lasting and exquisite, for the full satisfaction of revenging justice. (1.) It was long-lasting death. He was a-dying, in the style of the covenant of works, not only upon the cross, but all along the time of his life; the death that was the penalty of that covenant, working in him from the womb, till it laid him

in the *grave*. Wherefore, he behoved to be *conceived* of a woman of *low estate*; and *born* in the *stable* of an inn, *no room* for him in the inn itself; laid in a *manger*, no cradle to receive him; his *infant-blood* shed in his *circumcision*, as if he had been a sinner; yea, his *infant life* sought by a cruel persecutor, and his mother obliged to run her country with him, and go to Egypt. Returning, he behoved to live an *obscure life*, in an *obscure place*, from which nothing great nor *good* was expected, John i. 46.; and, coming out of his *obscurity*, to be set up as the object of the world's ill will and spite, obloquy and maltreatment, till by the hands of Jew and Gentile he was put to *death* on the *cross*. (2.) It was an *exquisite* death. No pity, no sparing in it: but the *curse* carried it to the *highest* pitch. *No sparing* from an angry God, Rom. viii. 32. No sparing from wicked men let loose on him, pushing him like *bulls*, roaring on him and devouring him like *lions*, and renting him like *dogs*, when once *their hour and power of darkness* was come, Psal. xxii. 12. 13. 16. Not a good *word* spoken to him in the midst of his torments, by those that stood by; but he cruelly *mocked* and insulted in them. Much less a good *deed* done him. Not a drink of *water* allowed him, but *vinegar* offered him, in his *thirst* caused through the fire of divine wrath drinking up his spirits and moisture. Nay the very face of the heavens was *lowring* on him: the *sun* must not give him its *light*, but wrap up itself from him in *darkness*; because *light is sweet, and it is a pleasant thing to behold the sun*.

*Lastly*, In this article it was established, "That he should suffer all this voluntarily, submissively, and resignedly, out of regard to the wronged honour of God." Accordingly, speaking of his life, he saith, *No man taketh it from me, but I lay it down of myself*, John x. 18. compare Psal. xl. 6. 7. 8. This the law demanded of them whom he suffered for, condemning all murmuring and impatience, and binding them to *obedience* and *suffering* conjunctly. But how could *they* have so borne the load of revenging wrath, who cannot bear a sharp fit of the gout or gravel, without some degree of impatience in the eye of the holy law? Wherefore, it was provided, That Christ, as their representative, should bear their punishment

ment *voluntarily*, and with perfect *patience* and *resignation*: that he should go as a *lamb to the slaughter*, quietly resigning his human will to the divine will; and make his *obedience* in his sufferings, as conspicuous as his *sufferings* themselves: that, in midst of the extremity of his torments, he should not entertain the least unbecoming thought of God, but acknowledge him *holy* in them all, Psal. xxii. 3.: nor yet the least grudge against his murderers; in token of which, he prayed for them while he was on the cross, saying, *Father, forgive them; for they know not what they do*, Luke xxiii. 34.

Thus far of the conditional articles.

### INFERENCES from the conditional Part of the Covenant.

Thus, as we have shown, stood the important *condition* of the covenant of grace; and from thence the following *inferences* are fairly deducible.

*Inf. 1.* The redemption of the soul is precious. Is it not? Look to the *price* of the purchase, the *ransom* of souls, as stated in the covenant; the holy *birth*, righteous *life*, and satisfactory *death* of the Son of God; and ye must conclude it to be a *costly redemption*. Turn hither your eyes, (1.) Ye who *value* not your own *souls*. See here the *worth* of those *souls* ye sell for a thing of nought, for satisfying a corrupt *passion*, a pang of *lust* of one sort or another. Costly was the *gathering* of what ye thus *throw away*. Ye let them go at a very low price; but Christ could not have one of them at the hand of justice, but at the price of his *precious blood*. Ye cannot forego the *vainities* of a present world for them, nor spend a serious *day* or *hour* about them; but he, after a *lifetime* of sorrows, underwent a most bitter *death* for them. What think ye? was he *inconsiderate* and *too liberal* in his making such a bargain for the redemption of souls? He was infinitely *just*, who proposed the *condition*; and he was infinitely *wise*, who went in to it. He was a *Father* that exacted this *ransom* for *souls*; and he was his own *Son* that paid it. Be ashamed and blush, to make so *low* an estimate of those *souls*, which Heaven set such a *high price* on. (2.) Ye who have *cheap* thoughts of the *pardon* of sin, and of *sal-*  
 Cov. II. M *vation*,

vation, correct your mistake here. You fearlessly run on in sin, thinking all may soon be set to rights again, with a *God forgive me, have mercy on my soul*; so as you may leap out of Delilah's lap into Abraham's bosom. O fearful infatuation! Is the mean and low *birth*, the sorrowful *life*, and the bitter *death* of Jesus the Son of God, not sufficient to give men a just and honourable notion of the *pardon of sin*? Look into the *condition* of the covenant for pardon, written in the blood of the Lamb of God, and learn the *value* a just God puts upon his *pardons* and *salvation*. See, O sinner, that it is not *words*, but *deeds*; not *promises* and *resolves* to do better, but *perfection of holiness* and *obedience*; not drawing of *sighs*, and shedding of *tears*, but shedding of *blood*; and not *thy* blood neither, but blood of *infinite value*, that could procure the *pardon of sin*, and *salvation*. And if *thou* have not upon *thee*, by faith, all that righteousness Christ fulfilled, to be presented unto God for a *pardon*, thou shalt never obtain it. Particularly, ye are apt to think light of the sin ye were *born* in, and the *corruption* cleaving to your nature; but know, that God does not think light of these. It behoved to be an *article* of the covenant, that Christ should be *born holy*, and *retain* the *holiness* of human nature in him to the *end*; else the *unholy birth*, and *corrupt nature* we derived from Adam, would have staked us all down eternally under the curse. (3.) Ye that have *mean* thoughts of the holy *law*, rectify your dangerous mistake by the help of this glass. Ye make no bones of transgressing its *commands*; ye neglect and despise its *curse*: as it is a *law*, ye show not so much regard to it as to the laws of men; and as it is a *covenant*, ye look upon it as *out of date*, being in no concern how it may be satisfied for *you*. And shall the *honour* of the *holy law* lie in the dust, in your case? Rather than it should so lie in the case of Sodom and Gomorrah, God would have them laid in ashes with fire and brimstone. Yea, for vindicating the honour of the law, this whole *world* shall be burnt to ashes, and all the *unholy* cast out from the presence of the Lord for ever. And in the case of them that are *saved*, God would have the *curse* of the law executed upon his own Son as their *surety*, and the *commands* of it perfectly obeyed

obeyed in all points, by him in their name. Sure, if you are possessed of any share herein, it will be *great and honourable* in your sight, as it is in the sight of God.

*Inf. 2.* The law is no loser, in that life and salvation are bestowed on believers in Christ. It is so far from being *made void through faith*, that it is *established* thereby, as the apostle witnesseth, Rom. iii. 31. God would never dispense his pardons at the expence of the *honour* of his law; nor declare one righteous, without *the righteousness of the law being fulfilled*, either by him, or in him by another, Rom. viii. 4. Wherefore, life and salvation being designed for the elect, the law's whole accounts of all it had to charge on them for life, were taken in; and an infallible method was laid down for clearing them, the burden of the payment being transferred on Christ their surety. By this *exchange* of persons, the law had no loss. Nay, it was *more* for the *honour* of the law, that *he* was *made under it*, and satisfied it, in virtue of the claim it had upon him by the second covenant, than if *they*, being *mere creatures*, had satisfied it in all points. But the truth is, they being *sinners*, could never by any means have fully satisfied it; though it had *eternally* pursued them and exacted of them, it would never have had *enough* from them; whereas now, by Christ's taking their debt on him, it was paid to the utmost farthing.

*Inf. 3.* Faith hath a broad and firm bottom to stand on before the Lord. The believer hath a strong *plea* for life and salvation, which cannot miscarry; namely, the *condition* of the covenant fulfilled by Jesus Christ, even *all righteousness*: *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus—let us draw near with a true heart, in full assurance of faith*, Heb. x. 19.—22. The broken boards of *uncovenanted mercy*, and mens own *works*, which *presumption* fixeth upon, cannot but fail, since the law admits no *life* for a sinner on these grounds. But forasmuch as there is a *gift* of CHRIST and his *righteousness*, proclaimed in the gospel, by the authority of Heaven; he who by faith *receiveth* that *gift*, and makes the same his only plea before the Lord, cannot miss of salvation: Rom. v. 17. *They which RECEIVE (Gr. the) abundance of grace, and of the GIFT of righteousness,*

*righteousness, shall reign in life by one, Jesus Christ; where the abundance mentioned, relates not to different degrees of the grace or gift, but to the offence, as appears from ver. 20: As if he had said, "Who receive the grace and gift of righteousness, which abound beyond Adam's offence, saving them out of the gulph of ruin it plunged them into." Faith uniting a sinner to Christ the head of the second covenant, makes him partaker of Christ's righteousness, as really as ever his covenant-relation to Adam made him partaker of his guilt. So, having all that Christ was, did, or suffered, for fulfilling the condition of the second covenant, to plead for life and salvation; it is not possible the claim can miscarry, justice as well as mercy befriending the plea of faith, as a righteous thing with God, 2 Thess. i. 6. 7.*

*Inf. 4. lastly, All who are in Christ the head of the covenant of grace, and so brought into it personally, are inherently righteous, or holy. For like as though Adam alone did personally break the first covenant by the all-ruining offence; yet they to whom his guilt is imputed, do thereupon become inherently sinful, through the corruption of nature conveyed to them from him: so, howbeit Christ alone did perform the condition of the second covenant, yet those to whom his righteousness is imputed, do thereupon become inherently righteous, through inherent grace communicate to them, from him, by the Spirit. So teacheth the apostle in the forecited passage, Rom. v. 17. For if by one man's offence, death reigned by one; much more they which receive the abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. How did death reign by Adam's offence? Not only in point of guilt, whereby his posterity were bound over to destruction; but also in point of their being dead to all good, dead in trespasses and sins: therefore the receivers of the gift of righteousness must thereby be brought to reign in life, not only legally in justification, but also morally in sanctification begun here and perfected hereafter.*

Accordingly, answerable to the three parts of the condition of the covenant of grace, undertaken and performed by the second Adam, to wit, holiness of nature, righteousness of life, and satisfaction for sin; there are three characters



characters to be found in all capable subjects, who being personally brought into the covenant, have the *righteousness* of Christ upon them, and *imputed* to them.

*Char. 1.* They are all *born again*, and so made partakers of a *new and holy nature*: 2 Cor. v. 17. *Therefore* (namely, since *he died for all*, ver. 15.) *if any man be in Christ, he is a new creature*. Christ's being *born holy*, secured a *holy new birth* to them in him: so they are all new creatures, created IN Christ Jesus unto good works, Eph. ii. 10.; *new-made* in Christ, as sure as they were *marred* in Adam. And how can it be otherwise? Can a man be *ingrafted* in the true vine, and not partake of the *sap and juice* of the stock, that is, the Spirit and grace of Christ? No, sure: *If any man have not the Spirit of Christ, he is none of his*, Rom. viii. 9. Or, can the Spirit and grace of Christ be in any, and yet no *change* made on their *nature*, but it still remain *unrenewed*? No, indeed: *If Christ be in you, the body is dead, because of sin: but the Spirit is life, because of righteousness*, ver. 10. Consider this, ye who pretend to rely on the *righteousness of Christ*, but are very easy in this point, whether ye are *born again*, or not; whether there is a *holy nature* derived from Christ to you, or not. Believe it, Sirs, if it be *not* so, ye have no *saving* interest, part, nor lot in *Christ's righteousness*. Ye may on as good grounds pretend, that howbeit the *guilt of Adam's sin* was imputed to you, yet there was no *corrupt nature* derived from him to you; as pretend that *Christ's righteousness* is imputed to you, while yet ye are not *born again*, your *nature* is not *changed*, by the communication of *sanctifying grace* from Christ unto you. Deceive not yourselves; ye must be *regenerate*, else ye will perish: for *except a man be born again, he cannot see the kingdom of God*, John iii. 3.

*Char. 2.* They are all *righteous and holy* in their *lives*: If. lx. 21. *Thy people also shall be all righteous*. Chap. lix. 12. *And they shall call them the holy people*. How did ungodliness, unrighteousness, and profanity, *enter into the world*, the which are now overflowing all banks? was it not *by one man*, by Adam's *sin*, which is imputed to all mankind? Rom. v. 12. Then be sure, if the *second Adam's righteousness* be imputed to you, *holiness of life* will

will come along with it: 1 Cor. vi. 11. *But ye are washed, but ye are sanctified, but ye are justified.* Does sanctification then go before justification? No: but it hath a necessary dependence on justification, and evidenceth it to the world, and to one's own conscience. Unjustified, un sanctified; and un sanctified, unjustified. Did our blessed Saviour come into the world, and in our nature lead a holy righteous life, that men might live as they list? Nay, quite the contrary; even *that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life,* Luke i. 74. 75. If then Christ lived for you, assuredly ye shall live for him. Consider this, ye who are far from righteousness of life, living in the neglect of the duties either of the first or second table, or both. Your ungodly and unrighteous life declares you to be yet in your sins, under the curse, and far from righteousness imputed. There is indeed a righteousness of Christ; but alas! it is not upon you: ye are naked for all it, and stand exposed to revenging wrath.

Char. 3. The old man is crucified in them all: Gal. v. 24. *They that are Christ's, have crucified the flesh, with the affections and lusts.* Therefore I say to you in the words of the apostle, Rom. viii. 13. *If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.* When our Saviour hung on the cross, he hung there as representative of all that are his, with all their sins on him by imputation, that the body of sin might be destroyed, in his sufferings for it, Rom. vi. 6. He hung there as the efficient meritorious cause of their mortification, that by his death he might destroy the power of death in them; which appears not in any thing more, than in living lusts preying on their souls: Hos. xiii. 14. *I will redeem them from death: O death, I will be thy plagues.* See Tit. ii. 14. Rom. vi. 6. 7. Eph. v. 25. 26. And he hung there as the exemplary cause of their mortification; so that all who are his, and have sinned after the similitude of Adam's transgression, are likewise crucified, and die to sin, after the similitude of his crucifixion and death; being crucified with him, Gal. ii. 20.; planted together (with him) in the likeness of his death, Rom. vi. 5.; the fellowship of his sufferings making them conformable

able unto his death, Philip. iii. 10. Will you then *live after the flesh*, not wrestling against, but *fulfilling* the lusts thereof; living *in sin*, and *to sin*, instead of being *mortified* to it; and yet pretend that the *satisfaction* of Christ is *imputed* to you for righteousness? Truly you may on as good grounds say, that the blood of Christ shed for you, hath proven ineffectual; and that he hath so far missed of his aim and design, in suffering for you; or that he died for you, that you might live in your sin, without danger. These would make a *blasphemous profession*. Accordingly, your *presumptuous sinful life and practice*, is a course of *practical blasphemy* against the Son of God, making him *the minister of sin*; and evidenceth your pretensions to the imputation of his *satisfaction* to be altogether vain. Nay, of a truth, if ye have any *saving interest* in the death of Christ, your *old man is crucified with him*, Rom. vi. 6.; and ye are *dead with him*, ver. 8.; dead with him to *sin*, to the *world*, and to the *law*.

(1.) If ye have a *saving interest* in Christ's death, ye are *dead with him to sin*: Rom. vi. 10. *In that he died, he died unto sin once.* Ver. 11. *Likewise reckon ye also yourselves to be dead indeed unto sin.* While our Lord Jesus *lived* in the world, the *sins* of all the elect, as to the *guilt* of them, hung about him, and made him a *man of sorrows* all along: when he was upon the *cross*, they wrought upon him most furiously, flinging him to the very soul, till they killed him, and got him laid in the grave. Then they had done their utmost against him, they could do no more. So *dying for sin*, he *died unto it*, he was delivered from it: and in his resurrection he shook them all off, as Paul shook the viper off his hand *into the fire*, and felt no harm; rising out of the grave, even as he will appear the second time, *without sin*. Wherefore, if you do indeed *know the fellowship of his sufferings*, if you really have *fellowship* with him in them, *death* will have made its way from Christ the *head* unto you as his *members*; his *death unto sin* cannot miss to work your death *unto it* also. If you are *dead* indeed with Christ, as ingrafted into him, *sin* hath got its death's wounds in you; the bond that knit your *hearts* and your *lusts* together, is loosed; and ye will be shaking off the viperous blood of them into the fire,

fire, in the daily practice of *mortification*. But if ye are not *dead*, but still living *unto sin*, it is an infallible evidence ye are none of the members of Christ: Rom. vi. 2. *How shall we that are dead to sin, live any longer therein?* Ver. 3. *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?*

(2.) If ye have a *saving* interest in Christ's death, ye are dead with him to the world: Col. iii. 1. *If ye then be risen with Christ, seek those things which are above.* Ver. 3. *For ye are dead, and your life is hid with Christ in God.* The world *hated* him, and used him very unkindly while he was in it; and when he died, he parted with it for good and all, John xvii. 11. *Now I am no more in the world—I come to thee.* The quietest lodging that ever the world allowed him in it, was a *grave*: and coming out from thence, he never slept another night in it. He tarried indeed forty days in it after *that*; as many days as the Israelites years in the wilderness; the former an *exemplar*, the latter a *type* of the Christian life, from conversion till the removal into the other world: nevertheless he was *dead* to the world still; he conversed now and then with his own, but no more with the world. Now, if ye are *his*, ye are dead with him unto the world too, in virtue of *his* death; being *crucified unto it*, Gal. vi. 14. Union with Christ by faith lays sinners down in death, in Christ's grave; and so separates between them and the world for ever: and withal, it raiseth them up again with Christ unto a quite new manner of life; no more *that* manner of life which they lived before their *union* with him, than that which Christ lived *after* his *resurrection*; was the manner of life he lived *before* his death: Rom. vi. 4. *We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in NEWNESS of life.* If your title to heaven is indeed settled, by your *receiving the atonement*, now is your *forty days* before your *ascension* into it; now are ye no more *of the world*, although ye be *in it*: your *treasure* and *heart* are no more *there*. Ye are no more *indwellers* in it, as *natives*; but *travelling* through it, as *strangers*,  
coming

coming up from the wilderness, leaning on the Beloved, Cant. viii. 5.

(3.) *Lastly*, If ye have a *saving* interest in Christ's death, ye are dead with him to the law also: Gal. ii. 19. *I through the law am dead to the law.* Ver. 20. *I am crucified with Christ.* Our Lord Jesus took on our nature to satisfy the law therein; the whole course of his life was a course of obedience to it, for life and salvation to us; and he suffered, to satisfy it in what of that kind it had to demand, for that effect. In a word, he was *born* to the law, he *lived* to the law, and he *died* to the law; namely, for to clear accounts with it, to satisfy it fully, and get life and salvation for us with its good leave. He was *made under the law, to redeem them that were under the law*, Gal. iv. 4. 5. And when once it fell upon him, it never left exacting of him, till it had got the utmost farthing, and he was quite *free* with it, as *dead* to it, Rom. vii. 4. In token whereof, he got up the bond, *blotted it out*, yea, rent it in pieces, *nailing it to his cross*, Col. ii. 14. Now, Christ became *dead* to it, dying to it in his death on the *cross*: so that the *holiness* and *righteousness* of the man Christ did *thereafter* no more run in the channel in which it had run *before*, namely, from the *womb* to his *grave*; that is to say, it was no more, and shall be no more for ever, obedience performed to the law *for life and salvation*; these having been completely gained and secured, by the obedience he gave it *from the womb to the grave*. *Wherefore, my brethren*, if ye are his, *ye also are become dead to the law by the body of Christ*, which became dead to it on the cross, Rom. vii. 4. As ye will not be *libertines* in your life and practice, being dead to *sin*, and the *world*, with Christ; so ye will not be *legalists* in your life and practice neither, being also dead with him to the law as a covenant of works. Your obedience will run in another channel than it did *before* your *union* with Christ, even in the channel of the *gospel*. Ye will serve in *newness of spirit*, in faith and love. The *frowns* of a merciful Father will be a terror to you, to *fright* you from *sin*; *love* and *gratitude* will prompt you to *obedience*. The grieving of the Spirit of a *Saviour*, will be a spring of *sorrow* to you; and his *atoning blood* and *perfect righteousness* will be the

*spring-head* of all your *comfort* before the Lord; your *good works* but *streams* thereof, as they *evidence* your saving interest in these, are *accepted* through them, and *glorify* God your Saviour. Ye will not continue to serve in the *oldness of the letter*, as before; at what time the *law* was the *spring* of all the obedience ye performed; *fear* of the punishment of *hell* for your *sins*, and *hope* of the reward of *heaven's* happiness for your *duties*, being the *weights* that made you *go*, though for all them you often *stopped*; your *sorrows* springing from your *ill works*, under the influence of the *law* allenary; and your *comforts* from your *good works*, under the *same* influence; ye being alive to the *law*, and dead to Christ. Rom. vii. 6. *But now we are delivered from the LAW, that being dead wherein we were held; that we should serve in NEWNESS of spirit, and not in the OLDNESS of the letter.* If by *faith* you wholly rely on Christ's righteousness, the *holiness* of his nature, the *righteousness* of his life, and his *satisfaction* for *sin*, how is it possible but ye must be *dead to the law*? for the *law is not of faith*, Gal. iii. 12. But if you perform your obedience *for life and salvation*, looking for acceptance with God on the account of your *works*, you go in a way directly opposite to the way of *faith*, and either altogether reject *Christ's* satisfying of the *law*, or else impute *imperfection* unto his payment of the *bond*. And *Christ is become of no effect* unto you, *whosoever of you are justified by the law; ye are fallen from grace*, Gal. v. 4.

Thus far of the *first* part of the covenant, namely, the *conditional* part.

*The SECOND Part of the Covenant, namely, the PROMISORY Part.*

**I**N every covenant, whether it be a proper or improper covenant, there is a *promise*. And in a *proper* covenant, the *promissory* part answers to the *conditional* part; being an obligation, which the party-covenanter to whom the *condition* is performed, comes under, for some *benefit* to be bestowed in view of the performance of the *condition*. This is the *promise* of a proper covenant, binding

on him who makes it, providing the party contracting with him do his part. In every such case, where the thing is *lawful* and *possible*, it binds in point of *truth* and *faithfulness*, by virtue of *compact*: in some cases it binds also, in point of *remunerative justice*; to wit, where the *condition* performed is properly equivalent to the *benefit* promised.

The covenant of grace, made between GOD and CHRIST as the head and representative of his spiritual seed, is a *proper covenant*. And in it there is a *promissory part*, answering to the *conditional part* already explained: and it is GOD's part of the covenant, as the other was the MEDIATOR's. Thereby GOD hath obliged himself, to make the *benefits* therein condescended on, *forthcoming*, upon the consideration of the performing of the *condition*. And forasmuch as the *condition* performed by Christ, was strictly *meritorious* of the *benefits promised*; the promises are binding and firm, not only in respect of the *truth* and *faithfulness*, but also of the *justice* of God.

Of what weight and importance the *promissory part* of the covenant is, will appear by the following considerations.

1. The covenant hath its *name* from this part of it, being called *the covenants of promise*, Eph. ii. 12. *Covenants*, because, though still in itself but one covenant, yet from its first promulgation in paradise, it was often renewed, as to Abraham, Jacob, the Israelites in the wilderness, and to David: and as oft as it was renewed, it was renewed in a *promise*. The first covenant had a *promise* of life; yet is not it called a covenant of *promise*: on the contrary, the *law*, or *that* covenant, is *opposed* to the *promise*; though not in its *use*, yet in its *nature*, Gal. iii. 18. *If the inheritance be of the law, it is no more of promise*. For the *law's promise* of life, was suspended on the condition of *works*, to be performed by men *themselves*: whereas in the second covenant, life and salvation are *promised* to sinners *freely*, for Christ's sake, without respect to any *work* of theirs, as the *condition* thereof.

2. The covenant is described to us, by the Holy Ghost, as a cluster of *free promises* of grace and glory to poor sinners, in which no mention is made of any *condition*: Heb.

viii. 10. *This is the covenant*—*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.* Ver. 11. *And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.* Ver. 12. *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* These promises with their condition, having been proposed to, and accepted by Christ as *second Adam*, and the condition performed by him; the covenant comes natively, in the gospel, to be set before us in them, to be by us received and embraced in and through Christ, by faith. Thus the promises are the covenant by way of eminency; even God's covenant, wherein he hath bound himself to perform his part, as the Mediator hath already performed his. And in this sense, indeed, the covenant of grace is not conditional, but consists of *absolute* promises; that is, promises become *absolute*, through the condition thereof actually performed already: but being considered in its full latitude, and in respect of Christ, the *covenant*, and all the *promises* thereof, are properly and strictly *conditional*.

3. The *promises* of the covenant are the *purchase* of the blood of Christ; the fruit of his fulfilling all righteousness, in his birth, life, and death. As the *curse* came by the *demerit* of Adam's sin; so the *promises* are owing to the *merit* of Christ's righteousness; they are the *new testament in his blood*, 1 Cor. xi. 25. From the promise of the *bread and water*, (Il. xxxiii. 16.) to the promise of a *seat* with him on his *throne*, (Rev. iii. 21.) they are all the purchase of his *meritorious* obedience even to the death. Justly are they called *exceeding precious promises*, 2 Pet. i. 4. as being the *price* of his blood. Of what unspeakable weight and importance must they be, that cost such a price, between the *Father* and his own *Son*!

4. The great *design* and *end* of the covenant, is accomplished in the performing of the *promissory part* thereof; and that is, the *glory* of God, and the *salvation* of sinners. The great *glory* to God, and *grace* to sinners, springing up from the *whole* of the covenant, meet together here, namely, in the accomplishment of the *promises*, as all the  
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rivers meet together in the sea. The *promises* were the great thing the parties-contractors had in view, when they entered into the covenant: it was room for *them* the *Father* sought by his *proposal* of the covenant; and *that* was what the *Son* intended to purchase, by his fulfilling the *condition*. The *condition* of the covenant is the *foundation* of the *promises*; the *promises* the *glorious superstructure* reared upon that costly foundation. The *administration* of the covenant, is *subservient* to the accomplishment of the *promises*. The *condition* of the covenant was performed on *earth*, in the space of about *thirty-three years*: the *promises* have been a-performing more than *five thousand years* on *earth*, and will be a-performing in *heaven*, through the ages of *eternity*.

5. The *happiness* and *comfort* of all the elect, for time and eternity, depends upon the *promises* of the covenant. What keeps unconverted elect persons from *dying* in *that* state, and so dropping down to hell, but the *promise* of the covenant? what makes *grace* overtake them, when they are fleeing from it, but the *promise*? what *preserves* grace in them, like a spark of fire in an ocean, that it is not extinguished, but the *promise*? and what is their *security* and *comfort* in the face of *death*, but the same *promise*? 2 Sam. xxiii. 5.

6. The glory of the man Christ, as Mediator, depends on the *promise* of the covenant. This was the *security*, in the faith of which he lived on earth, about the space of thirty-three years, in a very low condition; and in end died an ignominious death: Psa. xxii. 4. *Our fathers trusted in thee: they trusted, and thou didst deliver them.* He paid the price of the redemption of sinners, while as yet many of the redeemed were not *born*, nay nor as yet are; and several of them imbrued their hands in his blood: but he rested on the *promise* of the covenant. He pleaded it, when he was just entering into the swelling waves of death, where he was, like Jonah, to be swallowed up, John xvii. 5. *Now, O Father, glorify me with thyself.* And in the faith of the accomplishment of the *promise*, he completed his performance of the *condition*: for the joy that was set before him in the *promise*, he endured the *cross*, despising the *shame*, Heb. xii. 2.

7. Lastly,

7. *Lastly*, God hath sworn the promise of the covenant: *I have made a covenant with my Chosen: I have sworn unto David my servant.* The apostle tells us, that God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, Heb. vi. 17. A tender man will not swear a promise; but in a matter of weight. Of what unspeakable weight and importance then must the promise of the covenant be, which the God of truth hath confirmed with his oath?

Now, for clearing of this part of the covenant, we shall, 1. Consider of the promises in general; and, 2. Take a more particular view of them.

### *Of the Promises in general.*

AS to the promises in general, two things are to be inquired into: 1. What are the general kinds of them? and, 2. To whom they are made?

I. As to the general kinds of the promises; considering the parties on whom the promises of the covenant of grace have their direct and immediate effect, they appear to be of two general kinds.

1. Some of them have their direct and immediate effect on CHRIST himself, the head of the covenant; such as the promise of assistance in his work, and the promise of a name above every name. So in the first covenant, there were promises which were to have their direct and immediate effect on Adam himself, and looked not, but mediately and indirectly, to his posterity, such of them, at least, as should have lived after the complete fulfilling of the condition of that covenant; namely, the promises of natural life continued in vigour and comfort, and of spiritual life continued in favour and fellowship with God, during the course of his probationary obedience.

2. Others of them have their direct and immediate effect on Christ's spiritual seed, comprehended with him in the covenant; such as the promises of regeneration, of the new heart, and cleansing from the defilement of sin. So in the first Adam's covenant, the promise of life contained a promise of the holy conception and birth of his natural seed:

in respect of which, the promise would have had its *direct* and *immediate* effect, not on Adam himself, but on his *posterity*.

II. The next thing to be considered, is, *To whom they were made?* And we may take up this point in two things.

*First*, The promises of the first sort, namely, those having their *direct* and *immediate* effect on the *person* of CHRIST, were made to *Christ* himself. Of this no doubt can be moved. And they were made to him as *head* of the covenant, the *second Adam*, the *representative* of his seed. This appears from our text, wherein he is called the *Chosen*, the head-elect, and representative of the election, *David God's servant*: in which capacity, the covenant was *cut off*, or *made*, to him, by the Father. It is evident, that all the promises of *assistance* in his work, and of his subsequent *reward*, were made to him in view of his performance of the condition: and therefore, since he performed the *condition*, as head of the covenant, *second Adam*, and *representative* of his seed, these promises were made to him in *that* capacity.

The promises of this kind then were made to Christ only. And that was the *peculiar honour* put upon the *head* of the covenant, in the *promissory part*; as it was his *peculiar burden* to fulfil the *conditional part*. So he hath the *name which is above every name*, and is *anointed with the oil of gladness above his fellows*. In the *election*, whereof he is the *head*, he shines above the rest, as the sun in his meridian brightness above the twinkling stars. He is the Benjamin at God's table with his brethren, whose *mess* of promises in the covenant, is *five times so much as any of theirs*; the Joseph, who was *separate from his brethren*, in fulfilling the condition of the covenant, and hath a *double portion* in the promised land, made over to him, as the *first-born amongst many brethren*.

Nevertheless, as the honour and prosperity of the *head* redound to the *members*, their interest, in respect of their union and communion, being a joint interest; so the glory and honour settled on CHRIST by *promise*, are a spring of grace and glory to his *members*, an enriching treasure, *their glory and crown*. He is *that head of gold*, which puts a glory on the *body*: and the *ointment* poured upon  
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the head, cannot miss to go down to the skirts of his garments. And hence is, (1.) The continual cry of prayer by the whole company of the faithful, for the accomplishment of the promises made to the Mediator, Psal. lxxii. 15. *Prayer also shall be made for him continually.* It is evident that psalm concerns the Messias. But prayer made continually for CHRIST! how can that be? Why, till the world end, that cry in prayer shall never cease, among the faithful, *Thy kingdom come*, Matth. vi. 10. It began with Adam's embracing the promise by faith, was carried on all along the time of the Old Testament; and now it hath been sounding in the New-Testament church more than sixteen hundred years, and shall not cease until the consummation of all things. (2.) Hence also the joyful acclamations of praise, by the same company, for the accomplishment of promises to the Mediator. Whenever there appears any such accomplishment made, it is matter of joy to the church; and the more there appears of it, the joy is the more increased. Thus the church hath a song upon the fulfilling of the promise of the gathering of the nations unto him, Is. xii. 1.; of his victory over Antichrist, Rev. xix. 1.; of the calling of the Jews, ver. 6. And when, the end being come, all the promises made to him shall be accomplished; that will afford them an everlasting song of praise.

Secondly, The promises of the other sort, namely, those having their direct and immediate effect on the elect, are made to Christ primarily, and to them secondarily: first, to the head; then, to the members, through him.

1. The promises having their immediate effect on the elect, are made to CHRIST immediately, primarily, and chiefly. God hath in the covenant promised grace and glory, all that pertains to life and godliness, unto a select company of mankind: but the promise of all these was first and chiefly made to CHRIST their head; so that he hath not only an interest in these promises, but the chief interest in them. This appears by several documents from the word of God.

1st, The apostle testifies, that the promises were made to the seed, which is Christ, Gal. iii. 16. And the promises he speaks of, are the promise of the blessing, of the Spirit,

*Spirit*, ver. 14.; of the *inheritance*, ver. 18.; the promises *received through faith*, ver. 14. Even *these* are made to Christ the *head* of the body. This is confirmed by those passages which shew God's covenant to be made with *Christ*, and in the mean time explain it by a promise of the happiness of his *seed*, Psal. lxxxix. 3. with 4. ver. 28. and 29. ver. 35. and 36. And what is more *natural*, than to make a promise to a *father*, in favour of his *children*?

2dly, Our Lord Jesus is *constitute the heir of all things*, (Heb. i. 2.), in virtue of the *promise* of the covenant, *I will make him my first-born*, Psal. lxxxix. 27. Now, if Christ, as the *second Adam*, be *heir of all things*, by his *Father's promise*, the *promises* of all things are made to him; and consequently, the promise of *eternal life*, comprehending all happiness to his people, is made to *him* in the *first* place. So *Christ* is the *first* and *chief heir*; and *they* are *secondary heirs* in and through him. Hence, in view of the great promise of the covenant, *I will be their God*, our Saviour hath that endearing expression, *I ascend unto my Father and your Father, and to my God and your God*, John xx. 17. Compare Rom. viii. 17. *And if children, then heirs; heirs of God, and joint-heirs with Christ.*

3dly, As in the covenant of works, God promised life to *Adam's natural seed*, upon condition of his perfect obedience, which is evident from death's coming on them by his disobedience: so in the covenant of grace, he hath promised life to *CHRIST'S spiritual seed*, upon condition of his obedience; for *as in Adam all die, even so in Christ shall all be made alive*, 1 Cor. xv. 22. But that promise of life for *Adam's natural seed* was *primarily* made to *Adam* himself, while as yet none of *them* were in being; and they were to partake of it only through him, to whom it was made as their representative. Therefore the promise of life to *CHRIST'S spiritual seed*, was made *chiefly* to *CHRIST* himself; and to *them* only in and through *him*. Accordingly we are told, that the promise of *eternal life*, upon which the *hope* of believers is built, was made *before the world began*, Tit. i. 2. And to whom could it be *then* made *immediately* and *primarily*, but to Christ the *head* of the covenant?

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Lastly, These promises contain a part of the *reward*, made over in the covenant, to Jesus Christ, *who, for the joy that was set before him, endured the cross*, Heb. xii. 2. A great part of which *joy* lay here; *He shall see his seed* — *the travel of his soul*, II. liii. 10. 11. All of these promises were the price of his blood to him, the purchase of his obedience and death; therefore called *the new testament in his blood*. To whom could the *reward* be chiefly promised, but to him, who performing the condition, wrought the *work*? Unto him therefore it was of *debt*, namely, in virtue of the *promise*, which made it *due* to him, upon his performing of the *condition*. The blessings of the covenant which come on the elect, are certainly to be considered as a *reward* to Christ, as well as a *free gift* to them. And considering them in the first of these views, there is no more *absurdity* in the promise of the *new heart's* being made to CHRIST, than in a physician's making a promise to a father to cure his lame child, when he hath given him security for his fees: in which case, the child cannot look on the promise as made to himself at all, but *secondarily*, through his father, who was the party-contractor.

This is a point of considerable weight, and serves both to *inform* our minds, and direct our *practice*: for the following *inferences* from it are native.

(1.) The promises of the covenant are not made to the *believer's good works*; but to *Christ's works*, and to the *working believer* in him. Unto the believer they are absolutely *free*, and not of *debt*; and therefore are not made to his works; for *to him that worketh, is the reward not reckoned of grace, but of debt*, Rom. iv. 4. There is indeed a comely *order* of the promises, whereby the promise of *purity of heart* to the elect, goes before the promise of their *seeing God* in heaven; the promise of *humiliation*, before that of *lifting up*: whereupon it is declared in the *administration* of the covenant, that *the pure in heart shall see God*; that they who *humble themselves, shall be lifted up*: and thus *godliness hath promise of the life that now is, and of that which is to come*, 1 Tim. iv. 8. But the foundation of all these promises, whether of things that are our *duty*, or our *privilege*, what they all depend upon

as their proper *condition*, is the *obedience of Christ* allenarily; they being all made to *him* in the first place, the latter as well as the former.

(2.) The *first grace*, whereby the dead elect are *quicken- ed*, and made to *believe* and *unite* with Christ, is conveyed to them in the channel of a *promise*, as well as the *grace following faith*: Ezek. xxxvi. 27. *I will put my Spirit within you.* For although in their natural state, they are not capable of a believing pleading of the promise; nor have they, at that time, a personal *saving* interest in the promises; yet *the Lord Jesus knoweth them that are his*, and for whom the promises were made to him; and having the *administration* of the covenant in his own hand, he cannot fail of seeing to the accomplishing of them, in the appointed time. Howbeit they, being *dead in trespasses and sins*, cannot consult their own interest; yet he having the chief interest in the promises, will not neglect his own cause, but will see them exactly accomplished.

(3.) The way to be *personally* and *savingly interested*, in the *promises*, for time and eternity, is to *unite* with Christ by *faith*; *for all the promises of God in him are yea, and in him amen*, 2 Cor. i. 20. Would ye fain know how the great and precious *promises* may become *yours*? Why, they are all *his*; they are all made to *him*. Take *him*, and *they* are yours: even as he who marries the heiress, hath a right to her portion, and all the bills and bonds wherein any of it is contained.

(4.) When through *deadness* and *darkness* of spirit, whether arising from some conscience-wasting *guilt*, or otherwise, your *faith* of the *promise* is failed, and you cannot again fasten your gripe upon it, because you can see no good in you; embrace Christ again, and the *promise* in him, notwithstanding of your seen and felt *sinfulness* and utter *unworthiness*; and by no means stand off from the *promise*, until you be in *better* case; but say with the Psalmist, *Iniquities prevail against me; as for our transgressions, thou shalt purge them away*, Psal. lxxv. 3. For as the *goodness* in you was not the *ground* of the promise; so the *evil* in you doth not overturn it, and make it of none effect. The *foundation* of the promise stands sure in

Christ, whatever alterations the frame and case of a believer's spirit do undergo. It is *established as the moon*, (Psal. lxxxix. 37.), which is still the *same in itself*, notwithstanding of the *variety* of its appearances to our sight, one while waxing, at another time waning.

(5.) The true way to *plead the promises*, is to come to God in the name of CHRIST, and plead the fulfilling of them to us for *his sake*: John xvi. 23.  *whatsoever ye shall ask the Father in my name, he will give it you.* Matth. xxi. 22. *Believing, ye shall receive.* Dan. ix. 17. *O our God, — cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.* To *ask in Christ's name, believing*, is to present one's self before the Lord, as a member of Christ, joined and cleaving to him offered unto us in the gospel; and for the sake of the *head*, to implore the free favour of the *promise*, relying on his merit for obtaining it. This is the import of that passage, Gen. xii. 3. as it relates to Christ, *In thee shall all families of the earth* (to wit, that shall be blessed) *be blessed*: or rather, as the original word properly signifies, *be made to kneel*, namely, to receive the blessing; all that are blessed, being *blessed in Christ*, Eph. i. 3. Compare Philip. ii. 10. This is the method in which God dispenseth the favours of his promise: 2 Sam. vii. 21. *For thy word's sake, and according to thine own heart, hast thou done all these great things.* Compare 1 Chron. xvii. 19. *For thy servant's sake, and according to thine own heart, hast thou done all this greatness*; i. e. for the sake of the WORD, thy SERVANT, the *Messias*: for as both these passages are a narration of the very same thing, there is no manner of difference at all between them in the original, save that where the one hath *thy word*, the other hath *thy servant*.

(6.) Believers may hereby *strengthen* their faith of the accomplishment of the *promises* to them. Whatever *easy* work some have, in maintaining their *presumptuous* hopes of the mercy of God to eternal life; while not seeing the *hainous* nature of their *sin*, they build their hopes on something in *themselves*, rather than upon the *free* promise of the covenant in *Christ Jesus*: yet unto the serious godly, no small *difficulty* in *believing* doth arise, from the joint view of the *greatness* and *preciousness* of the *promises*,



mises, and the *greatness* of their *sins* and of their *unworthiness*. Hence they are ready to say, Can ever *such* promises be made out to such a one as I am? And truly there is nothing in them that can furnish an answer to this grave case. But here is a satisfying answer to it; the promises are all of them made to CHRIST chiefly, even to him who purchased them with his blood; and *justice* requires that they be performed to *him*: and being performed to him, they must needs have their effect on all his members, for whom, because in themselves *unworthy*, he merited them. So the soul may say, However *unworthy* I am, yet HE is *worthy* for whom God should do this.

2. The promises having their *immediate* effect on the elect, are made to THEMSELVES *secondarily*, in and through Christ. As he hath the *fundamental* and *chief* interest in them, so they have a *derived* interest in them through him. There was from *eternity* a *legal* union between Christ and them in the covenant; whereby their *debt* became *his*, and the *promises* made to him became *theirs*. As, upon the one hand, *the Lord laid on him the iniquity of us all*, II. liii. 6.; so, on the other hand, *grace was given us in Christ Jesus, before the world began*, 2 Tim. i. 9. In *time* there is a *real* mystical union made between him and them, upon his taking possession of them by his Spirit, and dwelling in them by faith. The former constituted a right for them unto the promises, in Christ the *head*; the latter vests them with a right thereto; in their *own* persons through him; as being actual members of his body. In respect of the one, *eternal life* is said to be *promised*, and *grace* said to be *given us before the world began*, Tit. i. 2. 2 Tim. i. 9.: in respect of the other, believers are called *the heirs of promise*, Heb. vi. 17.; *partakers of his promise in Christ*, Eph. iii. 6.; and *the promise is given to them that believe*, Gal. iii. 22.

Thus it appears, that these *promises* are made to Christ's spiritual seed, as well as to himself; though *primarily* to him as the *representative*, on whom the fulfilling of the *condition* was laid; and but *secondarily* to them as the *represented*, who were to receive the benefit. And hence ariseth another difference, namely, that, properly and strictly speaking, the promises were *conditional* to Christ,  
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but they are *absolute* and *free* to us : even as the promise of life in the first covenant, which was *conditional* to Adam, would have been *absolute* to his natural seed, the *condition* once being fulfilled. Thus Christ's *merit*, and the *free grace* of God, meet together in the covenant : *justice* is fully satisfied, and *grace* runs freely, in that channel ; the *promises* being all purchased at the full rate, but no part of the price advanced by us. Hence we obtain *precious faith*, with all other saving benefits, *through the righteousness of God, and our Saviour Jesus Christ*, (or rather, *the righteousness of our God and Saviour Jesus Christ*), as the proper condition of them all, 2 Pet. i. 1. And in the mean time, God *blotteth out our transgressions for his own sake*, If. xliii. 25. ; and *all things that pertain unto life and godliness, are given (or gifted) unto us*, 2 Pet. i. 3.

*Of the Promises peculiar to Christ.*

**H**AVING spoken of the promises in *general*, we come now to take a more *particular* view of them ; and first, of the promises peculiar to CHRIST himself. These are many, but may all be reduced to three heads ; to wit, the promise of *assistance*, of *acceptance*, and of *reward* of his work.

*First*, Our Lord Jesus had a promise of ASSISTANCE in his work : Psal. lxxxix. 21. *Mine arm shall strengthen him*. Having undertaken the work of our redemption, he had his Father's *promise*, that when it came to the setting to, he would strengthen and *uphold* him in going through with it, If. xlii. 1.—4. And in the faith of this covenanted *assistance*, he went through the hardest pieces thereof : chap. 1. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair : I hid not my face from shame and spitting.* ver. 7. *For the Lord God will help me.* Accordingly, in his heaviness in the garden, *there appeared an angel unto him from heaven strengthening him*, Luke xxii. 43. And this promised *assistance* was the token of his Father's good pleasure in, and liking of the work, while it was *a-doing*.

*Secondly*, He had a promise of the ACCEPTANCE of his work,

work, when once done; of the acceptance thereof, as a full discharge and performance of the condition of the covenant, entitling him to the promised reward. Hence, in view of the sure performance of his work, the acceptance thereof was, at his baptism, proclaimed by a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased*, Matth. iii. 17. And it was renewed at his transfiguration, a little before his passion, chap. xvii. 5. Unto this promise of acceptance, belongs the promise of his resurrection, and of his justification.

1. The promise of his resurrection from the dead: Psal. xvi. 10. *Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption*; which is expounded of the resurrection of Christ, Acts ii. 31. God, by raising Christ from the dead, did in effect declare his acceptance of the work by him performed. It evidenced the debt to be fully cleared, that he who laid him up in the prison of the grave, did bring him out of it again; sending his angel to roll away the stone from the door of it, and so to dismiss him legally. For thus it was agreed in the covenant, that as Christ should give himself to the death, for the satisfaction of justice; so the Father should bring him again from the dead, in respect of that satisfaction made by his blood, Heb. xiii. 20.

2. The promise of his justification: If. i. 8. *He is near that justifieth me*. The accomplishment of which is observed by the apostle, 1 Tim. iii. 16 *God was manifest in the flesh, justified in the Spirit*. Our Lord Jesus Christ having no personal sins to be pardoned, needed no personal justification; but as he was the surety of the elect, and had the iniquities of them all laid on him, it was provided in the covenant as just, that, the work he had undertaken being performed, he should have an official justification. Having paid the debt, he had by promise a full and ample discharge thereof, under the hand and seal of Heaven. And here lies the great security of his people against the law's demand of satisfaction from them.

Lastly, He had a promise of a glorious REWARD to be conferred on him, as the proper merit of his work done. There was a joy set before him in the promise, for which he endured the cross, despising the shame, Heb. xii. 2. Never

was there such a *work* wrought; and never was there such a *reward* promised. Unto it there belongs a *fivefold* promise.

1. The promise of a *new kind* of interest in GOD, as his *God* and *Father*: Pſal. lxxxix. 26. *He ſhall cry unto me, Thou art my Father, my God.* Our Lord Jeſus had GOD to his *Father*, by eternal birth-right: but there was a new relation conſtituted between GOD and CHRIST as the *ſecond Adam* head of the covenant, founded upon his undertaking and fulfilling the covenant-condition; whereby he became *heir of God* as his heritage, according to that of the apoſtle, Rom. viii. 17. *Heirs of God, and joint-heirs with Chriſt*; namely, *with Chriſt* as the *primary heir*. For by his obedience unto death, he purchaſed the enjoyment of *God*, as a *God* and *Father*. I do not ſay, he purchaſed it for *himſelf*; the man Chriſt needed not to do *that*, forasmuch as he had it, in virtue of the personal union of the two natures: but he purchaſed it for ſinners, who had loſt all ſaving interest in God, but could not be happy without it.

2. The promise of a glorious *exaltation*, to be the Father's *honorary Servant*, prime *Minister* of heaven, as great *Administrator* of the covenant: Iſ. lii. 13. *Behold, my ſervant ſhall deal prudently, he ſhall be exalted and extolled, and be very high.* Chap. xlix. 8. *I will—give thee for a covenant of the people.* In fulfilling the condition of the covenant, he *took upon him the form of a bond ſervant*, and *humbled himſelf, even unto the death of the croſs*: wherefore *God alſo*, according to the *promise* of the covenant, *bath highly exalted him* to the prime miniſtry of heaven, and *given him a name* as great Administrator of the covenant, *which is above every name*; that at the name of *Jeſus every knee ſhould bow*, Phil. ii. 7. 8. 9. 10. The nature, vaſt extent, and importance of this promise, will afterwards be unfolded, when we come to treat of the *administration* of the covenant, in virtue thereof put in the Mediator's hand.

3. The promise of a *ſeed* and offspring, numerous as the ſtars of heaven: Iſ. liiii. 10. *He ſhall ſee his ſeed.* Gen. xv. 5. *So ſhall thy ſeed be*; namely, *as the ſtars of the ſky in multitude*, Heb. xi. 12.: even the whole multitude of the elect, all of them to live by his death, and to bear his  
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image, as a child doth that of his father. He consented to suffer the *pangs of death*; but they were travelling pains, to issue in a numerous birth. He was as *a corn of wheat to fall into the ground, and die*; but the promise secured to him, on that condition, his *bringing forth much fruit*, John xii. 24. It is in pursuance of the accomplishment of this promise, the gospel continues to be preached from age to age; forasmuch as, in virtue thereof, *as many as are ordained to eternal life, shall believe*.

4. The promise of his *inheriting all things*, as primary heir: Psal. lxxxix. 27. *I will make him my first-born*. So the apostle says, God hath appointed him *heir of all things*, Heb. i. 2. and Christ himself declares his being put in possession accordingly, Matth xi. 27. *All things are delivered unto me of my Father*. Thus he hath by promise, suitable treasures for the supporting of the dignity conferred on him. But of this also more afterwards.

5. *Lastly*, The promise of *victory and dominion* over all his and his people's enemies: Psal. lxxxix. 23. *I will beat down his foes before his face*. He was to encounter with *Satan, sin, and death*, in the quarrel of the designed heirs of glory; and no sooner was he engaged against them, but the wicked *world* of men began a war with him too: but he had his Father's promise, for *victory and dominion* over them all; that, howbeit he should get the first fall, and die in the battle, yet his death should be the destruction of *Satan's dominion, sin's power, and death's bands* over his people; and that whosoever should go about to support that tottering interest, should fall under him: Psal. cx. 1. *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool*.

And thus far of the threefold promise peculiar to Christ himself, in the covenant.

*Of the promise of ETERNAL LIFE to the elect, considered in three periods.*

THE promises common to the *elect*, made in and through Christ unto them, in the covenant, are also many. A particular enumeration of them I intend not,  
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though every one of them is more *precious* than the gold of Ophir : but it would be profitable for serious Christians, as they read through the Old and New Testament, to mark them in their Bibles, for their spiritual treasure, stored with such variety, as affords what is suitable for every case they can be in. They are all comprehended in, and may be reduced unto, this one, to wit, *the promise* of ETERNAL LIFE: for which the two following texts may be viewed.

Tit. i. 2. *In hope of eternal life, which God that cannot lie, promised before the world began.*

I John ii. 25. *And this is the promise that he hath promised us, even eternal life.*

In which words, three things for our purpose offer themselves to be observed. 1. The great and comprehensive *promise* of the covenant of grace, the sum of all the promises therein, to sinners; namely, *the promise* of LIFE ETERNAL: that is the order of the words in the original. The covenant is a covenant of life, designed for restoring dead sinners to life: and so the promise of it is a *promise* of LIFE. And that *life* is ETERNAL. 2. The *date* of this promise, *before the world began*. While as yet time was not, and the foundation of the world was not laid, it was made, and *eternal life* thereby secured to the elect. 3. The *parties* concerned in it. The *Maker* of the *promise* was GOD *that cannot lie*; whose promise therefore must needs take effect. And, by special appropriation, it was *the Father*: it was HE that made it: ver. 24. *Ye also shall continue in the Son, and in the Father.* ver. 25. *And this is the promise that he hath promised us, &c.* The party it was made to, is (1.) and chiefly, *Jesus Christ*, the *second Adam*, head of the covenant: for there is no necessity to recede from the *proper* signification of the word here used, which is *promising*, to a *cataphrestical* one, to wit, *purposing*; since the *promises* were made to Christ, Gal. iii. 16. And he really was *before the world began*, and consequently then capable of having a *promise* made to him. (2.) The *elect* in him. *He hath promised us*, namely, *us* legally in him

him *before the world began*; that is, the *elect* who apply and plead the promise then, when they *believe*.

And hence ariseth this truth, *viz. The great and comprehensive promise to Christ's spiritual seed, in the covenant, is the promise of LIFE ETERNAL, made from eternity to Christ, and to them in him.*

For opening of this *promise* of the *covenant*, we shall view it (1.) More generally, (2.) More particularly.

I. In the *general*, it speaks two things, to wit, *all true happiness*, and the *everlastingness* of that happiness.

*First*, It comprehends, as the matter thereof, *all true HAPPINESS*. For *life* is used for *happiness* in the holy language, 1 Sam. xxv. 6. So John iv. 50. And it is so used in the style of both covenants: Rom. x. 5. *The man which doth those things, shall LIVE (i. e. be happy) by them.* Hab. ii. 4. *The just shall LIVE (i. e. be happy) by his faith.* The damned have a *life* in hell, that will last for ever: but, in the style of the Holy Ghost, they never *see life*, they are deprived of *eternal life*; because their life is not a *happy life*, but a miserable one. It is evident from the writings of the prophets and apostles, that the *death* threatened in the covenant of works, comprehended *all misery*, in this world and in the world to come; and, consequently, that the *life* therein promised, comprehended *all happiness* in time and eternity. Forasmuch then as the *life* promised in the covenant of grace, was designed for retrieving the loss sinners sustained by the fall; it must needs, in its comprehension, go as wide as the *death* which thereby they became liable unto. From all which we conclude, that God, in promising *life* to the *elect* in Christ, hath promised them *all happiness*; which accordingly goes under the name of *life* simply in the scripture, 1 John v. 12. *He that hath the Son, hath life.* And thus the *covenant-life* extends to all *welfare* of the *whole man*, and to all the *means* by which it is compassed.

1. The *covenant-life* extends to *all welfare* of the *whole man*, *soul* and *body*; the latter, as well as the former. And therefore, from the covenant our Lord proves the *resurrection* of the *body*, against the Sadducees, Matth. xxii. 31. 32. Though the *soul* is the *principal* part, it is not the *only* part,

therein provided for. In virtue of the covenant, *the body is for the Lord, and the Lord for the body*; as well as the soul is for him, and he for it, 1 Cor. vi. 13. As the *body* had its share in the *death* threatened in the first covenant; so it hath, and shall have its share in the *life* promised in the second. Since the price of the Redeemer's blood was paid for the *bodies* of his people, in his fulfilling the *condition* of the covenant; the *life* secured in the *promise*, must extend to *them*, as well as to their *souls*.

2. It extends to *all the means* by which *that* welfare is to be compassed, begun, advanced, and perfected: *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours*, 1 Cor. iii. 22. For the securing of the *benefit* itself by *promise*, secures *all the means* by which it is to be brought about. Hence the covenant descends even to the *bread* and the *water*, necessary for the support of natural life, 1s. xxxiii. 16.

*Secondly*, The promise comprehends the EVERLASTINGNESS of that *happiness*. It is not only *life* that is promised, but *life ETERNAL, life for evermore*, Psal. cxxxiii. 3.; which from the moment it is given, shall *never* be extinguished, through the ages of time and eternity. In the style of the scripture, *eternal life* is not *restricted* to the state of *glory* in *heaven*. But the *LIFE* communicated to a sinner, in the first moment of his union with Christ, is *ETERNAL*: it is the *eternal life* promised in the covenant, according to the scripture, John iii. 36. *He that believeth on the Son, HATH everlasting life*. See Chap. v. 24. 1 John v. 11. 12. Hence, from the promise of the covenant, *The just shall LIVE by faith*, the apostle proves the *perseverance* of the saints, Heb. x. 38. A plain evidence, that *perseverance* in grace, in this our state of imperfection, is a part of the *eternal life* promised in the covenant, as well as *heaven's happiness*. And thus the covenant-*life* extends to *that which now is*, and *that which is to come*, 1 Tim. iv. 8.

1. It extends to *the life that now is*, in this world. And this is that *ETERNAL LIFE begun* in the several parts thereof, with respect both to soul and body. If men measure *happiness* by the smiles and frowns of common providence,



dence, no man indeed can be counted *happy* before *death*. But the sacred oracles teach us to take our measures of it another way, to wit, by a personal saving interest in the covenant; and do pronounce them *happy, whose God is the Lord*, whatever be between them and the grave, Pſal. cxliv. 15. So there is promised in the covenant *happiness begun* in this life, both as to soul and body; the happiness of the way to the kingdom; *salvation happily begun*, and infallibly to be *carried on*.

2. It extends to *the life that is to come*, in the other world. And *that* is the same ETERNAL LIFE *consummated* and *perfected*, in respect both of soul and body, in *heaven*. There the *promise* of the covenant is to receive its full accomplishment; of which believers now *have* the *earnest*, which is not only a *part* of the thing promised, but an *assurance* of the whole.

II. For a more *particular* view of the *promise of eternal life* to the elect, it may be considered in three *periods*. (1.) Before their union with Christ; (2.) From their union with Christ, until death; and, (3.) From death, through eternity. Of the operation of the *promise*, in the *first* and the *last* of these *periods*, we know but little; and indeed not much of it, in the *middle* period. For it is like a river issuing from a hidden spring, and running far *under* ground; then *rising* above ground, and running on, till it go forth into the *ocean*. The hidden spring from whence the *promise of eternal life* to the elect issueth forth, is, God's free *grace, which was given us in Christ Jesus, before the world began*, 2 Tim. i. 9. It runs under ground, undiscernible even to the parties themselves, till the moment of their union with Christ, in effectual calling; then rising, it runs on, as it were, above ground, in visible streams, until death; and thereafter, it runs full and perspicuous through the ages of eternity. We shall take a view of the *great lines* of the *promise*, in these its several *periods*.

## P E R I O D I.

*Before Union with Christ.*

**I**F we consider the *promise of eternal life* to the elect, as standing in the covenant, and as accomplished to them, and having its effect on them, *before their union* with Christ, we may perceive two *great lines* in it; namely, a promise of their *preservation*, and a promise of the *Spirit*. Of which in order.

I. *The promise of PRESERVATION.*

The *promise of eternal life* to the elect, in the covenant, comprehends a *promise* of their PRESERVATION, till the happy moment of their *spiritual marriage* with Jesus Christ, wherein they shall be settled in a state of grace, Ezek. xvi. 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. Heb. I said to thee, Live in thy blood;* as several approved versions do read it. In this illustrious passage of scripture is shewed, under the similitude of an *exposed* or *out-cast* infant, the natural state and wretched condition in which God found Israel, and finds all the elect; the former being a *type* of the latter. There is a twofold *passing by* this wretched *out-cast*, and these at two very distant times, intimated by the Holy Ghost. The first, on the *day* she was *born* and *cast out*, ver. 4. 5. 6. The second, after she was *grown*, and become *marriageable*; at what time she was *actually married*, ver. 7. 8. The former refers to the time of the elect's coming into the *world* in their natural state, not only as *born* into it, but as beginning to act in it as *rational creatures*; the latter, to the time prefixed in the eternal purpose, when, by means of the *law* in the hands of the *Spirit of bondage*, their *breasts*, as it were, *are fashioned* in the work of conviction; upon which ensues their *spiritual marriage* with Christ. But how is the *out-cast* preserved in the interval, that

that she perisheth not in her wretched condition? Why; though no *hand* was laid upon her, yet a *word* was spoken, which secured her *life* in a case *naturally* deadly. At the *FIRST* *passing* by her, in the *day* she was *born* and *cast out*, God said to her, *Live in thy blood*: that is, “Notwithstanding that thou art lying in the *open field*, in thy *blood*, thy *navel* not dressed, so that, according to the *course* of nature, thy blood and spirits must quickly *fail*, and this thy *birth-day* must be thy *dying-day*; yet I say unto thee, *LIVE*: thou shalt not *die* in *that* condition, but *grow up* in it, being *preserved* till the happy moment of the designed marriage.” And this is the *promise* of the elect’s *PRESERVATION* in their natural state. And it hath two great branches; one respecting their *natural life*, another respecting their *spiritual death*. The

*First* is a *promise* of the *continuation* of their *natural life*, till such time as they be made partakers of *life in Christ Jesus*. GOD has said it; *they shall live*, though in the *blood* of their natural state. So it is not possible they should *die* before *that* time, whatever dangers they are brought into; even though a thousand should fall at their side, and ten thousand at their right hand; for, by the *promise* of the covenant, there is an *unseen guard* about *them*, to defend them. It is in virtue hereof, that all along during the time they are in *that* state, they are *preserved*, whether in the womb, or coming out of it, or in all the dangers of infancy, childhood, youth, or whatsoever age they arrive at therein. This is it that, so long as they are unconverted, doth so often bring them back from the *gates* of *death*; returning them in safety, when either by diseases, or other accidents, they are past hope in their own eyes, and in the eyes of friends and physicians. Though the elect *thief* was, in his natural state, nailed to the cross; yet *death* had no power to come at him, so as to separate his soul from his body, till such time as he was once *united* to Christ by *faith*, and made partaker of a new life in him. The

*Second* is a *promise* of keeping the *grave-stone* from off them in their *spiritual death*. The *grave-stone* is the *sin* against the *Holy Ghost*, the unpardonable sin; which, on whomsoever

whomsoever it is laid, makes their case, from that moment, irrecoverable, that thenceforth they *can* never rise from spiritual death to life: Mark iii. 29. *He that shall blaspheme against the Holy Ghost, hath NEVER forgiveness.* But although the elect in their natural state, being *dead in sin* as well as others, may, through the activity of reigning and raging lusts, so rot in their graves, as to be most abominable in the eyes of God and all good men; yet, because of the promise of the covenant, it is not possible that *that* grave-stone should be laid on them. There is an *invisible guard* set on their *souls*, as well as on their *bodies*: and so it is infallibly prevented, as may be learned from that expression of our Saviour, Matth. xxiv. 24. *Insomuch that (if it were possible) they shall deceive the very elect.* While they are Satan's *captives*, he may drive them to a prodigious pitch of wickedness. So did he with Manasseh, and Paul: but as far as he had carried them, he could not carry them forward *that* step.

This *promise* of the elect's *preservation*, as it is, with the rest, founded on the obedience and death of Christ; whereby *eternal life* was purchased for them, and consequently *these* benefits in particular, failing which they would be ruined for ever: so it is a-kin to, and seems to be grafted upon the *promise* of *assistance* made to Christ in the covenant; by which a divine support was insured to him, during all the time the sins of the elect, and the wrath of God for them, should lie upon him. And at this rate, the case of the head, and of the members, was jointly provided for in the covenant.

## II. *The promise of the SPIRIT.*

The *promise of eternal life* to the elect, comprehends also a *promise* of the *Spirit of life* to be communicated to them, and each one of them, at the nick of time prefixed in their cases respectively, in the eternal council; that is, the time appointed to be *the time of love*, the dawning of the day of grace to them, however long and dark their night may be. This promise is found, Is. xlv. 3. *I will pour my Spirit upon thy seed.* Ezek. xxxvi. 27. *I will put my Spirit within you.* The elect of God being, even as the  
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the rest of mankind, dead in sin, through the breach of the first covenant, could not be recovered, but through a communication of the *Spirit of life* to them: but *that Spirit* they could not have from an unatoned God. Wherefore, in the covenant, Christ undertook to fulfil all righteousness in their name, thereby to purchase the *Spirit* for them; upon which was made the *promise* of the *Spirit*, the leading fruit of Christ's purchase; called therefore the *Father's promise* by way of eminency, Luke xxiv. 49. In token hereof the great outpouring of the *Spirit* was at Christ's *ascension*; when he, as our great High Priest, carried in the blood of his sacrifice into the most holy place not made with hands, Acts ii. For, as the *fire* which was set to the *incense* on the golden altar, the altar of *incense*, was brought from off the brazen altar, the altar of *burnt-offering* in the court of the temple; so the *Spirit*, which causeth dead sinners to live, issueth from the *cross* of Christ, who *suffered without the gate*.

Now, of the *promise of the Spirit* there are two chief branches; namely, the *promise of spiritual moral life*, and the *promise of faith*.

1. The *promise of spiritual MORAL life*, in virtue whereof the soul *morally* dead in sin, is raised to *life* again, through the *Spirit of life* communicated unto it from heaven. This is the *beginning*, the very *first* of the *eternal life* itself promised in the covenant. It is the lighting of the sacred *lamp* of *spiritual life* in the soul, which can never be extinguished again, but burns for evermore thereafter. This *promise* we have, II. xxvi. 19. *Thy dead men shall live*. And it belongs to the *promise of the Spirit*; as appears from Ezek. xxxvii. 14. *And shall put my Spirit in you, and ye shall live*.

The *effect* of it is, the *quicken*ing of the *dead* soul, by the *Spirit* of Christ *passively* received: Eph. ii. 5. *When we were dead in sins* (God, ver. 4.) *hath quickened us*. This is the same with the *RENEWING* in *effectual calling*, whereby we are *enabled* to embrace *Jesus Christ*, mentioned in our *Shorter Catechism* on that question. And it is fitly called by some divines, the *first regeneration*, agreeable to the style of the holy scripture: John i. 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: ver. 13. Which WERE BORN, not of blood, nor of the will of the flesh, nor of the will of man, but OF GOD.* Sinners in their natural state lie dead, lifeless, and moveless; they can no more believe in Christ, nor repent, than a dead man can speak or walk: but, in virtue of the promise, the Spirit of life from Christ Jesus, at the time appointed, enters into the dead soul, and quickens it; so that it is no more morally dead, but alive, having new spiritual powers put into it, that were lost by Adam's fall.

2. The other chief branch of the promise of the Spirit, is the promise of FAITH; to wit, that Christ's spiritual seed shall believe in him, come unto him, and receive him, by faith: P<sup>sa</sup>l. cx. 3. *Thy people shall be willing in the day of thy power:* and P<sup>sa</sup>l. xxii. 31. *They shall come.* God hath promised, that, upon the shedding of the blood of his Son, for the satisfaction of justice, there shall spring up in the earth, after that costly watering, a plentiful seed, to the satisfying of his soul, I<sup>sa</sup>. liii. 10. And therefore; whoever they be that believe not, all those who were represented in the covenant, shall infallibly be brought to believe, as our Lord himself, upon the credit of this promise, doth declare, John vi. 37. *All that the Father giveth me, shall come to me.* Now, this also belongs to the promise of the SPIRIT; who is therefore called the Spirit of faith, 2 Cor. iv. 13. as being the principal efficient cause thereof, Zech. xii. 10.

The effect of this promise is actual believing, produced by the quickening Spirit in the soul, immediately out of the spiritual life given to it by the communication of himself thereto: John v. 25. *The dead shall hear the voice of the Son of God;* compared with Chap. i. 12. 13. 2 Cor. iv. 13. As receiving Christ passively, the sinner that was spiritually dead, is quickened; so being quickened, he receives Christ actively. Christ comes into the dead soul by his Spirit: and so he is passively received; even as one, having a power to raise the dead, coming into a house, where there is none but a dead man; none to open the door to him, none to desire him to come in, nor to welcome him. But Christ being thus received, or come in, the dead soul is quickened, and by faith embraceth him; even

even as the restorer of the dead man to life; would immediately be embraced by him, and receive a thousand welcomes from him, who had heard his voice and lived. When Christ in the womb of his mother, entered into the house of Zacharias, and she saluted Elifabeth the mother of John the Baptist, he, the babe, in Elifabeth's womb, leaped as at the entrance of *life*: so doth the soul, in *actual believing*, at Christ's coming into it by his *Spirit*. As God *breathed* into the first man the *breath of life*, and he became a *living soul*, who was before but a lifeless piece of fair earth; that is, God put a *spirit*, a *soul*, into his body, which immediately shewed itself in the man's *breathing* at his nostrils: so Jesus Christ, in the *time of loves*, puts his *Spirit* into the dead soul, which immediately shews itself *alive*, by *believing*, receiving and embracing him, known and discerned in his transcendent glory. And thus the *union* betwixt Christ and the soul is completed; Christ first *apprehending* the soul by his *Spirit*; and then the soul thus apprehended and quickened, *apprehending* him again in the promise of the gospel by *faith*.

Now, the *promise of the Spirit*, in both branches thereof, is grafted upon the *promise of a resurrection* from the dead, made to Christ; and it is so interwoven therewith, that there is no separating of them. The *promise of his resurrection*, like the oil on Aaron's head, runs down to the skirts of his garments, in the *promise of quickening* his members too. Herein the scripture is very plain, *I. xxvi. 19. Thy dead men shall live, together with my dead body shall they arise.* *Eph. ii. 5. Even when we were dead in sins, hath quickened us together with Christ.* Our Lord Jesus, in the eternal covenant, became the *head* of a *dead* body, to wit, of the body of elect sinners dead in sin; and that to the end he might restore it to *life*. And being *legally united* with *that* body, that so death might have access to spread itself from *it* unto *him* in due time, he had the *promise of a resurrection*, both for himself and his members, made unto him. The appointed time being come, *death* drew together its whole forces, and made an attack upon the *head* of the body, which *alone* remained alive. It stung him to the heart upon the *cross*, and laid *him* too in the dust of death: and so it had them all *dead*

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together,

together, head and members. Thus the *condition* of the covenant was fulfilled. Now, the *promise* comes next, in its turn, to be fulfilled; particularly, the *promise* of a *resurrection*: namely, that, death having exhausted all its force and vigour on the *head*, he should be raised again from the dead; and that as *death* had spread itself from the *members* into the *head*, so *life*, in its turn, should spread itself from the *head* into the *members*, they, *together with his dead body, arising*. It was in virtue hereof, that the spirit or *soul* that animated Christ's body, and which he *yielded up* upon the cross, (Matth. xxvii. 50.) shewed by his *breathing out* his last there, (Luke xxiii. 46. *Gr.*) was *returned* again into his blessed body; whereupon he came forth out of the grave. And it is in virtue of the same, that the *Spirit of life* returns into the dead souls of the elect again; upon which they *live* and *believe*. The time of the return of the Spirit, both into the *head*, and into the *members*, was prefixed in the covenant, respectively: so that as it was not possible Christ should be held in the grave after three days; even so it is not possible, that his elect should be held in the bonds of spiritual death, after the time prefixed for their delivery: Hof. vi. 2. *After two days will he revive us, in the third day he will raise us up, and we shall live in his sight.*

And thus the *promise of eternal life* to the elect, works in this dark period of their days; which dark period ends here. It appears now, and runs above ground ever after,

## P E R I O D II.

*From union with Christ, until death.*

**C**ONSIDERING the *promise of eternal life* to the elect, as it is accomplished to, and hath its effect on them, from their *union* with Christ, until *death*; the great lines to be perceived therein, are, the *promises*, 1. Of *justification*; 2. Of a new and saving *covenant-relation to God*; 3. Of *sanctification*; 4. Of *perseverance*; and, 5. Of *temporal benefits*. Of the which in order.

I. *The*



## I. The promise of JUSTIFICATION.

The promise of eternal life to the elect, comprehends the promise of justification, to be conferred on them, and each one of them, being united to Christ through the Spirit. This is found *Is. liii. 11. By his knowledge shall my righteous servant justify many.* Chap. *xlv. 25. In the Lord shall all the seed of Israel be justified.* It is the leading promise of this period: and the effect of the accomplishment thereof, is, that the soul *legally dead* under the sentence of the law, or curse of the broken covenant of works, is caused to *live again accordingly*; as it is written, *The just shall live by faith,* Rom. i. 17. And this is the beginning of that life, which is received from Christ *by faith*, and is mentioned *John v. 40. Ye will not come to me, that ye might have life.* Chap. *vi. 57. He that eateth me, even he shall live by me.* There is a life received from Christ *before faith*, whereby one is enabled to believe; of which we have already spoken: and there is a life received from Christ *through faith*, according to *John xx. 31. That believing ye might have life through his name.* And this last is, according to the scripture, *eternal life too*: Chap. *v. 24. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

The elect of God, lying under the breach of the first covenant, were *dead in law*, as being under the curse. They could not be restored to life in the eye of the law, but upon the fulfilling of the righteousness of the law; the which they not being able to do for themselves, Christ in the covenant undertook to do it for them: and thereupon was made the promise of their *justification*. This promise taking effect upon their *believing*, the curse is removed, and they are actually and personally *justified*. Thus they are restored to *life* in the eye of the law; which kind of *life*, received by faith, is *everlasting*; forasmuch as, according to the covenant, the *curse* can never *return* upon them, for shorter or longer time; *Is. liv. 9. As I have sworn that the waters of Noah should no more go over the earth;*

earth; so have I sworn that I would not be wroth with thee.

Of the promise of *justification* there are two branches; namely, the promise of *pardon*, and of *acceptance*.

1. The *promise of pardon* of sin, whereby the *guilt of eternal wrath* is done away: Heb. viii. 12. *Their sins and their iniquities will I remember no more.* The sins of the elect being, in the eternal covenant, imputed to, and laid on Christ; who becoming *legally* one with them, transferred their debt on himself, and undertook to pay the same; a promise was thereupon made of *pardon* to them, and each one of them. Now, as soon as they are mystically and *really* united to him by faith, by means of that *union*, they have *communion* with him in his *righteousness*: whereupon his perfect *satisfaction* is *imputed* to them; and upon the account of *it* alone, and not any deed of theirs whatsoever, the free promise is accomplished, and the *pardon* actually bestowed on them, according to the eternal agreement: Eph. i. 7. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*

Here is *life* from the dead; a *pardon* put into the hand of the condemned man, disarming the *law* of its condemning power, and *death* of its sting, as to him; causing him to lift up his head from off the block, and go away with acclamations of praise of the King's *mercy*, and his Son's *merit*. And it is *eternal life*; for all his sins past, present, and to come, are pardoned, as to the guilt of *eternal wrath*; a *formal remission* of these of the two former kinds being granted, and a *not-imputing* of these of the latter sort, as to *that* guilt, being secured; as the apostle teacheth, Rom. iv. 7. *Blessed are they whose iniquities ARE FORGIVEN, and whose sins ARE COVERED.* ver. 8. *Blessed is the man to whom the Lord WILL NOT IMPUTE sin.* And God will never revoke his pardons, Chap. xi. 29. *For the gifts and calling of God are without repentance.*

2. The other branch of the promise of *justification*, is the promise of *acceptance* of their persons as *righteous* in the sight of God; according to that, 1c. xlii. 21. *The Lord is well pleased for his righteousness sake.* Compared with Matth. iii. 17. *This is my beloved Son, in whom I am well pleased;*

pleased; and Eph. i. 6. *He hath made us accepted in the Beloved.* A holy righteous God, whose judgement is according to truth, cannot accept sinners as *righteous*, without a *righteousness*, even a *perfect* righteousness. They that are not *truly* righteous in law, can never pass for *righteous*, but for *unrighteous* ones, in the view of his piercing eye: *For in thy sight*, says the psalmist, Psal. cxliiii. 2. *shall no man living be justified*; to wit, *by the deeds of the law*, or inherent righteousness, which is imperfect, as the apostle expounds it, Rom. iii. 20. But our Lord Jesus having in the covenant undertaken to *fulfil all righteousness* for them, who of themselves could fulfil no righteousness; a promise was thereupon made, to accept them as *righteous* upon the account of *his surety-righteousness*, which becomes *truly theirs* through *faith*, and that by a double *right*. (1.) By right of free gift received: inasmuch as Christ's righteousness being made over, in the gospel, as Heaven's free gift to sinners, the gift is by *faith* actually claimed and received; whence it is called *the GIFT of righteousness*, (Rom. v. 17.), *revealed unto faith*, (Chap. i. 17.); namely, to be believed on, and so received. (2.) By right of communion with Christ: inasmuch as sinners being united with him by *faith*, have thereby *communion*, or a *common interest* with him in his *righteousness*, Phil. iii. 9. *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ.* Upon these grounds, the *holiness* of Christ's nature, the *righteousness* of his life, and the *satisfaction* made by his death and sufferings, being the constituent parts of that righteousness, are, according to truth, imputed to the believer, or legally reckoned *his*: and, upon the account thereof precisely, he is accepted of God as *righteous*, being made *the righteousness of God IN HIM*, 2 Cor. v. 21.; *the righteousness of God* being UPON all that believe, Rom. iii. 22.

Here is *life* to the soul, *righteousness unto justification of life*, Chap. v. 18.; an *everlasting righteousness*, Dan. ix. 24.; a garment that never waxeth old, is never rent, nay nor sullied; but always continues in its original lustre, from the moment that it is put on. Wherefore the *life* must needs be *ETERNAL*, *grace* must needs *reign through* that

that *righteousness unto eternal life*, Rom. v. 21. ; for being once put on, it is never put off again for one moment, in time nor eternity.

Now, the *promise of justification*, in both branches thereof, is grafted upon the *promise of justification* made to Christ. The *condition* of the covenant being fulfilled, the *head* is justified, according to the *promise*; and then the *members* in him. First, the Mediator gets up his discharge for the whole debt; and then they pleading it, by faith, for their own behoof, are discharged in their *own persons*.

## II. *The promise of a NEW and SAVING COVENANT-RELATION to God.*

The *promise of eternal life* to the elect, doth also comprehend the *promise of a new and saving covenant-relation to God*, which they, and each one of them, being justified, shall be brought into: Hof. ii. 23. *I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.* Dying both *morally* and *legally*, through the breach of the first covenant, they fell under a *relative death* too; whereby the blessed *relation* between God and them was dissolved: and it could not be constituted again, while they lay under the condemnatory sentence of the law. But upon Christ's undertaking, in the covenant, to bring in an *everlasting righteousness*, the price of the redemption of all saving benefits, this *promise* was made. Wherefore they being come to Christ by *faith*, united with him, and justified through his righteousness, which they partake of *in him*; God meets them *there*, even in Christ the appointed meeting-place: and *there*, with the safety of his *honour*, he takes them by the hand, and joins them again in a *saving relation*. Thus they have a *relative life*, according to that, Psal. xxx. 5. *In his favour is life.* The which *life* is *eternal*: forasmuch as the *relation* is for ever indissoluble; the bond of the second covenant being so much surer than the bond of the first, as the *second Adam's* undertaking was surer than the first Adam's.

Now, of this *promise* there are three chief branches; namely,

namely, the *promise of reconciliation*, of *adoption*, and of *God's being their God*.

1. The *promise of reconciliation* between God and them: Ezek. xxxvii. 26. *I will make a covenant of peace with them, it shall be an everlasting covenant.* They were by sin in a state of *enmity* with God: on their part, there was a *real enmity* against God; on God's part, a *legal enmity* against them, such as a judge hath against a malefactor, whom notwithstanding he may dearly love. But Jesus Christ having undertaken, in the covenant, to expiate their guilt, by the sacrifice of himself, the Father made a *promise of peace and reconciliation* with them thereupon. Hence we are said to be *reconciled to God by the death of his Son*, Rom. v. 10.; inasmuch as by his death and sufferings he *purchased our reconciliation*, which was promised on these terms.

Now, this *promise* is accomplished to the *justified sinner*: being *pardoned*, he is brought into a state of *peace* with God, as saith the apostle, Rom. v. 1. *Being justified by faith, we have peace with God.* God lays down his *legal enmity* against him, never to be taken up again. And more than that, he takes him into a bond of *friendship*: so that he is not only at *peace* with God, but is the *friend of God*: James ii. 23. *Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.*

This *promise* is grafted upon the *promise of acceptance and justification* made to Christ. For his sacrifice being *accepted* as well pleasing to God, and he *discharged* of the debt he became surety for; the *reconciliation*, as well as the *pardon*, of those united to him by faith, naturally follows thereupon: 2 Cor. v. 19. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.* Eph. i. 6. *He hath made us accepted in the Beloved.* ver. 7. *In whom we have redemption through his blood, the forgiveness of sins.*

2. Another branch of this *promise*, is the *promise of their adoption* into the family of God: Hof. i. 10. *It shall be said unto them, Ye are the sons of the living God.* And this is more than the former; as it is more to be one's *son*, than to be his *friend*. We have before declared, how all

mankind was, by the first covenant, constituted God's *bired servants*; and by the breach of that covenant, *bond-servants* under the curse: and how Christ transferred that state of *servitude* of his spiritual seed on himself. Now, upon consideration of his taking on him the *form* of a *bond-servant* for them, the promise of their *adoption* into the family of God was made. He was *made under the law, to redeem them that were under the law, that we might receive the adoption of sons*, Gal. iv. 4. 5.

And being *justified* by faith, and *reconciled* to God, it is accomplished to them: forasmuch as then Christ's *service* is imputed to them, and a way is opened withal for their admission into the family of God, through their *actual reconciliation* to him: Rom. v. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ.* ver. 2. *By whom also we have access by faith into this grace wherein we stand.* John i. 12. *As many as received him, to them gave he power to become the sons of God.* Then are they taken as *children* into the family of heaven: God becomes their *Father* in Christ; and they his *sons* and *daughters*, to *abide for ever* in his house, John viii. 35. And so they have a right to all the privileges of that high relation.

Now, this *promise* is grafted upon the *promise* made to Christ of a *new kind of interest* in God as his *Father*; according to that, John xx. 17. *I ascend unto my Father and your Father.* For by the Spirit of adoption, we call God our *Father*, in the right of Jesus Christ our elder brother, spiritual husband and head.

3. The last branch is the promise of God's being *their God*: Heb. viii. 10. *I will be their God.* This is more than *reconciliation*, and *adoption*: it is the height of the relation to God, which a sinful creature could be advanced unto. They were by nature *without God*, Eph. ii. 12.: but forasmuch as the Son of God did, in the covenant, undertake to *give himself* for them, in their nature perfectly to satisfy the law, in his holy *birth*, righteous *life*, and exquisite *death*; a ransom of infinite value, quite beyond all created things whatsoever, graces, pardons, heavens; there was made, upon that consideration, a *promise* of God's giving *himself* to them, as the *adequate* reward

reward of that service; which being performed by the Mediator, this *reward* was purchased for them. Hence God saith to Abraham, Gen. xv. 1. *I am thy exceeding great reward.*

Now, to the believer being *justified, reconciled, and adopted* into the family of God, this *heritage* falls in accomplishment of this promise, Rom. viii. 17. *And if children, then heirs; heirs of God.* Gal. iv. 7. *And if a son, then an heir of God through Christ:* God himself being the heritage. He becomes *their God*: they have a right to him, and are possessed of him, as their own *property*: a property which the thought of men and angels cannot fully reach the contents of. Not only are all the *works* and creatures of God, in the heavens, earth, and seas, theirs, 1 Cor. iii. 22. *All are yours:* but *himself* is theirs; which is more than all that, as the bridegroom is more than all his marriage-ropes, or his large possessions. All his *attributes* are theirs; his infinite *wisdom* to direct them, his *power* to afford them protection, his *justice* to make all the benefits purchased by Christ for them forthcoming to them, his *holiness* to transform them into the same image, his *mercy* to pity and succour them, his *grace* to deal bountifully with them, his *faithfulness* to fulfil all the promises to them in their time, and his *all-sufficiency* to render them completely happy. He is theirs in all his *relations*; their *Shepherd, Provvisor, Protector, King, Husband, Head,* and whatever may contribute to their happiness. All the *persons* of the glorious Trinity are theirs: the *Father* is theirs, the *Son* is theirs, and the *Holy Spirit* is theirs: Is. liv. 5. *For thy maker is thine husband, (the Lord of hosts is his name):* Heb. *Thy makers are thine husbands;* JEHOVAH SABAOTH is his name.

This rich *promise* is grafted upon the *promise* made to Christ of a new kind of *interest* in GOD as *his God*: John xx. 17. *I ascend to my God and your God.* God being the Mediator's God by *purchase*, he becomes our God in him. Christ having performed the *condition* of the covenant, falls *heir* to the great HERITAGE; and we fall to it also in him, being *heirs of God, joint-heirs with Christ,* Rom. viii. 17.

III. *The promise of* SANCTIFICATION.

In the *promise of eternal life* to the elect, is comprehended in like manner the *promise of their sanctification*: Ezek. xi. 19. *I will take the stony heart out of their flesh, and will give them an heart of flesh*: ver. 20. *That they may walk in my statutes.* See Joel iii. 17. 21. Heb. viii. 10. Through the breach of the first covenant, they lost the *image of God*: their whole faculties were so *depraved*, that they could neither do, speak, nor think any thing truly good and acceptable to God: they were by nature altogether *unholy*; unclean, loathsome, and abominable, in their nature, heart, and life. And it was quite beyond their power to make themselves *holy* again: for mending of their nature could not effect it; it behoved to be *renewed*, Eph. iv. 23. And the *curse* of the law lying upon them, extinguished all saving *relation* between God and them; and so blocked up all saving *communication* with heaven: for it barred in point of *justice*, all *sanctifying influences* from thence; these being the greatest benefit they were capable of; as *assimilating* the creature unto God himself, or rendering it *like* him. The *curse* fixed a *gulph* betwixt God and them, so that *sanctifying influences* could not pass from him unto them; more than their unholy desires and prayers could pass from them unto him. So the fallen angels always were, and the damned now are, beyond all possibility of *sanctification*, or of receiving *sanctifying influences* from heaven; there being no remedy to remove the *curse*, neither from the one, nor from the other. And in this case all Adam's posterity had lain for ever, had not Jesus Christ, as the head of the elect, undertaken in the second covenant to remove that *bar*, to fill up that *gulph*, and to found a new saving *relation* between God and them, through his own obedience and death. But upon that undertaking of the Mediator, the Father did by *promise* insure their *sanctification*; that Christ's people should be *will- ing in the day of his power, in the beauties of holiness*, Psal. cx. 3.; and that a *seed should serve him*, Psal. xxii. 30.

And this *promise*, the promise of *sanctification*, is indeed



deed the *chief* promise of the covenant made to Christ for them: among the rest of that kind, it shines like the moon among the lesser stars. *Sanctification* is the very *chief subordinate* end of the covenant of grace, standing therein *next* to the *glory of God*, which is the *chief* and *ultimate* end thereof. The promise of *it*, is the centre of all the rest of *these* promises. All the *foregoing* promises, the promise of *preservation*, the *Spirit*, the *first regeneration* or quickening of the dead soul, *faith*, *justification*, the new saving *relation* to God, *reconciliation*, *adoption*, and enjoyment of God as *our God*, do tend unto *it* as their common centre, and stand related to it as *means* to their *end*. They are all accomplished to sinners, on design to make them *holy*. And all the *subsequent* promises, even the promise of *glorification* itself, are but the same promise of *sanctification* enlarged and extended; they are but as so many rays and beams of light, shooting forth from *it* as the centre of them all.

This appears from the scriptural descriptions of the *covenant*, in the *promissory* part thereof respecting the elect: Luke i. 73. *The oath which he sware to our father Abraham*, ver. 74. *That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear*, ver. 75. *In holiness and righteousness before him, all the days of our life*. Here is the *oath*, or covenant sworn to Abraham as a type of Christ; wherein his seed's *serving* the Lord *in holiness*, is held forth as the *chief* thing sworn unto the Mediator by the Father; and their *deliverance* from their *enemies*, as the means for that end. See Heb. viii. 10. 11. 12.; where God's *writing his law in their hearts*, is set on the front, as the *first* thing in the divine intention, though the *last* in execution, as appears by comparing the 10th and 12th verses. This matter is also evident from the nature of the thing. For the great thing Satan aimed at in seducing our first parents, was the ruin of the *image of God* in them, that so mankind might be no more like God, but like himself: and the mystery of God, for the recovery of sinners, is *then* finished, when *holiness* is brought in them to perfection in heaven, and not till *then*.

From all which, one may plainly perceive, that the  
*sanctification*

*sanctification* of all that shall see heaven, is secured in the *covenant*, upon *infallible* grounds, beyond all *possibility* of failure: and that the *unholy* have no saving part nor lot in the *covenant*; and that the less *holy* any man is, the less is the *covenant*-promise accomplished to him. For the *sanctification* of sinners is the great design of that contrivance: it is that which the *Father* and the *Son*, looking therein to them, had *chiefly* in their view: and the *promise* thereof is the *capital* promise of the *covenant* respecting them; being as it were written in great letters.

Now, at the time appointed for every one in the eternal council, this promise is accomplished. The sinner being *justified* by *faith*, and taken into a saving *relation* to God, being *reconciled*, *adopted*, and made an *heir of God* through Christ, is *sanctified*. The bar being removed, the gulph filled up as to him, his saving interest in, and relation to a holy God being established; the communication between Heaven and the sinner is opened, and *sanctifying influences* flow amain, to the *sanctifying* of him *throughout*.

This is, by some divines, called the *second regeneration*, agreeable to the scripture: Tit. iii. 5. *He saved us by the washing of regeneration, and renewing of the Holy Ghost*; compared with Eph. v. 26. *That he might sanctify and cleanse it with the washing of water*. 2 Cor. v. 17. *If any man be in Christ, he is a new creature*; namely, being *created in Christ Jesus unto good works*, as the apostle himself explains it, Eph. ii. 10. And as in *regeneration* taken *strictly* for the *quickenings* of the dead soul, and called the *first regeneration*, new *vital powers* are given; so in *regeneration* taken *largely* for the *forming* of the *new creature* in all its *parts* and distinct members, which is called the *second regeneration*, there are new qualities and *habits of grace* infused; and it is the same with the *second renewing*, mentioned in our *Shorter Catechism*, on the head of *sanctification*, “whereby we are *renewed* in the *whole* “ man, after the image of God.”

The matter lies here. The sinner being by *faith* united to Christ, through the communication of the *quickenings Spirit* from Christ unto him, and thereupon *justified*, *reconciled*, *adopted*, and made an *heir of God*; there is a  
measure

measure of every grace, even the *seeds of all saving graces*, derived from, and communicated out of the *all-fulness of grace* in the man CHRIST the *head*, unto the *sinner* as a *member* of his, by the same *Spirit* dwelling in the head and members. Hereby the man is not only a *spiritually living creature*, but an *all-new creature*, sanctified *wholly* or throughout, renewed in the *whole* man, after the *image of God*. For the immediate effect of *that* communication of grace from Christ, must be the *sealing* of the person with the *image of Christ*; forasmuch as he receives *grace for grace* in Christ, as the wax doth point for point in the seal. So that the *restored image* of God is expressed on us immediately from CHRIST the *second Adam*, who is the *image of the invisible God*: even as Eve was made after God's image, being made after Adam's, according to Gen. ii. 28. *I will make him an help meet for him; marg. as before him*, that is, in his own likeness, as if he sat for the picture. Compare 1 Cor. xi. 7. *He (to wit, the man) is the image and glory of God; but the woman is the glory of the man.* Ver. 8. *For the man is not of the woman; but the woman of the man.* And 2 Cor. viii. 23. *Our brethren are the messengers of the churches, and the glory of Christ.* And thus our *uniting* with Christ, through the *Spirit*, by *faith*, issues in our becoming *one spirit*, that is, of the same spiritual holy nature with him; as really as Eve was *one flesh* with Adam, being formed of him, of his *flesh* and of his *bones*, Gen. ii. 23.; to which the apostle alludes, in the matter of the *mystical union* between Christ and believers, Eph. v. 30. *For we are members of his body, of his flesh, and of his bones.*

This is the scripture-account of the matter: according to which, the *sanctification* of a sinner hath a special relation to *Jesus Christ* and his *Spirit*; depends withal on our *relative* state in the divine favour; and so is no less a *mystery* than our *justification*. As the *depravation* of human nature hath always been so manifest, that it could not escape observation in the world; so, in all ages, men have been aiming to discover and compass the *cure* thereof, in a right use they apprehended they could make of their *rational faculties*. The issue whereof hath always been, at best, but an outward *shew* and *semblance* of *sanctification*,  
going

going under the name of *moral virtue*, having no special relation to *Jesus Christ* and his *indwelling Spirit*; but such as it is, made the *foundation* of mens *relative* state in the favour of God. And since *the world* by their *wisdom* knew not God; it is not at all strange, the produce of their *wisdom*, in the matter of *sanctification*, or *assimilation* to his image, lies so wide of the *true sanctification* acceptable to him, discovered in his word. Truly it is *there* only we can learn the *mystery* of the *sanctification* of a *sinner*. And *there* it is revealed, that *that* great work is wrought by the *Spirit*, on the souls of men in a state of *union* with *Jesus Christ*, and *after believing*, Eph. i. 13. *IN whom also AFTER that ye believed, ye were sealed with that Holy SPIRIT of promise.* It necessarily depends on our *union* with Christ, in that we *are sanctified IN Christ Jesus*, as members of his body, 1 Cor. i. 2.; *created in Christ Jesus unto good works.* And *faith* is the *instrumental cause* of our *sanctification*, being we *are sanctified by faith*, Acts xxvi. 18.; for thereby it is, that *of his fulness we receive grace for grace*, (John i. 16.): the which is communicated to us by his *Spirit*, who *glorifies* him, by reforming us after *his image*, by means of that communication of grace from Christ unto us: John xvi. 14. *He shall glorify me: for he shall receive of mine, and shall shew it unto you.* So *beholding as in a glass the glory of the Lord* (Christ), *we are changed into the same image, from glory to glory, even as by the Spirit of the Lord*, 2 Cor. iii. 18. Thus one being *in Christ*, is made a *new creature*; forasmuch as he is such a stock as changes the graft into its own nature: *Therefore if any man be in Christ, he is a new creature*, chap. v. 17. *For as many of you as have been baptized into Christ, have put on Christ*, Gal. iii. 27. It dependeth also upon our *justification*, and *reconciliation* with God; inasmuch as the *blood of Christ*, with which we are sanctified, according to the scripture, Rev. i. 5. 1 Pet. i. 2. 1 John i. 7. is effective of our *sanctification*, as it is the *meritorious cause* thereof: and so the *sanctifying* virtue of *that* precious blood, proceeds from its *atoning* virtue; it *sanctifies* us, because it *justifies* and *reconciles* us to God: Heb. ix. 14. *How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to*  
*God,*

God, purge your conscience from dead works to serve the living God? Wherefore, saith the apostle, 1 Thess. v. 23. *And the very God of PEACE sanctify you.* In like manner, it presuppoeth our adoption; inasmuch as it is upon our being adopted into the family of GOD, that we receive the Spirit of his Son, conforming us to his image as our elder brother, which is the very thing wherein our sanctification doth consist; 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. Rom. viii. 29. *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father,* Gal. iv. 6. *We are changed into the same image, even as by the Spirit of the Lord,* 2 Cor. iii. 18. And it stands in the same relation to God's becoming our God, Ezek. xvi. 8. *I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.* ver. 9. *Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.*

But although in this work of sanctification, there is communicated out of the all fulness of grace in Christ, a measure, and that a predominant measure of every grace; yet is it not a full measure of any grace. Hence it comes to pass, that howbeit we are thereby renewed in the whole man, yet we are still unrenewed in the whole man too; to wit, in respect of two general parts, thence called the renewed part, and the unrenewed part. For this communication of grace, being of grace for grace in Christ, we are thereby renewed in every particular part indeed: but the measure of none of these graces being full in any soul while here, we are not wholly renewed in any such part; but there are remains of corruption still indwelling in every such part, in the mind, will, and affections, and in the body by way of communication with the unrenewed part. Thus, two contrary principles, to wit, grace and corruption, are in the sanctified; being together in such sort, that in every particular part where the one is, the other is there also by it: even as in the twilight, light and darkness are in every part of the hemisphere. All which the scripture doth abundantly declare. For what we have of this gracious work upon us, while here, is but in part; it

is not perfect, 1 Cor. xiii. 9. 10. Though there is a *new man put on*, there is an *old man* to be put off, Eph. iv. 22. 24. There is *flesh* as well as *spirit* in the best, Gal. v. 17.; who therefore do *look forth* but *as the morning*, Cant. vi. 10.; or, as the word properly signifies, *as the dawning*: yet, as the *dawning* differs from *dark night*, they differ thereby from the unsanctified, in whom there is *no light*, If. viii. 20. Heb. *no dawning*. See Rom. vii. 14. to 24. Phil. iii. 21.

Howbeit, forasmuch as it is a *predominant* measure of every grace that is thus communicated; this work of *sanctification* doth issue, in a *state of death* unto sin, and a *state of life* unto righteousness.

1. It issueth in a *state of death* unto sin, or in *mortification*. For by means of that *communication* of grace from Christ the head, though it is not full, the *OLD man* of sin gets his deadly wound. The reigning power of the whole *body of sins* is destroyed: inasmuch as a *reigning* principle of *grace* is thereby set up in the believer; and that *his seed remaineth in him*; and he cannot sin, because he is born of God, 1 John iii. 9. *Sin shall not have dominion over you: for ye are not under the law, but under grace*. And the *total pollution* or *defilement*, through sin, is by the same means purged off; inasmuch as the restored *image of God* makes one *really* and *personally* pure and clean in the sight of God, as far as it goes: Tit. iii. 5. *He saved us by the washing of regeneration, and renewing of the Holy Ghost*: Compare Col. iii. 10. *And have put on the new man, which is renewed in knowledge after the image of him that created him*. And thus one is put into a *state of death*, in respect of his *unrenewed part*, Col. iii. 3. *For ye are dead*; Rom. vi. 11. *dead indeed unto sin*. The which *state of death* is such as a *crucified man* is in, who being nailed to the cross, shall never come down till he have breathed out his last: Gal. vi. 14. *The world is crucified unto me, and I unto the world*. Rom. vi. 6. *Our old man is crucified with him*.

2. It issueth also in a *state of life* unto righteousness, or in *vivification*. For by means of the same *communication* of grace from Christ the head, one is endued with infused *habits of grace*, the immediate principles of gracious actions:

tions: the law is written in his heart; and his heart is circumcised to love the Lord. And thus he is put into a state of life unto righteousness, in respect of his renewed part; being dead indeed unto sin, but alive unto God through Jesus Christ our Lord, Rom. vi. 11. So saith the apostle of himself, Gal. ii. 20. *I am crucified with Christ: nevertheless I live.* And this state of life is such, as a man is in for the common actions of life, who is not only quickened, but risen and come forth of the grave: Col. ii. 12. *Ye are risen with him through the faith of the operation of God.* Rom. vi. 4. *That like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life.* And it is an eternal life; for the grace communicated from Christ to the believer, for that effect, shall be in him a well of water springing up into everlasting life, John iv. 14.

Now, this death unto sin, and life unto righteousness, spring from our communion with Christ in his death and resurrection. These last have in them a power and virtue to render his mystical members conformable to him in them. They have a power and virtue, to cause in them a dying unto sin, as Christ died for sin, a violent death, lingering, and painful, yet voluntary; and a rising from sin to a new manner of life, continued during their abode in this world, and perfected in glory; even as he rose from the dead to a new manner of life, continued till his ascension; Phil. iii. 10. *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.* Rom. vi. 4. *Therefore we are buried with him by baptism into death: that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life.* Ver. 5. *For if we have been planted together in the likeness of his death; we shall be also in the likeness of his resurrection.* Since there is in Adam's sin and death, a malignant virtue, conforming his natural offspring unto him therein, to their defilement; why should it be thought strange, that there should be such a benign virtue in the death and resurrection of Christ the second Adam, conforming his mystical members unto him therein, to their sanctification? for as in Adam all die, even so in Christ shall all be made alive, 1 Cor.

xv. 22. The *death* and *resurrection* of Christ have this virtue, inasmuch as he died and rose again as a *public* person, and *merited* this *conformation* of his mystical members to his image, Rom. vi. 4.—12. Eph. ii. 5. 6. And they have this effect, as they are *applied* to us by the *Spirit*. For the case of our *justification* and *sanctification*, is much like that of the delivering one who is a prisoner for debt. When the surety's payment of the debt is *legally applied* to the prisoner, by the *judge* sustaining it as clearing *his* debt; in the moment of *that* application, the prisoner is *legally free*: he is no more a prisoner in point of *right*; though still *in* the prison, until that one sent by the judge, *apply* it to him *really*, by opening the prison doors to him, and setting him at liberty. Even so the *death* of Christ, and his *resurrection* considered as the evidence of his complete satisfaction, being *legally applied* by God the Judge, to a sinner, upon his believing; they have an *immediate* effect on him, constituting him in a happy *relative state*, in *justification*, and *new relation* to God, as his *Friend, Father, and God*: so that he is thereby freed, even from the *dominion* and *pollution* of sin, in point of *right*, as well as he is in *fact* freed from the *guilt* of it: he is by *that* application *legally* dead unto sin, and alive unto God: Rom. vi. 10. *For in that he* (to wit, Christ) *died, he died unto sin once: but in that he liveth, he liveth unto God.* Ver. 11. *Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.* Now, the *curse* which stood as a *legal* bar to sanctifying influences, in respect whereof *the strength of sin is the law*, 1 Cor. xv. 56. being thus quite removed by the *legal application* of the *death* and *resurrection* of Christ to the believer; the *Spirit* doth *really apply* the same *death* and *resurrection* to him, *conforming* him personally thereto, through the *communication* of grace to him, out of the fulness of grace in Christ the head; without which there cannot be any such *conformation*, according to the stated method of grace revealed in the scripture. And thus they have a *mediate* effect on him, constituting him *really* and *personally holy*, in *sanctification*: Rom. viii. 2. *For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.* Col. ii. 12. *Buried with*



with him in baptism, wherein also ye are risen with him. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body. John xv. 4. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. There was a double sprinkling of the blood of the sacrifices, called the blood of the covenant, Exod. xxiv. First, it was sprinkled on the ALTAR, for atonement and reconciliation with God for Israel, ver. 6. And next, it was sprinkled on the PEOPLE, for their purification, ver. 8.; its purifying virtue flowing from its atoning virtue. Accordingly there is a double application or sprinkling of the blood of Christ, thereby signified: one, for our justification and reconciliation with God; mentioned Heb. xii. 22. *Ye are come—ver. 24—to the blood of sprinkling, that speaketh better things than that of Abel,* namely, in that it speaks for mercy and pardon, whereas Abel's spoke for vengeance: and then another, for our sanctification; mentioned 1 Pet. i. 2. *Through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.* And this is the only true sanctification of a sinner, having a special relation to Jesus Christ and his Spirit.

Now, the branches of the promise of sanctification are manifold: for it spreads as wide as the commandments of the holy law, which, in the station it hath in the gospel-covenant, are all turned into promises. Thus whereas the command is, *Know the Lord:* the promise is, *They shall all know me, saith the Lord,* Jer. xxxi. 34. The command is, *Come unto me,* Matth. xi. 28.; and it is promised, *They shall come,* Psal. xxii. 31. The command is, *Love the Lord,* Psal. xxxi. 23.; it is promised, *The Lord will circumcise thine heart to love the Lord,* Deut. xxx. 6. It is the command, *Fear God,* 1 Pet. ii. 17.; and it is promised, *I will put my fear in their hearts,* Jer. xxxii. 40. We are commanded to be meek, humble, and lowly, Matth. xi. 29.; and it is promised, *If. xi. 6. The wolf shall dwell with the lamb,—and a little child shall lead them.* And thus it is in all other cases, the whole commandments of the law in this station being inlaid with the gospel-promises, as appears from Heb. viii. 10. *I will put my laws into their*

*their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people.*

But the *chief* branches are these two ; to wit, the *promise of repentance*, and the *promise of actual grace and strength* for all holy obedience.

1. One chief branch of the promise of *sanctification*, is the *promise of repentance*. Not that *legal repentance*, which goes before *saving faith*, being common to the elect and reprobate ; but that *evangelical repentance*, which is described in our Catechisms, *the seeds* of which are said in the Larger Catechism, to be *put into the heart in sanctification* ; and so follows *saving faith* and *justification*, in the order of nature : Ezek. xxxvi. 31. *Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities.* Psal. xxii. 27. *All the ends of the world shall remember and turn unto the Lord.* Zech. xii. 10. *They shall look upon me whom they have pierced, and they shall mourn for him.* The whole spiritual seed were, by means of the breach of the first covenant, *lost sheep*, even as others. Adam left them as so many *waifs and strays*, wandering on the mountains of vanity, ready to become a prey to the roaring lion, who goes about there, seeking whom he may devour : Is. liii. 6. *All we like sheep have gone astray : we have turned every one to his own way.* All of them had lost the way, and none of them could find it again. They had gone away from God, and *could not return*. They had turned to him the back and not the face, and had become so inflexible, they could not turn about to him and to their duty. They had lost their *eyes*, and could not *discern* the way to return : *to do good they had no knowledge*, Jer. iv. 22. They had lost the power of their *limbs*, and could no more return, though they had known the way, than the *Ethiopian can change his skin, or the leopard his spots*, Chap. xiii. 23. And they had withal lost *heart* to return : God being to them an *unatoned* God, his face set *against* them, they could not bear to approach him. So they never *would* have returned, although they had been able ; but each of them would have said, *There is no hope. No, for I have loved strangers, and after them will I go*, Jer. ii. 25. Wherefore, had not the Mediator interposed, they had

had wandered endlessly : had not Jesus Christ taken the desperate case in hand, there had never been a *returning sinner* of Adam's family, a true *penitent*, a heart kindly *softened in sorrow* for sin, nor turned in *hatred* against sin as sin, more than there is among the fallen angels. But upon consideration of the *second Adam's* walking with God, the whole way of obedience to the law, which they went off from ; having withal laid on him the iniquities of them all ; there was made a *promise* of giving them *repentance*, that *he should gather together in one, the children of God that were scattered abroad*, John xi. 52. In performance of which promise, after his ascension into heaven, it was found, that *God had also to the Gentiles granted repentance unto life*, Acts xi. 18.

Now, when one is *justified* by faith, and *new-related* to God, as his *Friend, Father, and God*, he is *sanctified*, and brought to true and evangelical *repentance*, according to this promise. Being come to Christ by faith, he comes back unto God by him in repentance, Heb. vii. 25. whence it is called *repentance toward God*, which is the end whereunto *faith toward our Lord Jesus Christ* is the means, Acts xx. 21. Then, and not till then, it is, that the heart is set a-going in true *gospel-repentance*, pleasing to God, and acceptable in his sight ; according to the scriptures : Ezek. xvi. 62. *And I will establish my covenant with thee : ver. 63. That thou mayst remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee.* Chap. xx. 42. *And ye shall know that I am the Lord, when I shall bring you into the land of Israel.* Ver. 43. *And there shall ye remember your ways,—and ye shall loathe yourselves.* Chap. xxxvi. 25. *Then will I sprinkle clean water upon you, and ye shall be clean.—ver. 26.—A new heart also will I give you.—ver. 28.—And ye shall be my people, and I will be your God.* ver. 31. *Then shall ye remember your own evil ways,—and shall loathe yourselves.* For then it is, that the love of God to the soul, which lay hid before, doth shine forth more or less clear ; and being discerned by faith accordingly, warms the heart of the sinner with love to God again, according to that, 1 John iv. 19. *We love him ; because he first loved us.* And that *love* melts it into *repentance* for sin,

sin, as in the woman who, being *forgiven* much, *loved* much; and shewed her *love*, by her *washing* our Saviour's *feet with tears*, Luke vii. 37. 38. 47. The hard heart is then laid on the soft bed of the love and free grace of God in Christ; and the word of the law inlaid with the gospel, falls on it, saying, "Break, for the Lord is gracious," Joel ii. 13. *Rent your heart,—and turn unto the Lord YOUR God: for he is gracious and merciful,—and of great kindness.* And this, like a hammer, breaketh the rock in pieces. The party being, as is before declared; *renewed* in the whole man, put into a state of *death* unto sin, and *life* unto righteousness, the *new nature* vents itself in an ingenuous and thorough *turning* from *sin* unto *God*, in heart and life. By *believing* the sinner returns unto God as a *portion*, wherein to rest: in *repenting* he returns unto God as a *Lord and Master*, whom he is to obey. He turns from sin unto God, coming back as a runaway servant to his master, returning to his *place* and *duty* in the family. And he returns with blushing and tears. He is filled with *sorrow* and *shame* for offending a good and gracious God. His heart is turned against sin; in *hatred* of it: he hates it not only as a *hurtful* thing, that would ruin him; but as a *filthy* and *loathsome* thing, that defiles him. He *loathes* it, as the *abominable* thing that God hates; as the *deformity* of the soul, the *very reverse* of the glorious *holiness* of God expressed in his law. He loathes *himself* for it; calls himself *fool* and *beast*, for his entertaining it; *smites* on his *breast*, as if he would bruise that breast it was bred in; and *smites* on his *thigh*, as if he would break the legs that carried him in the way of it, Luke xv. 20. 21. and xviii. 13. 19. And he returns with full *purpose* of, and *endeavour* after new *obedience*; with a *heart inclined to keep* God's *statutes* *always, even unto the end*, Psa. cxix. 33.; and filled with *carefulness* in that point, *vehement desire* of it, and *zeal* for it, 2 Cor. vii. 11.

2. The other chief branch of the promise of *sanctification*, is, the *promise* of *actual grace* and *strength* for all *holy obedience*; whereby one may be *enabled acceptably* to perform *obedience*, in all and *every act* of *mortification* or *dying unto sin*, and of *living unto righteousness*; to do every

every duty that is required of him, and to bear whatsoever affliction is laid upon him: Psal. xxii. 30. *A seed shall serve him.* Zech x. 12. *And I will strengthen them in the Lord, and they shall walk up and down in his name.* Hof. xiv. 9. *The ways of the Lord are right, and the just shall walk in them.* Ezek. xxxvi. 27. *And I will cause you to walk in my statutes, and ye shall keep my judgements, and do them.* And Deut. xxx the root-promise of sanctification, in *circumcising of the heart to love the Lord*, is in the first place proposed, ver. 6.: and then follow both the branches thereof together, to wit, the promise of *repentance*, and of *actual grace for new obedience*, ver. 8. *And thou shalt RETURN and OBEY the voice of the Lord, and do ALL his commandments.* God planted Adam a noble vine, made him as a green tree full of sap, for bringing forth all fruits of holiness: but breaking the first covenant, he and all mankind in him withered and died, under the curse; upon which ensued an absolute *barrenness*, that no fruit of holiness could be expected from them more. But the *second Adam* having engaged to satisfy the law, by bearing the curse; there was thereupon made a *promise of raising them up again to walk in newness of life*. And it is performed in their *habitual sanctification*, wrought in them immediately upon their *union with Christ*: for though *sanctification* doth in the order of nature follow *justification*, and the *new relation to God as a Friend, Father, and God*; yet in respect of *time*, it is *together* and at *once* with them: in the same moment that a sinner is *justified*, he is also *sanctified*. But even when we are *habitually sanctified*, through the *habits of grace* infused into us by the Spirit; we are *not of ourselves*, that is to say, merely upon *that stock*, without new communications of *actual grace* by the same Spirit, *able to bring forth any fruit of holiness*: even of our *gracious selves we can do nothing*, as our Saviour teacheth, John xv. 4. 5. And the apostle professeth in his own name, and in the name of all other gracious persons, 2 Cor. iii. 4. *And such trust have we through Christ to God-ward.* ver. 5. *Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God.* For (saith he, Philip. ii. 13.) *it is God which worketh in you, both to will and to do.* And

this is no more strange in the dispensation of *grace*, than that, in *nature*, fresh seed sown in good ground, yet cannot *spring* up, and bring forth *fruit*, without warming and moistening influences from the heavens; or, that we have a power of *natural motion*, and yet cannot actually *move* a finger, without a common providential influence of the Spirit of God, *in (or, by) whom we live, and move*, Acts xvii. 28. Wherefore, the promise is extended, as we have said, unto *actual grace* and *strength* for the *acts* of holy *obedience*; and is so made forthcoming to believers in their *actual* and *progressive* sanctification.

And thus such a sufficient provision and allowance of grace is made in the covenant for believers, as that it is *possible* for them, even in *this* life, to perform *obedience* to the *law* of Christ, the ten commandments, the eternal rule of righteousness, in *all* the parts thereof, *acceptably*: so that there is no *corruption* so strong, but one may get it *acceptably mortified*; nor does the Lord require any *duty* so difficult, but one may get it *acceptably done*; nor is there any *trial* or *affliction* so heavy, but one may get it *acceptably borne*. If it had not been so, our Lord would not have made *doing whatsoever he commands*, the distinguishing mark of his *friends*, John xv. 14. The apostle doth indeed deny, that we are *sufficient of ourselves*; but withal he teacheth, that there is a *sufficiency* for us of *God*, 2 Cor. iii. 5. So the Lord himself taught him, in his own case, chap. xii. 9. *My grace is sufficient for thee*. Without it were so, Christ's *yoke* could not be *easy*, nor his *burden light*, Matth. xi. 30. Nay, they would be like the *yoke* and *burden* of the *law* as a covenant of works, *grievous to be borne*, chap. xxiii. 4. But his *commandments are not grievous*, 1 John v. 3. It was no vain boasting the apostle used, when he said, *I can do ALL things through Christ which strengtheneth me*, Philip. iv. 13. Nor was Epaphras out, in supposing that the Colossian believers might *stand complete in ALL the will of God*, Col. iv. 12. David had God's own testimony, as to fact in that matter, Acts xiii. 22. *I have found David, a man after mine own heart, which shall fulfil ALL my will*.

This bears no prejudice to the doctrine of the *imperfection* of the *obedience* of the *saints* in *this* life, maintained by

by orthodox divines against the Papists and other perfectionists; which, as it is abundantly evident from the holy scriptures, hath also a concurring testimony to the truth thereof, in the breasts of all the serious godly, to whom it is given by the Spirit to discern the holiness of God, the spirituality of the law, and the corruption of their own nature. But I am persuaded, that, through the sleight of Satan, that doctrine is, as several other precious truths are, a stone of stumbling to many, through their not adverting to the provision and allowance of grace made in this promise of the covenant: and that by this means many a poor sinner is snared and ruined, and the hands of many saints weakened in the practice of holiness; to the great disadvantage of the cause of holiness in the world.

To break that snare, and set this matter in a clear light, there are three things carefully to be distinguished.

1. Distinguish between performing obedience, in all the parts thereof, and in all the degrees of these parts. The latter indeed no man can, at any rate, do in this life, James iii. 2. Eccl. vii. 20. But the former every true believer may do, yea, and actually doth, so far as these parts are known to him; as appears from the texts above alledged. In confounding of these, there lies a snare. "The best of men," say crafty sinners, "do in many things come short of the obedience required of them: and but so do we." Now, that the saints do come short of the degrees of every part of obedience required of them, is very true: but that they come short of any of the parts themselves known to them, which is the case of the crafty sinner seeking shelter for his sin here, is false. And herein the former do really distinguish themselves from the latter; as David shewed himself of another make than Saul, by his fulfilling all God's will, in the several parts thereof, which Saul did not, Acts xiii. 22. It is here as in the case of a family, consisting of pliable children, and refractory servants. The master of the family prescribes several pieces of work to be done by them all: and his grown children, who have perfect skill of their business, do them all exactly according to his mind; and thus glorified saints obey: the younger children, who are but learning to work, do, out of regard to their father's

command, indeed put hand to every one of them, but they can do none of them exactly; even so it is with the saints on earth: but the *refractory servants* put hand to some of them, but quite neglect others of them; and *this* is the manner of the *wicked and slothful servant*, who seeks shelter here for his sloth, and his partiality in obedience.

2. Distinguish between performing obedience *perfectly*, and performing it *acceptably*. No man can perform obedience *perfectly* in this life, Phil. iii. 12.; but every true believer performs obedience *acceptably*: Acts x. 35. *He that feareth him, and worketh righteousness, is accepted with him.* In confounding of these there is a snare. The crafty sinner saith, "There is none that performs obedience perfectly: and I am sure I do many things, though indeed not all." Now, that true believers do not perform obedience *perfectly*, is very true; but that they do not perform it *acceptably*, which is the case of the crafty sinner, as not *universal*, and therefore not *sincere*, in his obedience, is altogether false. They who are masters, know very well how to make this distinction, in their domestic affairs. If a child, or pliable servant, shew a real good will to obey their orders, they will *accept* of their work, though it is not done, in every point, as they would have it; so, *if there be first a willing mind*, discovered in sincere endeavours, *it is accepted* of God for the sake of Christ, *according to that a man hath*, 2 Cor. viii. 12. But if a servant shall quite neglect to put hand to a thing, which he is peremptorily ordered to do, because he cannot do it every way so as the master would have it done; this is construed to be a *contempt* of the master's authority. And what other account can men imagine will be made in heaven of their conduct, in instances of plain and unquestionable duty, which they quite neglect; and of sin, that they indulge themselves in?

3. Distinguish between ability *in ourselves* for performing obedience in all the parts thereof acceptably, and ability for it *in Christ* to be fetched in by *faith*. Neither saints nor sinners have the former, 2 Cor. iii. 5.; but all true believers have the latter: they *have* such ability in *Christ* their head, Col. ii. 10. *Ye are complete in him.* Phil.



iv. 13. *I can do all things through Christ which strengtheneth me.* And it is in the gospel offered to all, so that whosoever will, may have it: Matth. xi. 28. *Come unto me all ye that labour and are heavy laden, and I will give you rest.* ver. 29. *Take my yoke upon you.* If a discreet master command his servant to go and do a particular piece of work, it will not excuse the servant's neglect thereof, that he wanted instruments necessary for it; because he will reckon, that his *bidding* him do the work, did *suppose* his allowing him *instruments*, without which it could not be done; and that the servant ought to have called for them. But here lies a ruining snare to many. "We can do nothing of ourselves," say they: and hereupon the sluggard puts his hand in his bosom, and does nothing; but, having laid his head on this soft pillow, he sleeps to death on the bed of sloth and carnal ease. O that men would open their eyes, and see through this piece of ruining deceit! No man shall be able to excuse himself hereby, from the performance of holy obedience in all the parts thereof. Nay, this his conduct will bring him under a double guilt; one, of neglecting what it was his duty to do; another, of despising the grace offered him, to enable him thereto: and so he will be condemned, not because he *could* not obey, but because he *would* not. God hath never been a *hard master* to mankind, *reaping where he did not sow*; but hath always made a suitable allowance of grace and strength to them for his work. In the *covenant of works*, only *perfect obedience* could be *accepted* at the hands of the covenant-people; and there was an allowance of grace and strength *conform*, made to them in *it*. God made man *upright*, able to obey the law in *perfection*. And the law justly insists for *perfection* of obedience still, upon the ground of *that* provision which was made for it, though it is now lost; being that it was left by man's *own fault*. In the *covenant of grace*, which is adapted to our fallen state, *sincere obedience* may be *accepted*, notwithstanding of imperfections attending it. And accordingly, in *it* there is made a provision and allowance of such a *sufficiency* of grace and strength, as thereby *every* piece of obedience required of the covenant people, may be done, even in *this* life; though not as it *should* be done;

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yet so as it may be *accepted*: *accepted*, I say, not for its own sake indeed, nor for the *worker's* sake neither; but for *Christ's* sake, in whose *name* it is required to be done and offered to God, as a *spiritual sacrifice, acceptable to God by Jesus Christ*, 1 Pet. ii. 5. This is evident from the forecited passages, 2 Cor. iii. 5. and xii. 9. Phil. iv. 13. But withal, this *sufficiency* of grace and strength for that effect, is not lodged in the covenant-people *themselves*; but in CHRIST their head, 'in whom they have it, as the *branches* have a sufficiency of sap and juice *in the vine*, for their bringing forth *fruit* in the season: If. xlv. 24. *Surely shall one say, In the Lord have I righteousness and strength.* 2 Tim. ii. 1. *Thou therefore, my son, be strong in the grace that is in Christ Jesus.* And it is fetched into the soul by *faith*, believing the promise: Jer. xvii. 7. *Blessed is the man that trusteth in the Lord.* ver. 8. *For he shall be as a tree planted by the waters.* Psal. xxviii. 7. *My heart trusted in him, and I am helped.* And so every command of Christ, in this covenant, supposeth an allowance of *grace* and strength, sufficient for the performing of it in an *acceptable* manner. Accordingly, the declaration of *grace* stands on the front of the *ten commandments*, Exod. xx. 2. *I am the Lord thy God*—ver. 3. *Thou shalt have no other gods before me, &c.* If the law came to us without the gospel, we might have *some* excuse for not doing what we are commanded; yet not so strong, but that it would be overthrown, as in the case of Pagans, Rom. ii. 12. But since, with the *commands* of the law requiring obedience, the *gospel* also comes to us, *showing* how we may be *enabled* to obey them *acceptably*, and *offering* us that *ability* in Christ Jesus; we are inexcusable in that matter; the plea of the *wicked* and *slothful servant* is rejected; and he is condemned, not only for not giving *obedience*, but for refusing *grace* and *strength* offered him, to *enable* him thereto.

Wherefore, let us firmly *believe* this *promise* of the *gospel-covenant*, that we may give *obedience* to the *commands* of the *law*: for where there is no *hope* of *performing acceptably* what is required, there can be no *suitable endeavours* after it. If the *heart* is *hopeless* in that matter, the *hands* will certainly *hang down*: and the issue must  
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needs be, either a ceasing from the duty altogether, or else a very faint performance thereof, unacceptable to God. But the faith of this *promise* will remove the cover of sloth, animate to every good work, and bring in grace and strength for all holy obedience: *Having therefore these PROMISES, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,* 2 Cor. vii. 1.

Since God hath not given to the church the *command* of sanctification to be *obeyed*, without the *promise* of sanctification to be *believed*; but he that hath said, *Wash ye, make you clean*, hath said also, *I will sprinkle clean water upon you, and ye shall be clean*; no man hath ground to imagine, that he doth so much as *endeavour* to comply with the *true* design of the *command* of sanctification, who doth not first *believe* and embrace the *promise* of sanctification; but falls to work with the nitre and soap of his own faithless endeavours, to wash himself clean. Such a one *mistakes* the *true intent* and *import* of the *command* of sanctification, as it stands in his Bible; and that as far as the *command* of a discreet master would be mistaken by a foolish servant, who being bid to go and dig a parcel of ground, should thereupon fall a digging it with his *nails*, never looking after a *spade*, *mattock*, or any other *instrument* proper to *dig* with.

Now, the *promise* of *sanctification*, with its several branches, is grafted upon the *promise* of a *resurrection* made to Christ. For the *condition* of the covenant being fulfilled, he as the *head* was, according to the *promise*, *brought again from the dead*, and *lives unto God*, *death having no more dominion over him*: and in virtue hereof again, his *members* are brought to *repentance from dead works*, and unto *newness of life*. Hence we are said to be *begotten again, by the resurrection of Jesus Christ from the dead*, 1 Pet. i. 3.; forasmuch as we are *raised with him* (Col. iii. 1.) *unto newness of life*, (Rom. vi. 4. 5.) according to the *promise*, If. xxvi. 19. *Thy dead men shall live, together with my dead body shall they arise*:—*The earth shall cast out the dead*; namely, in the first place, the head CHRIST JESUS, *the first-born from the dead*, Col. i. 18 and then, his *mystical members* after him in  
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their order. Compare Hof. vi. 2. *In the third day he will raise us up, and we shall live in his sight.*

'Thus far of the promise of sanctification. Follows,

#### IV. *The promise of PERSEVERANCE in grace.*

The *promise of eternal life* doth, in like manner, comprehend the *promise of perseverance* in grace, to be conferred on all the covenant-people, being *justified, new-related* to God, and *sanctified*; so that, being once brought into the state of grace, they shall never fall away from it totally nor finally. This *promise* we have Jer. xxxii. 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.* Here they are secured on both sides; that God will never cast *them* off, and that they shall never desert *him*. And that *this* benefit is included in the *promise of eternal life*, is clear from the apostle's adducing this last to prove it, Heb. x. 38. *Now the just shall live by faith.* Such is the malice of Satan, and the advantage he hath against the faints in this life; so manifold are the snares for them in the present evil world; such a tender bud of heaven is the implanted grace of God in them; and so corrupt, fickle, and inconstant are the hearts of the best, while here; that if their *perseverance* had not been secured by *promise* in the covenant, but made the condition of the covenant, and left to the management of their own free will, they would have had but a sorry restoration of it into the state of grace; much as if they had got a spark of fire to keep alive in the midst of an ocean. At that rate they might all have perished; and Jesus Christ, notwithstanding of the shedding of his blood for them, might have eternally remained a *head* without *members*, a *king* without *subjects*. But the glory of Christ, and the salvation of his redeemed, were not left at such uncertainty. That *perseverance* which the first Adam failed of, and was made the *condition* of the second covenant, the *second Adam* did undertake in their name: and thereupon was made the *promise* of their *perseverance*. And he having accordingly *persevered* unto the end, in obedience to the law  
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for them, being *obedient even to the death*, it was purchased for them. Thus *Christ's perseverance* in obedience to the law, till the *condition* of the covenant was perfectly fulfilled, is the *ground* in law upon which the *perseverance of the saints* is infallibly secured, in virtue of the faithfulness of God in the *promise*.

Now, this *promise* begins to be performed to them, as soon as they are *united* unto Christ; and it goes on all along, until their death, that they enter into glory: yea, strictly speaking, *death* is not the *last*, but a *middle* term of their *perseverance*; after which it proceeds far more illustriously than before. Upon their *union* with the *second Adam*, being savingly interested in his obedience which he *persevered* in unto the end, they are *confirmed*, that they can no more fall away; even as the first Adam's natural seed would have been confirmed, upon his having completed the course of his *probationary* obedience, and fulfilling the *condition* of the covenant of works. The mystical members of Christ do then obtain the former, as the *reward* of his continued obedience; as in the other supposed event, Adam's natural seed would have obtained the latter, as the *reward* of his continued obedience.

The promise of the *perseverance* of the saints, seems to be grafted upon the promise of *assistance* made to Christ in his work. The Father promised to him, that he would *uphold* him, so as he should *not fail*, *Ic. xlii. 1: 4*. The which promise being made to him as a public person, carries along with it the *preservation* and *support* of his members, in all their *temptations*, *trials*, and *dangers* of perishing; insuring the safe conduct, as of the *head*, so of the mystical *members*, through this world, till they be out of the reach of danger.

Now, of the *promise* of *perseverance* there are two chief branches.

1. A promise of *continued influences* of grace, to be from time to time conferred on them, being once brought into a state of grace: *Ic. xxvii. 3. I will water it every moment*. Their stock of inherent grace would soon *fail*, if they were left to live upon it, without supply coming in from another hand; of itself it would *wither* away and *d.e.* out, if it were not fed, *Luke xxii. 32. John xv. 6.* In-

nocent Adam had a larger stock of inherent grace than any of the saints in this life, and yet he lost it. But the grace of God in believers cannot be so lost: for, in virtue of the *promise*, there are *continued influences* secured for them; namely, *preserving influences*, whereby grace given, is kept from dying out, that as they are *sanctified by God the Father*, so they are *preserved in Jesus Christ*, Jude 1.; *exciting influences*, whereby the grace preserved beginning to languish, or being brought low by the prevailing of corruption and temptation, is stirred up and put in exercise again; and *strengthening influences*, whereby the grace excited, is increased, and gathers more strength, to the overtopping of corruption, and repelling of temptation: Hof. xiv. 7. *They shall revive as the corn, and grow as the vine.* Accordingly, their *faith* is never suffered to *fail* totally, but is *preserved, excited, and strengthened*; and all the other graces with it, and by it. And this is brought to pass, through the communication of *new supplies* of grace to them, by the Spirit, from Christ their *head, from which all the body having nourishment ministered*, (namely, *through the supply of the Spirit*, Phil. i. 19.), *increaseth with the increase of God*, Col. ii. 19.

2. The other chief branch of this promise, is a *promise of pardon, continued pardon* for the sins of their daily walk; whereby emergent differences betwixt God and them, come to be done away from time to time, so that a total rupture is prevented: Jer. xxxiii. 8. *I will pardon all their iniquities.* Howbeit the *justified* have, as to their *state*, no need of a *new formal pardon*, but only of a *manifestation* of their former pardon; since the pardon given in *justification*, is never revoked, though by means of their after sins they may lose *sight* of it: yet as to their *daily walk*, they have great need of a *formal pardon*; forasmuch as they are *daily contracting new guilt*: John xiii. 10. *He that is washed, needeth not, save to wash his feet.* For howbeit no sins of the *justified* can bring them any more under the *guilt of eternal wrath*; nevertheless they do bring them under the *guilt of fatherly anger*, Psal. lxxxix. 30. 31. 32. And therefore they need to pray every day, *Our Father, forgive us our debts.*

This *pardon* is given them, upon their renewed actions  
of

of *faith* in Jesus Christ, and of *repentance* towards God ; yet not for their *believing* and *repenting*, but for *Christ's sake*, even as the *first pardon* is given, 1 John ii. 1. 2. and i. 7. Applying the blood of Christ *afresh* to their souls, they are *anew* moved to *repentance*, turning from their sins with hatred of them, sorrow, shame, and self-loathing for them. Looking by *faith* on him whom they have pierced, they *mourn* in renewed *repentance* ; and so receive *this pardon*. For although *repentance* doth not go before, but follows after the *pardon* of sin in *justification* ; yet not only *faith*, but *repentance* also, goes before the *pardons* given to those already *justified* : 1 John i. 7. *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* Ver. 9. *If we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us.* Therefore we are ordered to pray thus, *Our Father, forgive us our debts, as we forgive our debtors*, Matth. vi. 9. 12. ; to teach all the children of God, that if they would have their *Father's forgiveness*, they must in the *first* place forgive others ; which is yet more clearly intimated Luke xi. 4. *And forgive us our sins ; for we also forgive every one that is indebted to us.* But the matter is not so stated, with respect to the *pardon* of sin in *justification* ; but *that pardon* is the *spring* of our forgiving others, Matth. xviii. 32. 33. For hearty and acceptable forgiving of others, proceeds from true Christian *love* to our *neighbour* ; and *that* flows from *love* to GOD ; the which is kindled in our hearts by God's *pardoning* grace to us, Luke vii. 47. Eph. iv. 32. The reason of the *difference* lies here, The *unjustified* sinner is under the *guilt* of *revenging wrath*, which seeks not the *amendment*, but the *destruction* of the guilty : wherefore till once it is removed, there can be no *true* evangelical *repentance*, no *acceptable amendment*, in the sinner ; these being really a restoration of him to life, incompatible with a legal destination of him to *destruction*. But the *justified* saint is only under the *guilt* of *fatherly anger*, which seeks not the *destruction*, but the *recovery* and *amendment* of the guilty : and therefore it is not removed until he *repent*, turning from his sin unto God in an *acceptable* manner ; and *that* is the very *amendment*

God seeketh in shewing his anger against him, as in the case of David, and of Peter.

And thus are the saints caused to *persevere in grace*, both *real* and *relative*. The *promise* of *continued influences* secures not only the *preservation*, but the *renewed exercise* of their grace, particularly of their *faith* and *repentance*: and the *promise* of *continued pardon* to them *believing* and *repenting*, secures the removal of the *guilt* of *fatherly anger*. The *Spirit* of Christ ever dwells in them, and so continues an inviolable bond of their *union* with him; and dwelling in them, he recovers them when they are fallen, stirs up the holy fire of grace lying hid with ashes of corruption. Then the withered hand of *faith* is again stretched out; and the man *believes* the *promise* of the pardon of *guilt* of *eternal wrath*, as to all his sins; this melts his heart in kindly *repentance*; and so he *believes* the *promise* of *continued pardon*, as to *fatherly anger*, with respect to the sins the causes of God's present controversy with him, and obtains *pardon* accordingly. By these means, matters are always kept from coming to a total rupture.

#### V. *The promise of TEMPORAL BENEFITS.*

In the fifth and last place, the *promise* of *eternal life* to the elect, considered in *this* period, comprehends a *promise* of *temporal benefits* to be conferred on them, and every one of them, being *united* to Christ; and that in such measure, as God sees meet for his own *glory* and their *good*. This *promise* stands imbodyed with the *spiritual promises* in the covenant, Ezek. xxxvi. 29. *I will also save you from all your uncleannesses; and I will call for the corn, and will increase it.* Hos. ii. 22. *The earth shall bear the corn, and the wine, and the oil, and they shall bear Jezreel.* Indeed this is not the *principal* thing contained in the promissory part of the covenant: but it is a necessary *addition* thereto; as the present state of the saints, while in this world, doth require, Matth. vi. 33. And thus *godliness*, as the apostle observes, 1 Tim. iv. 8. *hath promise of the life that now is, and of that which is to come.*

When God took man into the first covenant, he made provision



provision in it for his *temporal* as well as for his *spiritual* and *eternal* welfare. He gave him a *right* to, and *dominion* over the creatures in the earth, sea, and air; giving and granting unto him full power, soberly to use them, and to dispose of them, for God's *glory* and his own *comfort*: and this *lordship* to be holden of him as sovereign lord of all, firm and irreversible, by the tenor of that *covenant*, as long as he should continue in his *obedience*; but to be forfeited to all intents and purposes, in case he should by transgression *break* the covenant, Gen. i. 28. and ii. 16. 17. But man continued not in this honour: he brake God's covenant, and so fell from *that* his *right* to, and *dominion* over the creatures. By his transgression he forfeited *life* itself; and consequently lost his *covenant-right* to all the *means* and *comforts* of life. And in *this* condition are all natural men, with respect to *these* things. They have no *covenant-right* to the *means* and *comforts* of life, whatever portion of them they are *possessed* of. All the *right* that *they* have to them, is a mere *providential*, *precarious* right; such as a *condemned* man hath to his *food*, during the time his *execution* is *delayed* at the pleasure of the prince. This is a most *uncertain* and *uncomfortable* holding: nevertheless it so far avails, that they are not, properly speaking, *violent possessors* of temporal benefits; having just the same right to them, as to their forfeited *life*, while it is left them by the disposal of providence. Wherefore the worst of men may lawfully eat and drink, and take the benefit of other necessaries of life, whatever Satan may suggest to the contrary in the hour of temptation; yea, they *ought* to do it, and they sin against God egregiously if they do it not; because he hath said, *Thou shalt not kill*.

But the *second Adam* having undertaken to bear the curse, and to give perfect obedience to the law, in the name of his spiritual seed; there was thereupon made a *promise* of *restoring* to them the forfeited *life*, with all the *means* thereof; and particularly, a *promise* of the *good things* requisite for the support and comfort of their *temporal life* in this world, till at death they be carried home to heaven. And the *performance* of this promise to them,

is begun immediately upon their uniting with Christ: then their *covenant-relation* to the first Adam is found to be lawfully dissolved; the *forfeiture* is taken off; and a *new covenant-right* to the creatures is given them, 1 Cor. iii. 22. 23. *All are yours; and ye are Christ's.* And it goes on, all along till death; so much of this their stock being from time to time put into their hands, as the great Administrator sees *needful* for them. And whether that be little or much, they do from that moment possess it by a new title: it is theirs *by covenant*.

Now this *promise* is grafted upon the *promise* made to Christ, of his *inheriting all things*. For they that are his, are *joint-heirs* with him, Rom. viii. 17. to *inherit all things* too, through him, Rev. xxi. 7. The estate and honour which the first *Adam* lost for himself and family, by his *disobedience* in breaking of the *first covenant*, was, in the *second covenant*, made over by promise to Christ the *second Adam* for him and his, upon the condition of his *obedience*. The which *obedience* being performed, the whole ancient estate of the family was recovered, together with the honours thereunto belonging. The ancient *dominion* was restored, in the person of CHRIST as *second Adam*: and all his mystical members partake thereof in him. This the psalmist teacheth, Psal. viii. 4. *What is man, that thou art mindful of him? and the son of man, that thou visitest him?* ver. 5. *For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.* ver. 6. *Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet:* ver. 7. *All sheep and oxen, yea, and the beasts of the field:* ver. 8. *The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.* Though there is here a manifest view to the first Adam and all mankind in him, as they were happily and honourably stated at their creation; yet we are infallibly assured by the apostle, that this passage is meant of CHRIST the *second Adam*, Heb. ii. 6.—9. and his mystical members in him, ver. 6. Accordingly, Abraham had the *promise, that he should be the heir of the world*: and he had it through the *righteousness of faith*, i. e. the righteousness which faith apprehends, Rom. iv. 13. Now, Abraham was a type of Christ,

Christ, and the father of the faithful, who are all blessed as he was. Therefore this *promise* was *primarily* to CHRIST, through the righteousness by him wrought; *secondarily* to his members, through the same righteousness apprehended by faith.

This *promise* of *temporal benefits*, carries believers *possession* of the same, as far as their *need* in that kind doth go, Phil. iv. 19. Of which *need*, not they themselves, but their *Father* is the fit judge, Matth. vi. 32. Accordingly, there are two chief branches of the *promise*, namely, a promise of *provision*, and a promise of *protection*.

1. A *promise* of *provision* of good things necessary for *this* life; upon which they may confidently trust God for them, whatever straits they are at any time reduced to: Psal. xxxiv. 10. *The young lions do lack, and suffer hunger: but they that seek the Lord, shall not want any good thing.* Their *meat* and *drink* are secured for them in the covenant: the which being perceived by faith, cannot miss to give them a peculiar relish; however mean their fare be, as to quantity or quality: Is. xxxiii. 16. *Bread shall be given him, his waters shall be sure.* They shall be *fed*, though they be not *feasted*: Psal. xxxvii. 3. *Verily thou shalt be fed.* They shall have *enough*, they shall be *satisfied*, Joel ii. 26. And even days of *famine* shall not mar *that* their *satisfaction*: Psal. xxxvii. 19. *In the days of famine they shall be satisfied.* And as *sleep* for their refreshment is necessary too, the *promise* bears it also, Prov. iii. 24. *Thou shalt lie down, and thy sleep shall be sweet.* They need *clothing*; and *provision* is made as to it, Matth. vi. 30. *If God so clothe the grass of the field,—shall he not much more clothe you, O ye of little faith?* Having made them, by covenant, a *new grant* of *life* and of a *body*, which are *more* than *meat* and *clothing*, he will not refuse them *these* lesser things necessary for the support of the greater: ver. 25. *Is not the life more than meat, and the body than raiment?* Thus our fallen first parents, having believed and embraced the *promise* of *life*, had, with the *new grant* of *life*, *food* and *raiment* provided for them, as is particularly taken notice of, Gen. iii. 15: 18. 21. A  *blessing* also on their *labours* is promised, and *success* in their lawful callings

ings and affairs, *Is. lxxv. 21.—23.* In a word; the covenant bears, that God will withhold no good thing from them that live uprightly, *Pfal. lxxxiv. 11.*

2. There is also a promise of protection from the evil things that concern this life: *Pfal. xci. 10.* *There shall no evil befall thee.* ver. 11. *For he shall give his angels charge over thee, to keep thee in all thy ways.* Together with the bread and the water provided by the covenant for them to live on; the munitions of rocks are secured to them for a place of defence, where they may safely enjoy them, *Is. xxxiii. 16.* The same Lord who is a sun to nourish them; will be a shield to protect them, *Pfal. lxxxiv. 11.* He will be a wall of fire round about them, to cherish them, and to keep off, scare, and fright away their enemies, *Zech. ii. 5.* The covenant yields a broad covert for the safety of believers: *Pfal. xci. 4.* *He shall cover thee with his feathers.* The covert of the covenant is stretched out over their bodies; over their health, to preserve it, while it is necessary for God's honour and their own good, *Prov. iii. 7.* *Fear the Lord, and depart from evil;* ver 8. *It shall be health to thy navel, and marrow to thy bones;* over their lives, as long as God has any service for them in this world: so in sickness they are carefully seen to, *Pfal. xli. 3.* *Thou wilt make all his bed in his sickness;* their diseases healed, and they recovered, *Pfal. ciii. 3. 4.* And they are delivered from enemies that seek their life; *Pfal. xli. 2.* Yea, when death rides in triumph, having made havock on all sides of them, as by sword or pestilence, they are found safe under the covert of the covenant, *Pfal. xci. 6. 7.* This covert is stretched over their names, credit, and reputation; *Job v. 21.* *Thou shalt be hid from the scourge of the tongue:* either the tongues of virulent men shall not reach them; or they shall not be able to make the dirt to stick on them; or else if they shall be permitted to make it stick for a while, the covert of the covenant shall wipe all off at length, and their righteousness shall be brought forth as the light, and their judgement as the noon-day, *Pfal. xxxviii. 6.* It is stretched over their houses and dwelling-places: *Pfal. xci. 10.* *Neither shall any plague come nigh thy dwelling.* It goes round about their substance, making a hedge about all that they have, *Job i. 10.*

Yea,

Yea, and there is a lap of it to cast over their widows and children, when they are dead and gone: Jer. xlix. vii. *Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.*

Thus far of the promise of eternal life, considered in the second period, to wit, from union with Christ, until death.

### P E R I O D III.

*From death, through eternity.*

**I**T remains that we consider the promise of eternal life to the elect, as it is accomplished to, and hath its effect upon them, from their death, all along through eternity. And so the great lines of it are two; to wit, a promise of victory over death, and a promise of everlasting life in heaven. And these things I shall touch more briefly, having handled them at large elsewhere.

#### I. *The promise of VICTORY over death.*

The promise of eternal life comprehends a promise of victory over death, to be conferred on all and every one of the spiritual seed, in the encounter with that last enemy: H. xxv. 8. *He will swallow up death in victory, and the Lord God will wipe away tears from off all faces.* After the wearisome march, and the reiterated fights of faith, they have in their passage through the wilderness of this world, they have to pass the Jordan of death, and to fight the last battle with that enemy. But the victory is secured on their side by promise; of which there are two chief branches, to wit, a promise of disarming death, and a promise of destroying it.

1. There is a promise of disarming death to the dying believer; so that it shall at no rate be able to reach him a ruining stroke: Hos. xiii. 14. *O death, I will be thy plagues; namely, by taking the sting quite away, 1 Cor. xv. 55.* When sin entered the world, death followed; and sin furnished death with an invenomed sting, wherewith to kill the sinner, both soul and body at once: the

holy law, with its *curse*, fixed this *sting* in death's hand; having first so pointed it, that it could not miss of doing execution. But Christ, the *second Adam*, having undertaken to bear the *curse*, and to die in the room and stead of his people; there was thereupon made a *promise* of *disarming* death to them: since the *Surety* suffering the pains of death armed with its *sting*, the *principal* behoved to be liberated from suffering the same over again. And thus the *covenant* secures believers from death's *harm*. Yea, it so alters the nature thereof, that it makes it a quite *new* thing to them, from what it was *originally*. Hence *death* is found in the inventory of the *Saints* treasure, 1 Cor. iii. 22: *Whether life, or death, or things present, or things to come; all are yours.* Not only is *life* theirs by the covenant, but *death* is theirs too by the same tenor. And indeed as it is *new-framed* by the covenant, it is of excellent use to them. bringing them unto a state of *perfection*, and everlasting *rest*, Heb. xii. 23. Rev. xiv. 13.

This *promise* is gra ted upon the *promise* of *victory* made to Christ, as appears from the forecited If xv. 8. He encountered death armed with its *sting*, on purpose to disarm it to his people: he received the *sting* thereof into his own soul and body, that they might be delivered from it. Wherefore the *promise* of *victory* over death made to him, secures the *disarming* of it to them. And as the *promise* makes them *safe*, in the encounter with that last enemy; so the *lively faith* of it may deliver from *fear* in the case.

2. There is a *promise* of *deroying* death to the *dead* believer, by a glorious *resurrection* at the last day: Hof. xiii. 14. *O grave, I will be thy destruction*. When *death* entered into the world by *sin*, then came the *grave*, as death's attendant, to keep fast his prisoners for him, till the general judgement: and thus the *grave* serves death, in the case of all who die in a state of enmity with God. But Christ, the *second Adam*, having in the second covenant engaged to go, in the room and stead of his people, death's *prisoner*, into the *grave*, and there to lie till their debt should be fully paid; there was made thereupon a *promise* of a glorious *resurrection* to his members, whereby they shall be put out of the reach of death for good and all, at the last day: for *then shall be brought to pass the saying that*

is written, *Death is swallowed up in victory*, 1 Cor. xv. 54; and then shall they triumphantly sing *O death, where is thy sting? O grave, where is thy victory?* ver 55. And thus the covenant secures the forming anew of their dissolved bodies, the return of their departed souls into them, and their coming forth of their graves glorious, immortal, and incorruptible. In the faith of which, the taints may with comfort consider the *grave* as but a *retiring place*, from whence after a while they shall come forth with unspeakable joy

This *promise* is grafted upon the *promise* of a *resurrection* made to Christ, 1 Cor. xv. 19 *Thy dead men shall live, together with my dead body shall they arise.* The *promise* of a *resurrection* being made to him as a public person, it must take place also in his mystical members, whose federal head he was. Hence the psalmist says, his *flesh should rest in hope*, namely in the grave, in hope of a glorious resurrection, because *the holy one* Jesus was *not to see corruption*, Psal. xvi. 9. 10. with Acts xiii. 35; thereby teaching, that Christ's *resurrection* would insure his glorious *resurrection*, as a member of the mystical body by faith. And indeed there is such a connection between Christ's resurrection and the happy resurrection of the saints, that they stand and fall together: 1 Cor. xv. 16. *For if the dead rise not, then is not Christ raised.*

## II. The promise of everlasting LIFE in HEAVEN.

The *promise* of *eternal life* doth, in the last place, comprehend a *promise* of *everlasting life in heaven*, to be conferred on all and every one of the spiritual seed after death: Dan. xii. 2. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life.* This was more sparingly revealed under the Old Testament than under the New, 2 Tim. i. 10. Yet was it, even then, so clearly revealed, that all the holy patriarchs lived and died in the faith of it, Heb. xi. 13.—16. The fathers before Abraham saw it in the *promise* of *the seed of the woman*, which was to *bruise the serpent's head*: and from Abraham, they saw it in the *promise* of Canaan. But now by the gospel this *life* and *immortality* are set in a full light. By the

breach of the first covenant, *that* life was forfeited, the *heavenly paradise* lost to Adam and all mankind; in token whereof he was *turned out* of the *earthly paradise*. But the *second Adam* having, in the second covenant, undertaken the redemption of the forfeited inheritance, there was a new *promise* of it made in favour of his seed: and they are invested with an indefeasible *right* thereto, in the first moment of their *union* with Christ by faith: howbeit they are not instantly put in *possession* thereof. And when they do come to the *possession*, it is not given them all at once, but at two different periods, in different measures; according to the two chief branches of the *promise* thereof, namely, a *promise* of transporting their *souls* into *heaven* at death, and a *promise* of transporting them *soul and body* thither at the last day.

1. There is a *promise* of transporting their *souls*, separate from their bodies, into *heaven*, there to behold and enjoy the face of God. And it is accomplished to them *immediately* after their *death*. It was most plainly declared and applied by our Saviour to the penitent *thief* on the cross, Luke xxiii. 43. *To-day shalt thou be with me in paradise*. But it was in the faith of it, that the covenant was to David, even in the face of death, *all his salvation*, and *all his desire*, 2 Sam. xxiii. 5.; and that Paul had a *desire to depart*, knowing that he was *to be with Christ* upon his departure, Phil. i. 23. And it is in the faith of the same, that the whole church militant doth *groan earnestly*, *desiring to be clothed upon with the house which is from heaven*, that is, the heavenly glory, 2 Cor. v. 2. Indeed the *curse* of the first covenant did, upon the breaking of *that* covenant, fall to their lot, as well as to the rest of mankind: and that *curse* would natively have issued in *cutting* them *asunder*, as covenant breakers, and *appointing* them their *portion with the hypocrites*; but that being executed to the full on Christ their head, to the *parting asunder* of his holy *soul and body*, it can operate no more on them. Wherefore, howbeit others die in virtue of the *curse*, separating their *souls and bodies*, the one to the place of torment, the other to the grave, till the last day; yet *they* do not *so* die. Being *redeemed from the curse*, Gal. iii. 13. they *shall never see such death*, John viii. 51. But they



they die in conformity to Christ their head, being *predestinate to be conformed to his image*, (Rom. viii. 29.), who is *the first-born from the dead*, Col. i. 18. and *the first fruits of them that sleep*, which every man is to follow in his own order, 1 Cor. xv. 20. 23. That, as in the case of the head, so in the case of the members, as death came on by sin, sin may go off by death. In virtue of their communion with Christ in his death, the union betwixt their souls and mortal bodies is dissolved; their souls dismissed in peace into the heavenly glory, there to remain till such time as their bodies, laid down in the grave, come, in virtue of their communion with Christ in his resurrection, to put on incorruption and immortality.

This promise is grafted upon the promise of acceptance made to Christ, when he should make his soul an offering for sin. In confidence of which acceptance, dying on the cross he commended his spirit, or soul, into the hands of his Father, Luke xxiii. 46.; and told the penitent thief, he was to be *that very day in paradise*, though then it was towards the evening of it, ver. 43. The words in which he commended his soul to his Father, were David's, Psal. xxxi. 5. *Into thine hand I commit my spirit*; thereby intimating, that the reception of the souls of his dying people into the hands of his Father, depends on the reception of his soul into them. For his soul was, in virtue of the covenant, so received, as a public soul, representing the souls of the whole seed; whence David, speaking of CHRIST, saith, *Thou wilt not leave my soul in hell*, Psal. xvi. 10. with Acts ii. 31. Wherefore in the promise of receiving Christ's soul, was comprehended a promise of receiving the souls of all his mystical members.

2. There is a promise of transporting them, soul and body, into heaven, there to be *ever with the Lord*; which is to be accomplished unto them at the last day: Dan. xii. 2. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* ver. 3. *And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, (or rather, they that do righteously, of the many), as the stars for ever and ever.* Whereas the many mentioned, ver. 2. and comprehending all, are there

there divided into two sorts, in respect of their *future state* in the event of the *resurrection*. the happy part, being the first sort of them, is designed. ver 3. from their *present state* in this life, *the wise, and they that do righteously*; that is, in New testament language, *the righteous*, Matth. xiii. 43. and *they that have done good*, John v. 29. in opposition to *the foolish, and they that have done evil*. Those having come forth, unto the *resurrection of life*, John v. 29. shall shine as the brightness of the firmament, and as the stars for ever and ever: yea. they shall shine forth as the sun, in the kingdom of their Father, Matth. xiii. 43. This is the highest pinnacle of the saints hopes; wherein they, in their whole man, shall have the whole of *eternal life* in its perfection. Man had a conditional promise hereof, in the covenant of works; but the condition being broken, the benefit promised was lost; heaven's gates were shut against Adam and all his natural seed. Howbeit, Christ the *second Adam*, having undertaken to fulfil the condition of the second covenant, which was stated from an exact consideration of the demands that the broken first covenant had on his spiritual seed; there was a new promise of it made in their favour; and it absolute. And to his fulfilling of that condition, both the making and performing of this promise are owing allenarly. None other's works but his could ever have availed to reduce the forfeiture, and purchase a new right: and his works do it so effectually, that they secure the putting all his seed in actual possession of the purchased inheritance; so that they shall reign in life, by one Jesus Christ. Rom v. 17.

This is the promise of the covenant, which is the last of all in performing; as being the consummation of all the rest, not to be accomplished until the mystery of God be finished. The Old testament saints died in the faith of it; and it is not as yet performed to them: nay, the New-testament saints have died, and still must die, in the faith of it; not having it performed to them neither, till it be at once accomplished to the whole seed together, at the end of the world. Thus this promise remains to be an unseen object of faith to the church militant; and to the church triumphant too, whose flesh must rest in hope till that day, Psal. xvi. 9. But because the term prefixed for

for performing thereof, is, in the depth of sovereign wisdom, for reasons becoming the divine perfections, set at such a distance; there have been some signal *pledges* given of it, to confirm the church's faith in the cate. Such was the translating of Enoch, soul and body, into heaven, in the *patriarchal* period; Elias, in the time of the *law*; and our blessed Saviour, in the time of the *gospel*.

This *promise* is grafted upon the *promise* of a *glorious exaltation* made to Christ; by which was secured to him his *ascension*, in *soul* and *body*, into heaven, and *entering* into his *glory*: Luke xxiv :6. *Ought not Christ to have suffered these things, and to enter into his glory?* Both these were *necessary* in respect of the *covenant*: his *suffering* was necessary, in respect of the *condition* thereof, which behoved to be fulfilled by him; and his *entering* into his *glory* was necessary in respect of the *promise* thereof, which behoved to be fulfilled unto him. Now, Christ *ascended* and *entered* into *glory* as a public person, as a *forerunner entering for us*, Heb. vi. 20. And therefore the *promise*, in virtue of which he *ascended* and *entered* into it, comprehends the *ascension* and *glory* of all his *mytical members*, who are therefore said to *sit together in heavenly places in Christ Jesus*, Eph. ii 6. And *then*, and not till *then*, will the *promise* be perfectly fulfilled to him, when all the *mytical members* are personally *there*, together with their *head*; when the *whole seed* perfectly recovered from *death*, shall *reign* there, together with him, *in life*, for evermore.

And this shall suffice to have been said here of the *promise* of *eternal life*, in the *last period* thereof.

#### INFERENCE from the promise of eternal life.

Thus we have opened the *promise* of *eternal life* to the elect, with the *effects* thereof on them. in its several *periods*: to wit, *before their union* with Christ; and then, *from their union* with Christ until *death*; and finally, *from their death*, through *eternity*: the whole springing out of the *promises peculiar to Christ* himself. For as these last were fulfilled, in *preserving* the *root of Jesse*, notwithstanding of the various changes *that family* did undergo, in which it was often in hazard of extinction, until such time

time as Christ sprang out of it, as a root out of a dry ground, If. xi. 1. 10. and liii. 2. : and then, in carrying him up, and carrying him through, in his work; notwithstanding of the load of imputed sin that lay upon him, and the opposition he met with, from the world, and the powers of hell, engaged against him, If. xlix. 8. and l. 7. 8. 9. : and finally, in raising him from the dead, taking him up into heaven, and glorifying him there for ever and ever, 1 Tim. iii. 16. Even so the promise of eternal life to the elect, included therein, is fulfilled, in preserving of them in their unconverted state, till such time as they are united to Christ by faith : and then, in carrying them up, and carrying them through, in favour and communion with God, during the whole time of their continuance in this world, notwithstanding of all the opposition from the devil, the world, and the flesh : and lastly, in raising them up at the last day, and receiving them, soul and body, into heaven, there to be ever with the Lord.

And now from the whole of what hath been said on that point, we deduce the following INFERENCE, to wit, That all the benefits of the covenant of grace bestowed, or to be bestowed, on sinners, are the sure mercies of David, If. lv. 3. This may be taken up in these three things following.

1. They are all of them mercies, pure mercies, without respect to any worthiness in the receivers. They all are free-grace gifts; for the covenant is to us a covenant of grace, from the first to the last : Eph. ii. 7. *That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.* Ver. 8. *For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God.* The receiving of believers into glory, is, after all their working, as much of free grace, as is the quickening of them, when, being dead in sin, they could do no good work at all. They have their faith and their works, their grace and their glory, their temporal and their eternal good things, all of them equally of free grace : for they are all secured to them in, and flow from, the promise of the covenant made before the world began; and are founded on a ground, which they had no manner of hand in the laying of.

2. They all are the mercies of David, that is, of Jesus Christ

Christ the Son of David. His obedience and death are the alone channel wherein the free grace of the covenant runs, bringing along with it all those *mercies*, Eph. ii. 7. It is to the holiness of his nature, the righteousness of his life, and the satisfaction made by his death, they are all owing: for upon these alone, and upon nothing in us, whether before or after conversion, is the *promise of eternal life* founded. Our *believing* through grace, while others continue in unbelief; our seeing *God* in glory, while others are cast into outer darkness; the *bread* we eat, and the *water* we drink, in this life, together with the *hidden manna* we shall eat of, and the *rivers of pleasures* we shall drink of, in heaven; are all equally the purchase of our Redeemer's blood.

3. *Lastly*, They are all of them *sure mercies*. What of them the saints have already got, they could not have missed of; and what of them they have not as yet received, is as *sure* as if they had it in hand, 2 Sam. xxiii. 5. *David perceived that the Lord had confirmed him king over Israel; and that upon this ground, for his kingdom was lift up on high*, 1 Chron. xiv. 2. Now, Saul's kingdom was lift up on high too; and yet he lost it. But David had his kingdom by the *covenant*; Saul, not so: hence the former seeing the *promise* begin to be accomplished, rightly concluded, that it would hold on till it was fully performed; notwithstanding that the latter fell from his excellency. *Uncovenanted mercies* are *tottering mercies*; but the *covenant-mercies* are *sure*. The former may flow plentifully for a while, and yet at length be quite dried up for ever; but the spring of the latter being once opened, will flow for evermore, without interruption. The *promise* is infallibly *sure*, and cannot miscarry: it is *sure* from the *nature* of God, who made it; even from his infallible *truth*, and from his justice too, in respect of Christ, 2 Thess. i. 6. 7.

Thus far of the *second part* of the covenant; namely, *the promissory part*.

*No proper PENALTY of the covenant of grace.*

A *penalty* is no *essential* part of a proper *covenant*. It is but *accidental* only, arising not from the nature of a  
 Cov. II. Y *covenant*,

covenant, but from the nature of the *covenanters*, who, being *fallible*, may break either the *condition*, or the *promise*: in which case a *penalty* is annexed, to secure the *performance* of the *condition* on the one side, and of the *promise* on the other. Wherefore, since the party *contracting* on *man's side*, on whom it lay to perform the *condition* of this covenant, was *infallible*; as was the party *contracting* on *heaven's side*, on whom it lay to perform the *promise* of it: there was no place at all for a *penalty* thereof, *properly* so called; as there was none in the first covenant, but upon *one side*. In the second covenant, the *Father* and the *Son* absolutely trusted each the other. Upon the credit of the *Son*, the *Father* received all the Old-Testament saints into heaven, before the *price* of their *redemption* was paid; and upon the credit of the *Father*, the *Son*, near seventeen hundred years ago, paid the *full price* of the *redemption* of the elect, while vast multitudes of them were not as yet born into the world, and many of them are not even to this day.

It is true, the parties *contracted for* are *fallible*: but then the performing of the *condition* of this covenant, as *such*, doth in no case lie upon them; Christ having taken it entirely on himself, and accordingly performed it already. While they continue in their natural state, *without Christ*, they are *personally* in the covenant of works, not in the covenant of grace. And being once become *believers in Christ*, the *promise* of the covenant of grace stands always entire to them, notwithstanding of all their failures; and must needs stand so, in virtue of the *condition* of the covenant *already* performed, and judicially sustained as performed, by Jesus Christ, for them. And though they are *fallible* in respect of their *actions*, as long as they are in this world; yet, from the moment of their *union* with Christ by faith, they are not *fallible* in respect of their *state*: they can no more *fall* out of their *state of grace*, than the saints in heaven can. Hence even in *their case* there is no place for *the curse*, or *eternal wrath*, the only *penalty* by which they should lose their right to the *promise* of the covenant. They are indeed liable to God's *fatherly anger* and *chastisements* for their sins: but forasmuch as, by these there is no *intercision* of their

their right to the *promise*: and that they are not *vindictive*, but *medicinal*; they cannot be accounted a *proper penalty* of the covenant of grace, however they may be *improperly* so called; but do really belong to the *promissory part*, and *administration* of the covenant, Psal. lxxxix. 30.—34. If. xxvii. 9. Heb. xii 5 6. 7. Where the *condition* of a covenant is fully performed, and legally sustained as such in favour of the party, who is to receive the benefit *promised*; it is evident, there can be no more place for a *proper penalty* of the covenant, on that side: and so it is here, in the case of *believers*.

And thus we have dispatched the *third head*, namely, *The parts of the covenant*.

## H E A D IV.

### *The ADMINISTRATION of the Covenant of Grace.*

**I**T remains now to consider the *administration* of the covenant. And since the *salvation* of *sinners* doth entirely depend on *this* covenant; and that all the *dispensations* of God toward them, for carrying on and completing that gracious design, are *regulated* according to it; and since withal it is in itself a deepest *secret*, being a compact entered into betwixt the Father and the Son, *before the world began*: it is altogether necessary, that there be an *administration* of it, whereby it may be rendered effectual to the end for which it was made. And hereof we will have a view, by considering, 1. The *party* on whom the *administration* of the covenant is devolved; 2. The *object* of the administration; 3. The *ends* of it; and, 4. The *nature* of it. Of all which in order.

#### I. *Christ the ADMINISTRATOR of the covenant.*

**S**UCH is the nature of the thing, the weight and importance of this *administration*, that none who was not fit to be a *party-contractor* in the covenant, could be

meet to be intrusted therewith. Wherefore, the *administration* of the covenant was devolved upon no mere *man* nor *angel*, but on the *Lord Jesus Christ the second Adam*; and he hath it by the *covenant* itself, as a *reward* of his *work*. It was therein made over to him by *promise*; particularly, by the *promise* of a glorious *exaltation*, to be the *Father's honorary servant*, prime Minister of heaven, mentioned before, and now to be more fully and distinctly unfolded. It was for this *cause the last Adam was made a quickening spirit*, as saith the text, 1 Cor. xv. 45. with which we shall compare the *promise*,

II. xlix. 8. *I will—give thee for a covenant of the people.*

These are the *Father's* words to *Christ the second Adam*, the great *Surety-servant*, chosen to make reparation of the injury done to the honour of God by the spiritual Israel, ver. 3.; the *light of the Gentiles*, ver. 6. which is none other but he, Luke ii. 32. Acts xiii. 47.: whose appearing in the world made the *acceptable time*, the *day of salvation*, as in the preceding part of this 8th verse, compared with 2 Cor. vi. 2. And they are a *promise* made to him of a *reward* of his work, in fulfilling the *condition* of the covenant by his *obedience* and death: for they are immediately subjoined to the *promise* of *assistance* therein; *I will preserve thee*, (namely, in the course of thy obedience, doing and dying, so that thou shalt not be utterly swallowed up of death, but swim through these deepest waters safe ashore), and *give thee for a covenant of the people*; or simply, *of people*. Not that Christ was never *given for a covenant of the people* till he rose from the dead; nay, he was so given immediately after the fall, Gen. iii. 15.: but that it was always upon the view, and in consideration of his *obedience* and death he was so given; and that he was at his resurrection and ascension solemnly invested with that office.

This *giving*, according to the scripture-phraseology, imports a divine *constitution* or *settlement*. So it is said, ver. 6. *I will give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth*; i. e. *I will constitute* or *set thee for a light*: even as God *set* (Heb. gave)



gave) the sun and moon in the firmament of the heaven, to give light upon the earth, Gen. i. 17. Thus the people making or appointing a captain, are said to give a head or captain, Numb. xiv. 4. Neh. ix. 17. Wherefore, to give Christ for a covenant of the people, is to constitute or make him the covenant; whereby the people, any people, Jews or Gentiles, may become God's people, and receive all the benefits of that covenant-relation to God. This then speaks Jesus Christ to be the ordinance of God for the reconciliation of sinners to God, and their partaking of all the benefits of the covenant: even as the sun is the ordinance of heaven for light to the world, unto whose light all have free access; though in the mean time it doth not enlighten the blind, nor those who will needs live in darkness, because they hate the light. This honour was secured to him in the promissory part of the covenant, in consideration of his fulfilling the conditional part thereof.

Now, that Christ is by the authority of heaven constituted or made the covenant, imports these two things. (1.) He is constituted administrator of the covenant: as he had the burden of purchasing the promised benefits, so he hath the honour of distributing and conferring them on sinners. This meaning of the phrase appears from the following words, declaring the end of this constitution; to establish the earth, to cause to inherit the desolate heritages: ver. 9. That thou mayst say to the prisoners, Go forth. See chap. xlii. 6. 7. (2.) The whole of the covenant is in him: so that he that hath Christ, hath the covenant, the whole of the covenant; he that hath not Christ, hath no saving part nor lot in it. This is the native import of this unusual phrase, occurring only here and chap. xlii. 6. and is confirmed by the following words, to establish the earth. A covenant is an establishing thing. When the first covenant was broken, the foundations of the earth were, so to speak, loosened, that it could no more stand firm, until Christ was given for a covenant, to establish it again: he bore up the pillars thereof, in virtue of the new covenant in himself. And if his administration of the covenant were once at an end on the earth, the earth will stand no longer, but be reduced to ashes. The saying concerning the sacramental cup, This cup is the new testament in my blood,

1 Cor. xi. 25. is somewhat akin to the expression in the text, and serves to confirm the sense given of it. For it surely bears, (1.) That the sacramental cup is the *ministration* of the new testament to believing receivers; so that receiving the one in faith, they receive the other too. (2.) That the new testament is in Christ's blood; so that their communion of the benefits of the testament, is by their *communion of the blood of Christ*, 1 Cor. x. 16.

Now, from these texts compared, it appears, That *the administration of the covenant of grace is devolved on Jesus Christ, the second Adam, for that end made a quickening spirit, having the whole of the covenant in him.*

This *constitution*, lodging the *administration* of the covenant in the person of the Mediator Christ Jesus, is at once suited to the *glory of God*, the *case of sinners*, and the *honour of Christ* himself.

1. It is suited to the *glory of God* the *offended* party. In the face of Jesus the Administrator, shines forth the *glory of the God* of the covenant, 2 Cor. iv. 6. His spotless *holiness*, and tremendous *justice*, appear there; together with his matchless *love*, freest *grace*, and tenderest *mercy*. God is in Christ reconciling the world to himself, with the safety of his glory; giving forth his *peace* and *pardons* freely, without any merit of the receivers, and yet not without sufficient *satisfaction* to his justice, and compensation of his injured honour; as from a throne of *grace*, established upon *justice satisfied*, and *judgement* fully executed, the firm basis thereof.

2. It is suited to the *case of sinners*, the *offending* party. In Christ the Administrator of the covenant, they have to do with a God, whose rays of *majesty*, that the *guilty* are not able to behold, are veiled with the robe of a spotless *humanity*. An inviting *sweetness* appears in the face of the Administrator, *full of grace and truth*, John i. 14. In him they may see their salvation so dear to the God that made them, that he himself would put on their nature, to establish, by his *own blood*, a covenant of peace between heaven and them. He is true *man*, of the same family of Adam with themselves; unto whom therefore they may confidently draw near, joining themselves to him as the *head* of the covenant: and withal, he is the true *God*, undoubtedly

doubtedly able to make the covenant effectual for their salvation, notwithstanding of all their unworthiness.

3 It is suited to the *honour* of *Christ* himself, the *Peace-maker*, who hath it as the reward of his work. Joseph, being sold for a *bond-servant*, behaved himself with all meekness, patience, and faithfulness in that low character; the which was afterwards, by all-ruling Providence, abundantly rewarded with *honour*, in his being advanced to be the *prime minister* of the kingdom of Egypt, having the *administration* of the whole kingdom committed to him, Psal. cv. 17 — 22. Herein he was a type of Christ. The Lord Jesus did voluntarily submit himself to the lowest step of reproach and disgrace, taking upon him the form of a *bond-servant*, and humbling himself in that form, *even unto the death of the cross*; and that to perform the *condition* of the covenant, for the glory of God, and the salvation of his people: and *therefore* he was *exalted* to the highest pinnacle of honour, being advanced to the prime ministry of heaven, having the administration of the covenant put into his hand, ruling over all under his Father; whereby is *given him a name which is above every name*, whether of men or angels, *all things being put under his feet*, Phil. ii. 7. 8. 9. Eph. i. 20. 21. 22. 23. In respect hereof, he is often called the Father's *servant*, namely, his *honorary* servant: and his honour in that character is often promised to be made very great, Is. xlix. 6. and lii. 13. 14. 15. Zech. iii. 8. with vi. 12. 13.

And forasmuch as the *everlasting covenant* will continue to be the *ground and rule* of God's dispensations towards his people for evermore; by the *constitution* lodging the *administration* of the covenant in the person of Christ, he is to enjoy that honour and dignity for ever and ever. For *unto the Son he saith, Thy throne, O God, is for ever and ever*, Heb. i. 8. *Even of his kingdom which is given him, that is, his mediatory kingdom and administration; there shall be no end*, Luke i. 32. 33. The time comes indeed, wherein he will *deliver up the kingdom to God even the Father*; presenting to him at the last day, the whole church, and every member thereof, brought by his administration, according to his commission, into a state of perfection. And *then cometh the end*, 1 Cor. xv. 24. namely,

namely, the end of the world, but not the end of his administration: for being constituted Administrator of the covenant, there was given him dominion and glory, and a kingdom; and his dominion is an everlasting dominion, which shall not pass away, (as the world shall, 1 Cor. vii. 31.), and his kingdom that which shall not be destroyed, (as all the four monarchies have been), Dan. vii. 14.

And thus we have seen CHRIST to be the party on whom the administration of the covenant is devolved.

## II. Sinners of mankind the OBJECT of the administration of the covenant.

The object of the administration of the covenant, is sinners of mankind indefinitely: that is to say, Christ is empowered by commission from his Father, to administer the covenant of grace to any of all mankind, the sinners of the family of Adam without exception: he is authorized to receive them into the covenant, and to confer on them all the benefits thereof, to their eternal salvation; according to the settled order of the covenant. The election of particular persons is a secret, not to be discovered in the administration of the covenant, according to the established order thereof, till such time as the sinner have received the covenant, by coming personally into it. And the extent of the administration, is not founded on election; but on the sufficiency of Christ's obedience and death, for the salvation of all: neither is it regulated thereby; but by the fulness of power in heaven and earth, given to Jesus Christ, as a reward of his becoming obedient even unto death.

For confirming of this truth, let the following things be considered.

1. The grant which the Father hath made of Christ crucified, as his ordinance for the salvation of lost sinners of mankind. In the case of the Israelites in the wilderness, bitten by fiery serpents, God instituted an ordinance for their cure, namely, a brazen serpent lifted up on a pole; and made a grant thereof to whosoever would use it for that purpose, by looking to it. No body whosoever that needed healing, was excepted: the grant was conceived in the most ample terms, Num. xxi. 8. *It shall come to pass,*

pass, that EVERY ONE that is bitten, when he looketh upon it shall live. So all mankind being bitten by the old serpent, the devil, and sin as his deadly poison, left in them; God hath appointed JESUS CHRIST the ordinance of Heaven for their salvation. There is a word of divine appointment passed upon a crucified Christ, making and constituting him the ordinance of God for salvation of sinners; and God hath made a grant of him as such, to whosoever of Adam's lost race will make use of him for that purpose, by believing on him; in the which grant, none of the world of mankind is excepted. All this is clear from John iii. 14. 15. 16. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be LIFTED UP: that WHOSOEVER believeth in HIM, should not perish, but have eternal life. 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. Now, the administration of the covenant being settled in pursuance of this grant, therein made for a reward of the Mediator's obedience; the object of the former, can be no less extensive than that of the latter.

2. The Mediator's commission for the administration, is conceived in the most ample terms; and he is clothed with most ample powers, with relation to that business. It carries his administering the covenant, not only to the meek, the poor, the broken-hearted; but to the captives, blind, bruised, prisoners, bond-men and broken men, who have sold their inheritance and themselves, and can have no hope of relief but by a jubilee, Luke iv. 18. 19. with II. lxi. 1. 2. What sort of sinners of mankind can one imagine, that will not fall in under some of these denominations? Christ is indeed given for a covenant of people; not of this or that people, but of people indefinitely. All power is given him in heaven and in earth, Matth. xxviii. 18. So there are none on earth excepted from his administering the covenant to them. He is impowered to save the guilty law-condemned world, by administering it to them: For God sent not his Son into the world to condemn the world; but that the world through him might be saved, John iii. 17; so far as he is the ordinance of God for taking away the sin of the world, chap. i. 29.

though many to whom he offers the covenant, do refuse it, and so are not saved *eventually*. Accordingly, from this *fulness of power*, he issues forth the *general offer* of the gospel; wherein *all* without exception are declared welcome to come and suck of the full breasts of the divine consolations in the covenant: Matth. xi. 27 *All things are delivered unto me of my Father.* ver. 28 *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* Chap. xxviii. 18 *All power is given unto me in heaven and in earth.* ver. 19. *Go ye therefore and teach all nations.* Mark xvi. 15. *Preach the gospel to every creature.*

3. He *executes* his commission in an *unhampered* manner, *administering* the covenant to *any* sinner of mankind: Prov. viii. 4. *Unto you, O MEN, I call, and my voice is to the sons of MAN* The object of his *administration* is not *this* or *that* party of mankind, under this or the other denomination; but *men*, any men, sons of *men* indefinitely. So the *gospel*, in which he *administers* the covenant, is *good tidings to all people*, Luke ii. 10. *a feast made unto all people*, Is. xxv. 6 though many, not *relishing* the tidings, never *taste* of the feast. Accordingly, he commissioned his apostles for that effect, in terms than which none can imagine more extensive, Mark xvi. 15. *Go ye into ALL the WORLD, and preach the gospel to EVERY CREATURE.* The Jews called *man* the *creature*, as being God's creature by way of eminence: so by *every creature* is meant *every man*. There are in the *world* some *men* who, by reason of their monstrous *wickedness*, are like *devils*; there are other *men* who, by reason of their *savageness*, seem to differ but little from *brutes*. but our Lord saith here in *effect*, "Be what they will, if ye can but know them to be *men*, ask no questions about them on this head, what *sort* of men they are: being *men*, preach the *gospel* to them, offer them the *covenant*; and if they receive it, give them the seals thereof: my Father made them, I will *save* them."

4. If we inquire, who they are to whom Christ stands related as a *Saviour*? or, whose *Saviour* he is, according to the scripture? we find, that considered as an *actual* *Saviour*, *saving actually* and *eventually*, he is indeed only  
*the*

*the Saviour of the body*, Eph. v. 23.; but considered as an *official Saviour*, a *Saviour by office*, he is *the Saviour of the world*, 1 John iv. 14. John iv. 42. Thus one having a commission to be the *physician of a society*, is the physician of the whole society, by *office*; and so stands related to every man of them, as his *physician*; howbeit, he is not *actually a healer* to any of them, but such as *employ* him. Though some of *that* society should not employ him at all, but on every occasion call *another* physician; yet *he* is still *their physician* by *office*: though they should *die* of their disease, being averse from calling *him*: yet still it is true, that he was *their* physician, they *might* have called him, and *had* his remedies; and it was purely their *own* fault, that they were not *healed* by him. Even so our Lord Jesus Christ hath Heaven's *patent*, constituting him *the Saviour of the world*; by the authority of his Father he is invested with that *office*: and wheresoever the gospel comes, his *patent* for that effect is intimated, 1 John iv. 14. *And we have seen and do testify, that the Father sent the Son to be the Saviour of the world.* Wherefore none of us shall perish for want of a *Saviour*. Jesus Christ is *the Saviour of the world*; he is *your Saviour*, and *my Saviour*, be our case what it will: and GOD, in and by him, is *the Saviour of all men, specially of those that believe*, 1 Tim. iv. 10. Hence Christ's salvation is *the common salvation*, Jude 3.; and the gospel is *the grace of God that bringeth salvation to all men*, Tit. ii. 11. *marg.* Christ then stands related as a *Saviour* by office to the *world* of mankind; he is their *Saviour*: and he is so related to *every one* of them, as *sinners, lost sinners, of that society*, 1 Tim. i. 15. *Christ Jesus came into the world to save sinners.* Luke xix. 10. *The Son of man is come to seek and to save that which is lost.* Let no man say, "Alas! I have nothing to do with Christ, nor he with me; for I am a *sinner, a lost sinner.*" Nay, upon *that* very ground there is a *relation* between *him* and *you*. Since you are a *sinner of mankind*, Christ is *your Saviour*: for he is, *by office, Saviour* of the family whereof you are a branch. If you will employ *another* than him, or pine away in your disease, rather than put yourself in *his* hand, ye do it upon your peril: but know assuredly, that you *have a Saviour* of your own, chosen of God for you,

whether you *employ* him or not. He is by his Father's appointment, the *physician* of souls; ye are the *sick*, and the less sensible ye are, the more *dangerously* sick: there is a valuable *relation* then betwixt *Christ* and *you*, as such, Matth. ix. 11. 12. He is the great *burden-bearer*, that gives *rest* to them that *labour*, and are *heavy laden*, Matth. xi. 28. Psal. li. 22. *We labour*, spending your *labour for that which satisfieth not*, and are *laden with iniquity*, even *heavy laden*, and nothing the less so, that you are not duly sensible thereof: there is a *relation* then betwixt *Christ* and *you*, on *that* very score. Now, if *Christ* stands related to the *world of mankind* sinners, as *their Saviour*, then *they* are the objects of his *administration* of the covenant.

5. *Lastly*, If it were not so, then there would be some *excepted persons* of the *world of mankind* sinners, for whom there is no *warrant*, more than for *devils*, to *take hold of the covenant*, by believing in *Christ*; contrary to the constant voice of the gospel, John iii. 16. Mark xvi. 15. For surely they have no *warrant* to *take hold of the covenant*, to whom the *Administrator* is not *impowered* to *give* it. Which of the *world of mankind* sinners can these *excepted persons* be? Not Pagans, and other infidels, who hear not the gospel: for howbeit, in the depth of sovereign wisdom, that *warrant* is not *intimated* to them; yet it doth really *extend* to them as included under that general term, *whosoever*, John iii. 16. And if it did not extend to them, the covenant could not lawfully be *preached* and *offered* to them, by *ministers* of the gospel; more than a crier could lawfully go and *proclaim* and *offer* the king's indemnity, to those who have no concern in it, but are *excepted* out of it. The *ministerial* gospel-offer is undoubtedly null and void, as far as it exceeds the bounds of the *object* of *Christ's* *administration* of the covenant; as being, in so far, from one or more having *no power* to make it. Neither are *any* who *hear* the gospel *excepted*: for the not taking hold of the covenant by faith in *Christ*, is the great *sin* and *condemnation* of all who, having the gospel, do so entertain it, Prov. viii. 36. John iii. 19. Mark xvi. 16. But it could not be the *sin* of *such* persons; because it can never be one's *sin*, not to do a thing which he hath no *warrant* from God to do. Much less are the *non-elect* *excepted*:  
for



for at that rate, not only should *their* unbelief be none of their *sin*; but the *elect* themselves could never believe, till such time as their *election* were, in the first place, revealed to them, which is contrary to the stated method of grace: for none can believe in Christ, till once they see their *warrant*; forasmuch as *that* warrant is the ground of faith.

Wherefore, we conclude, that *sinners* of *mankind* indefinitely, are the *object* of Christ's *administration* of the covenant; that he is impowered to *administer* it to you, and every one of you, whatever you *are* or have *been*; and that you must either *take hold* of the covenant for life and salvation, or *perish* as *despisers* of it, since ye have heard the gospel.

### III. The ENDS of the administration of the covenant.

The *ends* of the *administration* of the covenant, which make the *business* of the *Administrator* as such, are these three; to wit, (1.) The *bringing* of sinners *into* the covenant; (2.) The *management* of them *therein*, according to it, in this world; and, (3.) The *completing* of their *happiness*, according to it, in the other world.

1. The *bringing* of sinners *personally* and *savingly* into the covenant, *Is. xlix. 5. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord.* Though the covenant was concluded from eternity, when we could neither *consent* nor *dissent*; yet, by the constitution thereof, it is provided, That, even to the end of time, any sinner of the race of Adam, who shall *believe*, his receiving and embracing the covenant by *faith*, shall be as good and valid to *enter* him *into* it, as if he had personally subscribed it at the *making* thereof, *John iii. 16.* Thus it is left *open* to *mankind-sinners*, that they may come *into* it, taking place therein under CHRIST the head; and so become personally confederate with Heaven, to their eternal salvation. And there is room enough within the compass of the infinite name of the *second Adam*, for all of us to subscribe our little names. Wherefore, notwithstanding of all

all that have already subscribed, in *that* name, saying, *I am the Lord's*, i. e. the Lord Christ's, U. xlv. 5. since Eve first set down her name *there*, by believing the promise first, whereby she *then* commenced, and actually *was the mother of all living*, Gen. iii. 20. ; yet the voice of the gospel still is, and will be even to the end, *And yet there is room*, Luke xiv. 22. For typifying of which Noah's ark was, by the appointment of Heaven, made all *little rooms*, Gen. vi. 14. called in the margin there, *neſts*. Now, the Mediator is authorised to treat with sinners, rebels to God, and subjects of Satan's kingdom, to bring them over to Heaven's side again ; and for that effect to *administer* the covenant unto them, to propose it to them, and gather them into the bond thereof. Wherefore, having gone forth on that errand, he testifies his earnestness in the work, Matth. xxiii. 37. *How often would I have gathered thy children!* and declares himself *the door of the sheep*, John x. 7. 9.

2. The *management* of them in the covenant, according to it, during their continuance in *this* world. When sinners are, by the Mediator's *administration*, brought within the bond of the covenant, they are not thenceforth trusted with the *management* of themselves and their stock : but their stock being lodged with him, they are put under his hand as their sole *manager*, the chief *Shepherd and Bishop of souls*, unto whose oversight the strays once *returned* are committed, 1 Pet. ii. 25. Whatever they *need*, they must receive from *him* : he is to *dispense* all the *benefits* of the covenant, of whatever kind, unto them. Are they to be *justified*? he is to pass the sentence, *Thy sins be forgiven thee*, Matth. ix. 2. 6. Are they to be brought into a *new saving relation* to God? he is to *give them power to become the sons of God*, John i. 12. Are they to be *sanctified*? he is to *wash, sanctify, and cleanse* them, John xiii. 8. Eph. v. 26 ; and to *give them repentance*, as well as *forgiveness of sins*, Acts v. 31. Are they to be caused to *persevere*? he is to *keep* them, and to account for each one of them to his Father, John xvii. 12. Are they to be seen to, in all their temporal concerns? the *care* of them all lies upon him, 1 Pet. v. 7. He is our Joseph, who hath all the stores of the covenant in his hand ; and of him God hath said,

said, as Pharaoh said to his famishing people crying unto him for bread, *Go to Joseph*, Gen. xli. 55. Moreover, they must receive all their orders from him, touching their duty in all points. They must receive the law at his mouth; since it is by him God speaks unto them, according to the constitution of the covenant: for which cause God hath given a solemn charge to all the covenant people, saying, *This is my beloved Son, in whom I am well pleased; hear ye him*, Matth. xvii. 5.

3. and lastly, The completing of their happiness, according to the covenant, in the other world: Eph. v. 27. *That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing.* It is the comfort of believers, that Jesus Christ administers the covenant in this world: so that whatever part thereof they may be driven to, they can never be driven to any part unto which his administration doth not extend. Howbeit, the most glorious part of his administration takes its place in the other world: for it is in heaven, that the promises of the covenant have their perfect accomplishment; the which makes heaven home to believers. "O! but the passage betwixt the two worlds is a dark, dangerous, and gloomy one! Who can without horror think of the Jordan of death, and the darksome region of the grave!" But withal, God's covenant-people should remember, that their Lord hath business in that passage, as well as on either side of it. The line of the covenant is drawn through it, making a path by which the redeemed safely pass. So there also is the scene of Christ's administration of the covenant; he hath the keys of hell and of death, Rev. i. 18. It is great weakness, to think that he doth only, as it were, stand on the other side of the river, directing the believer in his passage, and ready to receive him when come ashore; nay, it lies on him, as Administrator of the covenant, even to go into the water with the passenger, to take him by the arm, and going between him and the stream, to break the force thereof unto him, and to bring him safe ashore: Psal. xxiii. 4. *Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.* In the Israelites passing over to Canaan, the ark went first into Jordan, and was last

last in coming out, being there till *all the people were passed clean over*, Josh. iii. iv. The ark being a type of Christ, as Canaan was of heaven, this teacheth us, that our Lord Jesus will have business in the *passage* between the two worlds, as long as there is one of his people to pass that way; and that his administration *there* will never be at an end, until the last man within the bond of the covenant, is safely landed on the other side. This done, he is to *administer* the covenant to them *there* also, completing their happiness by a perfect accomplishment of all the promises thereof unto them. As Jesus is *the author*, so he is *the finisher of our faith*, Heb. xii. 2. In which text there is an allusion to the *racers* famous amongst the ancient Greeks, wherein there was *one* that opened the race, ran it, and went on the head of all the rest; *another*, who was set on a throne at the end of the race, and gave the prize to such as won it. In the spiritual race, Christ acts both these parts. As *performer* of the *condition* of the covenant, in the course of his obedience, wherein he *endured the cross, despising the shame*, he is *the author* of our faith, or *the chief leader*, expressly called the *forerunner*, chap. vi. 20. *in bringing many sons unto glory*, going on their head as *captain* or *chief leader*, chap. ii. 10. Then, as *Administrator* of the covenant, he is *the finisher* of our faith, or *the perfecter* that gives the crown to the runners, and is *set down at the right hand of the throne of God*. And thus it is his business to put the *crown of glory* on the heads of those, whom by his grace he hath made conquerors. From his hand Paul expected it, 2 Tim. iv. 8. *Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge (to wit, Christ the judge of the world) shall give me at that day*. To him it belongs to *grant* to the overcomers *to sit with him in his throne*, Rev. iii. 21. And therefore I cannot help thinking, that the text, Matth. xx. 23. may safely be read without the supplement, *To sit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my Father*. So the particle *but* is used exceptively, 2 Cor. ii. 5. for *save*, Mark ix. 8. The fulness of power given to the Mediator, comprehends *all power in heaven*, as well as *in earth*: accordingly, he prepares the *place* for his

his several people in his *Father's house*, having the whole at his disposal, as *Administrator* of the covenant. And he is to *administer* the covenant to them, not only at their first entrance into the regions of bliss, but all along through the ages of eternity; being to remain the eternal *bond of union*, and *mean of communication* betwixt God and the saints for ever, Heb. vii. 25. Rev. vii. 17.

And these are the *ends* of the administration of the covenant. Follows,

#### IV. The NATURE of the administration of the covenant.

The *nature* of this *administration* offers itself to our view, in the *relations* Christ hath to the *covenant*, as he is *Administrator* thereof. We have already seen, how that Christ became the *Mediator* of the covenant, both *substantial* and *official*; and have observed, that his *official mediation* runs through the whole of the *covenant*: and we have taken notice of a threefold *relation* of his unto it, namely, his being, 1. The *Kinsman-redeemer* in it; 2. The *Surety* of it; and, 3. The *Priest*, the sacrificing priest, of it; the which *parts* of his *mediation*, respecting the *condition* of the covenant, do belong to the *making* of it. We shall now consider his other *relations* thereto, bearing those *parts* of his *mediation*, which respecting the *promises* of the covenant, do belong to the *administration* of it. And they are these *five*. 1. He is the *Trustee* of the covenant; 2. The *Testator* of the covenant; 3. The *Prophet* of the covenant; 4. The *King* of the covenant; and, 5. The *Intercessor* of the covenant: each of which is a syllable of the *name above every name*, given him of the Father, as the reward of his work. And in viewing of these in order, the *nature* of the *administration* of the covenant will plainly appear.

##### I. Christ the TRUSTEE of the covenant.

Our Lord Jesus as *Administrator*, is in the first place the *Trustee* of the covenant; having the covenant, and all the benefits thereof, committed to his trust: Col. i. 19. For it pleased the Father, that in him should all fulness dwell.

*dwell.* This greatest of all *trusts*, too great for any mere *man* or *angel*, our blessed Redeemer was perfectly qualified for; and so was set over the house of God, the most precious things thereof being put under his hand. What is sealed up from the highest angel, he hath access to; he is trusted to *loose the seals*, for he is *worthy*, Rev. v. 2.—5. A holy jealous God *put no trust in his servants, and his angels he charged with folly: for they were fallible*; there was a *possibility* of their betraying their trust, Job iv. 18. But it *pleased* him to trust the blessed Jesus, that in *him*, as an infallible Administrator, *all fulness should dwell.*

This high *trust* was a necessary *prerequisite* of the *administration*: and therefore, upon his engagement to fulfil the *condition* of the covenant, reputed in heaven as *sure* as if it had been actually performed, all the *benefits* of the covenant were not only made over to him in point of *right*, but were *delivered* over into his hand in *actual possession*, that he might *dispense* them to sinners, according to the method therein stated and agreed upon: John iii. 35. *The Father loveth the Son, and hath given all things into his hand.* Matth. xi. 27. *All things are delivered unto me of my Father.* ver. 28. *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* Hence it was that he *entered* upon the *administration* of the covenant, long before his incarnation; even as soon as there was any place for the *administering* thereof, which was in Paradise after the fall: though the *solemnity* of his investiture and taking possession, was reserved unto his *ascension* into heaven, when the man Christ was *set* at *God's right hand*, Gen. iii. 8. 15. with Psal. lxxviii. 18. Eph. i. 20. 21. 22.

Thus the *fulness* of the covenant is in him: and this *trust* makes *the unsearchable riches of Christ*, not to be particularly inventoried by us, since they are unsearchable. But, agreeable to what hath been said before, we shall, for opening thereof, mark the following things.

1. The *unseen guard* of the covenant is under his hand. There is given unto him *all power* over natural and spiritual things, to manage the same for the *preservation, protection, and restraint* of those some time to be brought into the covenant; while yet they are *strangers from it*, and neither perceive the *guard* about them, nor the *Command-*

er thereof: John v. 22. *The Father—bath committed all judgement unto the Son.* Hos. xi. 3. *I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them.* Sometimes they are, during their state of blindness, in imminent hazard of their lives, and narrowly escape, before the stream of strong temptations, threatening to carry them quite away; and yet the force of these is broken one way or other, and they brought back from the very brink of ruin: and they never truly know, whose debtors they are for these things, nor see the love-design in them, until *converting grace* has reached them; and then they hear the *Captain* of that guard saying to them, as he said to Cyrus, Is. xlv. 5. *I girded thee, though thou hast not known me.* So the mountain was full of *horses and chariots of fire*, for the defence of Elisha and his servant; while yet the servant saw none for them, but a gainst them, until the Lord *opened his eyes*, 2 Kings vi. 17.

2. The *quickenng Spirit* of the covenant is in him, whereby to quicken *dead sinners*, and cause them to *live*. The *Spirit of life* behoved to be purchased for sinners, otherwise there was no *life* for them. Now, the *fulness* thereof is purchased, and actually lodged in the Mediator, according to the covenant. Hence Christ proposeth himself to dead Sardis, as *having the seven Spirits of God*, Rev. iii. 1.; and saith to the Jews, John v. 25. *The dead shall hear the voice of the Son of God; that is, dead souls shall be quickened, and being quickened, shall believe.* The first Adam being made a *living soul*, was capable to communicate natural life; but not being made a *quickenng spirit*, he could not *restore life* once lost: but the *last Adam* was made a *quickenng spirit*, to *restore spiritual life* to sinners *dead* in trespasses and sins. So, in Christ as the *Trustee* of the covenant, is the fountain of life. Adam's sin put out the lights of the whole world; and his natural offspring were all left by him as so many blind candles: but the *second Adam* is made, and set up, a *flaming lamp* to light them again; and as many of them as it toucheth, do instantly flame too: and could they all but *touch* it, and none are forbidden, they should all be *lighted* again, and shine with the light of spiritual life, partaking of the *Spirit of life in Christ Jesus*.

3. The *righteousness* of the covenant is in him, whereby to justify the *ungodly* that have no righteousness of their own. Hence his name is, **THE LORD OUR RIGHTEOUSNESS**, Jer. xxiii. 6. *Righteousness* of man before the Lord was quite worn out: there was nothing of that kind left upon any of Adam's children, *as it is written, There is none righteous, no not one*, Rom. iii. 10. But Jesus Christ having, in his birth, life, and death, wrought out the *righteousness* of the new covenant, *brought it in*, and presented it unto his Father, Dan. ix. 24. with Lev. xvi. 15. And it was sustained and accepted, as the *new-covenant righteousness*, for *justifying* all that believe; and was lodged with the *worker* thereof, *intrusted* with it as *Administrator* of the covenant. Hence he is said to be *made unto us righteousness*, 1 Cor. i. 30. namely, by a divine constitution, even as he was *made the covenant*. And intimation hereof is made unto sinners in the gospel, for a ground of faith, II. xlv. 24. *Surely, shall one say, in the Lord have I righteousness.* Heb. *Only in the Lord (concerning me he hath said) is righteousness.* They are the words of the Lord Jesus Christ, narrating the divine constitution concerning himself. Compare ver. 23. with Rom. xiv. 10. 11. Wherefore, the *gospel* is called *the ministration of righteousness*, 2 Cor. iii. 9.; and his ministers, *ministers of righteousness*, chap. xi. 15.; he being *intrusted* with the *new-covenant righteousness*, for to administer it to sinners, *unto justification of life*, as the phrase is, Rom. v. 18.

4. The *new covenant-right* to God is in his person as Mediator: and he is actually possessed of the *fulness* of the *Godhead*, as he is Administrator of the covenant, to communicate of that *fulness* to all that shall believe, Col. ii. 9. *For in him dwelleth all the fulness of the Godhead bodily.* ver. 10. *And ye are complete in him; which is the head.* Our Lord Jesus, as the eternal Son of God, had a natural indefeasible right to the *fulness* of the *Godhead*: but as the *second Adam*, he took out a new right thereto, purchasing the same by his obedience and death; and as such, it is now lodged with him, to be communicated by him. And thus the *peace* of the covenant, peace with God, is in him, Eph. ii. 14.; the *sonship* of the covenant, the adoption into the family of God, is in him as the *first-born* among



mong many brethren, Psal. lxxxix. 27. with John i. 12.; the *covenant-interest in God*, as one's own God, is in him, John xx. 17. And to obtain all these in one, let the sinner but receive Christ by *faith*, and he hath them; for they are all under his hand as *Trustee* of the covenant, yea, in him, as the storehouse of the covenant.

5. The covenant-fulness of the *Spirit of sanctification* is in him, whereby to make sinners *holy*; Col. i. 19. *It pleased the Father, that in him should all fulness dwell.* John i. 16. *And of his fulness have all we received, and grace for grace.* Having purchased the same with his own blood, it is lodged in him as *Administrator* of the covenant, in respect of which he is said to be *made unto us sanctification*, 1 Cor. i. 30. Therefore out of his *pierced* side came there forth *blood* and *water*; blood to remove the *guilt* of sin, water to wash away the *defilement* thereof. So he is the *fountain opened for sin and for uncleanness*: not a *vessel* of that water of purification, which, how full soever, would lack as much as it should communicate; but a *fountain*, a living spring of it, to supply the needs of the unclean, without any lack in itself: *For God giveth not the Spirit by measure unto him*, John iii. 34. Wherefore, there is in him such a *fulness* of the *Spirit of holiness*, as is, by the infinite efficacy thereof, *sufficient to sanctify* the whole family of *Adam*, and even the worst of them. There is a *fulness* of all *grace* in him, to be communicated, for the repairing of the lost image of God in us. There is *grace* enough in him, to melt the hardest heart into evangelical *repentance*, Acts v. 31. to *mortify* the strongest lusts, Gal. v. 24. and to quicken, and to strengthen unto holy *obedience*, 2 Tim. ii. 1.

6. The *establishing grace* of the covenant is in him, whereby to cause the most fickle and inconstant, once in him, to *persevere* unto the end: Jude ver. 1. *Them that are sanctified by God the Father, and preserved in Jesus Christ.* He is constituted the *head* of influences for all his mystical members, which are to have their *nourishment ministered* from him, Col. ii. 19. The giving out of *continued pardons*, necessary for them in this their state of imperfection, is also in his hand, as the *Trustee* of the covenant, *exalted to be a Prince and a Saviour, for to give repentance*

*repentance to Israel, and forgiveness of sins, Acts v. 31.* Thus he is fully furnished for preserving of them in a state of grace, having a *fulnes of grace* in himself to communicate unto them, suitable to all their exigencies, whether in respect of the *power*, or of the *guilt* of their sin.

7. The *temporal things* of the covenant are all in his hand, whereby to *provide* for, and afford *protection* to his people, during their continuance in this world. In the covenant there was made to him a promise of his *inheriting all things*, as the *first-born* of the family of heaven; and in his person as the *last Adam*, the ancient *dominion* over the *creatures* was restored, as we heard before. Now, as he is the *Trustee* of the covenant, the *heritage* of the *world*, and all things therein, is actually delivered over into his hand: so that he is not only *Lord* of the *world* in point of *right*, but in *fact*; having the *power* of all therein, from the smallest rag for covering of nakedness, even to the crowns and sceptres. This he himself witnesseth, Matth. xxviii. 18. *All power is given unto me in heaven and in earth.* Chap. xi. 27. *All things are delivered unto me of my Father.* Hence to encourage his impoverished people, in their building of the second temple, he saith, Hag. ii. 8. *The silver is mine, and the gold is mine*, namely, to give them to whom I will. And that these are Christ's words, appears from ver. 6. compared with Heb. xii. 26. Accordingly, from Psal. xxiv. 1. *The earth is the Lord's, and the fulness thereof*, the apostle clears believers *right* to the creatures, 1 Cor. x. 25. 26. And thus he is fully furnished for affording all manner of *provision* to his people, in temporal things; and all *protection* from whatever dangers they can be in while here. The sun, moon, and stars, the earth, sea, and air, with all that in them is, are under his hand, as the *Trustee* of the covenant: and he can dispose of them all, for the ends of the covenant, as the *glory* of God and the *welfare* of his people do require.

8. The covenant-fulnes of *power over death and the grave* is in his hand, whereby to disarm death of its *sting*, and bring about a glorious *resurrection*. *I*, saith he, *have the keys of hell and of death*, Rev. i. 18. *Death* goes through the world as a mighty conqueror, whom none is able to resist; the *grave* follows, and none can keep back

its prey, nor cause it to give it up again. But the Mediator hath an effectual check upon them both. They are not absolute potentates, as mighty as they are: there is one above them, to whose orders they must precisely stick. *Death* may indeed enter in within the boundaries of the covenant, and carry off the covenant-people as well as others: but at the border it must drop its *sling*, and enter without it; for the power of death is now in Christ's hand, and he will not suffer it to enter *there* with it. And the time cometh, wherein he will say to the *grave*, Give up: and then the bars thereof will be broken asunder, the gates thereof fly open, and it will deliver up to him its lodgers; for he is *intrusted*, as Administrator of the covenant, with full *power over death and the grave*.

9. *Lastly*, The *eternal consummate happiness* of the covenant is in his hand, whereby to render the *souls* of his people happy immediately after death, and then *soul and body* together happy at the last day: for *all power in heaven* is given him. The Father hath made him the great repository of *eternal life*, the fountain from whence it shall stream forth to all the heirs of life; and the *dispensing* of it is intrusted to him: 1 John v. 11. *God hath given to us eternal life: and this life is in his Son.* John xvii. 2. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* Wherefore his dying people do in faith commit their souls to him, as *Stephen*, Acts vii. 59. *Saying, Lord Jesus, receive my spirit.* And at the last day he pronounceth the sentence, and solemnly receives them into the kingdom of heaven, Matth. xxv. 34.

And thus Christ is the *Trustee* of the covenant.

## II. Christ the TESTATOR of the covenant.

In the next place, our Lord Jesus is the *Testator* of the covenant, as the apostle teacheth, Heb. ix. 15. 16. 17. By the *conditional* part of the covenant, God had a *compensation* of the wrong done to his glory by sinners: and by the *promissory* part, Christ had *unsearchable riches* to communicate unto them, whereby they might be made happy: and being to *die* in the cause, according to his *covenant*,

venant, he timely made his *testament*, as a deed of conveyance thereof unto them, turning the *promissory part* of the covenant, respecting lost sinners, into a *testament* in their favour, 1 Cor. xi. 25. *This cup is the new testament in my blood.*

Hence it appears, that this belongs to the *administration* of the covenant, committed unto him, for making sinners *partakers* of the covenant-benefits; yea, and that is the *first* and *fundamental* act of that his *administration*, laid as a *foundation* of all the other acts thereof, which are but so many *means* of *executing* the *testament*. Upon the Mediator's undertaking to fulfil the *condition* of the *covenant*, the Father made to him a *disposition* of the covenant-benefits contained in the *promissory part*: and the benefits so disposed, were actually *delivered* over into his hand, as the appointed *Trustee* of the covenant, as we have already seen. Now, he having them all thus in his hand, hath made a *disposition* of them to poor sinners, by way of *testament*, Luke xxii. 29. *And I appoint unto you a kingdom, as my Father hath appointed unto me.* Or, *And I dispoise to you, as my Father dispoised to me, a kingdom.* The word here used, signifies to *dispoise*; and hath in it the notion of a *federal* or *covenant* disposition, and a *testamentary* disposition too. Of the former sort was the *disposition* made by the Father to Christ, namely, a *federal* disposition; as being made on a most *onerous* cause, a *condition* properly so called, to wit, his making his soul an *offering for sin*: and it can by no means be a *testamentary disposition*, since *where a testament is, there must also of necessity be the death of the testator*, Heb. ix. 16.; the which, it is evident, could have no place in the case of the FATHER. Of the latter sort is the *disposition* made by Jesus Christ to sinners, namely, a *testamentary disposition*, which, of its own nature, is a deed or conveyance of grace and liberality, without *conditions* properly so called: and forasmuch as sinners were under an utter *disability* to perform *conditions*, properly so called, it was therefore necessary for their behoof, to make it a *testamentary disposition* or *testament*.

For clearing of the nature of this *testament*, which is of so great importance for all to know, who have any concern

cern for their salvation, we shall consider, 1. The *making* thereof; 2. The *legatees*; 3. The *Executor*; and, 4. The *legacies*.

*First*, As to the *making* of Christ's *testament*, it is first of all to be observed, that though the *covenant* was indeed from *eternity*, the *testament* was not so. For Christ made his *testament*, as *Administrator* of the *covenant*; which *administration* he did not enter upon but in time. He was from eternity the *Trustee* of the *covenant*, which grand *trust* was a necessary *prerequisite* of his *administration*: yet forasmuch as his commencing *Testator* of the *covenant*, was an act of his *administration* thereof, there could be no place for it, until there was place for *administering* the *covenant*, which there was not, till once the *covenant* of works was broken. And hereto best agreeth the nature of a *testament*, which is not simply a *will*, but a *will declared, testified, and signified* by *word* or *writ*, or some one or other *external sign* pleadable by the *legatees*, in order to their obtaining of the *legacies* bequeathed.

Christ's *testament*, which for *substance* is but *one*, is yet twofold, in respect of different *circumstances* wherewith it hath been vested; namely, the *old* or *first* *testament*, and the *new* *testament*, 2 Cor. iii. 14. Heb. ix. 15.

Christ's *old* *testament* is the declaration of the last will of our dying Saviour, touching his *unsearchable riches*, confirmed by slain *sacrifices* of divine institution, sealed with the seals of *circumcision* and the *passover*, and enduring in the church till the *fulness of time*, and the *manifestation* of himself to Israel in the flesh, Heb. ix. 20. Rom. iv. 11. 1 Cor. v. 7. Luke xvi. 16. This his *testament* was originally *made by word of mouth*; which kind of *testament* is called a *nuncupative* *testament*: but it was afterwards committed to *writing*; so that there was not only a *word* of the *testament* to be *heard*, but a *book* of the *testament* to be *read*, by the *legatees*, Heb. ix. 19. 20. And so we have it a *written* *testament*, in that part of the holy scripture called by the name of the *Old Testament*.

Christ's *new* *testament* is the declaration of the same last will of our dying Saviour, touching his *unsearchable riches*, confirmed by his own *death* on the *cross*, sealed with the seals of *baptism* and the *Lord's supper*, and to continue for evermore, 1 Cor. xi. 23. 24. 25. Matth. xxviii. 19. Heb.

vii. 12. 16. 17. This also was originally *made* by *word of mouth*, in the time of his *public ministry*, wherein he declared his will anent the *great salvation*, which, as the apostle observes, *at first began to be spoken by the Lord*, Heb. ii. 3. And it was in like manner afterwards committed to *writing*: and we have it too a *written testament*, in that part of the holy scripture called by the name of the *New Testament*.

If we look for the original date of Christ's *old* or *first testament*, we find his *testament* to be of a date as early as the nature of the thing could bear; being *made* in *Paradise*, on the day of Adam's fall, *in the cool of the day*, Gen. iii. 8. otherwise called the time *between the two evenings*; Exod. xii. 6. that is, between three and six o'clock in the afternoon. At the which time, our Lord Jesus did, in the promise of the *seed of the woman to bruise the head of the serpent*, which should *bruise his heel*, Gen. iii. 15. signify *his death*, and *declare his will* for the benefits of *his purchase* their accruing to sinners *thereby*. And *that day* I judge to have been the *sixth day* of the creation, the same day wherein man was created; reckoning that the scripture teacheth, that *Adam lodged not one night in honour*, as some do, agreeable to the original, read Psal. xlix. 12. They who cannot think that the events recorded from Gen. ii. 7. to the *end of the third chapter*, were crowded within the compass of *one day*, may weigh therewith, the events relating to the *death* of Christ, which are recorded Luke xxiii. 66. to the end. chap. xxiii. 1.—33. John xix. 1. Matth. xxvii. 27. 28. John xix. 2. 5. 9.—15. Matth. xxvii. 24. All which things were done in the space of *half a day*: for Christ was crucified about twelve of the clock, Luke xxiii. 44.—46.

Some, through an unwillingness to think of their death, do put off the *making* of their *testaments* unto a death-bed: but so very willing was Christ, the *second Adam*, to die for us, that he *set his house in order*, and so prepared himself for death, that very *day* wherein the first Adam fell. The business of the great King, and the business of the ruined world of mankind, required *haste*. The whole fabric of the world was by Adam's fall so unhinged, that it was hastening to a total dissolution, and mankind about

to perish in the ruins; till the *second Adam* went in, and bore up the pillars thereof, in virtue of his *death* to *establish the earth* again, *Is. xlix. 8.* Wherefore in Paradise he made his *testament* in a few words, containing a disposition of the benefits of the covenant, in favour of poor sinners, *Gen. iii. 15* and *typically* went in under that weight of wrath, which was pressing down all: and so he *established the earth* again. In *this* form it was, that they of the first ages of the world had the *testament*. But it was repeated and renewed to Abraham, to whom the *promises were made*, *Gal. iii. 16.* comprehended under the name of the *covenants* or *testaments of promise*, *Eph. ii. 12.*; as also to Israel in the wilderness, whom Moses sprinkled with *blood*, *saying, This is the blood of the testament*, *Heb. ix. 19. 20.* And this was Christ's *old testament*, upon which all that believed, from Adam to CHRIST, built their faith, and hope of obtaining the legacies left therein; though it was upwards of four thousand years from the first making of the *testament*, unto the *death* of the *Testator*, by which the *new testament* was confirmed.

Now, the apostle saith, that *a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth*; *Heb. ix. 17.* Was Christ's *testament* then of *no force* all that time? Yea, it was of *force*; and that by means of a *pre-confirmation*, being *confirmed before*, *Gal. iii. 17.* The *confirmation* of a *testament*, in the sense of the holy scripture, is by the *death* of the *testator*; as the apostle, in the forecited text, teacheth the Hebrews. And in scripture-reckoning, there was a two-fold *death* of the *Testator* here: one *typical*, another *real*. In respect of the former of these, Christ was *the Lamb slain from the foundation of the world*, *Rev. xiii. 8.* having *died typically* in the *sacrifices* then offered, *Gen. iii. 21.* and thereafter all along under the *Old Testament*. And by *that* death of the *Testator* was the *pre-confirmation* of the *testament*: so that from the *day* it was *first* made, it was of *force*, for the legatees obtaining the legacies therein bequeathed; soasmuch as it was *then* also *confirmed*. Wherefore the apostle observes, that, in full consistency with that known maxim anent testaments, *Heb. ix. 17.* above cited, *Neither the first testament was dedicated with-*

out blood, ver. 18. What the apostle means by *dedication* of the *testament*, will be plain, if it is considered, that what our version of the Bible calls *dedication*, is, in the scripture-use of words so rendered therein, nothing else but an *entering on*, or a *first*, or *new using* of a person or thing, to what they were designed for: insomuch that the very *dedication* of the *temple* was no more but *that*, as appears by comparing 2 Chron. v. 13. chap. vi and vii. 1. with 4. 5. Wherefore, by the *dedication* of the *testament*, must be meant the legatees beginning to claim and obtain their legacies, upon the *testament*. And *this*, the apostle saith, was not done without the *testament's* being confirmed by *blood*, or death: the which, though *really* the *blood* or death of *beasts sacrificed*; yet, according to the apostle's reasoning, were reckoned the *blood* or death of the *Testator*, they being sacrificed as *types* of him.

And hence it appears, that whatever have been the different *circumstances*, wherewith the *testament* in different periods hath been vested; the *Old* and *New Testament*, *nuncupative* and *written*, are for *substance* but the *one* testament of *Jesus Christ the same yesterday, and to-day, and for ever*, Heb. xiii. 8. having the *same* force and effect for full remission of sin and eternal salvation, legacies claimed and obtained by faith, in virtue of the testament, Acts xv. 11. Rom. iv. 13.: only, what was first declared by *word of mouth*, the same was thereafter *written*. The legacies at first bequeathed in *general* comprehensive terms, were afterward *particularly* nominated: and in the *New Testament* they are more *clearly* expressed than in the *Old*. The former was a copy of the *testament*, fitted for the times *before* the Testator really *died*: the latter, fitted for all times *thereafter*, to the end of the world; and therefore no other copy is to be accepted after it.

*Secondly*, It is to be inquired, *Who are the legatees*, the parties in whose favour the *testament* was made, and who may, in the method of the testament, *claim* and *obtain* the *legacies* therein bequeathed? Christ's making his testament, being the fundamental act of his *administration* of the covenant, as we have already seen; the *legatees* in the *testament* must needs be the same as the *objects* of his *administration* of the covenant, that is to say, *sinners of*  
*mankind*



mankind indefinitely: for if Christ is authorized by the Father to *administer* the covenant to *mankind-sinners* indefinitely, and hath accordingly *made his testament* for that effect; surely none can be excepted out of the *testament*, that are not excepted out of his *administration*. Therefore the apostle lays down, for the *foundation of faith*, to those who had even imbrued their hands in the blood of the Lord of glory, their *interest* in the *promise*, Acts ii. 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.* To whomsoever then the gospel comes, we may warrantably say, the *promise* is to you, and to you, and every one of you; even the *promise of the testament*: and ye have access to *claim* it by faith, as your own legacy, your own mercy, Jon. ii. 8. And all the arguments adduced on the head of the *object* of Christ's administration, which need not to be repeated here, do prove this.

And it is most agreeable to the *nature of the thing*. In Christ's testament, the *legatees* are not expressed by their names, as in testaments where the testator hath his children and friends about him, to whom he leaves his legacies: but it is here as in the case, wherein some of the children or friends of the testator are not come into the world, at the time of the making of the testament; who must therefore have their legacies left to them under some general designation. Multitudes, multitudes of Christ's *legatees* were not *born* when he died; and multitudes of them have not to this day seen the sun: nay, when Christ first *made his testament*, there were but two persons in the world. Therefore the *legatees* have been expressed in it under a *general designation*, as those of such a family. Now, this *general designation* of the *legatees* in Christ's testament, is not *actual believers*, that is, such as have already believed: for *actual believing* is the *legatees claiming* of the legacies left them, whereby they are put in possession thereof; the which *claim* must of necessity have a *foundation* in the testament *prior* unto it. And indeed the *testament* is the *ground of faith*. Therefore it was made before there was one *actual believer* in the world, being made in Paradise, and there recited in the hearing of our guilty first parents, who, upon the hearing of it,  
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Gen. iii. 15. believed, and so were put in possession of their legacies. And thus will it be to the end of the world: *faith will come by hearing* of the testament, Rom. x. 17. Gal. iii. 2. Neither is it *the elect*: for howbeit in them only is the testament effectual, yet it is not to them only the legacies are left; they are not the only persons in whose favour the testament was made. For *election* being a secret not to be known by us, until once we believe, cannot be the *ground* and *warrant* of believing, or embracing the testament, and claiming the legacies. Besides, at that rate unbelievers continuing so to the end, could not be justly reckoned refusers and slights of Christ's testament, as having no portion nor concern in it, more than fallen angels. But the *general designation* of the legateses in Christ's testament, is *mankind-sinners* indefinitely: to those of the family of Adam are the legacies left, to be claimed and possessed of them by *faith*: Prov. viii. 4. *Unto you, O men, I call, and my voice is to the sons of man.* Rev. xxii. 17. *Whosoever will, let him take the water of life freely.* John vi. 37. *Him that cometh to me, I will in no wise cast out.*

Put the case, that a rich man should, for the love and favour he bears to a particular family, leave his substance to them by *testament*, to be divided among them: in this case it is evident, that however numerous that family be, all and every one of them are this man's legateses, howbeit their names are not particularly expressed in the testament; and they need no more to clear their claim, each to his share of the legacy, but that they are of *that family*. And upon the *executors* making lawful *intimation* to that family, that, such a testament being made in favour of them, they come, claim, and get their legacies, in the method of the testament: it is manifest, that all of them, who accordingly come and make their claim, as members of *that family*, will obtain a share of the legacy: but in case there be any of them, who will not come and make any claim thereto, they will justly lose the benefit thereof, and may die of want for all the legacy that was left them in *that testament*. Our Lord Jesus Christ has made such a *testament*: the lost family of Adam, is the *family* constitute his legateses: and the *gospel* is the lawful *intimation* made to them,

them, to come to the *Executor* and receive their legacies. All that *believe* get the legacy: all *unbelievers* lose it, and perish under the want thereof; and they perish without all excuse. They cannot pretend, that there was nothing *left* them by the Testator; which is the case of the fallen angels: nor yet, that it was not *intimate* unto them; which is the case of those that never heard the gospel. But they perish, because, howbeit there was a rich legacy *left* them, yet they undervalued the Testator's kindness, and would never *come* and *claim* it by faith. Hence the benefits of the covenant of grace, even in respect of *unbelievers*, are called *their own*, namely, in virtue of the *right* they have to them by the tenor of Christ's *testament*: Jon. ii. 8. *They that observe lying vanities, forsake their own mercy.* Accordingly, to the elder brother in the parable, Luke xv. the father saith, ver. 31. *Son, all that I have is thine.* So chap. xvi. 12. *If ye have not been faithful in that which is another man's, who shall give you that which is your own?* that is, *the true riches*, ver. 11. And their ruin is lodged at the door of their unbelief, in *not coming* to Christ to receive them, John v. 40. *And ye will not come to me, that ye might have life.* Christ's promises in his *testament* are to *mankind-sinners*, as the promise of Canaan was to the Israelites in Egypt, indefinitely, those not excepted whose carcases fell in the wilderness, Exod. vi. 6. *Say unto the children of Israel, I am the Lord—ver. 8. And I will bring you in unto the land concerning the which I did swear.* Thus was there a promise *left* them of entering into the rest of Canaan: and those who *believed* it, got the possession accordingly; those who believed not, did lose it. And they fell short of it, not because it was not *left* to *them*; but because, though it was *left* to them, as well as to those that entered, yet they *believed* it not. So says the apostle, *They could not enter in because of unbelief*, Heb. iii. 19. And this was no imputation on the faithfulness of God: for even in *promises*, as well as in *covenants*, there is a necessity of a *mutual consent* unto the same thing; the party to whom the promise is made, his *acceptance* thereof being necessary to complete the obligation on the *promiser* to make it effectual: because none making a *promise* of a benefit to another, can in reason be thought, either

either to bind himself thereby to obtrude his benefit on the other against his *will*; or yet to give up with it, as a thing to be *abandoned* by him at any rate. Now, to this very purpose the apostle makes use of that case of the Israelites having the promise of Canaan left them, and yet *coming short* of it through *unbelief*, Heb. iv. 1. *Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.* ver. 2. *For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.* Compare Exod. vi. 9. *And Moses spake so unto the children of Israel; but they hearkened not.*

*Thirdly*, It is to be inquired, *Who is the executor* of the testament? In testaments among men, the *testator* and the *executor* are always different persons; and it must needs be so, because the testator dying cannot live again to see his *will* execute; therefore one or more, who live when he is gone, must be nominated for that purpose. But here that reason ceaseth. Jesus Christ *could* well be the *executor* of his own *testament*, and needed not to appoint any other to see to that matter. He was the Lord of life and death, and it was *not possible he should be holden of death*, Acts ii. 24. Though he was really to *die*, to *confirm* his testament; yet he was quickly to rise again, for the effectual *execution* thereof: accordingly the apostle observes, that he *was delivered for our offences, and was raised again for our justification*, Rom. iv. 25. And he *lives for evermore*. Even when he was in the *grave*, he was capable of *executing* his testament, being God as well as man, having a life which could not be lost, no not for a moment; namely, the divine life. And the *executing* of it then, when the human nature was in the state of death, was much the same as his *executing* of it before he had actually assumed the human nature at all.

And that Jesus Christ really *is* the *executor* of his own *testament*, appears from his being constitute by the Father *Administrator* of the covenant, to dispense the benefits thereof as great Steward of the house of Heaven; and from the *acts* of *that* his administration, both in this life, and in that which is to come: for he it is that hath in his hand  
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the conferring of *grace*, both real and relative, on *sinners*; and the conferring of *glory* on *saints*: the which are the *executing* of his *testament*, as well as the *administering* of the *covenant*; the former being subordinated to the latter. Mean while it cannot be refused, that he *executes* it by his *Spirit*, and employs *gospel ministers* in the matter. Wherefore, whosoever would have any saving benefit by Christ's *testament*, or would partake of the *legacies* therein bequeathed, must *come to himself* to receive them; since he is the *executor* of his own *testament*. And therefore the constant *call* of the *gospel* to perishing sinners, is to *come to Christ* for life and salvation; and the complaint on those who forsake *their own mercy*, is, that they *will not come to him*, John v. 40. And the whole life of believers must be a *coming to him*, 1 Pet. ii. 4. that is, a living *by faith in him*, Gal. ii. 20. whereby they may be daily *receiving* of the *legacies*, according to their exigencies.

Fourthly, In the last place, it is to be inquired, *What are the legacies* left in Christ's *testament*, to poor sinners of mankind, his only legatees? In the general, there is left to them therein, what is sufficient to make them *happy* for time and eternity; even all the *benefits* of the *covenant* to be received by *faith*. These are CHRIST himself, and *all things* in and *with him*, Rom. viii. 32. And the general clause of the *testament* is, *According to your faith be it unto you*, Matth. ix. 29. It being beyond our reach, fully to reckon up the particulars, it shall suffice to point at a few things, as the comprehensive *legacies*, left by Jesus Christ in his *testament*, to *sinners of mankind* indefinitely.

*Legacy 1.* His own complete *righteousness*, to cover us before the Lord; hence called the *gift of righteousness*, Rom. v. 17. as being made over to us in his *testament*, to be received by *faith*; in which sense, it is said to be *revealed unto faith*, that is, to be believed or trusted on, and so received and put on, chap. i. 17. Dying persons are wont to leave suits of *mourning* to their poor friends: but our dying Saviour left to all his legatees, *the garments of salvation, the robe of righteousness*, If. lxi. 10. *beautiful garments*, chap. lii. 1. *white raiment*, Rev. iii. 18. as a suit of *rejoicing*; for that though he *was dead*, he *is alive*, and *lives for evermore*. Our father Adam left us *naked*,

to our *shame*: yet need we not *go naked*, nor our *shame* be *seen*. For, by the *second Adam's* testament, sufficient clothing is left to our father's broken family; even the *robe* of his own *righteousness*: and nothing remains, but that we receive it as his legacy to us, and put it on. A holy God cannot admit us into his presence in our *spiritual nakedness*: the law requires us to appear before him, in unspotted *holiness of nature*, and *perfect righteousness of life*, as the condition of life; and withal, with a *satisfaction* to justice, by suffering, because we have sinned. But how can we make such an appearance before him? We can by no means put ourselves in such a condition, by any thing we can *do* or *suffer*. Yet is not our case hopeless. We have a good *friend*, the Lord Jesus Christ, who hath left us by *testament*, the *holiness of his nature*, wherewith he was *born*; the *righteousness of his life*, even all the good works he wrought in obedience to the *ten commandments*, during his *life* on earth; and the *satisfaction* made by his *death*, and *sufferings*, from the *womb* to the *grave*: he hath made all these one undivided *gift of righteousness*, and bequeathed the same to us in his *testament*, to be *received* by faith. By means hereof, the most wretched sinner of us all may be *beautified* in the sight of a holy God, have wherewith to *answer* all the demands of the *law* for life, and obtain a full *pardon* and *acceptance* with God as *righteous* in his sight. How shall we escape, if, never *claiming* this legacy, we trample on the Testator's kindness!

*Legacy 2.* His new-covenant *interest* in God, whereby to render us happy: Heb. viii. 10. *I will be to them a God.* Our father Adam left his whole family *without God in the world*, Eph. ii. 12. This was an unspeakable loss, a ruining loss: all misery in time and eternity was wrapt up in it. It was a loss that could never have been *compensed*: and to us, it was *irrecoverable*. But Jesus Christ hath recovered for us the lost covenant-*interest* in God, and bequeathed it to us in his *testament*. This is a *legacy* full beyond our comprehension. Who can conceive fully what is in that, *I will be your God*? Surely all blessedness is in it, for time and eternity: Psal. cxliv. 15. *Happy is the people whose God is the Lord.* Herein is left  
you

you peace, and reconciliation with God, John xiv. 27.; adoption into the family of God, 2 Cor. vi. 16. 17. 18.; yea, that ye shall have God for your own God, your own heritage, in a joint-heirship with Christ, Rom. viii. 17.: all the persons of the Godhead to be yours; the Father to be your Father, the Son your Saviour, the Holy Ghost your Sanctifier: and all the attributes of God to be employed for your happiness. Nothing on Christ's part, nothing on God's part, stands between you and all this: nothing can make you come short of it but *unbelief*. That new-covenant interest in God, is purchased by the blood of the everlasting covenant; it is given over unto Jesus as Administrator of the covenant; and he again hath made it over to you by testament. And what remains, but that ye come to the Executor, and receive your legacy, by faith? Alas! that any should be found, who have no heart to it.

*Legacy 3.* His Spirit of grace, we so much need. Hear the words of the testament, Prov. i. 23. Turn you at my reproof: behold, I will pour out my Spirit unto you. Christ hath the seven Spirits of God, even a fulness of the Spirit in himself, to communicate; and hath made over the same, by his testament, to sinners of Adam's race: withal, as executor of the testament, he hath made intimation thereof, declaring himself ready to give the Spirit unto all that come to him, accordingly: John vii. 37. Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. ver. 38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. ver. 39. But this spake he of the Spirit, which they that believe on him, should receive. O suitable legacy for Adam's children! Here is life for us, life for our dead souls: for his Spirit is the Spirit of life, loosing the bands of sin and death, Rom. viii. 2. How shall dead souls live? Our Lord himself answers that question at large, John vi; shewing himself to be the life-giving bread, that giveth life unto the world, ver. 33.; that it is by eating this bread souls shall live, ver. 57.; that the quickening spirit is in it, ver. 63.; and that it is to be eaten by faith, ver. 35. 63. 64. Whither then should the soul go for life, but to Christ as executor of his own testament?

ver. 68. For as we derived *death* from the first Adam, so we must derive *life* from the *second Adam*, else we cannot have it, ver. 53. Here is *regenerating* and *sanctifying* grace for us, whereby our *natures* may be *changed*, Ezek. xxxvi. 26. the *image of God* repaired in us, through *grace* received, answering to the *grace* in the man Christ, as the wax to the seal, John i. 16.; for all this worketh the *Spirit* of Christ, in those who *believe*, Eph. i. 13. Here is made over to us, grace whereby we may be enabled to true evangelical *repentance*, Zech. xii. 10. Ezek. xxxvi. 31. to walk in *newness* of life, ver. 27. and to *mortify* the deeds of the body, Rom. viii. 13. Here is bequeathed unto us *enlightening* grace, whereby we may discern our duty; for the *Spirit* is the Spirit of light and direction, John xvi. 13.; *exciting* and *strengthening* grace, which comes by the *supply of the Spirit*, Phil. i. 19. Eph. iii. 16.; *comforting* grace, in all trials and afflictions, for he is the Comforter *abiding for ever* where once he comes, John xiv. 16.; and *establishing* grace, whereby the sinner once in Christ, is for ever kept from falling away, either totally or finally, ver. 17. 1 John ii. 27. In a word, Christ having left us the *Spirit of grace* in his testament, all grace suitable to our needs lies open to us. Wherefore none that hear the gospel remain destitute of grace, but because they will not come to Christ for it.

*Legacy 4.* A suitable portion of the *good things of this life*, as infinite wisdom sees needful: Psal. xxxviii. 3. *Thou shalt dwell in the land, and verily thou shalt be fed.* Christ, in his testament, has disposed to sinners a *kingdom*, even the *kingdom of God*, and added these things thereunto, Matth. vi. 33. His testament is suited to all our needs, even in temporal things: he hath seen to our *provision* and *protection*, according to the promises made thereanent in the covenant. These promises primarily made to himself in the eternal covenant, he hath by his testament, as it were, indorsed to us, to be made forthcoming to all who by faith embrace it, and claim them upon it. Wherefore, believers may go to Christ for their *daily bread*, as well as for *spiritual benefits*; pleading the *testament* for the one, as for the other. And to receive the *bread* and the *water*, in virtue of Christ's *testament*, will be more satisfying to a  
Christian



Christian in the exercise of faith, than all the fulness of worldly men can be; forasmuch as at that rate they have them as the purchase of the precious blood of the Testator, and his Father's blessing therewith.

*Legacy 5. An unsinged death:* John viii 51. *If a man keep my saying, he shall never see death.* Men in their testaments make provision for the comfortable *life* of their legatees; but they can leave them nothing to make *death* safe and comfortable to them. But in Christ's testament there is special provision for his legatees in *death*, as well as in *life*: and in the faith thereof, the saints have welcomed the grim messenger, *dying* comfortably in the faith of the sealed testament, Heb xi. 13. Our Lord Jesus being to encounter *death* armed with its *sing*, and that in its full *strength* given it by the broken *law*, was perfectly sure of the victory: so making his testament, he left it as a part of his last will, that sinners of Adam's race should be free from the *sing* of death, through faith in him. A precious legacy, which he could well *bequeath*, because purchased by his own *death*; and which he *can* and *will* make *effectual*, since the fulness of power over death and the grave is in his hand, and he is *executor* of his own testament. How lamentable is it, that men, knowing they must *die*, should slight the testament, and the kindness of their best friend, appearing here, where none else are capable to help!

*Legacy 6. and last, Everlasting life* on the other side of death: John vi. 58. *He that eateth of this bread, shall live for ever.* Christ's testament looks not only to this, but the other world; in it is provision made not only for time, but for eternity: he hath *disponed* in it a *kingdom*, the kingdom of heaven, as an everlasting inheritance for the legatees, Luke xxii. 29. This comprehends the *happiness* of the *soul* in its *separate* state; the glorious *resurrection* of the *body* at the last day; and the *complete happiness* of soul and body *together*, from thenceforth and for evermore. The importance thereof who can express? But whatever is in it, it is in the testament made over to *sinners* of *man-kind*: and whosoever of them come to Christ for it, shall, upon the ground of his faithfulness, without all peradventure obtain it.

These are the comprehensive *legacies* of Christ's testament. To enter more particularly into the detail of them, there would be no end. Ye have the *book* of the *testament*, both *old* and *new*, among your hands: read it diligently; and that as *Christ's testament*, as indeed it is: and in every page ye will perceive of the unsearchable riches. Withal remember, that it nearly concerns *you*, and every one of you, as parties *legatees* in whose favour it was made; since ye are *men, sons of men*, Prov. viii. 4. The *testament* is lawfully *intimate* to you, both by the *preaching* of the word, and by putting a *copy* of it, a Bible, in your hands. And ye are called to come to Christ, as *executor* of it, by *faith* in him, to *receive* your *legacies*. Happy will you be, if ye answer the call. But if ye do not, it will be *more tolerable for Tyre and Sidon at the day of judgement, than for you*: for it will aggravate your condemnation, that not only were all these legacies *left* you in Christ's testament, but the same was *intimate* unto you; and ye were *called* to come to the *Executor* to *receive* them, but ye *believed* not, ye *would* not.

Thus far of Christ the *Testator* of the covenant.

### III. *Christ the PROPHEET of the covenant.*

The covenant being an *eternal* transaction, which no creature had access to be witness unto; the *being* thereof was an absolute secret to the whole creation: and, in that it was a *mystery* of the manifold wisdom of God, Eph. iii. 10. no creature was sufficient to unfold the nature thereof. Upon the which accounts, the apostle calls it *the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world*, 1 Cor. ii. 7. And thence appears a necessity of constituting a *prophet* of this covenant: and, that none but a divine person was fit to be the *original prophet* thereof; and this so much the more, that by reason of the *spiritual blindness* of the parties unto whom it was to be revealed, a mere objective revelation could not be sufficient in the case: for *the natural man receiveth not the things of the Spirit of God; for they are foolishness to him: neither can he know them, because they are spiritually discerned*, ver. 14. Wherefore Jesus Christ was, as  
Administrator

Administrator of the covenant, constituted the *prophet* thereof; being he of whom, by the apostle's testimony, *Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me,* Acts iii. 22. And whoever else were at any time *prophets* thereof, he alone was the *original prophet* of it, John i. 18. *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

And in this character Christ was constituted, (1.) The *Messenger*, (2.) The *Witness*, and, (3.) The *Interpreter* of the covenant.

1. In the capacity of *Prophet*, he was constituted the *Messenger of the covenant*, Mal. iii. 1. to bring the *good tidings* of that treaty of *peace* into the world; and not only so, but, by the authority of Heaven, to proclaim the treaty to sinners, to offer them the benefit thereof, and to deal with them to accept, by coming into it personally. A covenant surely of unparalleled weight and importance, that had *such a Messenger* thereof.

2. In the same capacity he was constituted the *Witness* of the covenant, II. Iv. 4. *Behold, I have given him for a Witness to the people.* God knew the world to be a *guilty* world, whose consciences witnessed their demerit of *death*; and that therefore they would be very *slow to believe* the good news from heaven, touching the *covenant of peace*: and for this cause he would give them one competent to *witness* the truth thereof; and pitched upon Jesus Christ for that effect. He was a son of *Adam*; so the more fit to attest it unto *men*: he was the *eternal Son of God*; and therefore not liable to error or mistake in his testimony. He was an *eye-witness* to the eternal transaction; and so he could *speak* in the matter *that which he had seen with his Father*, John viii. 38. He came down from *heaven*, where the covenant was made, unto *earth*, in favour of which it was made: wherefore he could *witness* in the earth, what he had seen in heaven about it, chap. iii. 31. *He that cometh from heaven, is above all.* ver. 32. *And what he hath seen and heard, that he testifieth.* In him we have a *twofold witness*, which is full evidence in law. He is the *Amen, the faithful and true Witness*, Rev. iii. 14.

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In him we have the witness of *man*; in respect whereof he is *the faithful Witness*: and the witness of God; in respect whereof he is *the true Witness*, even truth itself. Compare John viii. 18. *I am one that bear witness of myself*; where Christ as a *divine* witness, in respect of his Godhead, is said to bear witness of *himself*, as a *man* appearing in the world, revealing the covenant. And in respect of *both* these, he is the *Amen*, whose witness confirms and determines the truth of the matter in law.

3. He is in the same capacity constituted the *Interpreter* of the covenant, Job xxxiii. 23. to teach it unto men. We are not only slow to *believe* the covenant, but it is hard for us to *understand* it. It lies so far beyond the reach of our *natural* understanding, that we cannot *understand* it in a saving manner, unless *the Son of God hath given us an understanding* (a supernatural one) *that we may know him that is true*, 1 John v. 20. And whosoever shall *so* understand it, must be *all-taught of God*, John vi. 45. that is, of Jesus Christ, ver. 46. So he is by the Father constituted *Interpreter*, and great *Teacher* of the mystery of the covenant: and all the children of the covenant must be *his* disciples, and learn of *him*.

Now, Christ's *administration* of the covenant, as the *Prophet* thereof, may be taken up in these three things following.

1. His *intimating* and *offering* the covenant to sinners; by his *word*, for bringing them personally into it. This he did from the time of Adam's fall, is now doing, and will do even unto the end of time, that the *mystery of God shall be finished*. He began the *Old-Testament* dispensation thereof, in person. Appearing in human shape, with his own mouth he gave the first *notice* of the covenant that ever there was in the world, and made the first offer of it in paradise, Gen. iii. 8. 15. He carried it on by prophets and ordinary teachers, whom he commissioned for that effect, and furnished with gifts for the work. The former of these he employed to *write* in his name, as well as to *speak* therein, in that matter: and by both he spoke to sinners, intimating and offering the covenant unto them, by their means; whether through the word *written* or *spoken*. And thus he managed that work, to the salva-  
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tion of those who believed, in the *patriarchal* ages before and after the *flood*; and all along the time of the Jewish church, from Moses to the end of *that* dispensation. Then he also began the *New-Testament* dispensation in his own person. Having by his incarnation become man, he applied himself to this work. Though he was *born king of the Jews*, Matth. ii. 2. and many of them would have had him to have mounted *their* throne, John vi. 15.; yet he chused rather to appear in the character of a *prophet*, and betake himself unto the work of the *ministry*, for to preach the gospel, and intimate and offer the covenant to perishing sinners; and so he was a *minister of the circumcision*, Rom. xv. 8. Of him in this capacity particularly, Solomon, that *king-preacher*, was a type, Eccl. i. 1. And this also he did, and still doth, carry on mediately and by proxy, especially after his *ascension* into heaven; and that, partly by his apostles and other extraordinary officers, whom he employed to *write*, as well as to *speak*, in his name; and partly, by ordinary ministers of the gospel, to be continued in the church, to the end of the world, Eph. iv. 11. 12. 13. Thus he is now *administering* the covenant unto us, by putting his *written* word of the *Old* and *New Testament* in our hands, and sending men in his name to *preach* the gospel unto us. By these means he speaks to sinners, intimating, and offering them the covenant: and so he carries on the work, to the salvation of those that believe, and rendering unbelievers inexcusable, 2 Cor. v. 20. Rev. iii. 22. Luke x. 16. Wherefore the *offer* of the covenant, made to us in the gospel, is *his* offer: and though the word is sent to us by men, they are but his *voice* in the matter, he is the *speaker*. Then see that ye refuse not him that speak-*th*, Heb. xii. 25.

2. His making the intimation and offer of the covenant *effectual* to the elect, by the *Spirit*, 1 Pet. i. 12. *By them that have preached the gospel unto you, with the Holy Ghost sent down from heaven.* The great *Prophet* of the covenant can effectually teach the most unteachable sinners of mankind; causing *light* not only to break forth in a *dark world*, by his *word*, but in *dark hearts*, by his *Spirit*: for the fulness of the Spirit of light is in him, and he hath *eye-salve* for the spiritually blind, Rev. iii. 18. He

knoweth who are his, in whose name he contracted with the Father, and received the promise of the *Spirit*: and, sooner or later, he so *enlightens* them, that he rescues them from under the power of their spiritual *darkness*, and renders the administration of the covenant effectual to them, however ineffectual it be to others, Col. i. 13. And this he doth, by bringing his *word* to them with *power*, through the efficacy of his *Spirit* opening their eyes. In the first place, by his *Spirit* acting upon them, as a *Spirit of bondage*, he sets home on their consciences, the holy law in the *commands* and *curse* thereof, as of *divine* authority, and binding on *them* in particular. Hereby they are *convinced* of their *sin* and *misery*, seeing their sin as *hainous* in the sight of God, and his wrath *due* to them for their sin: they are filled with *remorse*, *terror*, and *anxiety*; are made to *pant* for relief, feel an absolute need of CHRIST and *his righteousness*, and *despair* of relief by any other way, Acts ii. 37. and xvi. 29. 30. And then, by the same *Spirit* acting *within* them, as a *Spirit of life*, and communicated unto them from himself, in the word of the gospel, he sets home on their hearts and consciences, the glorious *gospel* in its free *promise* of life and salvation to sinners through Jesus Christ, as it stands in the holy scriptures; clearing and *demonstrating* the same unto them, to be the infallible *word* of the eternal God, and his word to *them* in particular: 1 Thess. ii. 13. *Ye received it not as the word of men, but (as it is in truth) the word of God.* Chap. i. 5. *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.* This *demonstration* of the *Spirit* is that which immediately cleareth to them the ground of their *believing* in particular; as saith the apostle, 1 Cor. ii. 4. 5. *My preaching was—in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God.* And it is an *internal* attestation of the word of the *gospel* unto them, distinct from the clearest *external* or *ministerial* attestation of it; according to the saying of our Saviour, John xv. 26. *The Spirit of truth, which proceedeth from the Father, he shall testify of me.* ver. 27. *And ye also shall bear witness.* By the *power* hereof, getting, by way of spiritual *sight*,

fight, John vi. 40. a knowledge of CHRIST in his transcendent glory and excellency, exhibited to them in the free promise of the gospel, they are infallibly brought to believe. The Spirit thus applying the word of the gospel to them, they greedily embrace it, and apply it to themselves by faith; as may be seen in these converts, Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. ver. 39. For the promise is unto you. ver. 41. Then they that gladly received his word, were baptized

3. Lastly, His teaching and instructing them by his word and Spirit, from thenceforth, as children of the covenant, his own disciples. The whole plan of salvation is laid down in the covenant, being a mystery of the manifold wisdom of God, whereof there is still more and more to be learned: and Christ is the great Prophet to teach it. And the secret of the Lord is with them that fear him; and he will shew them his covenant, Psal. xxv. 14. The saints, by reason of the remains of darkness in their minds while here, are apt to lose sight of the parties in the covenant: but the great Prophet is to shew them the Father, and to manifest himself unto them, by the Spirit. The condition of the covenant, the Mediator's own righteousness, the sole ground of all their hopes, cannot be kept in view, but by means of the light of life from himself. And in his light only can they have a believing view of the promises and privileges of the covenant. The duties of the covenant, whereof the exceeding broad law of the ten commands is the rule, are many; and though they be clear in themselves, yet are they often so dark and perplexed to us, that we cannot distinguish between sin and duty: but the children of the covenant have an infallible Teacher, whom they may consult in all cases, and of whom they may learn how to steer their course in every point; and the meek will be guide in judgement, the meek will be teach his way, Psal. xxv. 9.

The darkness brought on mankind by sin, nothing but the grace of the new covenant can effectually dispel. The true light is a benefit of that covenant, purchased by the blood of Christ, and lodged with him among the rest of the benefits of his great trust: and he hath the dispen-

sing of it, as the great *Prophet* of the covenant. To *him* then must we have our recourse for *light* in all cases, whether we be under the *midnight*-darkness of a natural state, or under the *twilight*-darkness of the present imperfection of a state of grace; yea, in the *mid-day* light of glory, *the Lamb is the light* of the heavenly city, Rev. xxi.

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And thus Christ is the *Prophet* of the covenant.

#### IV. *Christ the KING of the covenant.*

The covenant of grace is a matter of so vast importance, both to the honour of God, and the good of souls; and of such a diffusive and general concern to mankind; that the *administration* thereof required one invested with *kingly* power and authority for that effect. And the *disposition* of the parties, *objects* of the administration, together with the *nature* of the thing itself, which concerns the inner man chiefly, and the disposal of the choicest of Heaven's favours, at once laid aside the greatest of men, and the highest of angels, as no more fit to bear that *office*, than to produce another world out of nothing. Wherefore, the Father's choice in that matter natively fell on his own Son, the *second Adam*: and he was made *King* of the covenant.

GOD, as Creator of the world, is *king* of the same by an *original, undervived* right: and so he hath the supreme power over it, of which he can no more divest himself, than of his *being*. This is the *essential kingdom*, common to the three persons in the glorious Godhead, the *Father*, the *Son*, and the *Holy Ghost*.

But the *kingdom of the covenant*, whereof we speak, is a *derived, delegated* one, which the Mediator Christ holds of his Father, by the tenor of the *covenant*, for the *administration* thereof; as is declared, Psal. ii. 6. *Yet have I set my King upon my holy hill of Zion*. Now, the great design of that *administration*, is to gather together sinners of mankind into one *body*, under the *bond* of the *covenant*; and to make them happy, in the enjoyment of the *privileges* thereof, in *grace* and *glory*: the which *body*, the church, is the *kingdom of the covenant*, a kingdom that

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was to be won, and raised out of the rebel-world of mankind, *lying in wickedness*; and whereof CHRIST was, by his Father, constitute the alone king and head.

In subserviency to *this* kingdom, the *kingdom of providence* throughout the world was also committed to him, being made *the head over all things to the church, which is his body*, Eph. i. 22. 23.; he was appointed to rule, not only over his willing *subjects*, but *in the midst of his enemies*, Psal. cx. 2. The management of the wheel of *providence*, throughout the whole world, was put into the hand of *Zion's King*. Into the same hand that the Father hath committed the government of the *church*, he hath also committed the government of the *world*: for there is no exception. *The Father hath committed all judgement unto the Son*, John v. 22. *all power in heaven and in earth*, Matth. xxviii. 18. So he is *Lord of lords, and King of kings*, Rev. xvii. 14. and *by him kings reign—princes rule, and nobles, even all the judges of the earth*, Prov. viii. 15. 16. This headship over the *world* was necessary to his *administration* of the covenant, as head of the church; necessary for compassing the ends thereof. Being vested therewith, he sets up, and pulls down, in the world, as he sees meet for the great purposes of the covenant: and of what use this is, in the *administration* thereof, may be learned from II. xliiii. 14. *For your sake* (namely, for the sake of the church) *I have sent to Babylon, and have brought down all their nobles, and the Chaldeans.* ver. 15. *I am—your King.* Thus the King and Head of the church manageth all things by his providence, as well *without as within* the church; though in a very different manner, because in a very different *relation*, as to his *own people*, and to *strangers*. The which was typified in David, who for the benefit of his own kingdom, the kingdom of Israel, was made *the head of the Heathen*, Psal. xviii. 43. For David *smote the Philistines, and subdued them*, 2 Sam. viii. 1. and the *Moabites*, ver. 2. and the *Syrians*, ver. 6. and *all they of Edom became David's servants*, ver. 14. And *David reigned over all Israel, and David executed judgement and justice unto all his people*, ver. 15.

Now, the chief acts of Christ's *administration* of the covenant, as he is *King* thereof, are these.

1. His *appointing ordinances* of his kingdom, both for bringing of sinners personally into the covenant, and for confirming and strengthening the covenanted; as also *officers* of his kingdom, to administer these ordinances in his name and authority. Both the one and the other were different, under the Old Testament, and under the New; which hath made two different *forms* of *external* administration of the covenant; the *old*, which is passed away, and the *new*, that will continue to the end of the world: but both were from the same *authority*, and for compassing the same great *designs* of the covenant, agreeable to the different *times* for which they were appointed; and are all of them to be found in the scriptures of the Old and New Testament, the book of the manner of the kingdom. It was the same Lord Jesus, *the Angel* of the covenant which spake to Moses in the mount Sinai, Acts vii. 38. who instituted the New-testament church and ordinances, and 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, Eph. iv. 11. 12. The Saviour, King, and Lawgiver of the church, are one, II. xxxiii. 22. *The Lord is our Lawgiver, the Lord is our King, he will save us.*

2. *Emitting* his royal *proclamations* into the world, by the hand of his messengers, in the gospel; bearing, that whosoever will come unto him, and unite with him as the head of the covenant, by faith, shall be readily received into it, and have a right to all the privileges thereof, in him: Mark xvi. 15. *Go ye into all the world, and preach the gospel to every creature.* ver. 16. *He that believeth and is baptized, shall be saved.* Therein the covenant is published, and offered in his name to every sinner of mankind unto whose ears this voice reacheth: and they are called, commanded, and charged to come into it, and submit to his royal sceptre. His call and offer is their *warrant* to come: his command *obligeth* them, that they cannot refuse, but in rebellion and disobedience against his royal authority. The *promises* are set before them indefinitely, that whosoever will, may, by believing, apply them to themselves. The King's *proclamation* meddles not with the secrets of the eternal *election*, to reveal them.

But

But the *promises* of the covenant, infallibly to be accomplished in some, are, in Christ's *testament*, as indorsed to sinners of mankind indefinitely, to be fulfilled unto all and every one who shall by faith embrace them: and the *proclamation* makes lawful intimation of the *testament*. This *intimation* is the appointed means of begetting *faith*, and of bringing sinners into the covenant thereby; for *faith cometh by hearing*, Rom. x. 17. And it is made effectual to some, by the Spirit, through the *grace* of the covenant secured by *promise* for them.

And hence it is, that, the covenant being thus administered to all promiscuously, there is an use of *conditional* phrases in the *administration* thereof; though in the *covenant* itself, there are no *conditions*, properly so called, but what were fulfilled by Jesus Christ in his own person. The word of the covenant coming with *alike warrant* to the *elect* and the *non-elect*; to them who certainly will believe, and to them who will continue in their unbelief; the *administering* of it *equally* to both in the gospel-proclamation, must needs be by proposing the *promises* indefinitely as to *persons*; the which must at length be resolved into *conditional* phrases. So it is proclaimed in the ears of all, *I will betroth thee unto me*, and, *I will be to them a God*. And one believes and applies the same; and he is thereupon united to Christ, and instated in the covenant to all saving purposes: another, who hath as good a revealed warrant to believe as the former, yet believes not; and so comes short of the promise. Now, to speak *alike* to these who will thus *differently* entertain the words of the covenant, it follows of course to resolve them into such expressions as these, *Believe on the Lord Jesus Christ, and thou shalt be saved*; and, *He that believeth shall be saved, he that believeth not shall be damned*. Mean while the *covenant* itself is a different thing from the *form* of the external administration of it.

3. Effectually *subduing* the elect to himself, through the power of his *Spirit* so managing the *word*, that it operates on them like a *sword*, piercing their souls, conquering their natural aversion and obstinacy, and making them willing to yield, and embrace the covenant. Rev. i. 16. *Out of his mouth went a sharp two-edged sword*. What that

that *sword* is, and by what a strong *arm* it is weilded, in this case, may be learned from the apostle, calling it *the sword of the Spirit, which is the word of God*, Eph. vi. 17.; and what the effect of it is, being managed by that *arm of the Lord revealed*, is declared by the psalmist, Psal. cx. 3. *Thy people shall be willing in the day of thy power*; and by the prophet, Is. xlv. 3. *I will pour my Spirit upon thy seed*:—ver. 4. *And they shall spring up*—ver. 5. *One shall say, I am the Lord's*. Christ communicates to them, and every one of them, at the time appointed in the eternal counsel, the *Spirit* and *grace* of the covenant, therein secured for them by promise: and thereby they are quickened, enabled and determined to believe. And whereas he finds them *prisoners*, though *prisoners of hope*, he opens the house of their bondage, breaking the yoke of sin, death, and the devil, from off their necks, by his *Spirit* applying to them his *satisfaction*. The which has that mighty effect, inasmuch as then the *law* hath full satisfaction as to them; and the law being satisfied, the *strength of sin* is broken; and the strength of sin being broken, the *sling of death* is taken away; and the sling of death being taken away, the *devil* loseth his *power* over them; and Satan's power over them being lost, the *present evil world*, which is his kingdom, can hold them no longer. Thus are they separated from the *world* lying in wickedness, and constituted members of the *kingdom of Christ*; delivered from the *power of darkness*, and translated into the *kingdom of God's dear Son*, Col. i. 13. And from thenceforth, though they be *in* the world, yet they are no more *of* it; but *strangers* and *pilgrims* in it, true and lively members of the *invisible* kingdom of Christ; a society to which the *world* is an implacable enemy, John xv. 19. *Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you*. And herein Christ doth, in a special manner, shew himself a King *mighty in battle*, by the power of his grace overcoming the most perverse and rebellious, to a cordial submission, and rescuing them from the bondage and dominion of their enemies.

4. *Gathering* them and others with them together, into a visible church-state, Gen. xlix. 10. *Unto him shall the gathering of the people be*. Thus is erected the *visible* church

or kingdom of Christ in the world; a society separate from the *visible* kingdom of the devil, and *professing* faith in, and obedience to Christ, *outwardly* bearing his badge, and the signs of his covenant. Among them is the ordinary seat of the *administration* of the covenant, the ordinary means of *salvation*, and offers of *grace*. In their land *the voice of the turtle* is heard, and the *singing of birds*, in the preaching of the glorious gospel; while there is a lasting winter over all the world besides. They have the *Bible*, and *sabbaths*, the *ministry* of the word, and the holy *sacraments*. Among them is to be found the *communion of saints*, and a *church-government*, instituted for controlling the unruly, suppressing of sin and wickedness, and encouraging an orderly walk. And they have the privilege of Heaven's *protection*; insomuch that the church shall be *defended*, and her enemies so *restrained* and *conquered*, by her King, that she shall continue while the world stands, maugre all opposition that hell can make against her: Math. xxviii. 20. *Lo, I am with you alway even unto the end of the world.*

5. *Lastly*, Ruling and governing his true and kindly subjects, agreeably unto the covenant, by which his royal *prerogative* is stated, and their *privileges* are secured, *Is. ix. 6. The government shall be upon his shoulder.* Of this his *government* there are several acts, the chief of which are these following.

1st, He gives them the *laws* of the covenant; not only intimating the same unto them *externally*, by his *word*; but teaching them *internally*, by his *Spirit*, writing them upon the tables of their *hearts*, and leaving an indelible copy of them affixed there: *Heb. viii. 10. I will put my laws into their mind, and write them in their hearts.* These *laws* of the covenant are no other but the laws of the *ten commandments*, originally given to Adam in his *creation*, and at his transportation into Paradise and settlement there, vested with the form of the *covenant of works*; and now, unto believers in Christ, standing without *that* form, in the *covenant of grace*, as the eternal *rule* of righteousness, whereunto they are to be conformed by the *grace* of the covenant; the effectuating of which is committed by the Father to Jesus Christ as *Administrator*

thereof. And accordingly he carries it on, by his *word* and *Spirit*, in a suitability to their *nature* as rational agents, and to their *state*; making these laws *known* to them, as the rule of life, unto which they stand bound by the sovereign *authority*, and matchless *love*, of God their *Creator*, and *Redeemer*; and withal *inclining* their hearts unto the obedience of the same.

2dly, He gives them the *rewards* of the covenant, in the *course* of their *obedience*; Psal. xix. 11. *In keeping of them there is great reward.* He puts his people indeed to work and labour; but not to labour in the fire, and for vanity, as the servants of sin do: they are to work and labour, like the ox treading out the corn, which was not to be *muzzled*, but to have access at once to *work* and to *eat*. The service now done to Zion's King, hath a *reward* in this life, as well as a *reward* in the life to come. By the *order* of the covenant, there is *privilege* established to follow *duty*, as the *reward* thereof; the which *order* is observed by the King in his *administration*. Accordingly, he proposeth the privilege of *comfort*, to excite to the duty of *mourning*, Matth. v. 4. *Blessed are they that mourn; for they shall be comforted:* the special tokens of Heaven's favour, to excite unto a holy tender walk, John xiv. 21. *He that hath my commandments, and keepeth them,—shall be loved of my Father, and I will love him, and will manifest myself to him.* In like manner, to excite to the same holy obedience, he proposeth the full reward in the life to come, 1 Cor. ix. 24. *So run that ye may obtain.* Rev. iii. 21. *To him that overcometh, will I grant to sit with me in my throne.* And so certainly doth he accomplish the promise of the *reward* of both kinds, that his people may be assured, *their labour is not in vain in the Lord*, 1 Cor. xv. 58.: for *faithfulness* is the *girdle of his loins*; and, in dispensing of the *privileges* to his people, upon the back of their *duty*, he doth but observe the stated *order* of the covenant. Not that the *order* of the covenant is, in every particular, *first duty, then privilege*: nay, it is, first, *privilege*; next, *duty*; then, *privilege* again; and so forward, till *privilege* and *duty* come both to perfection in heaven, not to be distinguished more. Wo to us if it were otherwise! Truly if it were otherwise, we could

could neither be brought into the covenant, nor kept within it in life: for how shall one at first believe, till once he is privileged with the quickening Spirit? and how shall a fallen saint renew his faith and repentance, till once he is privileged with new influences of grace? John xv. 5. *Without me ye can do nothing.* But here lies the matter, the leading privilege bringing in duty, there follows further privilege on the back of duty, according to the order of the covenant: and these further privileges are the rewards we speak of. And the scripture calls them rewards, even in respect of the saints; because they are given to a working saint, on the back of his work. Howbeit, they are as far from the nature of a reward, strictly and properly so called, the which on the account of one's work is of debt to him, as the leading privileges are, that produce the working: but both the one and the other are equally the reward of Christ's work, in the most strict and proper notion of reward.

3dly, He ministers unto them the discipline of the covenant, in case of their disobedience. The discipline of the covenant is fatherly chastisement, which their state of imperfection in this life makes necessary to their welfare: and therefore it is secured for them in the covenant, Psal. lxxxix. 30. *If his children forsake my law:—ver. 32. Then will I visit their transgression with the rod—ver. 33. Nevertheless—ver. 34. My covenant will I not break, nor alter the thing that is gone out of my lips.* It belongs to the promissory part of the covenant, and particularly to the promise of sanctification: farasmuch as it is not vindictive, but medicinal; being an appointed means of advancing holiness in them. *He chastens for our profit, that we might be partakers of his holiness,* Heb. xii. 10. And thus it serves to purge iniquity, and to take away sin, *Is. xxvii. 9.*; namely, in that as a fire melting down the paint and varnish of the defiling objects in the world, in our sight, and as a looking-glass shewing us our pollution, it occasions and excites us unto washing in the only laver of the blood of Christ, by faith. Now, the administering of the discipline of the covenant is committed unto Zion's King, John v. 22. *The Father hath committed all judgement unto the Son.* Rev. iii. 19. *As many as I love, I re-*

*buke and chasten.* And, as to the nature of it, it comprehends all manner of *strokes* upon their worldly substance, name, employments, and relations; all manner of *bodily afflictions*, diseases, and pains, incident to sinful flesh; even *natural death* itself, 1 Cor. xi. 30. 32.; and generally, all *outward strokes* which any of the children of men are liable to, Eccl. ix. 2. *All things come alike to all.* Moreover, it comprehends *spiritual strokes*, such as desertion, God's hiding his face from them, withdrawing the light of his countenance, their losing some measure of their graces and comforts, woundings of spirit, horrors of conscience, whereby they may be brought to the very brink of despair: so that, howbeit the casting them into hell is not within the compass of the discipline of the covenant, yet the casting a kind of hell into them, making them to *roar by reason of disquietness of heart*, Psal. xxxviii. 8. is within the compass of it. And, what is *worse* than any of all these, it comprehends their being harassed with horrid *temptations*, and set up as marks for Satan's *fiery darts*, Eph. vi. 16. the *hardening* of their hearts, If. lxiii. 17. and their being suffered to fall into one *sin*, and that a *gross* sin too, for the punishment of another, as in the case of David and Peter. All these things are within the compass of the *discipline of the covenant*; and *believers* are particularly and directly *threatened* with them, in case of their disobedience, to move them to beware of it: yea, and they are often *inflicted* by Zion's King on his beloved subjects, that, by these marks of his displeasure against their sin, he may *correct* them, make sin *bitter* to them, and stir them up to *repentance* and *watchfulness*. And the worst of them all, even the very hardening of their hearts, and the punishing of one sin with another, are, by the *sovereign grace* of the covenant, made effectual for these *holy ends*: the which *grace* opening the heart in renewed *repentance*, godly sorrow for sin breaks forth the more forcibly, as waters do which have been long dammed up. Thus these *bitter* waters, running in the channel of the covenant, become *healing* waters: these sharp *swords* are, by the covenant, beaten into *ploughshares*; and these piercing *spears*, into *pruning-hooks*. Of this *discipline* of the covenant, all the subjects of Christ in this world do partake; and



and they must be under it, till they arrive at perfection in the other world, Heb. xii. 6. 7. 8.

4thly, He gives them the *pardons* of the covenant; the pardoning of crimes committed against the laws of God, being one of the royal prerogatives of Zion's King, whom *God hath exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Acts v. 31.* He gives them the *first pardon*, removing the guilt of *re-vengeing wrath*, in their *justification*; and he gives them also the *subsequent pardons*, removing the guilt of *fatherly anger*, upon their renewing the actings of faith and repentance, as was observed before. The Father having *committed all judgement unto the Son*, he hath the dispensing of Heaven's favours, according to the method and order of the covenant; and they are not only conferred for his sake, but by his hand.

5thly, He affords them the *defence* of the covenant, while in this life they are amongst their enemies, Psal. lxxxix. 18. *For the Lord is our defence: and the holy One of Israel is our King.* Satan is their enemy, a malicious, subtle, and powerful enemy: but Christ is their friend, and takes them under his protection. He loves them dearly, as the purchase of his own blood, the members of his own mystical body, and bearing his Father's image: he is infinitely wise, and can outshoot the devil in his own bow: and he is the *stronger man*, who can bind the *strong man*. The world joins issue with Satan in opposing them; but shall not prevail to ruin them, neither by force nor fraud: for greater is he, than the god of this world and all his dominion, 1 John iv. 4 *Ye are of God, and have overcome them: because greater is he that is in you, than he that is in the world.* Their worst enemies are *within* them, namely, the *remains of corruption*, which, in the depth of sovereign wisdom, are not expelled during this life; but left for their exercise and trial, and for the discovery of the power of the grace of their King. And he manifests his power, in keeping alive in them the spark of holy fire, in the midst of an ocean of corruption; and causing it to make head against the same, until it quite dry it up: Rom. vii. 24. *O wretched man that I am, who shall deliver me from the body of this death!* ver. 25. *I thank God,*

*God, through Jesus Christ our Lord.* He has all their enemies in chains, that they can act no further against them, than he sees meet to permit: and at his pleasure he restrains them, bounding them by his power, as to the kind, degree, and continuance of their attacks, Psal. lxxvi. 10. *The remainder of wrath shalt thou restrain.*

Lastly, He authoritatively completes the happiness of the covenant in them. He purchased it for them as a Priest; he reveals it to them as a Prophet; but as a King, he doth, in the way of authority, put them in full possession thereof, Matth. xxv. 34. *Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* And by the same authority he will pass sentence against his and their enemies, having fully conquered them, ver. 41. And so he will complete for ever the peace of his covenant-subjects.

Thus far of Christ's administration of the covenant, as he is King thereof.

#### V. *Christ the INTERCESSOR of the covenant.*

As for performing the condition of the covenant, Jesus Christ became the Priest, namely, the sacrificing priest of it, as hath been said in the due place: so for the administration of the covenant, he became the Intercessor, namely, the interceding priest of it. Christ's intercession did not take its place in the making of the covenant. The love and grace of God made the motion for a new covenant freely: and the breach betwixt God and sinners was of another nature, than to be made up by a simple intercession; the which might have moved mercy, but could not have satisfied justice, that, requiring a sacrifice for sin, could not be satisfied by pleading, but by paying a ransom: Heb. ix. 22. *Without shedding of blood is no remission.* Neither doth Christ's sacrificing take its place in the administration of the covenant: there is no need of any new sacrificing there; *For by one offering he hath perfected for ever them that are sanctified,* Chap. x. 14. But his sacrificing natively took its place in the making of the covenant, and fulfilling the condition thereof; and his intercession,

cession, in the administration of the covenant, and fulfilling the promises of it. Accordingly, for the administration of the covenant, he is the *Intercessor* thereof: Rom. viii. 34. *It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

And indeed there was need of an *intercessor* for that effect; since an infinitely *holy* God, and *sinful* creatures, could neither come together into a state of *peace*, nor continue in it, with the safety of God's honour, without an *intercessor*. Wherefore Jesus Christ being appointed thereto, is, in that character, *entered into heaven itself, now to appear in the presence of God for us*, Heb. ix. 24. to manage the business of the covenant for our behoof; *willing* the merit of his *sacrifice* to be applied to all those in whose room and stead he *died*, and that for all the intents and purposes of the covenant in their favours, according to the method laid down and stated therein. And this his *intercession* is always effectual, as he himself testifieth, saying unto his Father, John xi. 42. *I knew that thou hearest me always.* Whence it appears, that the object of it is not of equal latitude with the object of the *administration* of the covenant, and of his acting in the *other relations* belonging to that *administration*; but that it is restricted unto those whom he, as second Adam, *represented* in the eternal transaction. And this is very agreeable to the nature of the divine contrivance for the salvation of sinners; in which the eternal purpose hath made a *difference* of persons, according to sovereign will and pleasure: this being, as it were, one clause in the constitution of the *administration*, peculiarly in favour of the objects of *electing* love. So the *Intercessor* himself teacheth us, John xvii. 9. *I pray not for the world, but for them which thou hast given me: ver. 20. For them which shall believe on me. ver. 24. Father, I will that they also whom thou hast given me, be with me where I am.*

Now, Christ administers the covenant, as *Intercessor* thereof, these following ways chiefly.

1. Effectually procuring, by his interest in heaven, the actual *inbringing* of his elect, at the time appointed, into a *covenant state* of union, communion, peace, and favour with

with God : John xvii. 20. *Neither pray I for these alone, but for them also which shall believe on me through their word : ver. 21. That they all may be one, as thou, Father, art in me, and I in thee ; that they also may be one in us.* They are by nature in a state of *enmity* with God, even as others : but through Christ's *intercession* the peace is made between Heaven and them. He *purchased* it for them by the *blood* of his *sacrifice* ; it was *promised* to him in the covenant on that score ; and by his *intercession* he actually *obtains* it unto them. His *intercession* is the spring that puts all the wheels in motion, that are set a-going, in the time of loves, for bringing one out of the state of nature, into a state of grace. Providence manageth favourably towards the conversion of the man ; the word powerfully affects him, while on others it falls like rain on a rock, running off as fast as it comes on : the business of eternal salvation is closely laid to heart with him ; the *law* doth its office upon him, and so doth the *gospel* also in its turn : and these things cease not, until he is brought into a new state, and is become a new creature. Whence did all this take its rise ? Why, the man had an unknown friend in the court of heaven, who spoke for him to the King : and all this is the fruit of that *intercession* made for him.

2. *Appearing* for them, and in their name taking *possession* of heaven, and all the other benefits of the covenant, which they have a right to, in virtue of their new *covenant-state* : Eph. ii. 6. *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* Heb. vi. 20. *Whither the forerunner is for us entered.* That moment wherein a sinner enters into the covenant by believing, he hath a *right* to all ; for if children, *then heirs*, Rom. viii. 17. Howbeit, in the case of most of the children of God, the *possession* seems to be delayed long after that time. But it is to be considered, that *possession* may not only be taken by a man in his *own* person ; but also in the person of *another* : thus one may by his attorney take possession of an estate, which he never saw ; and a minor, by his representative, may be possessed of what it is not as yet meet to give him into his own hand. So, howbeit the believer's *possession* of all in his own person,

son, is indeed delayed; yet in this respect it is not delayed one moment after his believing in Jesus Christ: for his *Intercessor* acts for him in the matter. What should hinder this manner of possession, one moment after believing? For the covenant of promises is an undoubted *right*; the sinner, though on earth, doth by faith *plead* it before God in heaven; and Christ is there, as his representative and intercessor, to take *possession* in his name. Wherefore every believer shall justly reckon himself, though *having nothing, yet possessing all things*, 2 Cor. vi. 10. and *complete in him*, Col. ii. 10.

3. *Maintaining the peace* between God and them, while they are here in this world. Having purchased their peace with Heaven by the *sacrifice* of himself, and by his *intercession* brought them into a *state* of peace, he doth not leave it to themselves to *maintain* it. If it were so, it would soon be at an end. There are so many *failures* on their part, while they are compassed with the body of sin, that their own *consciences* have whereof to *accuse* them every day; and the *devil* is an incessant *accuser of the brethren*: but Christ *intercedes* for them, to the preventing always a total rupture betwixt heaven and them; however they may for their sins fall under God's fatherly displeasure: upon the ground of his *satisfaction* for them, he answereth all *accusations* against them, and takes up all emerging differences between them and their covenanted God: 1 John ii. 1. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous*: ver. 2. *And he is the propitiation for our sins*. Hereupon the apostle triumphs over all their accusers, Rom. viii. 33. *Who shall lay any thing to the charge of God's elect? It is God that justifieth*: ver. 34. *Who is he that condemneth? It is Christ that died, — who also maketh intercession for us*. Wherefore, their *state of peace* with God is inviolably maintained; though, for their correction, they may indeed lose the *sight* and *sense* of it for a time. Having once become their *friend* in Christ, he may indeed severely *chastise* them for their faults, but he never becomes their *enemy* again, even in the way of *legal* enmity, far less in the way of *real* enmity, Rom. viii. 1. II. liv. 9.

4. Procuring them *access* to God, and *acceptance* with  
Cov. II. F f him,

him, notwithstanding of their *imperfections*, while in this life. Saints on earth never want business in the court of heaven. Yet being *sinful*, they are in themselves unfit to come into the presence of the King. But the *Intercessor* of the covenant introduceth them, procuring them *access* by his interest in the court: *For through him we have an access by one Spirit unto the Father*, Eph. ii. 18. And by his means they are allowed access with *boldness*, Chap. iii. 12. He makes their persons *accepted*, notwithstanding of the *sinfulness* cleaving to them: they are *accepted in the Beloved*, Chap. i. 6. And in him they have an *altar* that sanctifies their gifts, Heb. xiii. 10. So that their *spiritual sacrifices*, howbeit they want not their blemishes, yet are *acceptable to God by Jesus Christ*, 1 Pet. ii. 5. Their *prayers* made in faith, though smelling rank of the remains of the corruption of nature, yet being perfumed by the Intercessor with the *incense* of his merit, are *accepted* in heaven, and have gracious returns made them, Rev. viii. 3. Their *doing* services, and their *suffering* services, which, howsoever costly, could not be accepted for their own worth, because imperfect, are through his *intercession* accepted, as being *washed, and made white in the blood of the Lamb*, Chap. vii. 14.

5. *Lastly*, Obtaining their *admittance* into heaven, in the due time; and *continuing* their state of perfect happiness there, for ever and ever: John xvii. 24. *Father, I will that they also whom thou hast given me, be with me where I am.* Our Lord Jesus Christ was, by his Father, constituted a *priest for ever*, Psal. cx. 4. Nevertheless, after his having once offered up himself a sacrifice on the cross, he offereth no more sacrifice. Therefore he must be, not a *sacrificing* priest for ever, but an *interceding* priest, as the apostle explains it, Heb. vii. 25. *He ever liveth to make intercession for them.* Now, *the spirits of just men being made perfect*, immediately after *death*; there is no more imperfection about their *souls* morally considered, Heb. xii. 23.: and after the *resurrection*, there will be no more imperfection about their *bodies* neither, 1 Cor. xv. 53. The effect then of Christ's *intercession* for ever, must be the everlasting *continuation* of their happy state; their *Intercessor* eternally willing the *continuance* of the same,

on the ground of the *eternal redemption* obtained for them, by the *sacrifice* of himself. The infinite merit of his *sacrifice* will be eternally *presented* before God in the holy place, while he shall appear there in our nature continually: and this will be the everlasting security for the *continuation* of the saints happiness. The which happiness issuing from the merit of his *sacrifice*, as their *Priest*, will be communicated unto them by him as their *Prophet* and their *King*: for these his offices will never be laid aside. As he is a *Priest for ever*, so of his *kingdom* there shall be no end, Luke i. 33. and the *Lamb* will be the *light* of the heavenly city, Rev. xxi. 23.; the saints communion with God there, being still in and through the Mediator, in a manner agreeable to their state of perfection, chap. vii. 17.

And these are the chief acts of his *administration* of the covenant, as *Intercessor* thereof.

Thus far of the *fourth head*, namely, the *administration* of the covenant.

## H E A D V.

*The TRIAL of a saving personal Inbeing in the Covenant of Grace.*

**W**E have now opened the *doctrine* of the *covenant of grace*, in treating of the *parties* in it, the *making* of it, the *parts* of it, and the *administration* thereof: it remains to make some practical *improvement* of the whole, in this and the following *head*.

If one seriously considers the *covenant of grace*, as that on which the salvation of our souls depends, he can hardly miss to put the question to himself, *What interest have I in that covenant?* There is no question but you have a *common* interest in it, by which you are sufficiently *warranted* to come into it: but *that* you may have, and yet perish; for even *children of the kingdom* shall be cast out into *outer darkness*, Matth. viii. 12. But the question is,

Whether ye have a *saving* interest in it, being actually *come* into it, or not? The covenant is indeed brought unto you, in the ordinances of the gospel: but are you brought into the *covenant*, united with the head thereof, Christ Jesus? It hath been *administered* to you: but have you by faith *taken hold* of it? You have received the sacrament of *baptism*, the seal of the covenant, in the right of your parents: but have you *personally* embraced the covenant in sincerity? The two covenants, *of works*, and *of grace*, divide the whole world between them: every man is under one of the two; and no man can be under both at one and the same time, in respect of his state before the Lord, Rom. vi. 14. Under the first covenant stands a numerous party, in the first Adam, head of that *broken* covenant, deriving *sin*, *death*, and the *curse* from him: under the second covenant stands a party, in the *second Adam*, head of that *fulfilled* covenant, deriving *life* and *salvation* from him. These parties will be *judged*, each according to the covenant they are under: so the former will be condemned, in virtue of the *curse* of the covenant in which they are; and the latter will be eternally saved, in virtue of the *promise* of life in the covenant wherein they are. In the mean while, there is access for those of the first covenant to leave their party and covenant, and to join the party in the second covenant: but death will block up that access. Wherefore, it is the interest of the one, as well as of the other, to *know* which party and covenant they belong to. And for *trial* hereof, I offer the following *marks*, *signs*, or *characters* of those who are *savingly* and *personally* within the covenant of grace.

I. They are such as *have fled for refuge* from the covenant of works; that have *come* into the covenant of the *second Adam*, as *refugees* from the covenant of the first Adam. For that is the character of *the heirs of promise*, Heb. vi. 17. 18. Though time was, when they lived at ease within the *dominion* of the covenant of the *law*; yet God hath set fire to their nest there, that they have found themselves unable to dwell any longer within the boundaries of that covenant. Mount Sinai hath been *altogether on a smoke* round about them: and the *trumpet* of the *curse* of the law hath *waxed louder and louder*, till it made them to  
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hear it on the side of their *righteousness* and *best works*, where they were deafest; and it hath caused them *exceedingly to fear and quake*, as a curse denounced against them in particular: Rom. vii. 9. *When the commandment came, sin revived, and I died.* It hath chased them from all the starting holes about that mountain, and left no place within the bounds of that covenant *safe* to them: not only has it chased them out of their *profane courses*, but also out of all *confidence* in their *good works* and *duties* of whatsoever kind; to flee for their life into the covenant of free grace, as the *strayer* into the city of refuge; *what things were gain to them, counting these los*s for Christ, Phil. iii. 7.

II. They are such as cordially *approve* of, and *acquiesce* in the plan of the covenant, as suited to the *honour* of God, and to their *case* in particular; looking upon it as well *ordered in all things*, 2 Sam. xxiii. 5. Whosoever duly considers the corruption brought into man's nature by the fall, will plainly perceive, that the method of salvation laid down in the covenant of grace, is the very reverse of the inclination of corrupt human nature; so that nothing less than the powerful efficacy of divine grace can bring a soul unto a cordial *approbation* of it, and *acquiescence* in it: wherefore our Lord pronounceth them *blest*, *whosoever shall not be offended in him*, Matth. xi. 6. Natural men may indeed shape the covenant, in their own apprehensions, into such a form, as they may have a very good *liking* of. They may apprehend it as a covenant designed to make men *easy* and *happy*; while in the mean time it allows them, at least in some instances, to be *unholy*: as a covenant wherein, through Christ's means, they may obtain acceptance with God by their *good works*, notwithstanding of their *ill works*. But in all this they are in love with a creature of their own fancy, not with God's covenant of grace. Let the covenant be set before them in the light of the holy scripture, and viewed by them in that light; they will be sure to *dislike* it, and pick holes in it. Let the *design* of the covenant be fairly discovered, as being to exalt God's free grace on the ruins of all excellency left with man; to make Christ *all*, and man *nothing* in his own salvation; the *proud* heart cannot away with that, cannot *submit to the righteousness of God*, Rom.

x. 3. The *efficacy* of it, in working out sin, separating between the soul and its dearest lusts, once fairly appearing; natural men flee from it, as if one cried unto them, *There is death in the pot*. Let them seriously enter into the thought, how it is suited to the *honour* of God, and the *divine perfections*; and how it is suited to their real *safety* before him; and they can *not* see how it is so. To the Jewish wisdom it is a *stumbling block*, a device inconsistent with the *divine perfections*: the Grecian learning pronounceth it *foolishness*, a method of salvation *unsafe* to be trusted to: only the eye of *faith* discovers it to be the *power of God, and the wisdom of God*; safe for guilty creatures, and honourable for a holy God, 1 Cor. i. 23. 24.

III. Upon the discovery of the covenant to them, as made from eternity between God and the *second Adam*, and offered to them in the gospel; they will satisfy themselves, in their covenanting, with Heaven's draught of it, so far as they understand it: and they will not go about to *add* unto it, nor to *diminish* from it; but will stand to the terms of God and Christ's making, Acts ix. 6. *Lord, what wilt thou have me to do?* They will put a blank in the Lord's hand, for their part, as content of all within the compass of the covenant, without putting in their exceptions, or desiring *amendments* and *alterations* to be made in their favour. They are content of the *laws* of the covenant, as well as of the *privileges* of it; of the *discipline* of the covenant, as well as of the *rewards* of it; of the *condition* of the covenant, as fulfilled by Christ alone, as well as of the *promises* of it to be fulfilled to them; and of the promise of *sanctification*, as well as of the promise of *justification* and *glorification*. Hence the covenant, as revealed in the gospel, is by the Holy Ghost called a *hearing*, 1st. liii. 1. *marg.* that is, a thing to be *heard* and received by faith, as a voice is received and heard by the ear, according to that, chap. lv. 3. *Hear, and your soul shall live.* It is the natural disposition of mankind, to *speak* rather than to *hear*: for we are more ready to declare our own will, by speaking, than to receive the will of another, by hearing. Wherefore, the gospel being the declaration of the will of God for our salvation, only to be *heard* and received by faith, and therefore called *the hearing*

hearing of faith, Gal. iii. 2. there is need of the power of grace, to subdue the heart to the *hearing* thereof, and to stop the mouth from making proposals of our own in that matter.

IV. The *love* of God in Christ, is habitually predominant in them: Prov. viii. 17. *I love them that love me.* Great was the *love* to them, appearing in the covenant. The parties-contractors about them acted therein from a principle of free, and yet greatest *love*. From thence sprang the first motion, for a covenant of life and salvation unto them: thence it was, the *Father* was content to give his own Son for them; the *Son* was well pleased to become man, and suffer death for them; the *Holy Spirit*, to take them for his habitation, to quicken, sanctify, and perfect them. The *love* of God produced the *proposal* of the great and precious *promises* in their favour, upon *terms* consistent with his *justice*: Christ as *second Adam*, out of *love* to them, *accepted* of these *terms*. And when the eternal transaction was, in the gospel, by the *demonstration of the Spirit*, opened and brought home to their souls; this *love* shone forth to them, so as they *believed* it. And that *believed love* of God in Christ, kindled in their souls a *superlative love* to him again: 1 John iv. 19. *We love him; because he first loved us.* And therefore, although that their *love* is not always alike vigorous, but hath its waxings and wanings according to the increase and decrease of their *faith*; yet, since their *faith* never altogether *fails*, Luke xxii. 32. *it never fails* altogether neither, from the moment that it is kindled in their hearts. And it is an active principle in them, *constraining* them to obedience, 2 Cor. v. 14. giving the chief room in their *heart* and *affection* to God in Christ, that their soul faith, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee*, Psal. lxxiii. 25. It makes it to be their greatest *care* to please him, and to *be accepted of him*, 2 Cor. v. 9.; and their greatest *fear*, to *stir him up* or offend him, Cant. iii. 5. It makes *duty* agreeable to them, as a matter of choice: 1 John v. 3. *This is the love of God, that we keep his commandments: and his commandments are not grievous.* And it renders the remains of sin, the  
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body of this death, a heavy burden they long to be *delivered* from, Rom. vii. 24.

V. Jesus Christ the head of the covenant, is their *head* with their own consent. With heart and good-will they have taken him for *their head*, for all the purposes of the covenant; and they stand to it, not to alter, if the choice were to make a thousand times. Those unto whom the Father from eternity chose Christ for a *head*, do, in the day of their conversion, by *faith* approve the choice, making it over again personally for themselves; whence they are said to *appoint themselves one head*, Hof. i. 11. And as often as they reiterate their acts of *faith*, which they must live by, they do upon the matter reiterate their *choice*. Being sensible of what they suffered by the miscarriage of Adam their first head, Christ is *precious* to them as a *second Adam*. They come into the covenant, and *abide* also in it, under *his wings* allenerly; expecting no benefit of it, nor by it, but through *him*. And they have taken him as their *head for government*, as well as their *head for nourishment and support*. They have delivered up themselves unto him, to be *ruled* by him, as well as to be *saved* by him; to be governed by his *laws*, and not by their own *lusts*, as well as to be saved by his *grace*, and not by their own *works*.

VI. The *condition* of the covenant, fulfilled by Jesus Christ, is the *alone* ground of their *confidence* before the Lord, as to *acceptance* with him, or any benefit of the covenant they look to partake of. A crucified Saviour is the *foundation* laid in Zion, for sinners to *build* on: and *believing on him* is the soul's *building* upon it, 1 Pet. ii. 6. If men *build* on *another* foundation, they build on the *sand*, and their *confidence shall be rooted out*: if, being driven off from all other foundation, they *build not on this* neither, they must needs perish as the *chaff which the wind driveth away*. To *believe*, or *build on* Christ's righteousness by him fulfilled, can import no less, than one's *trusting on* it for his salvation. Whether this *trust* be strong or weak, it must *be*: else faith is not, *building on* Christ is not; but the soul is kept in a state of *wavering*, in opposition to the *staying* of it by faith on Christ, Jam. i. 6. Now, he that is within the covenant, takes *Christ's righteousness*

*confidence* as his alone ground of confidence before the Lord: for the covenant shews not, nor allows any other; nothing save *Jesus Christ, and him crucified*, 1 Cor. ii. 2. He hath some measure of confidence for life and salvation, upon *that* ground; whereby he is distinguished from the desperate, faithless, and unbelieving: and what confidence he hath for life and salvation, he hath upon *that* ground alone; whereby he is distinguished from the presumptuous, formalists, and hypocrites. And both these things are joined in the believer's character, Philip. iii. 3. *And rejoice in Christ Jesus, and have no confidence in the flesh.*

VII. The *promises* of the covenant are a satisfying portion to their hearts. They are indeed sensible they have many wants: but then they see as much in the *covenant* as would supply them all; that they need not go to another door for supply: they are persuaded, there is as much water in that well, as would quench all their thirst, if they could but get the art of drawing it. Thus the covenant is *all their salvation, and all their desire*, 2 Sam. xxiii. 5. This discovery of the covenant, is not owing to *nature*, but to that *grace* which shews so much worth in the *one pearl*, as makes a man content to *sell all* he hath, to gain it, Matth. xiii. 45. 46. But no man will come into the covenant, until once he get it; for who will join himself to one in a marriage-covenant, or contract of service, with whom he cannot see how to live? *Faith* discerns in the covenant, not only a *refuge*, but a *portion*, Psal. cxlii. 5. else the man would never come into it. And none who have once got this *discovery*, will remain out of the covenant, Psal. ix. 10. *They that know thy name, will put their trust in thee.* See John iv. 10. If the worth of the *treasure hid in the field* of the gospel, be perceived, *all* will go for the obtaining thereof, Matth. xiii. 44. *all* will be counted *loss and dung* for the excellency of it, Philip. iii. 8. Certainly the men of the world do not see *this* in the covenant; it is but an empty hungry thing in their blinded eyes. The covenant is, in the gospel, held out to them in the breadth and length thereof: but it does not take with them; it is far from being *all their desire*: after all, as if they had seen nothing that could satisfy, they still cry, *Who will shew us any good?* Psal. iv. 6. The truth is, the heart of man

can never see enough in the covenant for to rest satisfied with, till *grace* give it a new *set*, and *contract* its endless desires: for that which the unrenewed heart is most set upon, there is no provision in the covenant *for*, but *against* it.

VIII. The *Spirit* of the covenant is in them: and that is *another spirit* than what the men of the world are acted by, Numb. xiv. 24. Ezek. xxxvi. 27. *I will put my Spirit within you.* The Spirit of Christ is the Spirit of the covenant, purchased by the blood of the covenant, lodged in the fulness thereof in Christ the head of the covenant, and communicated in some measure to all the covenant people. And that *Spirit* may be known by these three characters thereof.

1. The Spirit of the covenant is a spirit of *holiness*. The great design of the covenant, next to the glory of God, was the *sanctification* of sinners, Luke i. 74. 75. All the lines of the covenant, from the first of them unto the last, meet in *that* as their centre. There is a display of exact *justice*, in the *condition* of the covenant; of rich *grace* and *mercy*, in the *promises* of it; of greatest *faithfulness* and *power*, in the *administration* of it: but HOLINESS goes through the whole, and every the least part of it. Wherefore it is called *the holy covenant*, Dan. xi. 30. Who then can reasonably imagine, that the *unholy* are within this covenant? that the *servants of sin*, whether profane, or formalists, strangers to the *power of godliness*, whom no bands of *holiness* will hold, can be within the bond of the *holy covenant*? No, sure they are not; they have not the *Spirit* of the covenant. The *Spirit* of the covenant makes the covenanted *initially* holy; and to *press toward the mark*, to *wrestle*, long, groan, and pant for the *perfection* of holiness, Philip. iii. 14. It makes a vein of *holiness* run through their whole man; their whole life; their thoughts, their words, their actions; their dealings with God, and their dealings with men. The covenant was erected, on purpose to *destroy the works of the devil*: it was a confederacy entered into by the Father and the Son, for rooting *sin* out of the hearts and lives of the children of Adam; for restoring the *divine image* in them; and for bringing them again to a perfect conformity

mity to the *moral law* of the *ten commandments*, from which they fell in Adam. For this end was the *condition* of it performed, the *promises* of it made, and the *administration* thereof committed to the holy Jesus: 1 John iii. 8. *For this purpose the Son of God was manifested, that he might destroy the works of the devil.* Wherefore, whosoever partake of the Spirit of the covenant, partake of the Spirit of holiness: Gal. v. 18. *If ye be led by the Spirit, ye are not under the law.* ver. 16. *Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

2. The Spirit of the covenant is an ingenuous *free spirit*, Psa. li. 12. It is the spirit of *sons*, not of *slaves*; of *free men*, not of *bond-men*, Rom. viii. 15. There is *some* obedience to the holy law given by unbelievers, the men of the first covenant, as well as by believers, the men of the second covenant: and the eyes of the world can perceive no difference between the obedience of some of the former sort, and of those of the latter sort; howbeit there is a vast difference, which is seen by the all-seeing eye. Are these within the covenant praying persons? So are many, who have no saving part nor lot in it, Is. lviii. 2. Are they men of temperance and sobriety, justice and honesty, candour and faithfulness, men of blameless lives? So are several others besides them, for all that any man can see, Philip. iii. 6. Thus far they *agree*. But there is a vast *difference* of the *spirit* they are acted by, which makes a mighty odds in the *manner* and *kind* of their obedience. Unbelievers are acted by a *spirit of bondage*, suitable to their state of *bondage* under the covenant of works, Gal. iv. 24. 25. *A slavish fear* and a *servile hope* are the weights hung upon them by that covenant, causing them to go: *sin* is avoided, *duty* performed, not out of *love* to God and *holiness*, but out of *love* to *themselves*. Believers are acted by the *Spirit of adoption*, suitable to their state of *adoption*, under the covenant of grace, ver. 26. God is their Father; and they serve him as *sons*, not as *slaves*, Mal. iii. 17. Christ is their elder Brother, who loved them, and gave himself for them; and his *love* *constrains* them, 2 Cor. v. 14. The Holy Spirit dwells in them, hath quickened them, renewed them, making them *partakers of the divine nature*, 2 Pet. i. 4. So

sin is avoided as contrary to their new nature, duty pursued as agreeable to it. Their faith of the love of God in Christ hath begotten in them *love* to God again, for a new principle of obedience, 1 Tim. i. 5. By *faith* they *trust* on *Christ*, and on him *alone* for life and salvation: and this at once undermines in them the *slavish fear* of *hell*, and the *servile hope* of *heaven*; so that these are so far from being their *only* motives to obedience, that they cannot be their *predominant* motives; nay they cannot be at all in them, but as *enemies* to their *faith* and *love*, 2 Tim. i. 7. 1 John iv. 18. Yet withal, it is to be remembered, that it is not *slavish* for saints to *fear* God's *fatherly* anger, and thereby to be stirred up to duty, Psal. cxix. 120. Heb. xi. 7.; nor to hold the way of duty, in hope of the enjoyment of God in that way, and the tokens of his favour, John xiv. 21. and in the end perfect happiness in heaven; all through Jesus Christ alone, 1 Cor. xv. 58. Our need of these things for *incitements* to duty, do indeed argue our *childish* state, for there will be no need of these *fears* and *hopes* in heaven; but by no means a *slavish* state. Neither is it at all *slavish*, to have the heart filled with a reverential *fear* and *dread* of God, upon the consideration of his tremendous *justice*, and *wrath* in *hell*, against the miserable objects thereof; and to be stirred up to duty thereby, Matth. x. 28: Heb. xii. 28. 29. To look thereunto, and move away towards God in the way of duty, with *fear* and *trembling*, is very agreeable to the state of those, who have by faith *received a kingdom that cannot be moved*; but are not yet ascended into heaven: who are indeed drawn up out of the fearful depth; but are not as yet haled up to the top of the rock, though the strong chain of the covenant is so about them, that they shall never fall down again. For in heaven, the *awe* and *reverence* of God, on *that* score, will be perfect, Is. vi. 1. 2. 3. But it is *slavish* for saints, to fear *their* being *cast* into *hell* for sin; and *servile*, to hope their obtaining heaven *for* their good works. And yet that *slavish fear* and *servile hope*, may creep in upon the children of the second covenant, and *move* them to duty; because their faith is weak, much of the old Adam remains in them, and it is not easy for them, though *dead to the*  
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law in point of *privilege*, to be dead to it in point of *practice*. But these impure mixtures of *selfishness* in their duties will be *humbling* unto them: and they will loath themselves, for that they act not, in their obedience, with more of the *free spirit* and son-like disposition. And their *will* in that case is accepted through Christ.

3. The Spirit of the covenant is a spirit of *sympathy* regulated by the covenant. There is a commonness of *interest*, and thence a mutual *sympathy*, among confederates. And this *sympathy* among the confederates of Heaven, regards both the *Head* and the *people* of the covenant.

(1.) They have a native and kindly *sympathy* with the *God* and *Head* of the covenant. It is true, his *essential* glory can never be liable to diminution; nor can his eternal *rest* in himself be in the least disturbed, by whatsoever men or angels may do or suffer: and the *man* Christ is now beyond the reach of suffering. Nevertheless, his *declarative* glory in the world hath its times of shining clear, and of being under a cloud. Now, as he hath a *sympathy* with *them*, in all their concerns, their distresses and their enlargements, their joys and their griefs, *Is.* lxiii. 9. *Luke* xv. 5.; which is a very *tender* sympathy, insomuch that the touching of them is the *touching of the apple of his eye*, *Zech.* ii. 8.: so they also have a very tender *sympathy* with *him*, in the concerns of his glory. They are glad and rejoice in the prosperity of his kingdom, *Acts* xi. 23. 24. They *pray* for it *continually*, *Psal.* lxxii. 15.; and contribute their endeavours, in their stations, to advance it, *Phil.* i. 21. *For to me to live is Christ*. They have a feeling of the indignities done to his Majesty, as done to themselves, *Psal.* lxxix. 9. *The reproaches of them that reproached thee, are fallen upon me*. And they are mourners for the sins of others, as well as for their own, on the account of the dishonour they do to God, *because they keep not his law*, *Psal.* cxix. 136. The children of the covenant will neither be *opposers* of the kingdom of Christ, nor will they be *neuters*; but will put their shoulders *to the work of their Lord*, to help it forward, according to their vocation: and without such a *public spirit*, in greater or lesser measure, no man shall be able to prove his saving interest in the covenant; for so hath our Lord himself determined the mat-

ter, Matth. xii. 30. *He that is not with me, is against me : and he that gathereth not with me, scattereth abroad.*

(2.) They have a native and kindly sympathy with the *people* of the covenant : for they are *members one of another*, Eph. iv. 25. The grace of the covenant disposeth men to be loving and beneficial to *mankind*, but in a peculiar manner to *holy men* ; to *do good unto all men, especially unto them who are of the household of faith*, Gal. vi. 10. The common bond of the covenant engageth them in a peculiar *love* one to another ; even as in that bond they are the common object of the world's hatred. They bear the same *image* with Christ their common head ; and *that image* will recommend all who bear it, unto one that is within the covenant himself, so far as he can discern it. Wherefore, their love is a *love to all the saints*, Eph. i. 15. And hence ariseth the *sympathy* which every true Christian hath with the *church* of Christ throughout the world, and with the several *members* thereof known to them : their *joint interest* in the *covenant*, challengeth it ; for by the covenant there is a near *relation* among them ; and from their *union* under the same head, results their *communion*, 1 Cor. xii. 12. 26. Therefore a spirit of *selfishness*, whereby mens concern is all swallowed up in *their own things*, leaving them no *sympathy* with the *church* and *people* of God, is a shrewd sign of a *graceless* state. How much more, a spirit of reigning *enmity* against *religion*, and the *professors* thereof ; where *religion*, and what concerns it, make men the special objects of their *enmity, spite, and resentment* ? An habitual course of this is none of the spots of God's people ; but it declares men to be of the *world*, John xv. 19. *I have chosen you out of the world, therefore the world hateth you.* The Spirit of the covenant will carry men quite another way ; since, taking hold of the covenant, they have embarked in the same bottom, with those whose *head* Christ is, and who have declared war against the devil's kingdom. To them they will say, *We will go with you ; for we have heard that God is with you*, Zech. viii. 23.

IX. In the last place, The *laws* of the covenant are in *their hearts*, namely, the laws of the ten commandments, the eternal rule of righteousness, Heb. viii. 10. That law,

in all its parts, is a copy of the *divine nature*, which in regeneration is transcribed into the heart of every one brought into the covenant: and the *whole* of it is *written* there, though every part is not written alike clear, nor any part perfect. As is the *image of God* restored in us, so is the *law* written in our hearts: in sanctification there is a *new man* created; which speaks a *perfection of parts*, though there is not a *perfection of degrees* in these parts, Eph. iv. 24. 2 Cor. v. 17. 1 Cor. xiii. 12. This may be taken up in these four things.

1. They *approve* of the *whole* law, so far as it is known to them: Psal. cxix. 128. *I esteem all thy precepts concerning all things to be right.* They love God: and every part of the law is a line of his image: wherefore, loving the law as expressing the image of his holiness, they must needs love the *whole* law; since there is nothing in it but what is a transcript of *that* holiness. And as the *Head* of the covenant is in their eyes *altogether lovely*, Cant. v. 16. the *laws* of the covenant being *like* him, must be so too. Why do not unbelievers love the *holy law*, but because they do not love a *holy God*? Rom. viii. 7. But believers loving a *holy God* in Christ, must love the *law* also, since in it the *image* of his *holiness* is expressed. The holy law condemns many things in them; yea, every thing of theirs, so far as it is morally imperfect: and so do they themselves, *consenting unto the law that it is good*, Chap. vii. 16. It condemns every sin; even one's most beloved sin, the evil he is most easily led aside into: and for that very cause the unrenewed heart hates the *law*. But the grace of the covenant makes a man to leave his complaint on *himself*; to approve the *law*, and condemn his own *lust* contrary thereto: Rom. vii. 12. *The law is holy; and the commandment holy, and just, and good.* ver. 14. *But I am carnal.*

2. They have an *inclination* of heart towards the *whole* law, so far as they know it: Psal. cxix. 5. *O that my ways were directed to keep thy statutes!* There is in them a fixed principle, which lies the same way with the holy *law*; bending away from what the law forbids, and towards what the law directs unto. True, there is a *contrary* principle in them too, which fights against it: but so do they against that *contrary* principle, breathing, long-  
ing,

ing, and lusting for the complete victory over it, and for full conformity to the holy law, Gal. v. 17. This is a new set of heart given in the new birth; exerting itself, not in lazy wishes for conformity to the law, but in a resolute struggle for it, enduring to the end. Hence,

3. They will habitually endeavour to conform, in their practice, to the whole law, so far as they know: Psal. cxix. 6. *Then shall I not be ashamed, when I have respect unto all thy commandments.* If the law is written in one's heart, he will write it out again in his conversation: and a sanctified heart will certainly make a holy life: Matth. vi. 22. *If thine eye be single, thy whole body shall be full of light.* Where is the efficacy of the holy covenant, if men may be within the covenant, and yet live like those that are without it? Nay, but to whomsoever the grace of God hath effectually appeared, it will have taught them effectually to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world, Tit. ii. 11. 12. If the grace of the covenant bring you not to the duties of piety towards God, you have no saving part in it. If you are brought unto these, but withal left at liberty from the duties of righteousness toward your neighbour, that you do not loath, but dare to be unjust in smaller or greater matters; you are yet in the gall of bitterness, and in the bond of iniquity: Luke xvi. 11. *If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?* If you are brought forward unto both these, and yet not sober, but left slaves to your sensual appetite, and fleshly affections, you are no better: for they that are Christ's, have crucified the flesh, with the affections and lusts, Gal. v. 24. But whoso have fled to the covenant of grace in Christ, for life and salvation, and withal are honestly endeavouring conformity to the whole law in their practice, they, howbeit in many things they miss their mark, do shew themselves to be within the bond of the holy covenant, and ought to take the comfort thereof, as the divine allowance to them: 2 Cor. i. 12. *Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.*

4. lustly, Their souls lie open to what of the laws of the covenant



there is full provision for your salvation; to relieve you from all the ruining effects of the broken first covenant, and to render you completely happy. The *condition* of this covenant is indeed high; being screwed up to a pitch by the demands of the law and justice: yet there is nothing on *that* part, to discourage you from the covenant; for your *inability* being foreseen from eternity, it was laid upon *One that is mighty*, to perform it; and now it is already performed and fulfilled to your hand; by that mighty One Christ Jesus. Only, the *promises* remain to be fulfilled. So the burden of the *condition* is over, without you; and ye are called to the benefit of the *promises*. And, that ye may have the more clear access thereto, the *administration* of the covenant is put into the hand of the same Christ Jesus: and he is *intrusted* with all the *promises*, to fulfil them to sinners. He hath *begun* to fulfil them to all who have taken hold of the covenant; and is *ready* to fulfil them to all who yet shall take hold thereof. For that end, he hath made his *testament* of these *promises*, and constituted *sinners* of mankind his *legatees*; that *whosoever* of them *will*, may come, claim, and *take the water of life freely*, Rev. xxii. 17. The whole of the covenant is in him. In him is *God*, the party-contractor on Heaven's side, 2 Cor. v. 19. He *himself* is the party-contractor on man's side: and in him are all *believers*, really; and all the elect legally and representatively. In him is the *condition* of the covenant, and that as fulfilled: he is *the Lord our righteousness*, Jer. xxiii. 6. In him are *all the promises, yea and amen*, 2 Cor. i. 20. all *meeting* in him, as lines of a circle in their centre; and *sure* and *stedfast*, no wise liable to misgive, as did the *promise* of the covenant of works, in the first Adam. And he as a *King* hath emitted his royal proclamations, bearing that *whosoever will* come unto him, and unite with him as *Head* of the covenant, shall be taken *into* it, and have a right to all the *privileges* thereof in him, and through him.

Thus the covenant is brought to you, and set before you in the gospel; so that ye must needs be either *receivers*, or *refusers* of it. *Refuse* it not: that is dangerous beyond expression. *Take hold* of it; for *it is your life*. Sinners, ye are under the *covenant of works*, where there

is no life, no salvation for you : but the *door* of the *new covenant* is opened unto you ; come, enter into it without delay. Flee, and make your escape out of the *dominion* of the *law*, the *covenant of works*, ye were born under, and are living under: and that can in no wise be done, but by your *accepting* and *embracing this* covenant offered to you in the gospel ; to the *instating* of you personally in it, to all the purposes of life and salvation.

*Sinners instated in the covenant by FAITH or BELIEVING.*

**T**O clear your way into the covenant, it is necessary to shew, by what *means* it is, that a sinner *embraceth* and is *instated* in it, effectually unto salvation. And this, in one word, is by *faith*, or *believing* on Jesus Christ: ACTS xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.* The *covenant of grace* is held forth in the gospel unto you : God saith to every one of you, *I will make an everlasting covenant with you, even the sure mercies of David:* and to close the bargain with you, and state you personally in it, to all the intents and purposes of salvation, all that is required of you is to *hear*, that is, to believe ; *Hear, and your soul shall live,* II. lv. 3. He that *believeth*, is *within* the covenant of *grace* personally and savingly : he that *believeth not*, is still under the covenant of *works*, where the first Adam left him. *Faith* is the *hand*, whereby one *taketh hold of the covenant*, signs it for himself, and closeth the bargain for his *own* salvation. It is the *mouth*, whereby sinners consent to the covenant, that God becomes *their God*, and they *his people*. Although, while ye are *without* the covenant, the *working of perfect obedience* under the pain of the *curse*, is required of you ; and more than that, *suffering* also, even to the satisfaction of justice ; and both these, in virtue of the broken *first covenant* : and, when ye are once brought *within* the covenant, *obedience* to all the *ten commandments*, and suffering of the *discipline* of the covenant in case of your failures, are required of you, in virtue of the *new covenant* ye are entered into : yet to *enter* you into the covenant, and *instate* you in it unto salvation, nothing is required of you, but that ye *believe on Christ*. *Only believe,* Mark v. 36.

is the constant doctrine of the gospel, in *this* point. Do what you will, and *believe not*, you remain in a state of damnation: whatever is done, or not done by you, *believe*, and you are in a state of salvation. If you should *say* it with your lips, a thousand times over, that you accept of the covenant; if you should come under the most solemn and awful bond and engagement to be the Lord's, expressly taking the same upon you, in prayer, or otherwise; if you should *write* your covenant, and *subscribe* it with your hand; and should take the *sacrament* of Christ's body and blood upon it, to confirm all: yet if you do not with the heart *believe* on Jesus Christ, you embrace not the covenant, you miss the saving *hold* of it, and remain *without* the saving *bond* of it. And if you should this moment with the heart *believe* on Christ, having no access to speak, pray, write, or communicate: yet the moment you *believe*, you are personally and savingly instated in the covenant, never to fall out of it, through the ages of eternity; God is *your God*, and all the *promises* of the covenant are yours: though you had missed the grip of the covenant ten thousand times before; in *that case*, you *have* it firm and sure: Mark xvi. 16. *He that believeth and is baptized, shall be saved: he that believeth not, shall be damned.*

And, that *believing on Christ* should be the appointed means of *entering* sinners into the covenant of grace, is very agreeable to the *nature* and *end* of that great transaction. The which appears by these two considerations following.

1. Hereby the *grace* of the covenant is preserved entire in the *dispensation* of the covenant; and, by that means, the *promise* is made *sure to all the seed*, Rom. iv. 16. *Faith* is contradistinguished to *works*, as *grace* is to *debt*, chap. iv. 4. 5. If any *work* or *doing* of ours, were that upon which we were instated in the covenant, and got the right in the *promises*; then the covenant and benefit thereof would be *of debt* to us, contrary to the declared *end* and *design* of that method of salvation, which is to exalt the *free grace* of God, and to cut off all *boasting* from us, Eph. ii. 8. 9. But the nature of *faith's* efficacy in the business, is adapted to that *end* and *design* of the covenant: inasmuch



inasmuch as it is a grace, not giving, but purely *receiving*; taking all freely from Christ, *without money*, and *without price*, laying the stress of the soul's acceptance with God, *wholly* on what CHRIST hath *done* and *suffered*; and entirely renouncing all doings and sufferings of our *own*, in *that* point. And *thus* the *promise* is *sure* to us: for whereas the plea of any *work* of ours, would be a very *uncertain* one; *faith's* plea is ever *sure* and *stedfast*, as grounded *all*enarly on what CHRIST hath *wrought*.

2. Hereby the sinner's *entering* into the covenant, is by *uniting* with Christ the representative, with whom it was *made*, as party-contractor; which is the scripture-account of the matter, John x. 9. *I am the door: by me if any man enter in, he shall be saved*: and so the *unity* of the covenant, and the *representation* in it, are preserved. If men *entered* into the covenant some other way, as by their *accepting*, properly called *terms* to them proposed, and *promising* for themselves the *performance* of them: in *that* case, the *representation* in the covenant is marred; and there would be, in effect, as *many* covenants of grace, as there are persons embracing it at different times; at least, Christ's covenant would be *one*, and ours *another* distinct therefrom; the contrary of which is before evinced from the scripture. But the covenant of grace being made with CHRIST as *second Adam*, in the name of all such as should be *his*; it plainly follows, that the only way of one's *entering* personally into it, must be by becoming *his*, standing related to the Head of the covenant as *our Head*: and it is by *faith*, and no *work*, nor *consent* of ours differing from *faith*, that we are *united* to him, and become *members* of his body, Eph. iii. 17. How do we all enter *personally* into the *covenant of works*, so as to partake of the *curse* in it? Is it not, through our becoming, by natural generation, *branches* of the first Adam the representative in *that* covenant? Hereby every one of us is *personally* entered and inflated in *that* covenant, before we are capable to *approve* or *disapprove* of the same, to *consent* to it, or *dissent* from it. Even so, we enter personally into the *covenant of grace*, so as to partake of the *benefits* in it, by our becoming *branches* of the *second Adam* the representative therein: and *that* is through *faith*, in subjects capable

pable of *actual* believing. It is by being *ingrafted into Christ*, we come to *partake* of the *covenant* and *benefits* thereof. And hence it is, that *infants*, not capable of *actual believing*, nor of *knowing* what the *covenant* is, yet having the *Spirit* of faith, are personally *entered* into it, and *instated* in it; forasmuch as that *Spirit* of faith is effectual in them, to a real *uniting* them with *Christ*. Hereunto agrees *God's giving Christ for a covenant*; that in him people may have the *covenant*, and all the *benefits* thereof. As *GOD*, in *making* of the *covenant*, took *CHRIST* for *all*, for the *condition*, and for the *parties* to receive the *promises*; he being a *second Adam*: so *sinners*, in *accepting* and *embracing* of the *covenant*, are to take him for *all*; the *whole* of the *covenant*, the *parties* and *parts* of it too, being in him, forasmuch as he is *God*, as well as *man*, *second Adam*.

And thus it appears, that *uniting with Christ* the head of the *covenant*, is a *sinner's formal entering* into the *covenant*: the which *uniting* with him, being by *faith* on him, it is evident, that it is by *believing on Christ*, a *sinner embraceth*, *enters* into, and is *instated* in the *covenant*, unto *salvation*. Wherefore, reach *Christ* by *faith*, and ye reach the *covenant*: if ye miss him, ye miss the *covenant*, in point of *life* and *salvation*. But here ariseth a weighty question, to wit,

QUEST. *What is that believing, by which one unites with Jesus Christ, and so enters into the covenant of grace?*

ANS. The clearing of this point being so necessary to *direct* sinners in their way into the *covenant*, for their *eternal salvation*; we shall, for what now remains, address ourselves to the consideration thereof only.

And to begin with the *word*, by which the *Holy Ghost* expresseth what we call *believing*, whether in the *Old* or *New Testament*; whosoever shall duly consider the import of it, in the *scripture-use* thereof, will find, that it is just *trusting*, *trusting a word, person, or thing*. And hence the *scripture-phrases* of *believing to*, and *believing in*, that is, *trusting to*, and *trusting in*; the former, phrases, however unusual with us in conversation, yet ordinary, both in the *Old* and *New Testament*, according to the originals. It is the *trusting a word, as to a report*, *Is. liii. 1.*

In his words, Psal. cvi. 12. It is the *trusting* a person : so, in the style of the Holy Ghost, the *Israelites believed in the Lord, and in Moses his servant*, Exod. xiv. 31. He *believed not in his servants*, Job iv. 18. that is, as we read it, *He put no trust in them*. And it is the *trusting a thing* too : so, in the same style, Job xxxix. 12. *Wilt thou believe in him* (to wit, the unicorn) *that he will bring home thy seed?* i. e. *Wilt thou trust in him, that he will do it?* Deut. xxviii. 66. *Thou shalt not believe in thy life*; that is, as we read it, *Thou shalt have none assurance of thy life*; no *trust* in it, because no certainty about it. The phraseology is the same in the *New Testament*, as being brought into it from the *Old*, only in a different language. And taking the meaning of the *Holy Ghost* in this matter, from the words which he teacheth, as we are directed, 1 Cor. ii. 13. we conclude, That *faith* or *believing*, so expressed by him in the scripture, is, in the general, TRUSTING, the *trusting of a word, and of a person, and thing*, held forth in that word.

Now, there is a twofold word, to be *believed* or *trusted* of all those, who would *enter* into the covenant of grace, in a saving manner; namely, the word of the *law*, and the word of the *gospel*. The *believing* of the former, is a *faith of the law*; the *believing* of the latter, a *faith of the gospel*: of which in order.

#### A FAITH of the LAW, preparatory for the covenant.

THE *faith of the law* is not indeed *saving* faith: for the *law* is the word and *ministration of condemnation*, and not of *righteousness*; as speaking nothing of a Saviour, an atonement, or an imputed righteousness, 2 Cor. iii. 9. Nevertheless, it is a necessary *antecedent* thereof, according to the stated *order* of the dispensation of the covenant. The *faith of the law*, is like the hearing of the *strong wind*, the feeling of the *earthquake*, and seeing of the *fire*; in which though *the Lord was not*, yet they served to prepare for hearkening to *the still small voice*, in which he was, 1 Kings xix. 11. 12. Accordingly, the *faith of the law* is the work of the *Spirit of God*, as well as the *saving faith* of the *gospel*; though wrought in a different manner.

manner. The former he works as a *Spirit of bondage*, convincing of sin and misery, by the law, Rom. viii. 15. with John xvi. 8. The latter he works as a *quickening Spirit*, enlightening the soul in the knowledge of Christ, by the gospel, 2 Cor. iii. 17. 18.

Whosoever then would *enter* into the covenant of grace, must in the first place have a *faith of the law*: for which cause, it is necessary, that the *law*, as well as the gospel, be preached unto sinners. And that *faith of the law* consists in a *belief* of these three things.

1. By it a man *believes* that he is a *sinner*. The holy law pronounceth him *guilty*: and he *believes* the report of the law concerning *himself* in particular; his heavy and sorrowful heart, by *this* faith, echoing to the voice of the law, *guilty, guilty!* Rom. iii. 19. The which *faith* rests not on the *testimony* of man, whether spoken or written; but is a *divine faith*, founded upon the *testimony* of God, in his holy law, demonstrated by the *spirit of bondage*, to be the voice of the *eternal God*, and the voice of that God to *him* in particular. And thus he *believes*, (1.) That his *life and conversation* is sinful, displeasing and hateful in the sight of a holy God, according to the divine testimony, Rom. iii. 12. *They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.* He is convinced, that he is *gone out of the way* of God, and walking in the way of destruction; that the number of *his errors* of omission and commission he cannot understand; and that *all his righteousnesses*, as well as his unrighteousnesses, *are as filthy rags* before the Lord. (2.) That his *heart* is full of mischief and iniquity, according to the divine testimony, Jer. xvii. 9. *The heart is deceitful above all things, and desperately wicked.* The law shining into the heart, *discovers* divers lusts there, which he little noticed before; and pressing the unholy heart, *irritates* them: and thus such a mystery of iniquity within his breast opens to his view, as he could never before believe to have been there. Rom. vii. 9. *I was alive without the law once: but when the commandment came, sin revived, and I died.* (2.) That his *nature* is quite corrupted, as one *dead in trespasses and sins*, according to the divine testimony, Eph. ii. 1. To the verdict of the law,

law, *Who can bring a clean thing out of an unclean?* Job xiv. 4. his soul, by this faith, echoes back, *Unclean, unclean! I was shapen in iniquity, and in sin did my mother conceive me.* He is convinced, his disease is hereditary and natural; and that therefore his nature must be renewed: that otherwise, he not only *does* no good, but *can* do no good. In all these respects, he *believes* himself to be an object loathsome in the sight of God, loathsome in his nature, heart, and life.

2. By it a man *believes*, that he is a *lost* and *undone* sinner, under the *curse* of the law; liable to vengeance, according to the divine testimony, Gal. iii. 10. *Cursed is every one that continueth not in all things written in the book of the law to do them.* He can no more look upon the *curse* as some strange thing, belonging only to some monsters of wickedness, and not to *him*: for the *Spirit* of the Lord, as a *spirit of bondage*, applies it closely to *him*; as if he said, *Thou art the man.* And, like one under sentence of death pronounced against him, he groans out his *belief* of it, under the pressure thereof, Luke xv. 17. *I perish.*

3. *Lastly*, By it a man *believes* his utter *inability* to recover himself. He *believes*, that he cannot, by any *doings* or *sufferings* of his, remove the *curse* of the law from off him; according to the divine testimony of our being *without strength* in that point, Rom. v. 6.; nor change his own *nature, heart, and life*, so as to render them acceptable to God; according to the infallible testimony, Jer. xiii. 23. *Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.* He is, in his own eyes, as in the sight of God, a *spiritually dead* man; *legally* dead, and *morally* dead, as the apostle testifies of himself in *that* case, Rom. vii. 9.

This is the *faith of the law*. And the effect of it is a *legal repentance*, whereby a sinner is broken and bruised with *fear* and *terror* of the *wrath* of God; *grieves* and *sorroweth* for sin, as a *ruining* and *destructive* evil; and *therefore* really *desires* to be freed from it; *despairs* of salvation by himself; and seriously *looks out* for *relief* another way, Acts ii. 37. and xvi. 29. 30. Thus the *law* is *our school-master to bring us unto Christ*; and the *faith of the*

law, makes way for the *faith of the gospel*. Not that either this *legal faith*, or *legal repentance*, is the *condition* of our welcome to Christ and the covenant of grace: our access to Christ and the covenant is proclaimed *free*, without any *conditions* or *qualifications* required in us, to *warrant* us sinners of mankind to believe on Jesus Christ, as was shown before. But they are necessary to *move* and *excite* us, to make use of our privilege of *free access* to Christ and the covenant; infomuch that none *will* come to Christ, nor embrace the covenant, *without* them in greater or lesser measure. Even as if a physician should cause proclaim, that he will *freely* cure all the sick of such a place, that will employ him: in which case, it is plain, none *will* employ him, but such as are *sensible* of some malady they labour under; yet that *sense* of a malady is not the *condition* of their welcome to that physician; nor is it requisite for his *curing* them, but for their *employing* him.

Now, in calling you to embrace the *covenant*, ye are called *indirectly*, and by *consequence*, to this *faith of the law*, namely, to *believe* that ye are *sinners* in life, heart, and nature; *lost* and *undone*, under the *curse*; and utterly *unable* to recover yourselves. Yet it is not *saving faith*, nor doth it instate one in the covenant of grace; that is peculiar to another *kind of believing*; of which in the next place.

### *The FAITH of the GOSPEL, instating in the covenant.*

**S**AVING faith, which unites to Christ, is the *faith of the gospel*. For the *gospel* only is the *ministration of righteousness*, 2 Cor. iii. 9. It is in *it* that the righteousness of faith is *revealed unto faith*, revealed to be believed on, Rom. i. 17. It is the *alone word*, which gives sinners the notice of a *Saviour*, of the atoning blood, and the *new covenant* in that blood; and therefore is the only word, by which *saving faith* is begotten in the heart of a lost sinner. In the word of the gospel, the Lord and Saviour Christ, with all his benefits and covenant, *is*; and that to be believed on, as appears from Rom. x. 6.—9. So that, the word of the gospel being received by believing, we *have* Christ, and his covenant, with all the benefits there-  
of:

of : saving faith being indeed the echo of the quickened soul, to the word of *grace* that *bringeth salvation* ; a *trusting* of the word of the gospel, and the *person*, to wit, the Saviour, and the *thing*, therein held forth to us, to be *believed on* for salvation. Mark i. 15. *Believe the gospel.* If. liii. 1. *Who hath believed our report ?* Gal. iii. 2. *The hearing of faith.* This is that *believing*, by which we are united to Christ, *entered* into the covenant of grace, and *instated* therein unto salvation. The which *believing* may be explained in four particulars ; (1.) The faith of Christ's *sufficiency* ; (2.) The faith of the *gospel-offer* ; (3.) The faith of our *right to Christ* ; and, (4.) The faith of particular *trust* for salvation. So putting the

QUESTION, *What is that believing, by which I, a lost sinner, under the curse of the law, may unite with Jesus Christ, and so enter into, and be instated in the covenant of grace, to my eternal salvation ?* We ANSWER thereto directly in these four particulars, by way of *direction* in this momentous point, whereon salvation depends.

### I. The Faith of Christ's SUFFICIENCY.

In the *first* place, you are to *believe*, That there is a *fulness* of salvation in CHRIST for poor sinners. This is the constant report of the gospel concerning him, Eph. iii. 8. *That I should preach among the Gentiles the unsearchable riches of Christ.* Heb. vii. 25. *He is able to save them to the uttermost ; that come unto God by him.* In the word of the gospel, Christ is held forth as an *able* Saviour ; able to save men from their *sins*, and from the *wrath* of God. His *merit* is a *sufficient* sconce against the tempest of fiery wrath, which incensed justice is ready to cause to fly forth against transgressors : If. xxxii. 2. *A man shall be a covert from the tempest.* His Spirit is sufficient to sanctify the most unholy : 1 Cor. vi. 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.* The *righteousness* he fulfilled as the condition of the covenant, is so *valuable* in itself, and in the eyes of his Father, that it is *sufficient* to procure *justification*, *sanctification*, and all other saving *benefits* to sinners, who in

themselves deserve death and damnation : so that they are happy who are *in* him ; they shall never perish, but have everlasting life, being eternally secure under the covert of his righteousness, as a sufficient defence. *Believest thou this ?*

This is the *general* faith of the gospel, which being without particular application, doth not *unite* the sinner to Christ, nor *enter* him into the covenant ; and may be found in reprobates and fallen angels, being only an assent *in general* to the truth of the doctrine of the gospel, Matth. xiii. 20. 21. and viii. 29. But, by the nature of the thing, it is necessarily prerequisite to a faith of *particular application* : for I must first believe a saying to be true *in itself*, before I can trust to it for *my* part ; I must first believe a thing to be good *in itself*, before I can believe that it is good for *me*.

But where the faith of the gospel is carried forward to *uniting* with Christ, the *effect* of this *general* faith is very *valuable*, as well as *necessary*. And that is, an *high esteem* of Christ and his covenant, an *ardent desire* of union and communion with him, a *longing* for his *righteousness*, as a *hungry* man longs for meat, or a *thirsty* man for drink. The man sees indeed, that he *has* no special interest in Christ and his righteousness ; but he *would* fain have it : all is *sapless* to him without it ; his soul within him cries, *Give me Christ, or else I die* : and he is content to part with all for him, and to take him for all. This is taught us in the parables of the *treasure hid in the field*, and of the *pearl of great price*, the *finding* out of which moves to *sell all*, and to *buy* them, Matth. xiii. 44. 45. 46.

Howbeit *this esteem* and desire of Christ is different from that which follows upon the soul's *union* with Christ, when once *faith* hath taken *possession* of him and his benefits, and hath got a view of his *intrinsic* supereminent worth and value ; the which is mentioned, 1 Pet. ii. 7. Psal. lxxiii. 25. The true spring of all *this esteem* and desire, is the principle of *self-preservation*, and the view of *Christ*, as suited to *that* end. The *merchant-man* is *seeking* goodly *pearls* for his own enriching ; and seeing that the *one pearl* will answer *that* design, he is restless till he *have* it. The poor sinner is hotly pursued with the law's *curse*, which



is still ringing *death* and *damnation* in his ears. In the mean time, he gets a distant view of the city of refuge; and therefore he makes forward to it with all speed: but what makes him run, but *life, life, precious life*, that he may not *perish*? Verily, he cannot be expected to act from a more *generous* principle, *before* he is united to Christ; John xv. 5. *Without me ye can do nothing*. But let him not fear; he is welcome to Christ, even coming to him from no higher principle. The truth is, the Lord Jesus, by his *Spirit*, sets the principle of *self-preservation* astir, being a thing in itself *good*; and useth it as a mean to hasten sinners unto him. This is evident from the complaint, John v. 40. *And ye will not come to me, that ye might have life*. Can one imagine our Lord will reject a sinner coming to him for *life*, when he complains that sinners will not come to him for *that end*?

## II. The Faith of the Gospel-offer.

In the next place, you must *believe*, That JESUS CHRIST, with his *righteousness* and all his *salvation*, is by HIMSELF *offered* to sinners, and to you in particular. This is the plain-voice of the gospel to all unto whom it comes, Is. lv. 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. xxii. 17. *Whosoever will, let him take the water of life freely*. Prov. viii. 4. *Unto you, O men, I call, and my voice is to the sons of man*. But alas! few believe it: yea, none will *believe* it to purpose, till the *Spirit* of the Lord make it plain to them, and persuade them by an inward *illumination*. Many *secure* sinners hear the gospel, and are glad of the *offer*: but they discern not CHRIST'S voice in it. They hear it not, as the word of the LORD *Christ* himself, to *them*; but as the word of *men*: hence it hath no due *authority* upon their consciences; so they pass it over *lightly*. Thus were his *offers* of himself entertained, when made by his own mouth, but he not discerned as the *eternal SON* of GOD, and *Saviour* of the world. So, in the congregation of Nazareth, *all bare him witness, and wondered at the gracious words which proceeded out of his mouth*.

mouth. But they said, *Is not this Joseph's son?* Luke iv. 22. And in a little, they *rose up, and thrust him out of the city,* ver. 29. Again, when the voice of CHRIST is discerned in the offer, by the *convinced* sinner; then the sinner is ready to conclude, that it is to *others*, but not to *him*. Unbelief faith, but *our bones are dried, and our hope is lost, we are cut off for our parts,* Ezek. xxxvii. 11. They cannot believe, that so good news from heaven concerns *them*, or that such a good word is directed unto *them*. And thus men not *believing* God, in the *record* given of his Son, that he is with all his salvation offered to *them*, do *make him a liar,* 1 John v. 10.

But where *saving faith* is a-working, the word of the gospel-offer is, by the *Holy Spirit*, applied to the soul in particular, with power, as the word of the LORD himself, and not of *men*; whereby the man is *assured*, that it is the voice of CHRIST, and to *him* in particular: whereupon he applies it to *himself*, by believing: 1 Thess. i. 5. *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.* Chap. ii. 13. *The word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.* This is altogether necessary; insomuch that without it there can be no receiving of Christ, forasmuch as otherwise the soul can see no solid ground and foundation of faith for itself: for it is evident, there can be no *receiving* aright, where the sinner doth not *believe* the offer to be to *him* in particular. And here begins the *application of faith*, an application *tending* to union with Christ.

Wherefore, if you would *unite* with Christ, and so *enter* into the covenant of grace, sit yourselves before the LORD, as *condemned* sinners, under the *curse* of his law; and hear and *believe* the word of his *gospel*, as directed to *you* condemned and cursed sinners in particular. So will it come unto you, as the rising sun, to one sitting in darkness, and in the shadow of death; or as the offer of a pardon, to one under sentence of death. And let not your heart misgive you, by *unbelief*; but firmly *believe* the offer to be made by CHRIST himself, unto *you*, as it is in very  
deed,

deed, *Is. lv. 3. Hear, and your soul shall live, and I will make an everlasting covenant with you.*

But here it is necessary to remove the following *objections*.

OBJECT. 1. But Christ is now in *heaven*, and I hear no voice from *thence*: how then can I believe, that he *himself* is offering himself to *me*? ANS. Though Christ is in *heaven*, yet he is speaking from *heaven* to us; howbeit not by a voice sounding through the *clouds*, yet by a voice sounding in the *gospel*: *Heb. xii. 25. See that ye refuse not him that speaketh—that speaketh from heaven.* And not only is his *voice* in the *word* of the *gospel*, but he *himself* by his *Spirit* is in it, as the apostle teacheth, *Rom. x. 6. 7. 8.* Thence it is, that it is a *quickening* word to dead souls: *John vi. 63. The words that I speak unto you, they are spirit, and they are life.* It is the *lively seed*, whereof the new creature is formed, *1 Pet. i. 23.* Jesus Christ did once, by a voice sounding through the *clouds*, speak a word of *conviction*, *Acts ix. 4. 5.* But even in *that* case, the word of the *offer* of himself, was remitted to the preaching of the *gospel* by a messenger thereto appointed, *ver. 6.* And the voice of Christ sounding in his written word, is *more sure* than a voice sounding through the *clouds*, *2 Pet. i. 18. 19.* *This* voice in the *word* is the *stated* ground of faith, with which *faith* must close for salvation: *Rom. i. 16. The gospel of Christ, it is the power of God unto salvation, to every one that believeth. ver. 17. For therein is the righteousness of God revealed from faith to faith.* And there is no true saving faith, where it is not received as the very voice of the *LORD* himself, *1 Thess. ii. 13.* Therefore you must receive the word of the *gospel*, as the word of *CHRIST* himself, as in very deed it is.

OBJECT. 2. But Christ in the word of the *gospel* doth not name *me*: how then can I believe, that he offereth himself, his righteousness and salvation, to *me* in particular? ANS. Neither doth he name *you* in the word of the *law*, whether in the *commands* thereof, or in the *curse* thereof. How do you come to believe that you are a *sinner*? Is it not, that, the *commands* of the *law* being directed to *all men*, you conclude and believe, that, you being of the number of mankind, they are therefore directed

rected to *you* in particular, as well as to others? And how come you to believe, that *you* in particular are under the *curse* of the broken law? Is it nor, that, since the law denounceth its curse against *every one*, that, being *under* it, breaks it, Gal. iii. 10. Rom. iii. 19. you do conclude and believe, that it curseth *you*, forasmuch as you are one of *these* breakers thereof? Now, you have as sufficient ground to believe, that the *offer* of the *gospel* is to *you* in particular; forasmuch as it is made to *all*, without exception, unto whom the *gospel* comes, Rev. xxii. 17. Is. lv. 1. It is ordered to be made to *every creature* under heaven, Mark xvi. 15.: and how sinful soever *you* are, you are one of these *creatures*. Christ's voice is unto *men, sons of men*: and be what you will, you are one of mankind-sinners: and therefore the offer is to *you* in particular, Prov. viii. 4. Accordingly, we are warranted to apply the general offer to every one in particular; and every one is warranted to apply it to himself: Acts xvi. 31. *Believe on the Lord Jesus Christ, and THOU shalt be saved.*

OBJECT. 3. But alas! I fear I want the *qualifications* determinative of those, to whom the *gospel-offer* is particularly directed. I dread, that I have not as yet got a *due sense of sin*: and our Lord says expressly, *They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance,* Matth. ix. 12. 13. The *gospel-offer* runs in these terms, *Ho, every one that thirsteth, come,* Is. lv. 1. *Come unto me, all ye that labour, and are heavy laden,* Matth. xi. 28. *Whosoever will, let him take the water of life freely,* Rev. xxii. 17. But when I view my own condition, I very much fear, I have not as yet reached that *thirst* after Christ, and that *willingness* to take him, which these texts speak of; and that I cannot be accounted one truly *labouring* and *heavy laden*: how then can I believe, that Christ offers himself to *me* in particular? ANS. It is most certain truth, that, unless you have a *due sense of sin*, unless you *thirst* after CHRIST and his *righteousness*, unless you be *heavy laden* with the *felt* burden of *sin*, and *willing* to take Christ on *any* terms; you will *never* take him by a true *faith*. Nevertheless, whatever *qualifications* you *have*, or have *not*, yet if you are a sinner of Adam's race, (and I hope  
you

you doubt not *that*), CHRIST is offered to you, together with his *righteousness*, and all his *salvation*, Prov. viii. 4. John iii. 16. Mark xvi. 15. For howbeit there are indeed certain *qualifications* necessary to move you to take Christ; yet there are *none* at all to hamper the *gospel-offer*: but Christ is *really* offered to you, be in what case you will; so *really*, that if you do not *believe* it, and thereupon receive an offered Saviour, you will be *damned* for *not believing*, Mark xvi. 16.

It is undeniable, the less that sinners are *sensible* of their *sins*, they are the farther from *righteousness*; they do the more *need* Christ, and are the more to be called to *repentance*. This is evident from the whole tenor of the holy scripture, and from the very nature of the thing. And therefore it is *sinners* in the general, and not *sensible sinners* only, who are meant, Matth. ix. 12. 13. Even as it is *sick* people in general, comprehending even those of them, who are so *delirious*, as to think nothing ails them, that *need a physician*; and not *those* sick only, who are *sensible* of their state and hazard. This is the plain literal sense of that passage, from which there is no necessity to depart: and the departing from it is attended with a manifest inconvenience.

Neither is the *thirst*, mentioned Is. lv. 1. to be restricted to a *gracious thirst*, a thirst after CHRIST and his *righteousness*. For some at least of the *thirsting ones*, to whom the offer is there made, are *spending money* for that which is not bread, and their labour for that which satisfieth not, ver. 1. 2. But it is evident, that sinners duly *sensible*, who are *thirsting after Christ and his righteousness*, are not *spending* their money and labour at that rate; but, on the contrary, for that which alone is bread, and *satisfieth*, namely, Jesus Christ the true bread which came down from heaven. Wherefore, the *thirst* there meant, must needs comprehend, yea, and principally aim at, that *thirst after happiness and satisfaction*, which being *natural*, is common to all mankind. Men pained with *this* thirst do naturally run, for quenching thereof, to the empty creation, and their fulsome lusts: and so they *spend money* for that which is not bread, and their labour for that which satisfieth not; finding nothing there, that can satisfy that

their *appetite* or *thirst*. Now, to men in this wretched case, is the gospel-offer of the *waters of life*, made: CHRIST is offered to them, as *bread, fatness, what is good*, and will satisfy that their painful *thirst*, which otherwise will never be quenched, *ibid*.

And as little is the solemn gospel offer, Matth. xi. 28. restricted to a certain set of men, endued with some laudable *qualifications*, going under the name of *labouring* and being *heavy laden*; the which do indeed denote the *restlessness* natural to the sinful soul of man, *spending its labour for that which satisfieth not*, Is. lv. 2. Our father Adam left his whole family with a *conscience full of guilt*, and a *heart full of unsatisfied desires*. Thus we naturally having a *restless conscience*, and a *restless heart*, the soul as naturally falls a *labouring for rest* to them. And it *labours* in the barren region of the fiery law, for a *rest* to the *conscience*; and in the empty creation, for a *rest* to the *heart*. But after all, the *conscience* is still *heavy laden* with *guilt*, whether it has any lively feeling thereof, or not; and the *heart* is still under a *load of unsatisfied desires*. So neither the one, nor the other, can find *rest* indeed. This is the natural case of all men. And to souls thus *labouring and laden*, Jesus Christ calls, that they may *come to him, and he will give them rest*; namely, a *rest* for their *consciences*, under the covert of his *blood*; and a *rest* to their *hearts*, in the enjoyment of GOD through him. To this interpretation we are led by the style of the scripture, the phraseology of the Holy Ghost, both in the Old and New Testament; the which may be viewed in the following texts compared, to wit, Eccl. x. 15. Hab. ii. 13. Is. lv. 2. and i. 3. 4. 2 Tim. iii. 6. 7.

Finally, as for the *willingness* which you are afraid you are defective in, surely, in all other cases, he that saith, *Whosoever will, let him take* such a thing, will, according to the common sense and understanding of such words amongst mankind, be reckoned to *offer* that thing unto all, and to exclude *none* from it; however it may bear an intimation, that it is not to be *forced* on any. Why then should this manner of speech, Rev. xxii. 17. be thought to limit the gospel-offer to a certain set of men?

Wherefore, we conclude, that Christ lays no bar in the way

way of any of you: do not ye put bars in your own way, and then complain ye cannot get over them. For, according to the holy scripture, it is infallible truth, that CHRIST is offered to *you*, and *every one* of you, in particular: believe it, else ye make God a liar, 1 John v. 10.

### III. The Faith of our RIGHT to CHRIST.

Furthermore, you must *believe*, That JESUS CHRIST is the *Saviour of the world*, and *your Saviour* in particular, by his Father's appointment, and his own offer; and that, by the same appointment and offer, *his righteousness*, the condition of the covenant, and *eternal life*, the promise of the covenant, are *yours*; YOURS (I mean not, in *possession*, but) in *right* thereto; so far as that you may lawfully and warrantably *take possession* of the same, and *use* them as *your own* to all intents and purposes of salvation, John iv. 42. *We know that this is indeed the Christ, the SAVIOUR of the WORLD.* 2 Sam. xxii. 3. and Luke i. 47. *my Saviour.* Do not think this too much for *you*: it is no more than what is necessary to saving faith in Christ. If you believe only, in the general, that Christ is the *Saviour of the world*, but believe not that he is *your Saviour* in particular; what do you believe *more* than *devils* do? They believe him to be *Jesus* a Saviour, Mark i. 24. If you would go beyond *them*, you must believe he is *your Saviour*; and consequently, that his *righteousness* and *salvation* are *yours*, in the sense before opened: for where CHRIST is given, with him are freely given *all things*. And pray consider, how can ye *take* him or *receive* him as *your Saviour*, if he is not *yours* indeed? A man may *fraudulently* take possession of what he doth not believe to be *his* by *right*: but no man can *fairly* and *honestly* claim and take possession of what he doth not believe to be *his own*. Certainly, God must first *give* Christ to us, before we can *receive* him: for *a man can RECEIVE nothing, except it be GIVEN him from heaven*, John iii. 27. *Giving* on God's part, and *receiving* on ours, here, are correlates: and the former is the foundation of the latter. Now, God's *gift* is sufficient to make a thing *ours*. Therefore

believe firmly, that Christ is *your Saviour* in particular; that his *righteousness* is *yours*, and *eternal life yours*.

QUEST. But how can I, a poor sinner, by nature under the curse, believe that Christ is *my Saviour*, that his *righteousness*, and *eternal life*, are *mine*? ANS. You may firmly believe it, because you have the word and testimony of the eternal GOD upon it, in his holy gospel. What is the *gospel*, which the apostles were sent, in the name of God, to *testify*? The apostle John declares it, 1 John iv. 14. *We TESTIFY, that the Father sent the Son to be the Saviour of the world.* Is not Jesus Christ then, by *office*, whatever he is in the *event*, Saviour of the world? and if he is so, and you are one of *that world* of mankind, is he not therefore *your Saviour*? Why then will ye not believe it? God set the *sun* in the heavens to be a *light to the world*; and do not you therefore judge, that you have a *right* to the *light* of that *sun*, as well as the rest of *mankind*; and accordingly *use* it freely, to work or read by it, as *your own* by God's free *gift*? Jesus Christ also is the *light of the world*, John viii. 12.; *given for a light to the Gentiles*, II. xlix. 6.: and faith appropriates him, saying, *The Lord is MY light, and MY salvation*, Psal. xxvii. 1. Now, you are a member of these societies, to wit, the *world*, and the *Gentiles*; therefore he is *your light*, that is, *given for a light to you*. Will you take Christ's own word upon it? You have it John vi. 32. *My Father GIVETH you the true bread from heaven.* If your neighbour *give* you bread, you will reckon his *gift* thereof sufficient to make it *yours*; and so *eat* of it freely as *your own*. If your prince shall *give* you a house or land, which he hath an unquestionable right to dispose of, you would reckon them truly *yours* by his *gift*; and would freely go and *dwell* in that house, and *possess* that land, as *your own*. How is it then, that when the Father *gives* you his Christ, yet you will not believe that he is *yours*, nor take possession of him as *your own*? Why, the truth of the matter lies here: you believe your *neighbour*, you believe your *prince*; but you believe not your GOD, in his holy gospel, but *make him a liar*, not believing the record that God gave of his Son, 1 John v. 10. But, whether you



you will believe it or not, it is a truth, that Christ is *your* Saviour: and if you will not believe it now, to your salvation, you will undoubtedly see your mistake hereafter; when perishing, you will be convinced that you perish, not because you *had* not a Saviour, but because you neglected to *make use* of him.

In like manner, the *righteousness* of Christ is *yours*, namely, that which he fulfilled as the condition of the covenant. It is *yours*, by Heaven's gift, being given you with himself; and therefore it is called *the gift of righteousness*, Rom. v. 17. It is a *testamentary* gift, made over to you in Christ's *testament*, wherein sinners of mankind, without exception, are the *legatees*, as hath been already cleared. *Eternal life* is another such *gift* or legacy: so it is *yours* too. And you have the *record*, testimony or witness, of GOD himself upon it, that it is given you, 1 John v. 11. *And this is the record, that God hath given to us eternal life: and this life is in his Son.* Is not God's own *record* a sufficient ground for *believing*? will you venture to disbelieve it, on any pretence whatsoever? Here you have that *record*, namely, *that God hath GIVEN to us eternal life.* It may be, you will imagine that it relates only to *actual believers* in Christ, or at most to the *elect*; and use *that* for a defence of your unbelief. But, I pray you, consider it is the *ground* and *warrant* for *all* to believe on Christ, and to lay hold on eternal life in him; being the *witness of God, which he hath testified of his Son*, to be *received* by all to whom the gospel comes, ver. 9.: but that God hath given eternal life to a certain select set of men, can never, in reason, be deemed to be a warrant for *all* men to believe. Moreover, the great sin of unbelief lies in *not believing* this *record*; but it doth not lie in not believing, that God hath given eternal life to *actual believers*, or to the *elect*; for the most desperate unbelievers believe *that*, insomuch that their belief of it adds to their torment: but it lies in their not believing, that to mankind-sinners, and to *themselves* in particular, God hath given eternal life. This is what flies in the face of the gospel of God, which is the proclaimed deed of the *gift* and *grant* of Christ and all his benefits, to sinners of mankind, declaring the *grant* thereof to be *made* them,

and

and calling them to *take* possession of the same as their own, *If. ix. 6. Unto us a Child is born*, (the word signifies *presented born*, as to his relations having a particular interest in him; as Machir's children were *presented* to Joseph, and laid on his *knees*, *Gen. 1. 23.* and Ruth's son to Naomi, *Ruth iv. 17.*), *unto us a Son is GIVEN.* *John iii. 16. God so loved the world, that he GAVE his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* *1 Cor. i. 30. Christ Jesus, who of God is made unto us* (namely, by legal destination) *wisdom, righteousness, sanctification, and redemption.*

And thus you see you have an infallible ground for *this* act of faith, namely, the testimony of God that cannot lie. Wherefore, as ever you would be *united* to Christ, and so inflated in the covenant, *believe* firmly, that CHRIST is *yours*, his righteousness *yours*, and eternal life in him *yours*.

This is a more close application of faith than the former, and ariseth from it; for thus one believeth the *efficacy* of the divine appointment, and of the gospel-offer. If God *appoints* Christ a Saviour to you, with his righteousness and eternal life; and Christ *offers* himself to you accordingly: surely, the *effect* of that appointment and offer must be, that they are indeed *yours*, to be *used* by you, as your *own*, for your salvation. If you believe that *appointment* of the Father, and the Son's *offer*, you must needs believe *this*: for if they be *real*, and not *ludicrous* deeds, they certainly convey to you a *right* to Christ, his righteousness and salvation; so that, in virtue of them, *these* must be *yours*, to be warrantably *claimed* and *used* by you as your *own*, for the purposes of salvation. It is not doubted, but mens *deeds* of *gift*, and their *offers*, real and not ludicrous, do convey such a *right* to the parties, in favour of whom they are made. If a friend of yours, having a sum of money lying in a neighbour's hand, should, especially by a *deed* in writing under his own hand, *appoint* and *ordain* that sum a *gift* to you, to relieve you out of a certain strait; you would make no question, but you might go and *claim* it, and *take* it up: if, having the sum in his own hand, he should *offer* it to you, as a *gift*, you would make no question,

question, but you might take it to you: and, in both cases, use it as your own by your friend's appointment or offer. And shall not the Father's ordinance and appointment, and Christ's offer, be as efficacious? Why then will you not believe *this* its efficacy? why will ye not believe, that CHRIST, with his righteousness and eternal life, are yours?

Truly, the believing *hereof* is the very next step to the soul's uniting with Christ: and therefore it is proposed to the sinner, as the nearest means to bring him close unto God in Christ, Hof. xiv. 1. Return unto the Lord THEY God: he is thy God, thou hast a right to him, return, come even to him, take possession of him as thine own God. Accordingly, the sinner coming unto him by faith, comes on *this* very ground, Jer. iii. 22. Behold, we come unto thee, FOR *thou art the Lord our God.* ver. 23. Truly in the Lord OUR God is the salvation of Israel. As Hagar's eyes were seasonably opened, to see she had a well by her, when she had given up her son for dead; so when the sinner lies in his death's wounds from the law, in a work of conviction, the Spirit of faith open his eyes, by means of the glorious gospel, in a work of saving illumination, so that he sees he hath a Saviour, a righteousness, and salvation. And then he presently apprehends or grips the same as his own. Thus the prodigal first believed that he had yet a father, and a father's house, where there was enough and to spare; and then ariseth and goeth to him, Luke xv. 17. 18.

OBJECT. 1. If it be true, that CHRIST is my Saviour, that his righteousness, and eternal life in him, are mine; then I may be easy, I'll certainly be saved without any more ado. ANS. That is but a cavil, best suiting those who, being indifferent about Christ and salvation, think it not worth their pains seriously to consider such things. One truly weighted with the matter, and duly considering, being once brought to believe *this*, would rather say, "Then, since CHRIST is really my Saviour, his righteousness and eternal life mine; I will take him to me, I will receive and rest on him as my Saviour, I will rely on his righteousness, and look for eternal life in him: why should I be lost for ever, since I have a full Saviour? why should I go naked, since I have a complete

"righteousness

“*righteousness* made over to me by Heaven’s gift? why should I die, when I have *eternal life* in Christ?” Put the case, you did see a man at the point of starving for want of bread; and, out of kindness and pity to him, you should appoint and ordain meat for him, out of your own store, for preservation of his life; and withal should carry it to him, and set it before him, saying, Ha, there is meat I and my father have ordained for you, eat, and welcome. If that man should say, Oh! I may not take it, for it is not *mine own*; would you not tell him, that your *gift, appointment, and offer* of it to him, makes it *his*, so that, with a good conscience, he may freely eat it as his *own bread*? But should he then reply, and say, Why then, if it is *mine*, without any more ado I am secured from starving, I need not at all be at pains to take and eat it; would you not reckon him either mad, or but jesting with you, not sensible of his hazard of starving? The application is obvious. It is not meat’s being one’s *own*, so that he may *use* it freely as such, that will keep him from starving: he must *take* and *eat* it, and so *use* it as his own, if he would have that benefit by it. Even so it is not Christ’s being *yours*, with his righteousness and salvation, that will *save* you: you must take *possession* of him, and make *use* of him as your *own*, for salvation, if you would be actually *saved* by him. There is a wide difference, betwixt a thing’s being *ours* in simple *right* thereto, and its being *ours* in *possession*. It is in the former way only, that Christ is *yours*, before *uniting* with him: and if you do not improve *that*, by *receiving* him, and taking *possession*, you will perish eternally for all it: Heb. iv. 1. *Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.* Luke xvi. 12. *If ye have not been faithful in that which is another man’s, who shall give you that which is your own?*

OBJECT. 2. But CHRIST a Saviour, his perfect *righteousness*, and *eternal life*, are things so exceeding *great* and *precious*, and I am so very *sinful* and *unworthy*, that it is mighty hard for *me* to believe they are *mine*. ANS. Yea, here indeed lies a great difficulty of believing; when once a sinner’s eyes are opened, to see the transcendent *excellency* of Christ, the exceeding *sinfulness* of sin, and his own  
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utter *unworthiness*: a difficulty not to be surmounted; but by the effectual operation of the *Spirit of faith*, causing one to *believe*, according to the working of his mighty power, Eph. i. 19. But for your help, consider, they are *yours* by mere free gift; which is so far from requiring any *worth* in the creature, that it excludes all respect thereto. CHRIST himself is the Father's gift to you, John iv. 10. and vi 32. His *righteousness* is a gift too, Rom. v. 17. And so is *eternal life* in him, 1 John v. 11. Now, what is freer than a gift? And then, howbeit they are indeed a gift far beyond whatever you could have expected; yet they are not too great for an infinite GOD to give. In making of this gift, he acted not according to the dignity of the party in whose favour it was made; but according to HIMSELF, his own *greatness* and *majesty*. Mean while, though the gift is quite above your dignity; yet it is no more than what your *need* required. If less could have answered your necessity, there is no ground to think, a crucified Christ, the Son of God, would have been prepared for you. If you do but suppose it, you mar that expression of matchless love, John iii. 16. *God so loved the world, that he GAVE his only begotten Son.* Wherefore, argue with yourself in this manner: "The gift is indeed unspeakable, but no less can serve my need; if Christ be not mine, I must perish: since therefore GOD hath said it, that he hath given me CHRIST; and the gift is not above him to give, and no less can serve my turn; I must and will believe that he is mine, with his righteousness and salvation."

#### IV. The Faith of particular TRUST for SALVATION.

Finally, You must wholly trust on him as your Saviour, and in his *righteousness* as made over to you; and that for his whole salvation to you in particular, upon the ground of God's faithfulness in his word. And this is that saving faith, or believing on Christ Jesus, by which a sinner is united to him, and personally entered within the covenant of grace unto salvation: Acts xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.* Psal. ii. 12. *Kiss the Son lest he be angry, and ye perish:—blessed are all they*  
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that put their trust in him. And Psal. xxxvii. 40. *He shall save them, because they trust in him.* Rom. xv. 12. *In him shall the Gentiles trust.* Compare If. xi. 10. Rom. i. 17. *Therein is the righteousness of God revealed from faith to faith; or, Therein is the righteousness of God by faith, revealed unto faith, to wit, to be believed or trusted on.* See Phil. iii. 9. Gal. ii. 16. *We have believed in Jesus Christ, that we might be justified.* Acts xv. 11. *We believe, that, through the grace of the Lord Jesus Christ, we shall be saved.* 1 Theff. ii. 13. *Ye received it not as the word of men, but (as it is in truth) the word of God.* 1 Cor ii. 5. *That your faith should not stand in the wisdom of men, but in the power of God.* This, according to the scripture, is a sinner's *receiving* and *resting upon Christ for salvation*, as saving faith is defined in our Catechism: and this is indeed *believing*, and nothing *but believing*, according to the scriptural use of that word.

1. I say, This is the scriptural *receiving* and *resting* on Christ. It is the *receiving* of him in the sense of the holy scripture: John i. 12. *As many as RECEIVED him, to them gave he power to become the sons of God, even to them that BELIEVE ON his name:* where the *receiving* of Christ, is explained by *believing on his name*. God hath appointed Christ *Saviour* of the world, and *your Saviour*. You hear the same published in the gospel; and you accordingly believe, that he is *your Saviour* by his Father's appointment, and his own offer: hereupon you *trust* on him, and on him alone, for *salvation*, and all that you need for your salvation. Is not this a *receiving* of him for your part, in the character of a *Saviour*, wherein his Father sent him forth to you? is it not a *taking* of him to yourself, as offered to you? Our Lord complains of the Jews, John v. 43. that whereas he *came in his Father's name*, they *received him not*, to wit, in the character wherein he was sent, namely, as the *Messias*, the *Saviour of the world*, and *their Saviour*, *trusting* in him that he would *save them*. This plainly appears to be the meaning, if one compares herewith the words there immediately following; *If another shall come in his own name, him ye will receive;* q. d. Ye will believe *him* to be the *Messias*, and *your Saviour*, and *trust* on him accordingly, that he will

*save*

save you; the which has been often verified in that unbelieving people. Moreover, this is *resting* on Christ in the scripture-sense of that manner of expression: If xxvi. 3. *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.* And indeed one cannot devise what way a *person* can rest on a *word*, or a *soul* or *spirit* can rest upon a *person*, but by *trusting* them, or *trusting in* or *on* them. It is said, 2 Chron. xxxii 8. *The people rested themselves upon the words of Hezekiah.* What way can one imagine they did so, but by *trusting* them? Chap. xiv. 11. *Help us, O Lord our God; for we rest on thee.* How could they do so, but by *trusting* on him for their help?

2. This is *believing*, in the scriptural use of that word, which, in our entry on the question under consideration, we established from the scripture itself. For it is a *trusting of*, or *trusting in* a *person*, namely, Jesus Christ, and God in him, the *personal* object of saving faith, Acts xvi. 31.; a *trusting in* a *thing*, namely, the righteousness of Christ, the *ultimate real* object of faith, Rom i. 17; and a *trusting in a word*, namely, the record and testimony of God, the word of the promise of the gospel, the *proximate* or *nearest real* object of faith, *ibid.*; and all this for the great purpose of *salvation*. And then, it is nothing *but* such *believing*: for thus *faith* is not explained away into, but is a thing quite distinct from, the nature of a *work*, as the scripture contradistinguisheth *works* to *faith*.

Wherefore, we conclude, that *this TRUST* is that *believing on Christ*, by which the soul is *united* to him, and *savingly instated* in the covenant. And for opening of it, we shall take notice of these five things plainly imported in it.

1. This *trust* imports, not only a *willingness*, but a sincere and honest *desire* to be delivered from *sin* and *wrath*; a *desire* to be *sanctified*, as well as to be *justified*; to be delivered from the *reigning power*, *pollution*, *practice*, and *inbeing* of sin, as well as from the *guilt* of it; according to that of the apostle, Rom. vii. 24. 25. *Who shall deliver me from the body of this death! I thank God, through Jesus Christ our Lord.* For it is a *trusting* on Christ, not for the half of his salvation, to wit, salvation

from *wrath* only, which is all the *trust* of many, being by no means desirous to part with *sin*; but for the *whole* of it, namely, salvation from *wrath*, and salvation from *sin* too, which is the principal part thereof, Matth. i. 21. Now, a man may indeed *fear* that from one, which he doth not *desire*; but no body *trusts* in one, for what he *desires* not. Faith is a *believing with the heart*, Rom. x. 10. The *whole* salvation of Christ is the believer's choice; it is the end he *desires* to compass: and the *trust* of faith is exerted as the means to compass that end.

2. A *renouncing* of all *confidence* in all that is not *Christ*, or in *Christ*, as to the matter of *salvation* particularly. In this *trust* is overturned self-confidence, law-confidence, creature-confidence; and the soul builds on a quite new ground: Phil. iii. 3. *We rejoice in Christ Jesus, and have no confidence in the flesh.* Jer. xvi. 19. *The Gentiles shall come unto thee,—and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.* For it is a *trusting wholly* on Christ and his righteousness, a *trusting*, or a *believing, with all the heart*, Prov. iii. 5. Acts viii. 37. At this rate, the believer is carried off from the *works* of the law, to the *blood* of JESUS, for his *justification*; and carried out of *himself* too, unto the *Spirit* of holiness in *Christ*, for his *sanctification*: being persuaded, that no *doing* nor *suffering* of his own, can procure him the *pardon* of, or *atone* for, the least piece of *guilt*; and that he is not able truly to *mortify* one *lust*, more as to purge away the *guilt* of one sin, Matth. v. 3. Is. xlv. 24.

3. A hearty *approbation* of the plan or device of salvation according to the covenant, manifested in the gospel, as suited to the *divine* perfections, and to the case of *sinners*, and their own in particular: 1 Cor. i. 23. *We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;* ver. 24. *But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.* Without this, no man knowing what *God* is, what *sin* is, and what is the worth of his own soul, will ever venture his *salvation* upon it: but one's *trusting* his *salvation* to Christ and his righteousness, speaks him to be well pleased therewith, as what one may safely trust to, even in the sight of a holy God. And this is  
that



that rejoicing in Christ Jesus, which makes an illustrious piece of the believer's character, Phil. iii. 3.

Withal it bears *three* things; (1.) An eyeing of Christ in this matter, as a *crucified* Saviour, who hath *fulfilled all righteousness*, according to the stated *condition* of the covenant, 1 Cor. ii. 2. It is not Christ in the eternal *glory* he had with his Father before the world was, that *faith* fixeth its view on, while the soul in this case stands trembling before a holy God; but Christ the *Son of God* made *man*, come in the *flesh*, being *born* holy, leading a *life* perfectly righteous, and at last *dying* on the *cross*, to satisfy the demands which the *law* had on poor sinners. It *looks unto him* lifted up on the cross, as those who were *bitten* by the serpents in the wilderness, looked unto the *brazen serpent* lifted up on the *pole*, II. xlv. 22. Numb. xxi. 8. John iii. 14. 15. Therefore it is called *faith in his blood*, Rom. iii. 25. his righteousness, whereof the *shedding* of his *blood* was the completing part, being the spring of the believer's hope. (2.) A real persuasion of the *sufficiency* of Christ's righteousness to save *sinners*, and us in particular, from *sin* and *wrath*; to answer for us before a holy just God, in the eye of his holy *law*; and to procure for us eternal *holiness* and *happiness*. There is no saving faith without this: Christ's *ability* to save must be believed, and that with application to your *own* case in particular, Matth. ix. 28. *Believe ye that I am able to do this?* And in order hereunto, faith eyes Christ's righteousness as the *righteousness of God*, and therefore of infinite value and efficacy, Phil. iii. 9. 1 John i. 7. The reason why the *gospel*, and no other doctrine whatsoever, is the *power of God* unto *salvation* of sinners, is, because *therein* is revealed the *righteousness of God* unto *faith*, Rom. i. 16. 17. and *that* is the only righteousness, suited at once to the divine perfections and our case. (3.) An *acquiescing* to that way of salvation, for *ourselves* in particular. The believer hath a cordial liking of it, for the way of *his* salvation, as perfectly safe, being *the power of God*, and *the wisdom of God*, 1 Cor. i. 24. His soul pronounceth them safe and happy that are in it; he desires for his own part to be *found* in it; and is persuaded he would be saved if he were in it. Thus faith acted in the woman diseased with an *issue*

of blood, Matth. ix. 21. *She said within herself, If I may but touch his garment, I shall be whole.* And thus it acteth in all believers, determining them to *that way*, and to *that way alone*, for *their case* in particular. And here unbelievers are always unfetled.

4. A *betaking* one's self unto *Christ* and his *righteousness* alone, for salvation from sin and wrath. This is done by this *trusting*. For the sinner believing that Christ is his Saviour, and that his righteousness is made over to him by free gift; and withal, that this his Saviour, with his righteousness, is *sufficient* to save him from sin and wrath; doth accordingly *trust* on Christ and his righteousness for his *own* salvation, and so *betake* himself thereto: even as a beggar, once having, and withal believing himself to have, riches and wealth made over to him, by a friend, leaves off to beg, and for his maintenance *trusts* to that *wealth* al-lenarly; and thereupon *betakes* himself to it. It is true, that *wealth* being a *corporal* thing, to which there is a bodily motion, the *betaking* one's self thereto is not the *same* thing with the *trusting* to it; howbeit the former is a native consequent of the latter: but Christ and his righteousness, as revealed unto faith, being things purely *spiritual*, to which there is no *bodily motion* requisite, that we may *betake* ourselves to them; the *trusting* and *betaking* one's self thereto, are one and the same. So by this *trust*, the soul takes *possession* of Christ and his righteousness; and *useth* the same as its own, to the purpose of *salvation*. By it, the sinner *betakes* himself, as a *condemned* man, unto Jesus Christ as the *propitiatory mercy seat* through his *blood*, affording safety to the *guilty*, before a holy God: and by it, the sinner *betakes* himself, as a *sick* man, unto the same Jesus as the *physician* of souls, having the fulness of the Spirit of *sanctification* in him, to be communicate. Accordingly, *faith* is called a *coming to* Christ, John vi. 35.; a *fleeing for refuge*, as one in hazard of his life by a pursuer, Heb. vi. 18.; and is often expressed, as Psal. ii. 12. by a word, which properly signifies to *retire*, as *into a shadow*, Judg. ix. 15. or as the chickens do under the wings of the hen, Ruth ii. 12. *The Lord God of Israel, under whose wings thou art come to trust; properly, to retire.* Compare Matth. xxiii. 37. *How often would*

would I have gathered thy children together, even as a hen gathereth her chickens under her wings!

5. Lastly, This trust of faith imports an *assurance*, *confidence*, or *trust* on Christ and his righteousness, that he will save us from sin and wrath, according to his promise set before us in the gospel, *Whosoever believeth in him, shall not perish, but have everlasting life.* If. xxv. 9. *We have waited for him, and he will save us.* Heb. iii. 6. *Whose house are we, if we hold fast the confidence.* If. i. 10. *Let him trust in the name of the Lord, and stay upon his God.* And that this trust of faith is thus particular, is evident also from the nature of the thing. For whosoever trusts in a person for any thing, hath a persuasion, of the same degree of firmness with the trust, that that person will do that thing for him. And for a sure token of this, where the party trusted fails, the party trusting is *ashamed* and *confounded*: as being *disappointed* in that which he trusted he would do for him. Wherefore, since the trust of faith is never disappointed, the scripture doth therefore assure us, that *he that believeth on him shall not be confounded,* 1 Pet. ii. 6. nor *ashamed,* Rom. x. 11. The which doth sufficiently intimate, that *he that believeth on Jesus Christ for salvation, doth trust that he will save him*: otherwise there could be no place for his being *confounded* or *ashamed*, whatever should be the event of his trust. Accordingly, the trust of faith doth, in proportion to the firmness thereof, *establish* and *fix* the heart, Psal cxii. 7. *His heart is fixed, trusting in the Lord*: and hereof we have a plain instance in Paul's case, 2 Tim. i. 12. *I am not ashamed: for I know whom I have believed, marg. or trusted.* Agreeable hereunto, *faith* is called in effect a building on Christ, as upon a *foundation* that will bear our weight, If. xxviii. 16. with 1 Pet. ii. 6. It is called a *leaning upon* him, Cant. viii. 5.; a *staying on* him, If. xxvi. 3.; a *resting* or *relying on* him, 2 Chron. xiv. 11. and xvi. 8. as upon one that will bear us up; a *looking unto* him, If. xlv. 22. *having our eyes upon* him, 2 Chron. xx. 12. as one from whom we look for help and salvation; and finally, *believing on* him, 1 Pet. ii. 6. as one by whom *we shall be saved,* Acts xv. 11.

The sinner being shaken out of all confidence, for life and

and salvation, in other things, *stays* himself by faith on JESUS CHRIST and his *righteousness*; trusting on *him*, that *he* shall have *life* and *salvation* through his *righteousness*. It is true indeed, this *particular trust* and *confidence* may be assaulted with many *doubts* and *fears*: but these are things that *faith* hath to *conflict* with, as its *opposites*; and the *stronger* that *faith* is, the less they prevail, the *weaker* it is, they prevail the more: Matth. xiv. 31. *O thou of little faith, wherefore didst thou doubt?* It is indeed, of very different *degrees* in different persons, and in one and the same person at different times: but if you remove *ALL trust* and *confidence* in Christ, for one's *own* salvation, from *faith*, the very *nature* and *essence* of it is destroyed. For at that rate, the sinner, whose *confidence* in the *flesh*, for *his* salvation, is razed, having *no* confidence for it in CHRIST neither, is left quite *unsettled* and *wavering*, like a *wave* of the sea, or a *reed* in the water: and where then is *faith's* building, *leaning*, *staying*, *relying*, and *resting* the soul on Christ? James i. 6. *Let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed.* ver. 7. *For let not that man think that he shall receive any thing of the Lord.* But the believing sinner, finding his *confidence* in the *flesh* razed, doth, by *believing*, cast the anchor of his *trust* and *confidence* on *Christ Jesus* and his *righteousness*, confiding and trusting, that *he* will save *him*. And however he may indeed *waver* in that matter; being *tossed* with *doubts* and *fears* about his *salvation*, weakening the actings of that *his* confidence; and sometimes prevailing so far, as to cause an *intermitting* of the *exercise* thereof: yet, even in that case, under all that *testing*, he doth not *waver* like a *wave of the sea*, that hath nothing to fix it; but only, like a *ship at anchor*: His *confidence* is never quite rooted out, as to the *habit* thereof; but will again exert itself: and in that respect, every believer, as a real *partaker of Christ*, holds the *beginning of his confidence stedfast unto the end*, Heb. iii. 14. And this *trust* and *confidence* is what our reformers called *assurance*, and described *faith* by.

OBJECT. 1. Since it is not true of *all* who hear the gospel, that *they shall be saved*; there cannot be, in the case of *every* one of them, a *ground on which this particular*  
*trust*

trust may be warrantably founded. ANS. All and every one of them, notwithstanding *that*, have a solid ground for it, even for *trusting* on Christ and his righteousness for their own salvation in particular. And that is the record and testimony of God in his gospel, that *whosoever believeth in him, shall not perish, but have everlasting life*, John iii. 16. The true sense of which, as appears from what is said, is, that whosoever shall have this *trust* and *confidence* in Christ, shall not be *disappointed*, but shall certainly be *saved*. Here then is the *faithfulness* of God in his *word*, for the *foundation* of this *faith* of *particular trust*: and true faith is always built on *that* foundation. It is certain indeed, that in the event, many to whom the gospel comes will *not* be saved: but then, it is as certain, that those who will not be *saved*, will not *believe* neither; that is, they will not come up to this *particular trust* and *confidence*, we have described from the word, If. liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?* Howbeit, at this rate, they have a firm ground of *particular confidence*. If they will not *believe*, for all *it*; their ruin is of themselves, they will perish without excuse: and their *unbelief* will be the great ground of their *condemnation*. Jesus Christ, with his righteousness and salvation, is so far made *theirs*, by the Father's *appointment*, and his own *offer*, that they may lawfully and warrantably *trust* on him as *their* Saviour, each one for his *own* salvation. If they will not *believe* it, or not *trust* on him accordingly; they do, by their *unbelief* and *distrust*, dishonour the Father and his Son, and most justly perish.

OBJECT. 2. Many *trust* in Christ as *their* Saviour, with a *particular confidence*, that he will save *them*; and yet are grossly *ignorant*, *profane*, or *formal hypocrites*: and therefore not true *believers*, nor *united* to Christ. ANS. The apostle speaking of *faith unfeigned*, 1 Tim. i. 5. doth suppose that there is a *feigned faith*. And indeed such *trust*ers in Christ have it: but as for this *trust*, which we have described from the word, it is as certain they have it *not*, as it is certain that true faith *purifies the heart*, Acts xv. 9. and truly *sanctifies*, chap. xxvi. 18. As such *trust*ers *say*, that they *receive* Christ, and *rest* on him alone for salvation, *embrace*, *accept*, and *consent* to him in the gospel offer;

even so they *say*, that they *trust* on him. But this *trust* on him they really have not. For, *first*, They trust not on him for his *whole* salvation; nay, as for the chief part thereof, to wit, salvation from *sin*, they are by no means *reconciled* thereto: wherefore it may well be an object of their *fears* and *aversion*; but it cannot be an object of their *trust*. *Secondly*, They trust not on him *alone*, for the salvation they really *desire*: they do not trust on him with *all their heart*; but partly to him, and partly to their own doings and sufferings, betwixt which and the Saviour their heart is divided. This is clear from Matth. v. 3. *Blessed are the poor in spirit: for theirs is the kingdom of heaven.* *Lastly*, Their trust is not grounded on the *faithfulness* of God in the free *promise* of the gospel; but reared up on some one or other *sure* foundation: If. liii. 1. *Who hath believed our report?* Matth. vii. 26. *Every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand.*

And thus have we shown, what is that *faith* or *believing*, by which a sinner *unites* with Jesus Christ, and so *enters* savingly into the covenant of grace. Why God hath appointed *it* to be the *means* of union with Christ, may be learned from Rom. iv. 16. *Therefore it is of faith, that it might be by grace;* of which before. Here I shall only observe, that this **TRUSTING** *wholly* on Christ and his righteousness, for his *whole* salvation, is an *apt* means or instrument of *union*, betwixt Christ the party *trusted*, and the soul *trusting* on him: forasmuch as the soul is therein so carried forth unto him, that, from that moment, it is thereby, as it were, wholly to stand or fall with him; as the *superstructure* with the *foundation*, the *leaner* with the *leaning-stock*; the thing *relying*, *resting*, *staying* upon another thing, with the *stay* or *base* on which it is laid. Wherefore, the *object* of faith being infallible, *they that thus trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever*, Psal. cxxv. 1. Thereby they are *united* to Christ, and being united to him, are personally *instated* in the covenant, to their eternal salvation.

A

# M E M O R I A L

C O N C E R N I N G

P E R S O N A L and F A M I L Y F A S T I N G and  
H U M I L I A T I O N, presented to *Saints*  
and *Sinners* :

W H E R E I N A L S O

The Nature of P E R S O N A L C O V E N A N T I N G with G O D,  
is occasionally opened.

Z E C H. xii. 12.

*And the land shall mourn, every family apart,—their  
wives apart.*

C H A P. I.

Of P E R S O N A L and F A M I L Y F A S T I N G and  
*Humiliation, in the general.*

**R**ELIGIOUS *fasts*, kept in secret by a particular *person* apart by himself, and by a particular *family* apart by themselves, concerning which this *memorial* is presented both to saints and sinners, are not indeed the stated and *ordinary* duties of *all* times, to be performed *daily*, or at *set* times recurring; such as *prayer*, *praise*, and *reading* of the word are: but they are *extraordinary* duties of *some* times; and to be performed *occasionally*, as depending entirely, in respect of the *exercise* of them, on the call of *providence*, which is variable.

They are *authorized*, and enjoined us, in the word of God: and therefore, when we shall have performed them, we must say, *We are unprofitable servants, we have done that which was our DUTY to do*; and must abhor the least thought of *meriting* thereby.

The particular *seasons* of them are determined by *providence*. Wherefore, they who would be practisers of them, must be religious *observers* of providence: otherwise God may be calling aloud for *weeping and mourning, and girding with sackcloth*, while they not heeding it, are indulging themselves in *joy and gladness*, II. xxii. 12. 13.; a dangerous adventure! ver. 14: *Surely this iniquity shall not be purged from you, till ye die, saith the Lord.*

Hence the most serious and tender among *knowing* Christians, will readily be found the most frequent in these exercises. It is on the *pouring out of the Spirit*, that the land is to mourn, every family apart, and their wives apart, Zech. xii. 10. 12. Paul was a scene, wherein *corrupt nature* shewed her cursed vigour, he being, when he was bad, *very bad*; and grace, in its turn, its sacred power, he being, when he was good, *very good*, and then in *fastings often*, 2 Cor. xi. 27.

These duties consist of an *external* and *circumstantial* part, and an *internal* and *substantial* part.

To the *external* and *circumstantial* part of them belong *time, place, and abstinence.*

I. *First* of all, a proper *time* must be set apart for these duties. And this is to be regulated by Christian prudence, as best suits the circumstances of the *person* or *family*.

We find the saints, in scripture, ordinarily kept their *fasts* by DAY. But we have an instance of a *personal fast* kept by NIGHT, 2 Sam. xii. 16. *David fasted, and went in, and lay all NIGHT upon the earth.* This I do the rather notice, to obviate the excuse of those who quite neglect this duty, under the pretence of their not being masters of their own time. If the heart can be brought to it, one will readily find some time or other for it, either by *day*, or else by *night*. It is recorded to the honour of one of the weaker sex, namely, Anna, that she *served God with fastings and prayers night and day*, Luke ii. 36. 37.

As to the QUANTITY of *time*, to be spent in *personal* or *family fasting* and *humiliation*; the *duty*, I judge, is to regulate it; and not *it* to regulate the duty. The *family-fast* of Esther with her maidens, observed also by all the Jews in Shushan, lasted *three days*, Esth. iv. 16. We read of the *fasting day*, Jer. xxxvi. 6. Sometimes, it would seem, it

was



was but a *part* of a *day*, that was spent in such exercise; as in Cornelius his *personal fast*, which seems to have been over before the *ninth hour*, that is, before three a clock in the afternoon; Acts x. 30. *Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house*, before which time of the fourth day, Peter to whom Cornelius saith this, might be come, there being but thirty-six miles from Joppa to Cesarea, whither he came on the second day after he set out from Joppa, ver. 23. 24. compare ver. 8. 9. 17. Much *about* that time of the day, Daniel got the answer of his prayers made in his *personal fast*, namely, *about the time of the evening-oblation*, or the ninth hour, Dan. ix. 21. And the people being *assembled with fasting*, Neh. ix. 1. they *read in the book of the law, one fourth part of the day, and another fourth part they confessed, and worshipped*, ver. 3. So they continued in the work six hours; from nine a clock in the morning, as it would seem, till three after noon: that is, from the time of the morning-sacrifice, to the evening-sacrifice, with which the work seems to have been closed, as, it may be presumed, they spent the morning in private preparation for the public duty.

Wherefore I judge, that none are to be solicitous, as to what *quantity* of *time*, more or less, they spend in these exercises, so that the *work* of the time be done. Nay, I very much doubt, men lay a snare for themselves, in tying themselves to a certain quantity of time in such cases. It is sufficient, to resolve, that, according to our ability, we will take as much time, as the work shall be found to require.

II. A proper *place* is also to be chosen, where the *person* or *family* may perform the duty without disturbance from others. *Time* and *place* are natural circumstances of the action: and all *places* are alike now, under the gospel; none more holy than another. *Men may pray every where*, whether in the house, or in the field, *lifting up holy hands*, 1 Tim. ii. 8. Only, forasmuch as *family-fasting* is a private duty, it requires a *private* place; and *personal fasting* a secret duty, it requires a *secret* place; according to the caution given us by our Saviour, *Mat. vi. 18. That thou appear not unto men to fast, but unto thy Father which is in secret.*

### III. Abstinence

III. *Abstinence* is included in the nature of the thing; abstinence from *meat* and *drink*, and all bodily *pleasures* whatsoever, as well as ceasing from worldly *business*. The Jews are taxed for *finding pleasure*, and *exacting their labours* in the day of their *fast*, *Is. lviii. 3.* A time of religious *fasting*, is a time for one's *afflicting his soul*, *ver. 5.* by denying himself even those lawful comforts and delights, which he may freely use at *other times*: *Exod. xxxiii. 4.* *The people—mourned, and no man did put on him his ornaments.* *Dan. ix. 3.* *I set my face unto the Lord God, to seek by prayer, and supplications, with fasting, and sackcloth, and ashes.* *1 Cor. vii. 5.* *Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer.*

The rule for *abstinence* from *meat* and *drink*, cannot be the same as to *all*: for *fasting*, not being a *part* of *worship*, but a *means* to dispose and fit us for extraordinary worshipping, is to be used only as *helping* thereto: but it is certain, that what measure of it would be *helpful* to *some* for that end, would be a *great hinderance* to others. Wherefore, weakly persons, whom *total* abstinence would disfit and indispose for duty, are not called to *fast* at *that* rate: in their case, that *saying* takes place, *Hos. vi. 6.* *I desired mercy, and not sacrifice.* Yet ought they not in that case, to indulge themselves the use of *meat* and *drink*, with the same freedom as at other times; but to use a *partial* abstinence, altering the *quantity* or *quality* of them, or both, so as they may thereby *be afflicted*, as the scripture expresseth it, *Lev. xxiii. 29.* So Daniel in his *mourning*, *Dan. x. 3.* *eat no pleasant bread, neither came flesh nor wine into his mouth.*

Mean while, all these things are but the *outward* shell of these duties: the *internal* and *substantial* part of them, lies in the following *spiritual* exercises.

1. *Serious meditation*, and *consideration* of our *ways*, *Hag. i. 5.* Such times are to be set apart from conversing with the *world*, that we may the more solemnly *commune* with our own *hearts*, as to the state of matters between God and us. In them we are diligently to *review* our past life, *search and try our ways*, *Lam. iii. 40.* And we are to *search out our sins*, by a *sorrowful* calling to *remembrance*

brance the sins of our heart and life; and that as particularly as we can: and to search into them, by a deep consideration of the evil of them, and of their aggravations, the light, love, mercies, and warnings, we have sinned against; tracing them up to the sin of our nature, the impoisoned fountain, from whence they have all proceeded. And the more fully and freely we converse with ourselves upon them, we will be the more fit to speak unto God anent them, in confession and pleading for pardon.

2. Deep *humiliation* of soul before the Lord; the which was signified by the *sackcloth* and *ashes* used, under the law, on such occasions. The *consideration* of our ways is to be pursued, till our soul be *humbled* within us; our heart *rent*, not with *remorse* for sin only, but with *regret* and kindly *sorrow* for it, as an offence to a *gracious and merciful God*, Joel ii. 12. 13 our face filled with *shame* and *blushing* before him, in the view of our *spiritual nakedness, pollution, and defilement*, Ezra ix. 6. and we *loathe* our selves as most *vile* in our own eyes, Ezek. xxxvi. 31. Job xl. 4.

3. Free and open *confession* of sin before God, without reserve. This is a very material part of the duty incumbent on us in religious *fasting*: and the due *consideration* and deep *humiliation* just now mentioned, do natively issue in it; producing, of course, *extraordinary confession* of sin, an exercise most suitable on such an occasion. Hence the Jews spent *one fourth part of the day in confessing and worshipping*, Neh. ix. 3; and the angel, who brought the answer to Daniel's supplications, *about the time of the evening-oblation*, found him still *praying and confessing his sin*, Dan. ix. 20. 21. For here the sinner duly humbled has much ado, acting against himself the part of an *accuser*, recounting before the Lord his transgressions of the holy law, so far as he is able to reach them; the part of an *advocate*, opening up the particulars, in their nature, and aggravating circumstances; and the part of a *judge*, justifying God in all the evil he has brought upon him, and condemning himself as unworthy of the least of all his mercies, and deserving to perish under eternal wrath.

4. The exercise of *repentance* in turning from sin unto God, both in heart and life; the native result of deep *humiliation*

*miliation and sincere confession*: Joel ii. 12. *Turn ye even to me—with fasting, and with weeping, and with mourning.* In vain will we *fast*, and pretend to be *humbled* for our sins, and make *confession* of them, if our love of sin be not turned into *hatred*; our liking of it into *loathing*; and our cleaving to it, into a *longing* to be *rid* of it; with full *purpose* to resist the motions of it in our heart, and the outbreakings thereof in our life: and if we turn not unto **GOD** as our rightful *Lord* and *Master*, and return to our *duty* again. If we are indeed true penitents, we will *turn* from sin, not only because it is dangerous and destructive to us; but because it is offensive to God, dishonours his Son, grieves his Spirit, transgresseth his law, and defaceth his image: and we will *cast away all our transgressions*, not only as one would cast away a live-coal out of his bosom, for that it *burns* him; but as one would cast away a loathsome and filthy thing, for that it *defiles* him.

But withal, it is to be remembered, that the true way to deal with a hard heart, to bring it to this temper, is to *believe the gospel*. As ravenous fowls first fly upward, and then come down on their prey; so must we first soar aloft in *believing*, and then we shall come down in deep *humiliation*, sincere and free *confession*, and true repentance: Zech. xiii. 10. *They shall look upon me whom they have pierced, and shall mourn.* Therefore the scripture propo-  
 feth the object of *faith* in the promise of *grace*, as a *motive* to *repentance*, that by a believing application thereof the hard heart may be moved and turned, Joel ii. 13. *Turn unto the Lord your God, for he is gracious.* One may otherwise toil long with it; but all in vain. *Without faith it is impossible to please God*, Heb. xi. 6.; and therefore impossible to reach true *humiliation*, right *confession*, and sincere *repentance*, which are very pleasing to him, Jer. xxxi. 18. 19. 20. The unbelieving sinner may be brought to *roar* under law-horror; but one will never be a kindly *mourner*, but under gospel-influences. When *guilt* stares one in the face, *unbelief* locks up the heart, as a keen frost doth the waters: but *faith* in the Redeemer's blood melts it, to flow in tears of godly sorrow. Hard thoughts of God, which unbelief suggests to a soul stung with guilt, alienate that soul more and more from him; they render

it like the *worm*, which, when one offers to tread upon it, presently contracts itself, and puts itself in the best posture of defence that it can : but the *believing* of the proclaimed *pardon*, touches the heart of the rebel so, that he casts down himself at the feet of his Sovereign, willingly yielding himself to return to his duty.

5. Solemn *covenanting* with God, entering into, or renewing covenant with him in *express words*. As a fast-day is a day to *loose the bands of wickedness*, so it is a day for coming explicitly into the *bond* of the *holy covenant*, Jer. l. 4. *Going and weeping ; they shall go and seek the Lord their God.* ver. 5.—*Saying, Come, and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten.* Accordingly, this was an eminent part of their fast day's work, Neh. ix. ver. 38. It follows of course, on due *humiliation, confession*, and the exercise of *repentance*, whereby the league with sin is broken. And it lies in a solemn *professing* before the Lord, that we *take hold* of his covenant, *believing* on the name of his Son, as the Saviour of the world, and our Saviour, and that in and through him he will be *our God*, and we shall be *his people* ; and that we are from the heart content, and *consent* to take him for our portion, Lord, and Master, and *resign* ourselves to him only, wholly, and for ever : Heb. viii. 10. *This is the covenant,—I will be to them a God, and they shall be to me a people.* If. xlix. 8. *I will give thee for a covenant.* Chap. lvi. 6. *Every one that taketh hold of my covenant.* John i. 12. *As many as received him, —that believe on his name.* Psal. xvi. 2. *O my soul, thou hast said unto the Lord, Thou art my Lord.* If. xlv. 5. *One shall say, I am the Lord's.*

6. *Lastly*, Extraordinary *prayer*, in importunate addresses and petitions unto our covenanted God, for that which is the particular occasion of our *fast*. The *confession* and the *covenanting* are, both of them, to be done prayer-wise, as appears from Dan. ix. 4.—15. Neh. ix. 6.—38. But besides, there must be *prayers*, supplications, and petitions, made for what the person or family hath particularly in view, in their *fast* : Psal. xxxv. 13. *When they were sick, my cloathing was sackcloth : I humbled my soul with fasting, and my prayer returned into mine*

*own bosom.* And indeed, the great end and design for which such *fasts* are to be kept, is, that thereby the parties may be the more stirred up unto, and fitted for wrestling with God in prayer, anent the case which they have particularly at heart. So the Ninevites having their threatened overthrow at heart, it was ordered, that *man and beast should be covered with sackcloth, and cry mightily unto God*, Jon. iii. 8. ; that is, that the *men* should *cry in prayer*, for pity and sparing : and to the end they might be moved to the greater fervency in these their *praying* cries, it is provided, that *they* and their *beasts* too should be covered with sackcloth ; and that their *beasts*, having fodder and water withheld from them on *that* occasion, should be made to *cry* for hunger and thirst, even to *cry unto God*, namely, interpretatively, as the *young ravens cry unto him*, Job xxxviii. 41. At which rate, the *cries* of the *beasts*, being mixed with the *cries* of *men*, would make the solemnity of that extraordinary mourning very great ; and the hearts of *men* being, every now and then during that solemnity, pierced with the *cries* of the harmless *brutes*, would be stirred up to a more earnest, fervent, and importunate pleading with God for mercy.

Thus far of *personal* and *family fasting* and *humiliation*, in the general.

## C H A P. II.

### *Of PERSONAL Fasting and Humiliation, in particular.*

**F**ROM what is said, it appears, that a **PERSONAL** *fast* is a *religious* exercise, wherein a *particular* person, having set apart some *time* from his ordinary business in the world, spends it in some *secret place* by himself, in acts of *devotion* tending to his *humiliation* and *reformation*, and particularly in *prayer*, with *fasting*. Concerning the which, we shall consider, (1.) The *divine warrant* for it ; (2.) The *call* to it ; and, (3.) Offer *advice* how to manage it.

## S E C T. I.

Of the divine WARRANT for personal Fasting and Humiliation.

FORasmuch as *will-worship* is condemned by the word, and that can never be *obedience* to God, whereof his revealed *will* is not the reason and rule; it concerneth all who would perform this duty in *faith*, so as to have it accepted of him, to know *who hath required* it at their hands. And to set that matter in a light, sufficient to satisfy and bind it upon the conscience, as a *duty* owing unto God, let these few things following be duly weighed.

1. God *requires* it in his word; and that both *directly* and *indirectly*.

It is *directly* required, James iv. 9. *Be afflicted, and mourn, and weep.* It is plain enough from the context, these things are proposed as agreeing to particular persons in their personal capacity; see ver. 8. 10. And what it is, that is required of them in these words, could not miss to be as plain to those unto whom they were originally directed; to wit, that it is *fasting* and *humiliation*, that was intended by them. For this epistle was written to those who were Jews by nation, *the twelve tribes scattered abroad*, chap. i. 1. And this is the very language of the Old Testament in *that* case, the same manner of expression in which their *prophets* called them to it: Lev. xxiii. 27. *On the tenth day of this seventh month, there shall be a day of atonement, and ye shall afflict your souls; to wit, with fasting.* II. lviii. 5. *Is it such a fast that I have chosen? a day for a man to afflict his soul? Or, more agreeable to the original, Shall a fast I will chuse, a day of mens afflicting their soul, be like this?* Joel ii. 12. *Turn ye even to me—with fasting, and with weeping, and with mourning.* And the *mourning* required in these texts, differs from the *weeping*, as the *habit* and *gestures* of mourners differ from their *tears*, Gen. xxxvii. 34. Eccl. iii. 4. *directly* pointing unto the duty of *fasting* and *humiliation*.

It is also required *indirectly* in the word, which supposeth it to be a *duty* the saints will practise; inasmuch as divine *directions* are given anent it. Now, it is inconsist-

ent with the holiness of God, to give *directions* for regulating of *will-worship*, which he doth simply condemn, Matth. xv. 9. Col. ii. 23. Jer. vii. 31. But our Saviour gives *directions* about *personal fasting*, Matth. vi. 16. *When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. ver. 17. But thou, when thou fastest, anoint thine head, and wash thy face: ver. 18. That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.* And it is evident, that these *directions* do concern *secret* and *personal fasting*: for, besides that the text speaks expressly of that which is done in *secret*, and therefore is to be kept *secret*; contrary to the practice of the hypocritical Pharisees, who made it their business to propale their secret devotions; the outward signs of *fasting* are commended in the case of *public fasts*, Exod. xxxiii. 4. Jonah iii. 8. Joel ii. 15. 16. 17. In like manner the apostle Paul gives a *direction* about this duty, 1 Cor. vii. 5. *Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer: where the consent mentioned as necessary, determines the fasting to be personal; forasmuch as, in the case of public fasts, that matter is predetermined by a superior authority; and in the case of family-fasts, it follows of course on the appointment of such a fast.*

2. It is *promised* that the saints shall perform this duty: Zech. xii. 10. *I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. ver. 12. And the land shall mourn, every family apart,—and their wives apart.* Thus, in virtue of the grace of the covenant, this duty is made the matter of a *promise*, even as other duties of holy obedience are. Accordingly our Lord *promised* it, in the case of his disciples in particular, Matth. ix. 15. *The days will come when the Bridegroom shall be taken from them, and then shall they fast; to wit, personally: for it was not the neglect of the public fast appointed and stated in the law, Lev. xxiii. 27.—32. that they were taxed for; but the neglect of personal fasting, used by the disciples of John,*  
upon



upon the occasion of their master, *the friend of the Bridegroom*, his being taken from them; and also by the Pharisees, out of their superstitious and vain-glorious disposition, Matth. ix. 14. with Luke xviii. 12.

3. It is recommended unto us by the *practice* of the *saints* mentioned in scripture. It was, as we have already seen, practised by David, a man *according to God's own heart*, 2 Sam. xii. 16. Psal. xxxv. 13.; by Daniel, a man *greatly beloved*, Dan. ix. 3. and x. 2. 3.; and by the *devout* centurion, Acts x. 30. It was a frequent exercise of Paul the *laborious* apostle of the Gentiles, 2 Cor. xi. 27. These all had the seal of God's *good pleasure* with their work set upon it, in the communion with God allowed them therein. And it is our duty to *go forth by the footsteps of the flock*, following their approved example.

4. *Lastly*, That occasional religious *fasting* and *humiliation* is a duty required in the word of God, and to be performed by *societies* in a *public* capacity, will not, I presume, be questioned. Now, upon that ground, the *duty of personal fasting* and *humiliation* may be thus evinced.

1<sup>st</sup>, There is nothing in the *nature* of religious *fasting* and *humiliation*, that of itself is *public*, or necessarily requiring a *plurality* of persons to join therein. The *preaching* of the word, and celebration of the *sacraments*, do, in their own nature, require *society*; and therefore are not to be used by a single person alone in his closet. But it is not so in this case. One may keep a *fast* alone, as well as he may *pray*, *read* the scriptures, and *sing* psalms, alone. Now, whatever ordinances God hath appointed, and hath not tied to societies or assemblies, nor to any certain set of men, they are the duty of every one, in particular, who is capable to perform them.

2<sup>dly</sup>, The *ground*, upon which the duty of *fasting* and *humiliation* is bound on *societies*, in a public capacity, takes place in the case of *particular* persons, namely, that *extraordinary duties* are called for on *extraordinary emergents* and *occasions*. If then a church or congregation is called to *fasting* and *humiliation*, on such occasions in their case; is not a particular person called to the same, on such occasions in his case? If abounding sin, or judgements threatened or inflicted on a land, require solemn *public fasting*

*fasting* and *humiliation*; do not the same things, in the case of a particular person, call for *personal fasting* and *humiliation*? Surely, every one ought to *keep his own vineyard*, with the same diligence the public *vineyard* is to be kept; if one does not so, it will be bitterness in the end, Cant. i. 6.

3dly, Extraordinary duties to be performed by a whole *nation, church, or congregation*, cannot be soon overtaken; because all great bodies are slow in their motions: and sometimes the *season* may be over, ere they can move there-to in a public capacity: yea, and oft-times God is calling aloud, by his providence, for *national* and *congregational* fasting and humiliation, when the call is not heeded by them, on whom it is incumbent to appoint them. Now, what should *particular* persons, discerning the call of providence, do in such cases? Must they sit still, and not answer the call as they *may*, because they cannot answer it as they *would*? Should they not rather keep *personal* and *family fasts*, for these causes, for which others either *cannot* or *will* not keep *public fasts*; as in the case of God's pleading with the land of Egypt, *He that feared the word of the Lord amongst the servants of Pharaoh, made his servants and his cattle flee into the houses*, Exod. ix. 20. When the Jews are dispersed, some of them in one country, some in another, how shall *the land mourn*? Must they wait until they be gathered together? No: but the *land* shall mourn, *families* apart, and *particular* persons apart: even as when our neighbour's house is on fire, we do not tarry until the whole town or neighbourhood be gathered; but immediately fall to work ourselves, to do what lies in our power for quenching the flames.

And thus much shall suffice, to have spoken of the *divine warrant* for this extraordinary duty.

## S E C T. II.

*Of a providential CALL to personal Fasting and Humiliation.*

**T**HE case of the *church*, the case of a *neighbour*, and one's *own* private case, may, each of them *separately*,

ly, and much more all of them *conjunctly*, found a providential call to *personal fasting* and *humiliation*. The prophet Daniel kept a personal *fast* on the church's account, Dan. ix. 2. 3. David, on his neighbour's account, Pſal. xxxv. 13. and on his own, 2 Sam. xii. 16.

Zion's children should reckon *her* interest *theirs*: and as *secret* personal *fasting* for *public* causes, argues a truly public spirit; so it is highly commendable, and being rightly managed, is very acceptable in the sight of God, Dan. ix. 20. 21.

The *communion of saints* is an article of our creed, and a most beneficial thing in the practice thereof. Considered only in these two parts of it, namely, a communion of *burdens*, Gal. vi. 2. and a communion of *prayers*, Jam. v. 16. it is one of the best cordials the travellers towards Zion have by the way. For one to *love his neighbour as himself*, whereof secret fasting on his account is a good evidence, is *more than all whole burnt-offerings and sacrifices*, Mark xii. 33. And whether it do good to his neighbour, or not, it will not fail, if rightly managed, to *return* with a plentiful reward into *his own bosom*, according to the psalmist's experience, Pſal. xxxv. 13.

Howbeit, it is hardly to be expected, that one will be brought to the practice of this duty on the account of *others*, till once he has been engaged therein upon his *own* account. But surely, if professors of religion were more exercised about their own spiritual case, this duty of *personal fasting* and *humiliation* would not be so rare as it is. Paul, who had much of this kind of *exercise*, Acts xxiv. 16. was in *fastings often*, 2 Cor. xi. 27.; *hept under his body, and brought it into subjection*, 1 Cor. ix. 27.

Now, *any* or *all* of these cases call for this extraordinary duty, in *three* kinds of events, other *circumstances* agreeing, and pointing thereto in the conduct of providence.

Either, 1. When there is any special *evil* actually lying upon us, the church, or our neighbour in whom we have a special concern; whether it be a *sinful* or a *penal* evil. There are some *sins*, that leave such *guilt* on the conscience, and such a *defilement* on the heart and life, as call aloud for *fasting* and *humiliation*, in order to a recovery from

from the dismal effects thereof, Jam. iv. 8. *Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. ver. 9. Be afflicted, and mourn, and weep.* Accordingly, the Israelites gathered to Mizpeh, being sensible of the abominable *idolatries* they had fallen into, *fasted that day, and said, We have sinned against the Lord,* 1 Sam. vii. 6.

In like manner, when the tokens of God's high displeasure are gone out in *afflicting* providences, it is time for us to roll ourselves in the dust; and so, to accommodate our spirit and way to the dispensation, *humbling* ourselves before him with *fasting*. Thus Nehemiah found himself called to *fasting*, upon information received of the continued *ruins* of Jerusalem, and the *affliction* that the returned captives were in, Neh. i. 3. 4.; David, and those with him, upon the news of the *defeat* of Israel, and the *death* of Saul and Jonathan, 2 Sam. i. 12.; and the people, upon the consideration of the *slaughter* which the Benjamites had made among them, Judg. xx. 26.

Or, 2. When there is any special stroke *threatened* and *impending*. Thus the inhabitants of Jerusalem, being in imminent danger from their enemies, were providentially called to *weeping* and *mourning*, though they heeded it not, Is. xxii. 12. 13. But the Ninevites took such an alarm, and complied with the call of providence, Jon. iii. 4.—9. So did David, when God *struck* his child with *sickness*, 2 Sam. xii. 15. 16. Yea, and so did even Ahab, when he had heard Elijah's heavy message against him and his house, 1 Kings xxi. 27. When the *lion roars*, it becomes us to *fear*: when God's hand is lifted up, and he appears to be about to strike, it is high time for us to strip ourselves of our ornaments, and to lie in sackcloth and ashes.

Or else, 3. When there is some special *mercy* and favour to be *desired* of the Lord; as was the *return* of the Babylonish captivity, for which Daniel kept his *fast*, Dan. ix. 1. 2. 3. Christians exercised unto godliness, will rarely, if ever, want their particular *suits*, and special errands unto the throne of grace. The same God, who makes some mercies fall into the *lap* of others, without their being at much pains about them, will give his own children many an errand unto *himself* for them, ere they obtain

obtain them: because *they* must have them in the way of the *covenant*; whereas they come to *others*, only in the way of *common providence*, in which a blasting *curse* may come along with the *mercy*.

To set this matter in a yet clearer light, we shall exemplify these general heads, in one's own *private* case; and that, in several instances, to be accommodate to the case of the *church*, and of our *neighbour*, by those who are disposed religiously to observe and consider the dispensations of providence. There is a variety of these *particular* cases, which, with agreeing *circumstances* to be discerned by each one for himself, call for *personal fasting* and *humiliation*. As,

1. When through a long track of sinning and careless walking, the case of one's soul is left quite in *disorder* and *confusion*: II. xxxii. 11. *Tremble, ye women that are at ease: be troubled, ye careless ones: strip ye and make ye bare, and gird sackcloth upon your loins.* Certainly the voice of God unto such is, *Thus saith the Lord, Consider your ways,* Hag. i. 5. Want of *consideration* ruins many. They deal with their souls, as some foolish men do with their estates, running on without consideration, till they have run themselves aground. But those who adventure so to take a time for *sinning*, have need to take also a set time for *mourning*: for it is not to be expected, that accounts which have been long running on, can be cleared and adjusted with a glance of one's eye. O careless sinner, consider how matters stand betwixt God and you: are you in any tolerable case for the other world, for death and eternity? are not matters gone quite to wrack with your soul? are you not pining away in your iniquity? is not the state and condition of your soul, like that of the sluggard's *vineyard*, that *was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down?* Prov. xxiv. 31. O set about *personal fasting* and *humiliation*. Ordinary pains will not serve to recover the long neglected garden: it must be trenched, digged deep. A little may help the case, that is timely seen to: but all this will be little enough for thine, which hath lain so long neglected.

2. When one is, under *convictions*, entertaining some

thoughts to *reform*. On such an occasion was that *fast* kept, Neh. ix. 1. 2. and had very good effects, ver. 38. Chap. x. 1. 28. 29. This method is, in such a case, a proper means to bring men to a point in the matter, and to fix their resolutions, otherwise ready to prove abortive. Some have *convictions*, which, at times, coming and passing away, like a stitch in one's side, set them now and then to their prayers; but never prevail to bring them to a settled course of reformation of life: their disease is too inveterate, to be so easily carried off. But were they so wise, as to make these *convictions* a matter of solemn seriousness, setting some time apart on that occasion for *personal fasting* and *humiliation*, they might, through the divine blessing, turn to a good account, for the interest of their souls.

3. When the conscience is defiled with the *guilt* of some *atrocious* sin. Doth national guilt of that kind require national fasting? and doth not personal guilt of the same kind, require *personal fasting*? Yea, sure, God calls men, in that case, to *be afflicted, and mourn, and weep*, James iv. 8. 9. Strong *diseases* require strong *remedies*; and *conscience-wasting guilt*, deep *humiliation*, as in David's case, Psal. li. and Peter's, Matth. xxvi 75. This kind of *guilt*, deeply wounding and stinging the soul, defiling and wasting the conscience, may be without any *scandalous* enormities of life, appearing to the view of the world. God is witness to *secret* sins, even to the sins of the *heart*: and men of tender consciences, will be sick at the *heart*, with such sins as are *hid* from all the world, and will never *move* others.

4. When one would fain get over a *snare*, he is *often* caught in, and have *victory* over a lust, that hath *often* mastered him. There are not a few who have many *good things* about them, yet *lack ONE thing*: and that *one thing* is like to part between heaven and them; marring all their *good things*, both by way of *evidence* and of *efficacy*, Mark x. 21. They know that it is *wrong*; they often *resolve* to amend; and they would fain get *above* it: but whenever a new *temptation* comes, Satan attacking them on the *weak side*, down go all their resolutions, like a bowing *high wall*, whose breaking cometh suddenly at an instant; and they are hard and fast in the *snare* again. O consider, that

that *this kind goeth not out, but by prayer and fasting*, Matth. xvii. 21. Set therefore some time apart for *personal fasting and humiliation*, on the account of *that* very thing, that you may wrestle with God in *prayer* anent it: and use this method time after time, until you prevail against it: else that *one thing* may ruin you; and you will be condemned for it, not because you *could* not help it, but because you *would* not use the means appointed of God for relief in that case.

5. When one is under a *dead desertion*; in which case the Lord is departed, the wonted influences from heaven are withheld, but, the wound not smarting, by reason of *spiritual deadness*, the party is not much *moved* therewith. This was the case of the *spouse*, Cant. iii. 1. *By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.* And, for a recovery from it, she made some extraordinary efforts in the way of duty, ver. 2: 3. 4. The same appears to be the case of many, with whom some time a day it was *better than now*. God hides his face from them: their incomes from heaven are rare and scanty, in comparison of what they have formerly been: they are sighing, and going backward. Though they go the round of ordinary religious exercises still; yet it is long since they had a token from the Beloved, access to, or communion with God in them. *O fast and pray* for a recovery; as did Israel, when, after they had been long *deserted*, and very little affected with it, they began at length to *lament after the Lord*, 1 Sam. vii. 2. 6. It requires much, in the way of ordinary means, for to go to the ground of such a case, wherein *by much slothfulness the building hath decayed, and through idleness of the hands the house droppeth through*. Though true grace can never be *totally* lost; yet it may be brought to such a very low pass, that, as some scholars, for retrieving the loss sustained through long absence from the school, must *begin anew* again; so some Christians, in order to their recovery, must be carried through the several steps of *conversion* again, as we may learn from our Saviour's words to Peter, with relation to his fall, Luke xxii. 32. *I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.*

6. When one is under a *felt and smarting desertion*, *If. xlix. 14. Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.* This is a more hopeful case than the former: howbeit it goes to the quick, *Prov. xviii. 14. The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?* There are many bitter ingredients in it, which make it a *sorrowful case*, exquisitely painful to the soul, like that of *a woman forsaken, and grieved in spirit, even a wife of youth, If. liv. 6.* To one thus deserted, wrath appears in the face of God, and impressed on every dispensation, *Psal. lxxxviii. 7. 8.* To his sense and feeling, his *prayer is shut out, Lam. iii. 8.*; and flashes of hell come into his soul, *Psal. lxxxviii. 15. 16.* Under the pressure hereof, some very grave and solid persons have not been able to contain themselves, *Job xxx. 28. I went mourning without the sun: I stood up, and I cried in the congregation.* This *smarting desertion*, in greater or lesser measure, has often been the fearful outgoing from the *dead desertion*, as it was in the experience of the *spouse, Cant. v. 3.—7.* And it is a loud call to *personal fasting and humiliation, Matth. ix. 15. When the Bridegroom shall be taken from them, then shall they fast.*

7. When one is *pressed with some outward affliction*, whether in his body, relations, name, substance, or otherwise. In such a case, *Job rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, Job i. 20.*; and *David's knees were weak through fasting, Psal. cix. 24.* A time of *affliction* is a special season for *fasting and prayer.* The Lord often lays *affliction* on his people, on purpose to awaken them to their duty, and as it were to *necessitate* them to it: even as Absalom, who, having in vain sent once and again for Joab, obliged him at length to come unto him, by causing set his corn-field on fire. This is the way to get *affliction sanctified*, and in due time *removed, James iv. 10. Humble yourselves in the sight of the Lord, and he shall lift you up.* We ought therefore to take heed, that we be not of those who *cry not when he bindeth them*; but that in this case we do as *Benhadad's servants*, who, upon a signal defeat of his army, *put sackcloth on their loins, and ropes on their heads, and went*



went out, as humble supplicants, to the king of Israel, who had smote them, 1 Kings xx. 31.

8. When, by the aspect of providence, one is *threatened* with some such *affliction*. It is an ungracious hardness, not to be affected when the Lord is lifting up his hand against us. He was a man of an excellent spirit, who said, *My flesh trembleth for fear of thee, and I am afraid of thy judgements*, Psal. cxix. 120. Though he was an hero that feared the face of no man, he laid aside that bravery of spirit when he had to do with his God. Wherefore, when the Lord was threatening the removal of a child of his by *death*, though the continuing of that child in life would have been a lasting memorial of his reproach, yet the impression of the Lord's anger on that threatening dispensation, moved him to betake himself to *personal fasting* and *humiliation* before the Lord, for the *life* of that child, 2 Sam. xii. 16. 22.

9. When one would have *light* and *direction* in some particular matter of special weight. It is much to be lamented, that men professing the belief of a divine providence in human affairs, should, in confidence of their own wisdom, take the weight of their matters on *themselves*, without acknowledging God in them; aiming only to please themselves *therein*, and not their God; as if their *fancy*, *conveniency*, or *advantage*, and not their *conscience*, were concerned in their *determinations* and *resolves*. Hence it is, that wise men are often left to signal blunders in conduct, and feel marks of God's indignation justly impressed on their rash determinations. Thus Joshua and the princes of Israel, in the matter of the *league* with the Gibeonites, finding no need of the exercise of their *faith*, but of their *wit*, vainly imagining they could see well enough with their *own eyes*, *took of their victuals*, and *asked not counsel at the mouth of the Lord*, and were egregiously over-reached by them, as they saw afterward, when it was too late, Josh. ix. 14. 22.

We have a divine *command* and *promise*, extending to our *temporal*, as well as to our *spiritual* concerns; and very suitable to the necessary *dependence* we have on God in *all things*, as creatures on their Creator, Prov. iii. 5. *Lean not unto thine own understanding*. ver. 6. In ALL  
thy

*thy ways acknowledge him, and he shall DIRECT thy paths.* We ought therefore, in *all* our matters, to eye him as our *director*; and steer our whole course, as he directs by his *word* and *providence*. Since he hath said, *I will teach thee in the way which thou shalt go, I will guide thee with mine eye*, Psal. xxxii. 8. it is unquestionably our duty to *set the Lord always before us*, Psal. xvi. 8.; to regulate our *acting*, and *ceasing* from *action*, by the divine direction; even as the Israelites in the wilderness *removed* and *rested*, just as the pillar of cloud and fire *removed* or *rested* before them, Numb. ix. 15.—23.

Sometimes indeed an affair may be in such a situation, as allows not an opportunity of making an address unto God, for *light* in it, by *solemn* prayer: but we are never so circumstanced; but we have access to *lift up* our eyes to the *holy oracle*, in a devout *ejaculation*; as Nehemiah did in such a situation, Neh. ii. 4. 5. And there is a *promise* relative to *that* case, which has been often verified, in the comfortable experience of the saints taking that method to obtain the divine direction, Prov. iv. 12. *When thou RUNNEST, thou shalt not stumble.* But Christians should accustom themselves to lay their matters before the Lord, in *solemn* prayer, for *light* and *direction* therein, as far as *circumstances* do permit. So did Abraham's pious servant, with the affair his master had committed to him, Gen. xxiv. 12. 13. 14. And accordingly he had a pleasurable experience of the accomplishment of the *promise* relative to *that* case; Prov. iv. 12. *When thou GOEST, thy steps shall not be straitened.* And where they are to be *determined* in a matter of *special* weight, such as the change of their lot, the choice of an employment, some momentous undertaking, or any the like occurrences in life, whereof serious Christians will find not a few, allowing them time and opportunity to deliberate on them; *that* is a special occasion for extraordinary *prayer* with *fasting*, for *light* from the Lord *the Father of lights*, to discover what is their *duty* therein, and what *he* is *calling* them to in the matter. So the captives returning from Babylon with Ezra, kept a *fast* at the river Ahava, to *seek* of God a *right way*, Ezra viii. 21.

10. When *duty* being cleared in a matter of *special* weight,

weight, it comes to the *setting to*; in which event one needs the *presence* of God with him therein, the divine  *blessing* upon it, and  *success* in it. Thus Esther being to  *go in unto the king*, to  *make request for her people*, there was solemn  *fasting*, on that occasion, used by her and the Jews in Shushan, Esth. iv. 8. 16. And Barnabas and Saul being called of God unto a special  *work*, were not  *sent away* to it, but after  *fasting* and  *prayer*, Acts xiii. 2. 3. We need not only light from the Lord, to  *discover* unto us our  *duty* in particular cases; but  *that* being obtained, we need also his  *presence* to go along with us in the thing, that we may be  *enabled* rightly to make our way, which he bids us go. Therefore said Moses, Exod. xxxiii. 15.  *If thy presence go not with me, carry us not up hence*. Sin hath defiled every thing to us: and however promising any worldly state, condition, or thing whatsoever, may appear in our eyes; yet if we have not the  *presence* of God in it, and his  *blessing* upon it, to purify it unto us, we will be  *mired* in it, and find a  *snare* and a  *trap*, if not a  *curse*, therein to us.

11. When one having some unordinary  *difficulty* to encounter, is in hazard of being  *insnared* either into  *sin* or  *danger*. On such an occasion was the forementioned  *fast* at Shushan kept; Esther jeoparding her life, in  *going in unto the king in the inner court*, not called by him, Esth. iv. 11. 16. The ship has need to be well ballasted, that sails while the wind blows high: and in a difficult and  *insnaring* time, there is need of  *fasting* and  *prayer* for Heaven's safe conduct through it. Mens trusting to themselves in such a case, cannot miss of betraying them into snares.

12.  *Lastly*, When one hath in view some special  *solemn* approach unto God; in which case a special  *preparation* is requisite. Thus Jacob called his family to such  *preparation*, in the exercise of  *repentance*, in order to their appearing before the Lord at Bethel, Gen. xxxv. 2. 3. The Israelites were called to the same, in order to the awful solemnity of the giving of the law on mount Sinai, Exod. xix. 10. 11. 15. And it is observable, that, whereas the  *feast of tabernacles* was the most  *joyful* of all the  *feasts* the Jews had throughout the year, a solemn  *fast* was appoint-

ed of God to be observed always before it, four free days only intervening, Lev. xxiii. 27. 34. For, in the method of grace, none stand so fair for a *lifting up*, as those who are most deeply *humbled*, If. xl. 4. Luke xviii. 14. Jam. iv. 10. Wherefore, it is a laudable practice of our church, that congregations keep a congregational *fast*, before the celebration of the *feast* of the sacrament of the Lord's supper, among them, in order to their *preparation* for a solemn approach unto God in that holy ordinance. And, for the same reason, *secret fasting* by particular persons apart, and *private fasting* by families apart, especially such as have not access to join in the *public fast*, would be very seasonable on such an occasion. And if those *secret* and *private fasts* could more generally obtain, and get place in congregations, some little time before the *communion-work* did begin; it would be a token for good, and might prove like the *noise* and *shaking* among the *dry bones*, that ushered in the *breathing* on the *slain*, and the causing them to *stand up upon their feet*, Ezek. xxxvii. 7. 10.

These things duly considered, each Christian may be in case to judge for himself, when it is, that he is under a *providential call* to *personal fasting* and *humiliation*.

### S E C T. III.

#### DIRECTIONS anent *personal fasting* and *humiliation*.

**H**AVING seen the divine *warrant* for *personal fasting* and *humiliation*, and considered the nature of a *providential call* to that extraordinary duty, it remains to offer some *advices* or *directions* for the profitable managing of it in practice.

#### D I R E C T I O N I.

When you find, that the Lord is calling you to this duty, prudently make *choice* of a fit *time* and *place* for it beforehand, wherein you may have access to go about it without *distraction*. And carefully dispose of your *ordinary affairs* before that time, so as you may have no let nor hinderance from *that* part, which you can prevent. *Works of necessity*

sity and mercy, which are lawfully done on the *Lord's day*, are much more so in this case, wherein the *duty* waits not on the time, but the *time* on the duty. Yea, in case something of *worldly business*, which you could not foresee nor prevent, do fall out in the time of your *fast*, and cannot be deferred or put off without some *notable* inconvenience; you may, without scruple, dispatch it: for the *time* is not *holy*. But in that case, labour that, if possible, your work be not thereby marred; and carefully keep up your frame of spirit for the *duty* you are engaged in. But Christian prudence to weigh circumstances, for which you are to look up unto the Lord, is necessary to determine herein, according to the general rules of the word, Matth. xii. 3.—7.

As for such as are not masters of their *time*, which is the case of *servants*, they cannot lawfully dispose of their *time*, at their own hand, even for *this duty*: for our God *hates robbery for burnt-offering*, II. lxi. 8. But then they may endeavour to procure the necessary *time*, at the hand of their masters; to whom, if they be godly and serious, they may modestly *hint* their design; pitching on a time with so much discretion, as that their good may not be evil spoken of. And if any be so unmindful of their *Master* which is in *heaven*, as to refuse such a discreet desire; yet let not the party by any means think, that the *sacred nature* of the *thing* he has in view, gives him a power to rob his master of so much of his time: for men can offer *nothing* to God, with a good conscience, but what is *their own*; and exercises of *devotion*, are so far from slackening the tie of *moral duty* to our neighbour, that they are nothing but an *outward form* of *devotion*, unacceptable to God, so far as they do not influence the party to a careful and religious observance of the duties of *morality*, such as *judgement* or justice, *mercy*, and *faith* or faithfulness, Matth. xxiii. 23. Neither yet let him imagine, on the other hand, that he is *then* no farther concerned to look after that extraordinary duty: for no reason can be assigned, why one ought not to be willing to be at as much pains or expence, for procuring to himself an opportunity of communion with God in that duty, as he will be for an opportunity of attending some worldly busi-

ness of his own, placing another in his room. But if none of these can effectuate it; then, though the *day* or time of *labouring* is the *master's*, yet the *night* or time of *resting* is the *servant's*: let him give unto God what he *has*, and it shall be accepted through Christ. But, excepting the case of a providential necessity obliging one to take the *night* for this exercise, the *day* is, generally speaking, the most proper time for it, beginning the exercise in the *morning*.

### DIRECT. II.

Make some *preparation* for it the *night* before, turning your thoughts towards the exercise you have in view, considering of it, and avoiding every thing that hath a tendency to disfit or indispose for it. Shun carnal mirth, and sensual delights: sup sparingly; to eat the more, that one is to *fast* religiously after, is to mock God, and cheat one's self. In the intervals of sleep, take heed that your thoughts be not *vain*, and much more that they be not *vile*; but that they be such as tend to fit you for the extraordinary duty in view.

### DIRECT. III.

Rise *early* in the *morning*; even sooner than ordinary; unless by reason of bodily weakness, that would tend to disfit you for the work; for *then* you are called, in a special manner, to *watch unto prayer*, Eph. vi. 18. *Sleep* is a fleshly comfort, which howbeit it is necessary, yet one is in this case called to be *sparing* of. Therefore the *priests* were bid *lie all night in sackcloth*, Joel i. 13.; and it is recorded of Ahab, that he in his fast *lay so*, 1 Kings xxi. 27. A proper means to make one sleep sparingly.

### DIRECT. IV.

As soon as you *awake* in the *morning*, let *holy thoughts* with a view to your work, *immediately* have access into your heart. And beware that carnal or worldly thoughts get not the start of them: for if you allow that, they will be to your soul like water poured upon firewood, that makes it hard to kindle. Surely, if one is at any time to follow the example of the psalmist David, Psal. cxxxix.

18. *When I awake, I am still with thee,* he is to do it at such a time.

### DIRECT. V.

Let your *ordinary* duties of *prayer* and *reading* of the word, be first of all performed: for *extraordinary* duties are not to juggle out the *ordinary*, but to be superadded unto them. And, in such prayer, beg of God *grace* to enable you for the work before you, according to his *promise*. Yea, it may be very expedient, that thereafter you go unto God again by *prayer*, particularly and purposedly for his *grace*, to enable you unto the duty now come to the setting to. And forasmuch as our corrupt hearts are, upon a near view of a difficult and laborious holy exercise, very apt to wax faint, and our hands to hang down; albeit *the way of the Lord* is declared to be *strength to the upright*, Prov. x. 29.; do you therefore, by all means; study to exercise *faith*; and labour to believe stedfastly, that *his grace* shall be *sufficient for you*, to the making of *his yoke easy*, and *his burden light* unto you, 2 Cor. xii. 9. with Matth. xi. 30. For no man shall ever be able to perform a duty acceptably unto God, without a believing persuasion, in greater or lesser measure, of an *allowance* made him of *grace sufficient* for an *acceptable* performance of it, 2 Cor. iii. 4. 5. Phil. ii. 12. 13. One will otherwise be but a *wicked and slothful servant*, as our Saviour teacheth, Matth. xxv. 24. 25. 26.

### DIRECT. VI.

After prayer in faith, for the aid of divine grace, as in the preceding *direction*, begin the work with a solemn *review* of your *sins*, in deep *meditation*, and serious *communing* with your own *heart* thereupon; applying yourself to think of *them*, in such manner as you think of your affairs, when considering how to manage them in cases of difficulty. GOD calls for this at your hand, Hag. i. 5. *Thus saith the Lord of hosts, Consider your ways.* Lam. iii. 40. *Let us search and try our ways, and turn again to the Lord.* It is recommended unto us by the *practice* of the saints, Psal. lxxvii. 6. *I communed with mine heart, and my spirit made diligent search:* and cxix. 59. *I thought on*

my ways, and turned my feet unto thy testimonies. The nature of a religious fast requires it: for how can the deep humiliation therein to be aimed at, be otherwise obtained? or what way else can one be fitted to make a confession suitable to such an occasion? It is observable, that in the fast mentioned, Neh. ix. the reading of the law went before the making of the confession, ver. 3. So the first work was to set the looking-glass before their eyes, that therein every one might see his foul face. And the direction given to fallen Israel, in order to a recovery, Hof. xiv. 2. Take with you words, and say, &c. doth plainly bear, that there should, in that case, be solemn serious thinking before solemn prayer.

Now, to assist you in the practice of this part of your work, the following *advices* are offered.

*First*, Read some pertinent passage of holy scripture; and that with application, as reading your own heart and life therein. Such are those passages, which contain discoveries and confession of sin, as It. lix.; or lists of sins, or of several sorts of sinners, as Rom. i. 29.—32. 2 Cor. vi. 9. 10. Gal. v. 19. 20. 21. 2 Tim. iii. 1.—5. Rev. xxi. 8. Particularly, I recommend for this purpose Ezra ix. Neh. ix. Dan. ix. Of these, or other scriptures of the like nature; you may read such as you shall judge meet.

*Secondly*, It will be expedient and useful, in this case, to read also the Larger Catechism on the ten commands, in the answers to the questions, What is required? and, What is forbidden? and especially the latter. For by reading thereof with application to yourself, you will find out your guiltiness in many points, which perhaps would not otherwise come into your mind.

*Thirdly*, This done, apply yourself to think of your sins, in order to your getting a broad and humbling view of your sinful and wretched case. And for your help herein, I suggest to you these things following.

1. You may compose yourself what way you find, by experience, to be best for keeping the mind fixed. It is a piece of Christian prudence in this case, to dispose of every thing so, as you may the more readily reach that end, and block up the avenues, by which impertinent thoughts may make their entrance. As, (r.) Because the eyes oft-



en betray the heart, through a variety of objects, which present themselves to one's view in the *light*: if you are in a house, you may darken it by stopping the light; if in the fields, you may lie down on your face, and close your eyes. (2.) If you can by no means keep your heart at *simple* thinking, you may *speak* to yourself with a low voice, that *words* may help to fix the mind unto the thing. These are only prudential advices, which they that need may use, they that need not may let alone.

2. It will be very profitable to observe some *method* and *order*, in thinking of your sins. A *confused* and *indeterminate* manner of thinking of our sins, doth, in several respects, fall short of an *orderly* thought about them. It is true, when the Spirit of the Lord is carrying on a special work of *conviction* in the heart of a sinner, the man's sins will of course be readily laid to hand, and *set in order before his eyes*, Psa. l. 21. But it is another case, where one is *searching* out his sins, with an ordinary assistance of the Spirit: herein, these do not duly consult their own interest, who refuse the help of *method* in the *search*.

And there is a twofold *method* or *order*, which may be helpful to you therein; to wit, the order of the *time* of life, and the order of the *ten commandments*. Both these are natural, and easy to the meanest capacity.

Thinking on your sins in the order of the *time* of your *life*, you will thereby get a *general* view of your own sinfulness, and that throughout your *whole* life. And in *this* method,

1<sup>st</sup>, You are to consider the *sin* of your *nature*. You are to *look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged*, Is. li. 1. Think, what a sinful lump thou wast in thy conception and birth, *shapen in iniquity, conceived in sin*, Psa. li. 5.; how thou camest into the world, with cords of *guilt*. wreathed about thy neck, binding thee over to *wrath* under the *curse*; stripped naked of *original righteousness*; thy whole nature *corrupted*, being the very reverse of the holy nature of God; thy *soul* in all its faculties quite perverted, ready to discover with the first occasion its *wrong set*, namely a *propensity to evil*, and an *aversion to good*; and thy *body* in all its members *sinful flesh*. In consideration whereof thou  
mayst

mayst well say, with admiration of the divine patience, *O why did the knees prevent me! Or why the breasts that I should suck!*

2dly, Then turn your thoughts to the *sins* of your *childhood*. Solomon in his penitentials tells us, that *childhood and youth are vanity*, Eccl. xi. 10. Truly, the sins of that early period of our life, are not to be remembered to be *laughed at*, but *mourned over*; and so they will be by true penitents: for they are the early sproutings and buds of corrupt nature, that might have been fatal to us, ere we had gone further: *Behold*, how in that period *thou hast spoken and done evil things as thou couldst*. It is likely, that many of *these things* are forgotten: but yet you may still search out as many of them, as may be matter of deep humiliation unto you before the Lord. There may be *sins of childhood*, that will make a bleeding wound in a gracious heart, on every remembrance thereof, even unto the dying day.

3dly, Then take a view of the *sins* of your *youth*. Job got a moving view of his, when he was come to a good age, Job xiii. 26. *Thou writest bitter things against me, and makest me to possess the iniquities of my youth*. David's heart bleeds at the remembrance of his, crying unto God, *Remember not the sins of my youth*, Psal. xxv. 7. Youth is vain, rash, and inconsiderate; and therefore a dangerous period of life, precipitating *some* into such steps as make them to halt all their life after, proving fatal to *many*, and laying up matter of repentance to *all*. And if the *follies* of it be not timely repented of, and mourned over, by the sinner, they *shall lie down with him in the dust*, Job xx. 11.; and present themselves again in full tale, when *for all these God will bring him into judgement*, Eccl. xi. 9. Therefore do you take a mournful view of them, and judge yourselves, in time.

4thly, If you are come to *middle age*, proceed to the searching out of the *sins* of *that* period of your life. In it you cannot miss of matter of deep humiliation; for *man at his best estate is altogether vanity*, Psal. xxxix. 5. Every period of life is attended with its proper snares and temptations. And he who, right or wrong, hath made his way through these of *youth*, doth but enter into a new  
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throng of temptations of another kind, while he enters on the next stage of life : in the which men often, ere they are aware, pierce themselves through with many sorrows, lose themselves in a cloud of cares and business, and troubled about many things, forget the one thing needful.

Lastly, If you are advanced into *old age*, go forward and view your *sins* in *that* period. Whatever *infirmities* do attend it, the *sins* of it must be searched out, and repented of too : for it will not excuse a man, before a holy God, that he is an *aged* sinner. The corruption of *nature*, the longer it hath kept its ground, is the more *hateful*, and will be the more *humbling* to a gracious soul.

Thus you will have your *whole* life before you, in parcels. And that you may, with the greater distinctness, review any *period* thereof, which you have fully past, or of which you have past a great part ; you may distinguish the same into *lesser* periods, according to the more notable events, turns, or changes that were in it, and review them separately ; as, for instance, the time before you went to school, by itself ; the time of your being at it, by itself ; and so in other cases.

But for a more *full* and *particular* view of your sins, do you proceed in the *order* of the *ten commandments*. The holy law, considered in its spirituality and vast extent, is the proper *means* for sound *conviction* : it is the sinner's *looking-glass*, whereby to discern the vast multitude of his spots and defilements, in order to his *humiliation* : Rom. vii. 7. *I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet.* Wherefore, by no means neglect, in this review, to go through the *ten commandments* ; and pause upon every one of them, considering the duties *required* therein, and wherein you have been guilty by *omission* of them ; and the sins *forbidden* therein, and wherein you have been guilty by *commission* of them ; guilty in both kinds, in *thought*, *word*, and *deed*. This would be a proper means to shew you the *multitude* of your transgressions.

But to proceed in both the *one* and the *other* order *jointly*, namely, by reviewing each *period* of your *life* separately, in the *order* of the *ten commandments*, would, through  
the

the divine blessing, be of the most *singular* use, for reaching the most *humbling* view of your *whole* life.

Thus far of the *second* thing suggested for your help to think of your *sins*, in order to a *humbling* view of your case. And for your further help therein,

3. Be sure that in a special manner you set before your eyes the *signal miscarriages* of your life, those sins that have *wounded* your conscience *deepest*. I doubt there are but few, if any, of a tender conscience, who see not some such blots in their escutcheon; some remarkable trespasses in heart or life, that are ready to gall them on every remembrance; though perhaps known unto none but God and themselves. Good Eli had such a *blot* on him, pointed out to him under the name of *The iniquity which he knoweth*, 1 Sam. iii. 13. And the best of the saints mentioned in scripture, had something of that nature to humble them. Now, as ever you would be duly *humbled* in your exercise of *personal fasting*, let *these*, in your review of your sins, be brought forth by *head-mark*, and set before you in the sight of a holy God; and that, although they be freely *pardoned* unto you long ago: for the view of *these* is most likely to affect you; and *pardoned* sins, inasmuch as they are *pardoned*, are *humbling* in the remembrance of them, Luke vii. 37. 38. 47.; as Paul's *pardoned blasphemy* and *persecution* were to him, 1 Tim. i. 13.

4. In thinking on your sins, take along with you the *aggravations* of them. Represent to yourself the *infinite majesty* of God, against whom you have sinned: and as ever you would be duly *humbled*, entertain high and elevated thoughts of the LORD our *Lawgiver*. This will make you to say with David, Psal. li. 4. *Against THEE, THEE only have I sinned, and done this evil in THY sight*: understanding by your own experience what he meant thereby. In your meditation, set *God's way* of dealing with you, all along from your very *birth*, over against your way of dealing with him: so shall *conviction* be brought home on your conscience, with a peculiar *edge*; while, considering the *mercies* he hath heaped on you, the *light* and *warnings* he hath afforded you, your *guilt* will appear of a *deepest* dye.

5. Having thus seen your extreme *sinfulness*, consider in

in the next place the just *deserit* of your sin, even God's *wrath* and *curse*, both in *this life* and that which is to *come*. For because of these things cometh the *wrath* of God upon the children of *disobedienc*e, Eph. v. 6. The law is a *looking-glass* for sinners, not only in its *commands*, but also in its *threatnings* and *curse*: shewing unto *all* their *curst* state by *nature*, to *unbelievers*, what they are actually lying under for *their* sins, and to *believers*, what *theirs* do *deserve*. And therefore, after you have, as before directed, gone through all the *ten commandments*, for your *conviction* and *humiliation*; do you, for your *further* humiliation, set your eyes upon the *threatnings* and *curse* of that holy law as a *covenant of works*; and see therein your just *deserving*, so as that God may be justified when he *speaketh* against you, and clear when he *judgeth*, Psal. li. 4. And think with thyself, how thou shouldst, without *peradventure*, *eternally perish* under his *wrath*, if he should proceed against thee according to the *law* and *justice*; as he hath actually proceeded against many, for those very *sins* wherewith thou art chargeable.

6. In this review of your sins, endeavour all along that your *eye* may affect your *heart*. In vain will you rake into that *dunghill*, if suitable *affections* or emotions of heart be not thereby excited in you. And these suitable *affections* are, (1.) *Hatred*, *detestation*, and *abhorrence* of sin, Psal. cxix. 128. Rom. xii. 9. Wherefore, pull the mask from off it, remove the paint and varnish that has been laid over it, that you may see it in its native deformity; and look on it, until your stomach turn on the sometimes sweet morsel. (2.) *Grief* and *sorrow* of heart for it, Psal. xxxviii. 18. Let your heart be rent, in consideration of the *effence* thereby given to a gracious God, its *contrariety* to his holy *nature* and *will*, its *disbonouring* of his *Son* who gave himself a sacrifice for sin, and *grieving* of his *Spirit* who sanctifies us. (3.) Holy *shame* upon the account of it, Jer. xxxi. 19. Behold it as a *filthy* thing, the very reverse of the *beauty* of holiness, the *holiness* of GOD expressed in his law; and be *confounded* at the sight. Behold it as a base *requital* of divine favours, and *blush* before him. (4.) *Self-loathing*, Ezek. xxxvi. 31. Pursue the thought of the *filthiness* of your sin, till you loathe yourself in your

own sight, as rendered *unclean* all over, by *abominations* of heart and life. (5.) A *longing* to be rid of sin, the *guilt*, *defilement*, *prevailing*, and *indwelling* of it. Dwell on the thought of your *sinfulness*, till your heart, *pained* and *burdened* therewith, grone out *longing desires* of deliverance, as Rom. vii. 24. *O wretched man that I am, who shall deliver me from the body of this death!* Who will draw this *dagger* out of my bowels! this *sting* out of my conscience! this *poison* out of my flesh! who will take this *load* off my back!

All this would be no more than *necessary* humiliation. For it will be the lot of every sinner, either in *time* or in *eternity*, to be like the fish, that is *boiled* in the water which it sometime a day *swimmed* in. But, *blessed are ye that weep NOW*, Luke vi. 21. *Wo unto you that laugh now: for ye SHALL mourn and weep*, ver. 25.

*Lastly*, It will be very necessary, that the whole of this work be mixed with devout *ejaculations*. For, be sure, Satan will be at your right hand, to resist you, and to mar your work: your heart will be ready to misgive you in it, to stop, and turn aside: therefore *press* forward in it, *lifting* your eyes, every now and then, to the LORD for help.

With this *review* of your own sins, let a view of the *public* sins of the church and land wherein you live, be joined; using the same helps, as in your own particular case, which need not be here repeated.

And in relation to this, I subjoin only three *advices*.

1. Begin always with your *own* sins; even though the principal cause of your fast be the state of the *church* or *land*. This has been the manner of the saints: *H. vi. 5. Then said I, Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. Dan. ix. 20. And whiles I was speaking, and praying, and confessing MY sin, and the sin of my PEOPLE Israel.* The reason hereof is manifest: for one will never be duly humbled for the sins of *others*, who is not in the first place so humbled for his *own*.

2. Represent public sins to yourself, under such notions as may tend to excite suitable affections and emotions of heart in you. Look on them as they are *dishonouring* to our gracious God, *wounding* or *ruining* to the souls of men,

men, disgraceful to our holy Christian profession, and provoking God to wrath against the land. Hate, and loathe them, be ashamed of them, and mourn over them, on these accounts; and long for the day of purging them away.

3. See your own sinful part in them, by all means. Bring them home to your own conscience, before the Lord: search out, and see what of the guilt thereof you are, either directly or indirectly, chargeable with, in his sight; and be deeply humbled for the same.

Thus far of the review of sin.

## D I R E C T. VII.

After this review of your sins made, go unto God by prayer, and make confession of them. And here, confession is to be the chief part of your prayer; yea, and if the whole of it almost be confession, it will not be amiss. Certainly extraordinary confession of sin, is a great part of the work of a religious fast, Neh. ix. 3. Dan. ix. 20. And the solemn review, in which one's sins are so particularly searched out, natively issues therein.

For the more profitable management of this confession of sin, the following advices are offered.

1. Take no thought of your voice, farther than to keep it from being unseasonably high. For the voice, in itself, is nothing before the heart-searching God, who regards not the sound of mens throats, but of their heart and affections. The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him, John iv. 23. But sometimes there is a deceit in the voice, to the beguiling of the soul; as it fared with Ezekiel's hearers with the mouth shewing much love, Ezek. xxxiii. 31. And one, by an indiscreet management of it, may be fruitlessly weakened; and disfitted for continuing at the work, so as need may require. The affections are the best rulers of the voice.

2. Endeavour to bring along into your confession, and carry along, those affections and emotions of heart, of which before; namely, hatred and detestation of sin, godly sorrow, holy shame, self-loathing, and longing to be rid of sin, Psal. xxxviii. 18. I will declare mine iniquity; I will be sorry for my sin. When the leper was to cry un-

clean, unclean, his cloaths were to be rent, his head bare, and there was to be a covering upon his upper lip, Lev. xiii. 45. A confessing tongue requires a broken heart, a spirit really weighted with a sense of sin. And the marble, that sweats in foul weather, but yet is never a whit the softer, shall be an emblem of one confessing his sin with a hale heart. Yet let none sensible of the hardness of their heart, be thereby made to stand aloof from confession, saying, *Who will roll away the stone!* Let them go forward, and essay it: let them confess their hardness of heart, and unfitness to make confession; for so they may find the stone rolled away to their hand.

3. Be as full as you can in your confession; laying all your spiritual sores before the Lord, so far as you know them. One wound concealed from the physician, may prove fatal to the patient: and one sin industriously passed over in confession, may prove fatal to the sinner; for *he that covereth his sins shall not prosper*, Prov. xviii. 13. David was aware of this, Psal. xxxii. 5. *I acknowledged my sin unto thee, and mine iniquity have I not hid.* It fared ill with Ananias and Sapphira, for that in another case, they *lied unto God, and kept back a part*, Acts v. And he is no true penitent, that desires to *hide any sweet morsel under his tongue*, and is not willing to take shame to himself for every known sin.

4. Be very particular in your confession, opening out your spiritual sores before the Lord, Psal. li. 4. *I have done this evil in thy sight.* Josh. vii. 20. *I have sinned,—and thus and thus have I done.* To confess the several kinds of your sin in general, without descending to particulars, is too superficial work on such an occasion. The particular abominations of your heart and life, are raised up in meditation, to be laid before the Lord in humble confession. I suppose you to be at this work in a secret place, where you may freely utter before him, what it would not be proper you should say in the hearing of others. No doubt, a great deal of freedom may be used in secret prayer, in narrating of thoughts and actions, with the designation of time, place, and persons, so as may tend to one's deeper humiliation; which would not be to edification, in social prayer.

Now,



Now, in order to your being the more *full* and *particular* in your confession, I would recommend the *same* method and order to be observed *therein*, as in the *review* of your sins. I believe, that, so doing, you will find the advantage of it. Go orderly through the several *periods* of your life, and through all the *ten commandments*, making your *confession*; where also you may take in the confession of *public* sins, always so as may best tend to the further humiliation of your *self*. In a special manner, be very *particular* as to the *signal* miscarriages of your life: and *aggravate* your guilt, acknowledging the *aggravating circumstances* thereof. And unto the *confession* of your *known* sins, against all the *ten commandments*, add a humble acknowledgement of a large *void* and *blank* to be left for your *UNKNOWN* sins against every one of them; which you can by no means fill up, but the all-knowing God can: for *who can understand his errors?* Psal. xix. 12. And, considering the *commands* of the perfect law, as binding *you* to embrace the *gospel*, confess your atrocious *guilt* in *sinning* against the *remedy* of sin, therein *revealed*, *offered*, and *exhibited* unto you.

5. It will be profitable, that, all along through your *confession*, you approve of the *law*, as *holy*, *just*, and *good*, Rom. vii. 12. For as *black* doth best appear, when set by *white*; so *sin* appears most clearly in its native hue, *exceeding* *sinful*, when set over against the pure, holy, just, and good *commandment*. As for example, when you are to *confess* your sins against the *first commandment*, you may say to this purpose. “ Lord, thou commandest *me*, saying, *Thou shalt have no other gods before me*. I acknowledge, this thy command is most *just* and reasonable in itself, and most *good* for *me*. It was *thou* alone who *made* me, *thou* alone hast *preserved* me.— I never *needed* another god besides thee, and none but *thou* could ever do the part of a God to me.—Thou didst magnify thy rich grace, in condescending to be in *CHRIST* a *GOD* to *ME* a most wretched creature. *Nevertheless*, over the belly of this *law* of *love*, my *duty*, and my *interest*, I have had many other gods *before* thee: I have set up my cursed self in *thy* room and

“stead,

“stead,—made the vain world my god,—&c.” And so in other cases.

6. *Lastly*, Let your *confession* be closed with *self-condemning*, *self-emptying*, and a *look of faith*.

1st, Condemn yourself, as did the returning prodigal, Luke xv. 18. *Father, I have sinned against heaven, and before thee, ver. 19. And am no more worthy to be called thy son.* As you looked to the *commandments* before, and confessed your *sin*; so look now to the *threatenings* and *curse* of the *law*, and confess your just *deserving*. Read there your *deserved* doom, and pass *sentence* against yourself. Nothing is more natural, than that now you call yourself *fool* and *beast*, for that you have followed the *wild fire* of your corrupt inclinations, to the *miring* of yourself thus in *sin* and *guilt*; and have broken over the *hedge*, where now you find the *serpent* biting you. And here,

(1.) Confess you deserve no *good*, but all *evil*, in *time*. If the cause of your *fast* be some evil you are at present *smarting* under, acknowledge God to be *just*, very just in it. If it is some stroke *threatened*, and hanging over your head, confess that you well deserve it should *fall* on you in its full *weight*. If it is *light* that you want, confess you deserve to be left in *darkness*: or, whatever be the *mercy*, you come to make supplication for, acknowledge from the heart, that you have *forfeited* it. Surely, in case your *uncircumcised heart* be *humbled*, you will *accept of the punishment of your iniquity*, Lev. xxvi. 41. And then, if your sin has *found you out*, you will own the procedure against you to be *righteous* and holy: if your *broken bones* smart, you will say it is *just*: if the Lord has turned his former *smiles* into *frowns*, mixed your comforts with gall and wormwood, souring them so as to set your teeth on edge, blasted your enjoyments, and squeezed the sap out of them, you will, after *confession* of sin, say from your very heart, *My folly makes it so*.

(2.) Confess you deserve *eternally* to perish, and that *it is of the Lord's mercies you are not consumed*, Lam. iii. 22.; that God might in *justice* wrap you up in the *filthy garments* of your sin, and cast you out of his sight, into the *lake burning with fire and brimstone*, as the fittest place

place for such a *sinful* lump. Acknowledge yourself to be, *in yourself*, a wretched creature, justly under the *curse* and *condemnatory sentence* of the *law*, having nothing to say for yourself, at the bar of *justice*, why it may not be fully *executed* against you, a *self-condemned*, as well as a *law-condemned* sinner, Psal. II. 4. Whatever your *state* be in the sight of God, it is altogether just, that your *libel* against yourself be not *concluded* without *this*.

2dly, Be emptied of yourself, in a humble and hearty acknowledgement of *utter inability* to help yourself. Having taken a view of the *load* of sin lying upon you, and laid before the Lord the *particulars* of your burden, with the sinking *weight* thereof, acknowledge that it is quite beyond your power to *move* it from off you. Say from the heart, "Lord, here is a load of *guilt* lying upon me, which " by no *doing* or *suffering* of mine can be *moved*: here is " a mighty *power* of sin, I am no more able to grapple " with, than a little child with a giant; a dead *weight*, " I can no more *remove*, than I can remove a mountain. " If *thou* leave me under it, as justly thou mayst, I perish."

This is true *humiliation*, where the poor broken sinner lies at the LORD's feet, sensible that he is bound with ten thousand cords of *guilt*, but unable to loose the weakest of them; that his soul is preyed upon, and like to be devoured, by a *swarm* of living *lusts*, yet unable to *kill* or *shake off* any of them. If we are *duly* humbled, our *humiliation* will be carried *thus* far: for it is the ruin of many, that they see not the absolute need of the *blood* of Christ, for removing of their guilt; and far less, the absolute need of his *Spirit*, for breaking of the *power* of sin in them.

Lastly, Let there be a *look* of *faith* out of the low dunnage. Look unto God in Christ, and say, GOD be merciful to me a sinner, Luke xviii. 13. and, Turn THOU me, and I shall be turned, Jer. xxxi. 18. Tell him, that, since according to his holy *gospel*, there is yet hope in Israel concerning this thing, you *must* and *will* take the benefit of the *gospel-proclamation* of *grace* and *mercy*, and lay hold on the horns of the *altar*: and therefore, though your *weight* be heavier than mountains of brass, you do, with humble *confidence*, at the *Father's* bidding, lay it wholly over on the *blood* of his Son the Lord Jesus Christ, *trusting* thereon

thereon allennarly for *remission* of sin, *sanctification*, and *complete salvation*.

Now, as to the two *directions* last mentioned, I mean not, that what is proposed in either of them, must needs be done all at *once*, without *intermission*. You may use them, as you are best able to reach them. It is not very likely, that those who spent one *fourth part* of the *day*, in *confessing* and *worshipping*, Neh. ix. 3. did make but one confession continued without *intermission*. So you may make such *intermissions* in either or both of them, as you find necessary. Christian prudence must direct in the matter, to use the *means*, so as may best conduce to the *end*.

### D I R E C T. VIII.

After *confession* of sin, apply yourself to the duty of *personal covenanting*, explicit *entering* into, or *renewing* covenant with God, by *taking hold* of God's *covenant of grace*, in express words. That this is a necessary part of the work of a *personal fast*, may be gathered from Jer. l. 4. and Neh. ix. 38. both cited before. And it is clear from the nature of the thing: for to what purpose shall men lay open their wounds before the Physician of souls, if they mind not to put themselves in his hand for cure; in the way of the covenant? or, how can they pretend to *mourn* for *sin*, if they are not to enter on the way of *reformation*? A time of *personal fasting*, is a time for the *run-away* to *return* to his duty, and to set matters right again, that were put wrong by turning aside from God and his way. And one *unwilling* to enter into *covenant* with God, cannot be *sincere* in his *confession* of sin, and *mourning* over it, whatever he may pretend.

For the right managing of this duty of *personal covenanting*, these three following *advices* are offered.

1. See that you *understand*, and rightly take up the *covenant*, the *covenant of grace*, together with the *way* and *manner* of a *sinner's personal entering* into it, and being *instated* in it unto *salvation*: the which are to be learned from the holy *scripture* alone, as being revealed in it only. Mistakes and misapprehensions of these things may be of *very bad* consequence in the practice of this duty: for which cause men ought earnestly to pray, that God would,

would, by his own word and Spirit, *show them his covenant*, according to the promise, Psal. xxv. 14.

According to the scripture, the COVENANT, namely, the *covenant of grace* for life and salvation, is not left unto you to *make*, in whole nor in part, by *proposing* and *condescending* on terms thereof, as a *party-contractor*: it is *made* already, completely made and concluded in all the articles thereof, whether *conditionary* or *promissory*; and that between God the party contractor on *Heaven's* side, and CHRIST as Mediator and *second Adam*, the party-contractor on *lost man's* side. And it is *registered* in the sacred records, the holy scripture. And you are invited unto the *fellowship* of it: Psal. lxxxix. 3. *I have made a covenant with my chosen,—David my servant.* 1 Cor. xv. 45. *The last Adam.* 1 John i. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

The CONDITION of it is *Christ's fulfilling all righteousness* in the name of his spiritual seed, Matth. iii. 15. *Thus it becometh us to fulfil all righteousness.* This *righteousness* was stated from the *broken covenant of works*; and that in three things, namely, *perfect holiness of nature, righteousness of life, and satisfaction for sin*; all which CHRIST did fulfil, in his being *born perfectly holy, living perfectly righteous*, and making complete satisfaction by his *death and sufferings*. And thus the *condition* of the covenant, on which is founded the right and claim to the *promises* of it, is fulfilled already to your hand.

The PROMISE of it, respecting *lost sinners*, is the *promise of eternal life* in its full latitude, comprehending all things necessary to make a sinner *holy and happy*; that GOD in CHRIST will be *their God*, and they shall be *his people*, Tit. i. 2. *In hope of eternal life, which God that cannot lie, promised before the world began.* Heb. viii. 10. *This is the covenant:—I WILL be to them a God, and they SHALL be to me a people.* And it is begun to be fulfilled to all who have *taken hold of the covenant*; and is ready to be fulfilled unto all, who yet shall *take hold* thereof.

This COVENANT is the *plan* laid by infinite wisdom for the *salvation* of *lost sinners*; upon which they may safely

venture themselves, for time and eternity, as upon a bottom infallibly *sure*, II. lv. 3. *I will make an everlasting covenant with you, (Heb. I will cut to you an everlasting covenant) even the sure mercies of David.* 1 Cor. i. 23. 24. *We preach Christ,—Christ the power of God, and the wisdom of God.* It is Heaven's device for repairing the loss we sustained by Adam's fall, whereby we become *unholy and miserable*, lying in *ignorance* which we could not cure, under *guilt* and the *curse* which we could not remove, and under *bondage* to sin and Satan which we could not break, ver. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

The great DESIGN of it, is to exalt the *free grace* of God, in the *salvation* of *sinners*; to shew therein the *exceeding riches* of his *grace* to them, in CHRIST. It is a plan laid for cutting off all ground of *boasting* from the creature; to make Christ *all*, and the creature *nothing* in its own *salvation*, as being indebted to *free grace* for the *whole* thereof, Eph. i. 6. *To the praise of the glory of his grace.* Chap. ii. 7. *That he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.* ver. 9. *Not of works, lest any man should boast.* It is much like unto a contract of marriage, devised and drawn by a wealthy and wise physician, of his own proper motion alone, between himself and a poor woman, drowned in debt, weak and witlefs, and withal overrun with loathsome sores, rendering her incapable to do any thing, whether for her own relief, or for his service; and this upon a design to have her wholly indebted to him for her relief, the payment of her debt, the management of her person, and her recovery for action and business.

This *covenant* is OFFERED and *exhibited* to you, in the *gospel*; as really, as *that* contract drawn and signed by the physician, would be *offered* and *exhibited* to the woman, if he should come and *present* it to her, for her *acceptance*: Rom. x. 6. *Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above):* ver. 7. *Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead).* ver. 8. *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart:*

*heart* : that is the word of faith which we preach. So that the *righteousness of Christ*, to wit, the *holiness of nature* wherewith he was born, and which he retained unspotted till death, the *righteousness of his life*, and his *satisfaction* made by his sufferings, is in that word freely offered and exhibited to you, as the *fulfilled condition* of the covenant, being therein revealed unto faith, Rom. i. 17. *Gr.* ; as also, the *promise of eternal life*, as the *promise* of the covenant to be fulfilled, being therein left you, Heb. iv. 1.

Hence it appears, that the duty of *personal covenanting* is much mistaken and mismanaged, where the party apprehending that GOD, in the word, declares himself willing to be *his God*, upon certain *terms* to be by *him* performed, different from accepting GOD's full and free covenant of promise, does accordingly make a covenant with GOD, solemnly taking him for *his God* upon these *terms* ; promising and vowing, that if GOD will be *his God*, pardon his sins, be at peace with him, and save his soul, he will, for *his part*, be one of *his people*, and faithfully serve him all the days of his life, watching against all known *sin*, and performing every known *duty*. This is just as if the woman, in the case before put, should tell him who offers her the contract, that she is content to take him for her husband, upon certain *terms* ; particularly, that if he will be *her husband*, and do the *duty* of a husband to her, she will, for *her part*, be a faithful wife to him, all the days of her life, doing all that she is able to do for paying off her debt, managing herself and his household to the best of her skill, and taking all pains on her sores, to make her lovely in his eyes : the which being quite contrary to the *design* and *end* of that *unusual* kind of contract, which is, to have the wife *wholly* indebted to the husband for *all*, doth alter the nature of the proposal, and would quite mar the *surprising* match, which was in a fair way to be carried on.

But, likeas in that case nothing remains for the woman to do, to entitle her to the benefit of the contract, but believing it to be a *real* and *serious*, not a *ludicrous* deed, to sign her acceptance ; which *signing* with the *hand* is necessary, because her *belief* of the reality of the offered contract, and *trusting* to it accordingly, being inward acts

of the soul, cannot be *known* among men, but by a proper external *sign*: even so, all that remains for you, to **IN-STATE** you savingly in God's *covenant of grace*, offered and exhibited to you in the gospel, is to **TAKE HOLD** of it, *If. lvi. 4.*

And to the end that, in your aiming to *take hold* of the *covenant*, you may not be at a loss, fearing that you may miss any *part* or *parts* thereof, lying scattered through the blessed Bible; know, that **JESUS CHRIST**, the *second Adam*, head of the covenant, is by his Father *given for a covenant* to you, *If. xlix. 8.* So that you have the *whole* covenant in him; and you *take hold* of it, by taking hold of *him* offered and exhibited to you in the free promise of the gospel.

And this is done by **FAITH**, or **BELIEVING** on his name, according to John i. 12. *As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.* Wherefore, by *believing on the name of Christ*, we *take hold* of the covenant, and are instated in it unto salvation. And God hath made **BELIEVING** to be the means of instating sinners personally and savingly in the covenant, in consonancy with the great *design* and *end* thereof, declared in the word, and of which before: *Rom. iv. 16. Therefore it is of faith, that it might be by GRACE.* Chap. iii. 27. *Where is BOASTING then? It is excluded. By what law? of works? Nay; but by the law of faith.*

Now, to *believe on the name of Christ*, is to *believe* or **CREDIT** the free promise of the gospel with application to yourself, and accordingly to **TRUST** on him as the Saviour of the world and *your* Saviour, in whom God will be your God, and you shall be one of his people, unto your salvation from sin and from wrath: *Mark i. 15. Believe the gospel.* *Gal. iii. 2. The bearing of faith.* *1 Thess. i. 5. Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.* *1 Cor. ii. 4. In demonstration of the Spirit, and of power: ver. 5. That your faith should stand—in the power of God.* And *Acts xvi. 31. Believe on the Lord Jesus Christ, and thou shalt be saved.* *Psal. xxxvii. 40. He shall save them, because they trust in him.* And *ii. 12. Blessed are all they that put their*



their trust in him. *ACTS xv. 11. We believe, that, through the grace of the Lord Jesus Christ, we shall be saved. This BELIEVING, or crediting the word, and trusting on the person, of Christ, is that which of all things is farthest removed from the nature of a work, according to the scripture-use of that word; and therefore is the most agreeable means of saving entrance into that covenant, which is of faith, that it might be by grace: not of works, lest any man should boast.*

A sinner, being by this *believing on Christ, UNITED to him as the HEAD of the covenant, is thereby personally entered into the covenant; so as, in his right, to have a saving interest in the condition, promise, and privileges thereof, unto his eternal salvation: even as becoming, through natural generation, children of Adam the head of the covenant of works, we are personally entered into that covenant; so as to be involved in the guilt of the breach of it, and laid under the curse thereof: Rom. v. 19. For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous. John x. 9. I am the door: by me if any man enter in, he shall be saved. Eph. iii. 17. That Christ may dwell in your hearts by faith.*

Upon this *believing on the name of Christ, crediting and trusting in manner said before, do necessarily follow, an absolute CONSENT to take him for our Husband, Head, and Lord, and God in him for our God; an unconditional RESIGNATION of ourselves unto him, soul and body, to be his only, wholly, and for ever; with an illimited RENUNCIATION of all other for him: even as, in the case before put, upon the woman's believing the reality of the offer of the contract of marriage between the physician and her, and accordingly, that he will indeed be her husband, follows her consenting to take him for her husband, head, and lord, giving up herself unto him, and renouncing all other for him, absolutely, unconditionally, without limitation or reservation; the which she can never do, till once she believe that. And thus, to the word of grace, the covenant offered and exhibited in the gospel, I will be to them a God, and they shall be to me a people, the believing soul answereth, as an echo, My Beloved is mine, and I am his, Cant. ii. 16.*

2. Having

2. Having *understood* the *covenant* aright, together with the *way* and *manner* of being personally and savingly entered into it, *examine yourself* anent it impartially, as ever you would make sure work in this weighty matter. Inquire into your *sense* of your *need* of the covenant, your *belief* of it, and the *disposition* of your *heart* towards it. And upon these heads, pose yourself with these or the like questions.

“ In the *first* place, O my soul, do I verily believe, that  
 “ I was lost, ruined, and undone in Adam, by his *break-*  
 “ *ing* of the *covenant of works*; and that I have ruined  
 “ myself more and more, by my actual transgressions?  
 “ Do I believe, that I am by nature wholly *corrupt* and  
 “ sinful, averse to good, prone to evil, and justly laid un-  
 “ der the *curse*, binding me over to the revenging wrath  
 “ of God for time and eternity? Am I convinced, that  
 “ I am utterly *unable* to *help* myself, in whole or in part,  
 “ out of this gulf of sin and misery into which I am plun-  
 “ ged; and that I must needs *perish* under the *guilt*, *domi-*  
 “ *nion*, and *pollution* of my sin, without being *justified* or  
 “ *sanctified*, for ever, if I be not relieved by Heaven’s own  
 “ hand?

“ Next, O my soul, do I believe, that there is a *cove-*  
 “ *nant of grace*, for the relief of lost sinners, established  
 “ between GOD the *Father*, and his SON Jesus Christ as  
 “ *second Adam*, wherein, upon condition of Christ’s ful-  
 “ filling all righteousness, as a public person, is promised  
 “ *eternal life* to them, that God in Christ will be *their*  
 “ *God*, and they shall be *his people*? Do I believe, that  
 “ this is the *plan* and device of Heaven, for *life* and *salva-*  
 “ *tion* to lost sinners, for making of them *holy*, and for  
 “ making of them *happy*? Do I believe, that Jesus  
 “ Christ hath, by his holy *birth*, righteous *life*, satisfac-  
 “ tory *death* and *sufferings*, performed that *condition* of  
 “ the covenant, and thereby purchased and secured the  
 “ benefit therein promised, for poor sinners? Then, do I  
 “ indeed believe, that this *covenant* already fulfilled in its  
 “ condition, and certainly to be fulfilled in its promise, is,  
 “ in CHRIST crucified, *really* offered and exhibited to  
 “ *me*, in the gospel; and that I am called to the *fellowship*  
 “ of it in him? And then, do I verily believe on the  
 “ name

" name of *Christ* crucified, offered and exhibited to me, as  
 " the great *High Priest*, who, by the *sacrifice* of himself,  
 " hath made the *atonement*, paid the *ransom*, and brought  
 " in everlasting *righteousness* for poor sinners? That is  
 " to say, (1.) Can I *credit* his word of grace to me, that  
 " he with his *righteousness* will be *mine*, and, in him,  
 " God will be *my God*, and I shall be one of *his people*?  
 " (2.) And can I, as on a safe bottom, *trust* on him as  
 " *my Saviour*, that in him it shall be so unto me, to my  
 " eternal life and salvation, to the making of me *holy* and  
 " *happy*?

" Finally, O my soul, how do I *like* the covenant?  
 " Am I *pleased* with the frame of it, whereby *Christ* was  
 " from eternity appointed, not only the *Priest* of the co-  
 " venant, to fulfil the *condition* of it, but also the *Prophet*  
 " and the *King* thereof, to *administer* it? And can I find  
 " in my heart to *acquiesce* in *that* device for salvation, as  
 " all my salvation, and all my desire, for making me *holy*  
 " and *happy*? Am I content to take *Christ* the SON of  
 " God, for my only *PRIEST*, *Surety*, *Intercessor*, and  
 " *Redeemer*; and in him, the *FATHER* for my *Father*, and  
 " the *HOLY GHOST* for my *Sanctifier*; *GOD* in *CHRIST*  
 " for my *God*? Am I willing wholly to *resign* myself, soul  
 " and body, to him, to be saved by his *blood* alone, *re-*  
 " *nouncing* all confidence in my own *righteousness*, doings  
 " and sufferings? Am I content to take him for my *Head*  
 " and *Husband*? Particularly, am I content to take him  
 " for my alone *PROPHET*, *Oracle*, and *Guide*; to *resign*  
 " and give up myself wholly to him, to be *taught*, gui-  
 " ded, and directed in all things, by his *word* and *Spirit*;  
 " *renouncing* mine own wisdom, and the wisdom of this  
 " world? Am I content to take him for my alone *KING*  
 " and *Lord*; to *resign* myself wholly, soul and body, un-  
 " to him, to be *rescued* by his power from *sin*, *death*, the  
 " *devil*, and this present evil world, for to *serve* him for  
 " ever, and to be *ruled* by the will of his *command*, as to  
 " my *duty*, and the will of his *providence*, as to my *lot*?  
 " And am I heartily content to *part* with, and *renounce*  
 " every *known SIN*, and particularly *that* which most easily  
 " besets me; together with my own foolish *will*, and all other  
 " *lords* besides *him*; without *reservation*, and without ex-  
 " ception

“ *ception* against his *cross*? And am I really, as in his sight,  
 “ willing to have *discovered* unto me, and upon discovery  
 “ to *part* with every *sin* in me, that I *know* not?”

Now, howbeit all *doubting* as to such of these points, as are points of faith, and every the least degree of *aversion* to the *consenting*, *resignation*, and *renunciation*, is *sin* before the Lord, and needs to be purged away by the Redeemer's blood; yet they ought not to stop your proceeding, unless they be *predominant* over your *belief* and *willingness* in the matter: Mark ix. 24. *Lord, I believe; help thou mine unbelief.* Gal. v. 17. *The flesh lusteth against the Spirit;—so that ye cannot do the things that ye would, namely, in that perfection that ye fain would do them.* But indeed, if they be *predominant*, keeping your mind and heart quite unsettled, and wavering like a *wave of the sea*, that hath nothing to fix it; one cannot advise proceeding in that case: for *that* would be to lie unto the Lord, with a witness: James i. 6. *For he that wavereth is like a wave of the sea, driven with the wind, and tossed.* Ver. 7. *For let not that man think that he shall receive any thing of the Lord.* Howbeit, a sincere *belief* and *willingness* in these points, may indeed waver like a *ship at anchor*, which is still held fast in the place, notwithstanding of all its wavering therein. And one may *take hold* of God's covenant of grace, unto salvation, even with a *trembling* hand.

3. *Lastly*, Having in your *self-examination* satisfied your conscience as to these points, go unto GOD by *prayer*, and therein solemnly and in express words, *take hold* of the *covenant*. The which may be done in words to this *purpose*.

“ O LORD, the God and Father of our Lord Jesus  
 “ Christ, I confess I am by nature a *lost* sinner, wholly  
 “ *corrupted*, and laid under the *curse*, in Adam, through  
 “ the breach of the *covenant of works*; and have ruined  
 “ myself more and more by my actual transgressions in-  
 “ numerable. I am convinced, and do acknowledge,  
 “ that I am utterly *unable* to *help* myself, in whole or in  
 “ part, out of this gulf of *sin* and *misery*, into which I  
 “ am plunged; and that it is beyond the reach of the  
 “ whole creation to help me out of it: so that I must in-  
 “ evitably

“ evitably perish for ever, if thine own strong hand do  
 “ not make help to me.

“ But forasmuch as there is a *covenant of grace*, for life  
 “ and salvation to lost sinners, established between THEE  
 “ and thine own SON, the Lord Jesus Christ, as *second*  
 “ *Adam*; wherein, upon *condition* of his *fulfilling all*  
 “ *righteousness*, which is now performed in his having  
 “ been *born* perfectly holy, *lived* altogether righteously,  
 “ and made perfect *satisfaction* to justice by his *death* and  
 “ sufferings, thou hast *promised*, that thou wilt be *their*  
 “ *God*, and they shall be *thy people*, to the making of  
 “ them *holy* and *happy* for ever: and that this covenant is,  
 “ in CHRIST the *head* thereof, *offered* and exhibited to *me*,  
 “ in thy gospel; and thou callest *me* into the fellowship  
 “ of it, in him: Therefore, upon the *warrant* of, and in  
 “ *obedience* to thy *command* and *call*, I, a poor perishing  
 “ sinner, do TAKE HOLD of *that COVENANT*, for life  
 “ and salvation to ME; *believing on* the *name* of CHRIST  
 “ crucified, the head thereof, offered and exhibited to *me*,  
 “ as the great *High Priest*, who by the sacrifice of him-  
 “ self, hath made *atonement*, paid the *ransom*, and brought  
 “ in *everlasting righteousness* for poor sinners. I CREDIT  
 “ his word of grace to *me*, and accordingly TRUST on  
 “ him, that he with his righteousness will be *mine*, and  
 “ that, in and through him, God will be *my God*, and  
 “ I shall be one of *his people*, to the making of *me* holy  
 “ and happy for ever.

“ O my God, I do by thy grace *acquiesce* in *that* co-  
 “ venant, as all *my salvation*, and all *my desire*. With  
 “ my *whole* heart and soul, the SON incarnate is *my only*  
 “ PRIEST, *my Surety*, *my Intercessor*, and *my Redeemer*;  
 “ and, in *him*, the FATHER *my FATHER*, the HOLY  
 “ GHOST *my SANCTIFIER*; GOD in CHRIST *my GOD*.  
 “ I *resign* myself, soul and body, to him, to be *saved* by  
 “ his *blood* alone; *renouncing* all confidence in mine own  
 “ *righteousness*, doings and sufferings. With my *whole*  
 “ heart and soul, he is *my HEAD* and *HUSBAND*. And  
 “ I am *his only*, wholly, and for ever; to live *by him*, to  
 “ him, and *for him*.— I take him for *my* alone PROPHE-  
 “ *Oracle*, and *Guide*; give up myself wholly to him, to be  
 “ *taught*, *guided*, and *directed*, in all things, by his *word*

“ and *Spirit*; and *renounce* mine own *wisdom*, and the  
 “ *wisdom* of this world. He is, with my heart’s consent,  
 “ *my* alone KING and Lord. And I *resign* myself wholly,  
 “ soul and body, unto him, to be *rescued* by the strength  
 “ of his mighty hand, from *sin*, *death*, the *devil*, and  
 “ this present evil world, for to *serve* him for ever, and  
 “ to be *ruled* by the will of his *command*, as to my *duty*,  
 “ and the will of his *providence*, as to my *lot*. I am with  
 “ my *whole* heart content (Lord, thou knowest) to *part*  
 “ with, and do *renounce* every *known sin*, lust, or idol,  
 “ and particularly my——, the sin which most easily  
 “ besets me; together with my own foolish *will*, and all  
 “ other *lords* besides him; without reservation, and with-  
 “ out exception against his cross: *Protesting* in thy sight,  
 “ O Lord, that I am, through grace, willing to have *dis-*  
 “ *covered* unto me, and upon discovery to *part* with every  
 “ sin in me that I *know not*: and that the *doubtings* and  
 “ *averseness* of heart mixed with this my *accepting* of *thy*  
 “ *covenant*, are what I allow not; and that notwithstanding  
 “ thereof, I look to be *accepted* of thee herein, in the  
 “ *Beloved*, thine only Son and my Saviour, purging away  
 “ these, with all my other sins, by his precious blood.

“ Let it be recorded in heaven, O Lord, and let——,  
 “ and whatever is here present, bear witness, that I,  
 “ though most unworthy, have this day here *taken hold*  
 “ of, and *come into*, thy *covenant of grace*, offered and ex-  
 “ hibited to me in *thy* gospel; and that thou art *my God*  
 “ in the tenor of *that* covenant, and I am one of *thy*  
 “ *people*, from henceforth and for ever.”

#### D I R E C T. IX.

After *covenanting* with God, set yourself to ply the  
 throne of grace by *prayer* and *supplication*, with reference  
 to what is the particular *cause* or *causes* of your *fast*. This  
 is surely the proper order: for *then* is one in best case to  
 make *special requests* unto the Lord, when by application  
 of the *blood* of Christ, in *taking hold* of the *covenant*, his  
*conscience* is *purged*; whereas, if one falls to *that* work  
 before *this*, he cannot have the *confidence towards God* ne-  
 cessary in this case, 1 John iii. 20. 21.

And

And for the right managing hereof, the following *advices* are offered.

1. As it is fit you should, the *night* before, condescend in your own mind, on the *causes* of your *fast*; so now again you should review them, partly, that the things which you are to lay before the Lord in prayer and supplication, may be *ready* before you; and partly, that you may be duly *affected* therewith.

2. Then go to prayer, and present your *petitions* anent them, to your *covenanted* God. And pray again and again on these heads, as you shall find your case to require: for the time is set apart for that very end, that you may have opportunity to wrestle with God, in prayers and supplications thereanent.

3. In these prayers, let there be a holy mixture of *humility* suitable to our unworthiness, of *servency* suitable to our pressing needs, and of *confidence* in God suitable to the access unto him allowed us by the covenant: the which are the special ingredients in prevailing prayer.

1<sup>st</sup>, In all your addresses to the throne of grace, continue a *humble* supplicant, not forgetting, but maintaining a due sense of your *sinfulness*, *vileness*, and *unworthiness* of the mercies you make suit for. *Lord, I am not worthy that thou shouldst come under my roof*, saith the centurion, Matth. viii. 8. *I am not worthy of the least of all the mercies*, saith Jacob, Gen. xxxii. 10. Due *humility* will oblige you to look on yourself as absolutely *unworthy* of *spiritual* mercies, though, in the mean time, you see an absolute need of them: it will keep you from being *peremptory* in the matter of *temporal* mercies, and dispose you to a holy *submission* unto the will of God therein: and it will engage you, in matters of *light*, to lay yourself fairly *open* to the divine determination.

If, in this last case, your own *inclination* do sway you to any one *side*; yet be sure to have *no* regard to it before the Lord, but come unto him, as it were, in an *equipoise*, to be cast to what side *he* will. Such are the *meeke he will guide in judgement, the meek he will teach his way*, Psal. xxv. 9. Unfair dealing with God in this case is exceeding sinful and dangerous. They who venture on it, are therein *dissemblers*; and will readily throw off their mask,

if the answer of God fall not in with the side that their inclination is on : they will repel it ; they *will* not see it ; but *will* take their *own* way, notwithstanding, to the provoking of the eyes of his glory ; whereof we have a remarkable instance, in the Jews consulting God as to what they should *do*, while in the mean time they were beforehand resolved what to do, being bent to go to Egypt, Jer. xli. 17. Chap. xlii. 1.—6. 19. 20. Chap. xliii. 2. 7. Such dealing with God, in the matter of light, sometimes provokes him to give men their will with a vengeance. Thus Balaam got an answer from God, plainly notifying to him, that he should *not go* with Balak's messengers, Numb. xxii. 12. But *that* answer not suiting his *inclinations*, which were towards *the wages of unrighteousness*, 2 Pet. ii. 15. he went back for another answer more agreeable thereto, and in wrath he got it, ver. 19. 20. 21. 22.

2dly, Be *fervent* in your addresses, *labouring fervently in prayers*, Col. iv. 12. On such occasions, the body is *afflicted*, that the spirit may become the more *earnest* in supplication ; the ordinary weight of worldly incumbrances is laid aside, that the soul may the more readily take wing, and mount heaven-ward. *The effectual fervent prayer of a righteous man availeth much*, James v. 16.

3dly, Pray with *confidence* in God, through Jesus Christ ; *believingly*, not *doubtingly* and *distrustfully* : Matth. xxii. 22. *And all things whatsoever ye shall ask in prayer, believing, ye shall receive.* Whether your petitions be for temporal or spiritual mercies, present them to the Father in the name of Christ, according to the promises of the covenant relative thereto ; *believing*, and being *confident* on the ground of the merit and intercession of the Mediator, that God will do the best in your case, that *your labour shall not be in vain in the Lord*, and that what is for his glory and your good shall not be *withheld* from you, Psal. lxxxv. 12. 1 Cor. xv. 58. Psal. lxxxiv. 11.

4. In the intervals of prayer, give yourself to some godly exercise, such as *singing* of psalms, *reading* of the word, or *meditation*. And particularly, if you be seeking *light* into a matter, you may enter on thinking about it, in order to your *clearing* therein ; weighing circumstances with dependence on the Lord, according to the promise,  
Psal.



Pfal. xxxii. 8. *I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.* And, specially, if you are seeking *light* into the *state* of your soul; here is a favourable nick of time for it; the *marks* and *evidences* of a *gracious state* being, upon the back of *covenanting* with God, in a fair way to be discovered, to the satisfaction of the sincere soul.

5. *Lastly*, Lay no weight on the *quantity* of your *prayers*; that is to say, how *long*, or how *many* they are. These things avail nothing with God; by whom prayers are not *measured*, but *weighed*. And what makes the weight in them, is the *faith*, *servency*, and *humility* therein: so that one of those *groanings* mentioned, Rom. viii. 26. will down-weigh a whole day's prayers, in which these things are wanting. Do you labour to get *near* God in prayer, and press forward to obtain *that*.

#### D I R E C T. X.

As you have *ability* and *opportunity*, let works of *charity* and *mercy* be joined with your *fast*; doing them, whether in the time of it, or before it, or after it: If. lviii. 6. *Is not this the fast that I have chosen?—ver. 7.—to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?* Let the poor be gainers by your *fast*: for it is the promise of God; that *he that watereth, shall be watered also himself*, Prov. xi. 25.: and one's finding mercy with God, natively issues in a merciful disposition towards one's fellow-creatures, Matth. xviii. 33. Eph. iv. 32.

#### D I R E C T. XI.

Before you give over your work, you will do well to consider seriously, that you are now the *Lord's*, and no more your *own*: and forasmuch as your covenanting with God, supposeth that you are resolved to reform, and to walk more closely with God; lay down *resolutions*, in the strength of your *covenanted* God, to *watch*. And by all means, forget not to consider, what are these things, whereby, in a special manner, your spiritual condition hath formerly been *worsed*; and by what means it may be kept  
right:

*right* : and sincerely resolve to eschew the one, and pursue the other ; that so, what *gaps* have been in your conversation, may be filled up, whereby it will appear, that by your *fast* you have been set forward in your Christian course. And withal, review your *failures* in all the parts of the exercise you have now been employed in.

### D I R E C T. XII.

You may *conclude* the work with *prayer*, wherein you may humbly *confess* your *failures* in the management of this duty, and *apply* anew to the *blood of sprinkling* for purging them away ; *avouch* your covenant interest in God, and his in you ; and *lay* the *causes* of your fast again before him, and solemnly *leave* them on him. The laying over a matter on the Lord believingly, in prayer, gives great ease to a burdened heart : it turns a *fast* sometimes into a spiritual *feast*. When Hannah had done so with her case, she *went away and did eat, and her countenance was no more sad*, 1 Sam. i. 18. And lay over *yourself* upon him, for the *grace* of the *covenant*, to subdue your corruptions, bear you up against temptations, and carry on your resolutions ; that you may go out into the world again, in the *faith* of his *grace sufficient* for you in all exigencies.

### D I R E C T. XIII.

When the work is over, *take heed* to your *spirit*. And,  
 1. Beware of spiritual *pride*. Do not value yourself upon the account of the work *done*, as they did who said, *Wherefore have we fasted, and thou seest not?* Is. lviii. 3. The opinion of the *merit* of *good works*, is what the heart of man easily goes off into, by its natural bias : and there is so much of the *old man* in the best, that they are apt to think *highly* of their religious *performances* and *services*. Wherefore, be on your guard, particularly on *that side* ; and consider the *perfection* required by the holy *law*, and keep in view your own *mismanagements*, so as *when you shall have done all those things*, you may be obliged to say, *We are unprofitable servants*, Luke xvii. 10.

2. Beware of *carnal security*. Saints sometimes fall asleep, quickly after a full meal of spiritual enjoyment ; as  
 it

it fared with the spouse, Cant. v. 1. 2. And Satan watching the advantage, rallies his scattered forces, and with his *wounded men* burns the city. So it comes to pass, that, according to Solomon's observe, Prov. xii. 27. *The slothful roseth not that which he took in hunting* : what was gathered with much pains, is *lost* through *unwatchfulness*, ere he gets the use of it.

3. *Lastly*, Beware of forgetting the *causes* of your *fast* ; but in your ordinary addresses to God, remember them ; and wait on for an answer : Psal. v. 3. *I will direct my prayer unto thee, and will look up*. Prayers may be *accepted*, and yet not presently *answered*. In which case, it is necessary that with patience we wait for a *return* from heaven, mean while using the appointed *means* for obtaining the *end*. The neglecting hereof may provoke the Lord to continue the symptoms of his anger, or stroke of his hand, which otherwise might sooner be removed ; and to leave one perplexed and embarrassed, in matters wherein *light* is needed.

But in your waiting for *light*, whatever the sovereign Lord *may* do, do not you look for *impressions*, far less for *voices*, nor *extraordinary revelation* any manner of way, to discover your *duty* in particular cases, 2 Pet. i. 18. 19. But, having laid yourself fairly open to the divine determination, and made humble and earnest supplication unto God for *light* in your particular case, *believe* that you shall be *guided*, *taught*, and *directed* by him, according to his promise, Psal. xxv. 9. Prov. iii. 6. And then, in dependence on the Lord, weigh the matter and circumstance in the balance of sanctified reason, according to the general directions of the *word*, such as Phil. iv. 8. *Whatsoever things are true, 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 virtue, and if there be any praise, think on these things*. And carefully observe the conduct and motions of *providence*, with reference to it, still comparing them with the *word*. And you will find, that he will *guide* you with his *eye*, according to the promise, Psal. xxxii. 8. And with respect thereto, you may put  
up

up that petition unto him, in *faith*, Psal. lxxxvi. 17. *Shew me a token for good.*

Thus far of *personal* fasting and humiliation.

### C H A P. III.

#### *Of FAMILY Fasting and Humiliation in particular.*

**W**Herein the *substance* of this duty, which is the same in all religious *fasts* whatsoever, doth consist, is already declared. And there being many things common to *family-fasts*, with *personal* ones, of which we have treated at large; it remains only to add here some few things *peculiar* to *family-fasting*. And,

*First*, As to the *divine* WARRANT for it, one may be satisfied upon these grounds.

1. Forasmuch as every Christian *family* ought to be a *church*, Rom. xvi. 5. to receive all *ordinances* appointed of God, and competent to them in their *family-capacity*; and that *religious fasting* is an ordinance of divine appointment, in the nature whereof there is nothing to hinder its being performed by a *family* in their *family-capacity*: it is evident, that *family-fasting* and *humiliation* is a part of *family-worship*; namely, an *extraordinary* part thereof, to be *occasionally* performed. Accordingly, it is *promised*, as an effect of the *pouring out* of the Spirit, Zech. xii. 12. *The land shall mourn, every family apart.* We have also a plain instance of it, in Esther's family, on the occasion of the mischievous *decree* against the Jews, procured by Haman, Esth. iv. 16. *I also and my maidens will fast likewise.* And the *fasting* of the Jews, on the same occasion, in *every province* whithersoever that *decree* came, mentioned ver. 3. seems to have been mostly, if not altogether, of the same kind, to wit, *family-fasting*; not only, in respect of their circumstances in those *provinces*, where they were *dispersed*, Chap. iii. 8. but also, that the *thanksgiving* for their deliverance was appointed to be *kept throughout every family*, Chap. ix. 28.

2. The ground upon which the duty of *fasting* and *humiliation*,

miliation is bound upon public worshipping societies, and upon particular persons, takes place also in the case of families. If national, congregational, and personal sins to be mourned over, judgements to be deprecated, and mercies to be sought, do found a call to a nation, congregation, or person, respectively, to humble themselves with fasting; can there be any reason assigned, why the same should not hold in like manner, in the case of families? Surely, as there are times wherein it goes ill with a land, or with a particular congregation or person; so there are times, wherein it goes evil with one's house, 1 Chron. vii. 23. in respect of special family-sins or strokes; and in which there are special family-mercies needed. And families are obliged to the using of the same appointed means for getting rid of the one, and obtaining the other; as other worshipping societies, and particular persons, are, in their respective cases. And where the concern of members of a family is common, although it be not equal, all of them ought, in reason, to take part of the burden.

3. Lastly, The promise made to joint prayers hath weight here, Matth. xviii. 19. *If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.* ver. 20. *For where two or three are gathered together in my name, there am I in the midst of them.* It is certain, there is such a thing as extraordinary prayer, which hath a share in the benefit of this promise: and if the Lord is pleased to lay such a weight on some of his people their agreeing together to ask a thing of him, or their sounding together, as the word properly signifies; it is not to be doubted, but extraordinary prayer in families, upon some special occasions, is both required by him, and acceptable unto him through Jesus Christ his Son.

Secondly, As for a providential CALL to family-fasting and humiliation: by what is said before, for clearing of one's call to personal fasting, it may be judged of and discerned; the circumstances of the family being duly considered, and what the conduct of providence towards it, appears to point unto. The case of others, in whom the family hath a particular concern, especially the case of the

church, may found a call to *family-fasting*; as is clear from the practice of Esther with her maids, Esth. iv. 16. And so may the private case of the *family* itself; whether in respect of *family-sins*, *family-strokes* threatened or inflicted, or some special *family-mercies* to be desired: And since the *exemplification* of these general heads, in one's *private* case, made in the second *section* of the foregoing *chapter*, may without difficulty be accommodated to the case of one's *family*, by persons of the meanest capacity disposed to consider them; it is not necessary here to descend to *particulars* again.

*Lastly*, FOR DIRECTIONS towards *family-fasting*; there are but few that need to be added unto those given before, in the case of *personal fasting*. It is plain from the nature of the thing, that the external ordering and management of this matter belongs to the *head* of the *family*: and *he* or *she* is discreetly to chuse and appoint the *time* and *place*, wherein the *family* may perform the duty with least disturbance; and to see, that all be done *decently* and *in order*.  
And,

1. Let the *head* of the *family*, some competent time, at least the night before, give notice to them, that such a time is set apart for, and to be spent in that exercise, and withal shew them the *causes* of it, and exhort them to stir up themselves to the duties of such a solemn approach unto God. Common prudence will direct, as well as Christian duty, doth oblige, the *husband* to consult his *wife* beforehand, as to the *fixing* of the *time* to be set apart in the *family* for that extraordinary piece of devotion.

2. In the morning, let each member of the *family* go apart by himself into some secret place, and there spend some time in *reviewing*, *confessing*, *covenanting*, *praying*, and *supplicating*, as directed in the case of *personal fasting*, so far as he can overtake them. The more conscientiously this *secret* work is managed, it will readily fare the better with the *family*, when met together.

3. Let the *head* of the *family*, having taken to himself, and allowed to them, a competent time for their extraordinary *secret* devotions, thereafter call them together. And the *family* being convened, he may again, if need be, lay before them the *causes* of their *fast*, with suitable exhortations

exhortations and encouragements, for exciting them unto the duty. And, after calling on God for the aid of his Holy Spirit, let him *sing* with them some *psalm* or *part* of a *psalm*, suitable to such an occasion, such as Psal. lxxx. 1. and downwards, Psal. xxxix. 6. to the end, Psal. li. 1. and downwards; read before them some pertinent passage of scripture, such as those mentioned in the 6th *direction* of the preceding *chapter*; and then *pray* with them. After *prayer* made by the *head* of the *family*, let the *mistress* of the *family*, and such *others* as he judgeth fit, *pray*, one after another. It is very desirable, that each member of the *family*, being through grace fit to be employed, do take a part in that work. In the *intervals* of *prayer*, there may be *singing*, *reading*, or *conference*, as may be found most expedient.

4. It is fit that in these prayers there be extraordinary *confession* of *sin*, as *particular* as may be expedient; together with *profession* of *repentance*, and hearty *sorrow* for *sin*, and of unfeigned *desire* to *return* unto GOD, and unto the *duties* of a Christian life: and then, fervent and earnest *supplications*, upon the matters that are the peculiar *causes* of the *fast*.

5. It is proper, that the concluding prayer be made by the *head* of the *family*; and that therein he resume the *confessions*, *professions*, and *supplications* on the matters of the *fast*; humbly *acknowledge* their *failures* in the management of the work; and *profess* their looking for *pardon* and *acceptance* through the *blood* of Jesus Christ alone, and also for *grace* to walk in the ways of *new obedience*, through the same atoning blood. Then the joint exercise may be closed, with *singing* some part of a *psalm*, such as Psal. xc. 13. to the end, Psal. lxxxv. 6. to the end, or Psal. lxix. 30. and downward.

6. *Lastly*, The joint exercise of the *family* being over, let each of them go apart by himself again, and spend some time in a *review* of what they have been employed in, and in *secret prayer*: the which is but a suitable conclusion to such solemn work. And *family-reformation* ought to follow hereupon; every *member* of the *family* watching over himself, and all of them watching one over another; that by their *holy* walking, in *peace* and

unity, and a conscientious performance of their *relative duties*, it may appear, that they have been *sincere* and *up-right* before the Lord, in their *fast*.

### The CONCLUSION.

AND now, to recommend the practice of these duties to *persons* and *families*, these *five* things are offered in favour thereof; namely, that the practice of them is a proper means, 1. To bring *strangers* to *religion* acquainted with it; 2. To recover *backsliders*; 3. To prevent *relapses*; 4. To prepare for a time of *trial*; and, *lastly*, To get matters *clear* for *eternity*.

*First*, The practice of *personal* and *family fasting* and *humiliation*, is a proper means to bring *strangers* to *religion* acquainted with it; that these who have not yet dipt into practical religion, may *begin* to enter into it. The work of *conversion* unto God *begins* at solemn serious *consideration* of one's own spiritual state and case: the which if sinners could once be brought unto, there would be some hope of them, as of the *prodigal*, when *he came to himself*, Luke xv. 17. And if they would set themselves to the duty of *personal fasting*, and masters of families would now and then use *family-fasts*, they might at length be brought to consider of their spiritual state and case. Wherefore,

1. Ye who are *young*, and have not yet dipt into the heart of *religion*, this *memorial* is for *you*. It is presumed, ye were *baptized* in your infancy, and that now ye are come to the years of *discretion*: but have you ever as yet taken a solemn deliberate view of your *lost* and *undone state* by *nature*, under *sin* and the curse; and of the *remedy* provided for you in JESUS CHRIST? And have you ever as yet *personally* entered into *covenant* with GOD, by *taking hold* of his covenant of grace? You eat, you drink, you sleep, you work, you play or divert yourselves; and to do young *beasts* too, the which when they are dead, are done: but you have an immortal *soul*, that must *eternally* live *happy* in *heaven*, or *miserable* in *hell*. It may be, you say your prayers too: but have you as yet *personally* renounced the devil, the vain world, and the flesh?

You



You cannot but see, that *death* seizeth some as *young* and *sprightly* as you are; and you know not how soon God may call you off: have you then laid your measures for eternity? Alas! you are heedlessly running about the devil's trap, playing yourselves about the pit's mouth: and should your foot slip *now*, you are undone for ever. *Thus saith the Lord of hosts, Consider your ways.*

2. *Careless* sinners, careless about the concerns of the other world, whatever your *age* or *years* be, this *memorial* is for you. *Ye careless ones, strip ye, and make ye bare, and gird sackcloth upon your loins, Is. xxxii. 11.* What is your religion? Is it not like the foam on the water, no substance in it? What is your life and conversation? See your own picture, *Jer. ii. 24. A wild ass used to the wilderness, that snuffeth up the wind at her pleasure.* What condition is your soul in? The emblem of it is the sluggard's vineyard, *All grown over with thorns, nettles covering the face thereof, and the stone-wall thereof broken down, Prov. xxiv. 30. 31.* Can you really persuade yourselves, that you are *going forth by the footsteps of the flock*? that the saints now in glory took the sinful liberty of thinking, speaking, and acting, that *you* do? that their souls state and case cost them as few serious thoughts as yours hath cost *you*? Do you think to *stumble* on a saving interest in Christ, a pardon, a heaven? No, you will *not* find it so. Up, then, and be doing: set apart some *time* for considering of, and doing something effectually in your soul's case; that you may go to the ground of the matter, and get it rectified.

*Secondly,* It is a proper means for the recovery of *backsliders*, that they may *remember whence they are fallen, and repent, and do the first works*, *Rev. ii. 5.* There are not a few, who some time a day *blossomed* fair, in hopeful beginnings of religion, who are now *withered*. Their *bones are dried*, and there is no sap of *that* kind in them *now*: and by their sinning against *light*, they have provoked God to depart from them, so as there is no sap in ordinances, nor in providences, to them, neither; but these are all, as it were, blasted to them, and they are left in the unhappy case of the vineyard, *Is. v. 6. I will also command the clouds that they rain no rain upon it.* And some are not only withered, but are become *noisome* in their life and

and conversation : they have not only lost any life of religion they sometimes seemed to have, but their lusts are become rampant in them, as given up to *vile affections* defiling the very outward man. *It has happened unto them according to the true proverb, The dog is turned to his own vomit again ; and, The sow that was washed, to her wallowing in the mire, 2 Pet. ii. 22.*

O *backsliders*, your case is a fearful one ; Heb. x. 38. *If any man draw back, my soul shall have no pleasure in him.* What mind ye to do with it ? will ye continue in it, to your eternal ruin ? Oh, no, pity your own souls. *There is hope in Israel concerning this thing,* as bad as it is. Perhaps your heart tells you, that your case is now gone on too far, to be mended : but it is *not* so ; that is but a *satanical* suggestion. God's word says otherwise ; Jer. iii. 1. *Though thou hast played the harlot with many lovers ; yet return again to me, saith the Lord.* If. liv. 6. *I have called thee as—a wife of youth, when thou wast refused, saith thy God.* Wherefore, O *backslider*, bestir thyself to answer the Lord's call, and remember that some devils *go not out but by prayer and fasting,* Matth. xvii. 22. Try this method then for your recovery : try it, as you would not be guilty of *wilful dying* of your disease. Our heavenly Father kindly meets *returning prodigals* : the *returning backslider* will be treated by him as a *dear son, a pleasant child,* Jer. xxxi. 20. Return ye then, and he will *restore to you the years that the locust hath eaten,* Joel ii. 25. And as yet, *your bones shall flourish like an herb,* If. lxvi. 14.

*Thirdly,* It is a proper means to prevent *relapses*, and to keep one's spiritual case right, when once it is right. Frequent stating of accounts, keeps matters clear, which otherwise might come to be perplexed, and involved. And the case which, being on the decline, is taken in time, is easily righted, in comparison of that which has long run on : even as when Christ raised to life the young man of Nain, whom they were carrying out to the grave, he only *touched the bier,* and said, *Young man, I say unto thee, arise,* Luke vii. 14. ; but he *wept and groaned* once and again at the raising of Lazarus, who had been *four days dead,* John xi. 33. 35. 38. The unhealthy and  
sickly

sickly disposition of the souls of men, by reason of the remains of corruption that are always in the best, while here, makes the occasional performance of extraordinary duties now and then necessary, over and above the course of their ordinary and stated devotions.

*Fourthly*, It is a proper means of *preparation* for a time of *trial*. It is a piece of Christian prudence to *foresee the evil*, and *hide one's self*, while *the simple pass on and are punished*, Prov. xxii. 3. When God is threatening a land with his judgements, it becomes the inhabitants to take the alarm, and *prepare to meet their God*; and *personal and family fasts* are proper expedients for that end; since they who in *sinning times sigh and cry for all the abominations done in the midst thereof*, stand fair to receive the *mark* for special favour in *suffering times*, Ezek. ix. 4. For all the lesser strokes and deliverances these nations have met with of late years, it is, alas! visible to sober men of whatever denomination, that we are not thereby reformed, nor duly convinced of, far less humbled under, the causes of God's flaming controversy with us. And while there is a God to judge on the earth, we can have no reason to think, that a generation chargeable with the guilt which we are chargeable with, is in safety with such a load upon them: but that either God will, by an unordinary pouring out of his Spirit, awaken, humble, and make the land to mourn; or else, by some rousing stroke of judgement, will vindicate his own honour, injured to a pitch that our fathers arrived not at. And the less appearance there is of the former, there is the greater appearance of the latter. However, we seem to have no such security against it, as to render it unseasonable to keep *personal and family fasts* in *that view*; that we may mourn over our own sins, and the sins of the nations, and may solemnly commit ourselves and our families to the divine grace, mercy, and protection, whatever may be the occurrences of providence in our day. None know what dark steps may be between them and the grave: and therefore it cannot be an unwise course, timely to take God in Christ for our guide through the mountains of darkness, for our protector in all dangers, and for our supporter and helper in the midst of trouble.

*Lastly,*

*Lastly*, It is a proper means to get matters *clear* for *eternity*, and so to make us a safe and comfortable passage out of this world. It was David's unspeakable comfort on his death-bed, that he could say of the God unto whom his *spirit* was about to *return*, *He hath made with me an everlasting covenant*, 2 Sam. xxiii. 5. Jacob, being an *old man*, and *a-dying*, comfortably reflected on the *place* and *time*, where and when, in the days of his *youth*, he had remarkable *communion* with God, received the  *blessing*, and vowed the *vow*, Gen. xlviii. 3. with Chap. xxxviii. 10.—22. Would one be in a condition to look *death* in the face, to pass safely and comfortably to the *other world*? there is not a more feasible means to reach it than this. Therefore,

1. Ye who are under *doubts* and *fears*, complaining that ye can never reach *clear evidences* for heaven, this *memorial* is for *you*. No wonder they walk in the dark, who will not be at so much pains to get *light* into their *state*. The obtaining of such *light*, might of itself be a sufficient ground for such an exercise. *Clear evidences* for heaven are such an unspeakable comfort, and so hard to raise up amidst so much corruption of heart and life, that it is not at all strange, they require something beyond the ordinary course of devotion and application, to obtain the same. And this is a most feasible means for that purpose: for after one has got his soul humbled by a *review* of his sins, hath poured out his heart before the Lord in solemn *confession* of sin, and personally entered into, or renewed *covenant* with God, by *taking hold* of God's covenant of grace; if he shall *then* take the matter in hand, and *examine* himself as to the *evidences* of saving *grace* in him, they will *then* be as likely to appear clearly as ever.

2. Ye who are, one way or other, getting warnings of *approaching death*, this *memorial* is for *you*. Do you observe your *equals* in years, or *younger* than you, carried off by death? Have you been at any time rescued from imminent *danger* of your *life*, arising from some accident, or unforeseen occurrence? Are ye now and then visited with *sickness*? Do you perceive your strength begin to fail, the pins of your tabernacle begin to be loosened? These and the like are loud providential calls to you, to  
*prepare*

*prepare* for the *other world*. And *preparation* for *that* world, is sufficient to found a call unto such extraordinary devotion: a prospect of approaching death, may well be allowed to call one to set some time apart, in order to *prepare* for it. *Preparation* for *death* is work to be done in time of health: and why should it be delayed, since you see that death is approaching? How unreasonable is it for men, to leave that work to the sick-bed, where they will have enough ado to *die*, or may be deprived of their judgement, if they do at all get a sick-bed, and be not suddenly snatched away, ere they or their friends are aware? No, sirs; ye know that *death* is coming: therefore, while you are *able*, set some time apart for that very end, to *prepare* for it, and to state matters clearly for *eternity*: otherwise ye are cruel to your own souls, by your negligence, making of death a leap in the dark into the *other world*.

*Lastly*, All, without exception, who believe a *heaven* and a *hell*, this *memorial* is for *you*. The *eternal state* is not a matter to venture upon at random. If you do really believe a life to come, ye cannot reasonably think, that this is too much to make a suitable *preparation* for it. Their hearts are certainly more *stout*, than *holy*, who, amidst so many instances of *mortality*, as the world is still affording, are not thereby excited to set their own soul's case in order, with an eye to *death's* coming about to their own door: and thus to set some time apart for that end, is little enough in a case of such vast importance.

F I N I S.

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