

The Everlasting Covenant:  
a Sweet Cordial  
for a  
Drooping Soul

By Benjamin Keach

Edited by Thomas Brooks III

The Everlasting Covenant:  
A Sweet CORDIAL for a Drooping Soul  
Or, The Excellent Nature of the  
Covenant of Grace Opened

IN A SERMON,  
Preached January the 29<sup>th</sup>,  
at the FUNERAL of Mr. Henry Forty,  
Late Pastor of a Church of Christ, at Abingdon,  
in the County of Berks,  
Who Departed this Life Jan. 25<sup>th</sup>. 169 $\frac{2}{3}$  and was Interr'd at Southwark

WHERE IN,  
The ARGUMENTS urged to prove the Covenant of Redemption a distinct  
Covenant from the Covenant of Grace, are Examined, Weighed, and found  
Wanting;

To which is added,  
An ELEGY on the Death of the said Minister

*Psalm 89:34. "My covenant I will not break, nor alter the thing that is gone  
out of my lips."*

By BENJAMIN KEACH,  
Pastor of a Church of Christ,  
Meeting at *Horsly-down, Southwark*

*London H. Barnard at the Bible in the Poultry, 1693*

## *A Note from the Editor*

Dear reader,

In the course of my work, every effort was made to enhance readability and ensure that this work accurately represented the original publication. The sources available to me required much reformatting. In the process, minor changes have been made to the text which do not impact the message of the original author, but do, however, improve readability. These were necessary—in my opinion, for the production of an updated version of the text. These changes include corrections to spelling and grammatical errors (where needed), changes in formatting, sentence structure (if needed to simplify text layout), and substitution of characters (such as “s” for “f”) in specific instances.

Facsimiles of the original publication are available on the Internet from various sources, one of which includes Google Books. Text files are also available, however, most are converted digitally and do not properly mark quotations and other subtle features as shown in the original. Also, not all of these files are in complete agreement with each other, and some have been edited without any notes regarding what changes were made.

It is my hope that any potential differences in formatting do not cause confusion to the reader, or change the interpreted meaning of the text. I encourage readers to examine the original document if there are any questions concerning the changes which have been made, as the differences are often too subtle to describe here effectively.

Sincerely,

Thomas Brooks III

To the Congregation at Horsly-down, who were the Auditors of this Sermon, the Author wishes all the Blessings of the Everlasting Covenant, even the sure Mercies of David.

Beloved,

*THE Subject treated on, in this ensuing Discourse, is of the highest Concernment; and tho' the Substance of what is herein contained, you have heard from the Pulpit, yet I am persuaded, it will not be unpleasing to you, to see those great Truths presented to your view from the Press. Some of you know, that I had not time to go through the Whole of my Work the first time, therefore I insisted again on it, the Lord's Day following; and yet some Things I have added, which was at neither of those seasons delivered, the better to perfect the Work. I told you, the Text was left me by our honoured Brother deceas'd, on his Death-Bed; this Covenant being all his Support, Salvation, and Consolation, (as it was David's) both in his Life, and at his Death. Nothing like Experience, no Doctrine like to this to die in, (as some of the Papists themselves have confessed.) Men may talk of their own Righteousness, and Gospel-Holiness; yet I am persuaded, they will not dare to plead, in Point of Justification, on their Death-Beds, nor in the Judgment-Day: No, no, 'tis nothing but Christ, and his Righteousness, his Merits, can give Relief to a wounded, and distressed Conscience. I have endeavored to shew, That the Distinction some Men make between the Covenant of Redemption, and the Covenant of Grace, is without Ground, being but one and the same Covenant; and, That the Covenant of Grace, comprehendeth that between God, and Christ for us, as Mediator about our Redemption, which was as full of Grace, in the first making of it, as in the Revelation, and Application thereof, according to what was promised thereupon, 2 Tim. 1:9. Tit. 1, 2. its Rise, and Constitution, was from Eternity, tho' the Revelation, and Publication, was in Time: Christ did not (as one observes) purchase a Covenant of Grace for us, to enter into with God; for the Covenant it self, Christ, and all the Grace, and Glory thereof, lay in the eternal Counsel of God's Will, and accordingly transacted with Christ, as the Representative of all the Elect.*

*This Covenant is the only City of Refuge, for a distressed Soul, to fly to for Sanctuary, when all the the billows and waves of Temptations run over him, or Satan doth furiously assault him: If We fly to this Armory, We can never want Weapons to resist the Devil, nor doubt of Success against him. And now that it may be of Use to you all who shall read it, shall be the Prayers of your unworthy Servant, in the Gospel,*

~ BENJAMIN KEACH.

# *The Everlasting Covenant,*

*A Sweet CORDIAL for a drooping Soul*

*or*

*The Blessed Nature of the Covenant of Grace Opened*

*Beloved,*

THE *Solemn Occasion* of this Assembly, may put us all in mind of our Mortality, Death is certain; all must dye (*as the Psalmist says*) *What Man is he that liveth and shall not see Death? Can he deliver his Soul from the Hand of the Grave?* Psal. 89:48.

Wicked Men dye, so do the Godly, and as do the People, so do their Ministers, *The Fathers, where are they? and the Prophets, do they live for ever?* Yet there is a vast Difference between the Death of the Ungodly, and the Death of the Godly, &c. But to proceed, the Text I am to speak to, was left me by our Honoured Brother deceas'd, which shews the comfortable Hopes he had in Death, which is that in the 2. of Sam. 23:5. *Although my House be not so with God, yet he hath made with me an everlasting Covenant, ordered on all things and sure: for this is all my Salvation, and all my Desire, although he make it not to grow.*

My Text contains some of David's dying Words, or Words which he uttered upon the near approach of his Death, see vers. 1. *Now these be the last Words of David the Son of Jesse, and the Man who was raised up on high, the Anointed of the God of Jacob, and the sweet Psalmist of Israel.* Tho' it may be doubted, whether these Words, contained in the First verse, were uttered by David or not, but rather by the sacred Pen-man of this Book, yet the Words following, 'tis evident, were spoke by him, verse 2. *The Spirit of the Lord spake by me, and his Word was in my Tongue.* I utter not these Words (as if he should say) as by my own Spirit, but the Matter is dictated and given to me, by God's Spirit, which is the great *Teacher of his Prophets and People.* vers. 3. *The God of Israel said, the Rock of Israel spake to me; he that ruleth over Men must be Just, ruling in the Fear of God.* Here are laid down the Two great and principal Parts of the Duty of Kings, and Supream Rulers of People and Nations, *Justice towards Men, and Piety towards God.* vers. 4. *And he shall be as the light of the morning, when the Sun riseth, even a morning without Clouds; as the tender Grass*

*springing out of the Earth by clear shining after Rain.* These Words may be applied to the Good and Righteous Government of any Godly King, &c. but chiefly, no doubt they contain a Prediction of the blessed Effects of the Reign and Kingdom of the *Messias*, of whom *David* (but more-especially *Solomon his Son* and his Peaceable Kingdom) was a Type or Figure of.

And thus I hasten in order to my Text, with what speed I well could. Although my House be not so with God; a little first by way of Explication: *Although my House be not so with God*, how is that? i.e. 'Tis not as a Morning without Clouds, nor as the tender Grass springing out of the Earth, by clear shining after Rain; for my Morning (as if he should so say) has been over-cast, dark and dismal Clouds seem to attend my Kingdom, and my Children have not hitherto been like the tender Grass springing out of the Earth, by the sweet Influences of the Sun, and distillation of Rain, but rather like the Grass that withereth away, or is cut down before its due time: I have not so walked with God, as his infinite Mercies obligeth me to do; but have had many Weaknesses and Infirmities attending me, *Yet he has made with me an everlasting Covenant.* Tho' I have broke Covenant with God on my part, yet God will perform his Covenant with me, my Sins (as if he should so say) he hath pardoned, his Covenant is everlasting, on his part he will keep it, and the Messiah shall come of the Fruit of my Loins, whose Kingdom shall be *as a Morning without Clouds, &c. And his Covenant with me he will not break, nor alter the thing that is gone out of his Mouth*, see Psal. 89:32, 33, 34. He intimateth, that his House or Family, God had not made to grow, increase, or flourish with that Glory, Peace and Prosperity, as he expected; nor had he such clear Evidences of God's gracious Presences, and Communion with him in his Soul, as he might have had, had he not sinned, and grieved his Spirit; but tho' it was thus, yet he saw he was in Covenant with God, and in an everlasting Covenant, ordered in all things, for God's Glory, and for his eternal Good; and this was all his Hope, he foresaw Christ's Blessed Day, with whom this Covenant stands fast, and this was all his Desire, my Soul only hath Comfort in this Covenant, and desires to build alone upon it: For it is (*saith he*) all my Salvation, I expect Salvation no other ways; 'tis not a part of it, but the whole of it from *First to Last*; here began my Hope, and here I stay my self, and will close my Days in the Faith of a dear Redeemer, that shall in due time be revealed, who is my Lord as well as he, shall be, according to the Flesh, my Son, or Off-spring, and this shall be accomplished, although it do not seem to grow, or but small Appearances are manifested as yet, either in me, or in my House or Family.

In the Words are Three Parts:

1. Something supposed, (or taken for granted) wherein is implied *David's* great Grief and Trouble, viz. *Although my House be not so with God.*
2. Something asserted, which signifies his Faith and Confidence in God, *Yet he hath made with me an everlasting Covenant, ordered in all things and sure.*
3. A comfortable Inference, or Conclusion from thence; *for this is all my Salvation, and all my Desire, although he make it not to grow.*

And from hence I shall observe Three Points of Doctrine,

1. Doct. *That Darkness, Troubles, and Afflictions, with a decay of Grace, or spiritual Liveliness, may attend the State of Christians sometimes, while in his Life, which they cannot but acknowledge and mourn under the sight and sense of.*
4. Doct. *That God hath made with True Believers a blessed and well ordered Covenant.*
5. Doct. *That the Covenant of Grace which is made with Believers in Christ, is an everlasting Covenant, order'd in all things, and sure, and is the only Spring or Fountain of their Salvation, Hope, Desire and Consolation, both in Life and Death.*

It is the last Proposition or Point of Doctrine I shall now Prosecute, (judging it may most fitly Answer that which was the chief Design and end of our Honoured Brother deceas'd, in chusing this Text to be opened at his Funeral, from whence he doubtless found so much Comfort under those grievous Afflictions and Trials in his Life, and also at the time of his Death)

Four Things I purpose to do: First, *Shew you what this Covenant is, and with whom it was primarily made, and for whom;* Secondly, *Open the Excellent Nature of the Covenant of Grace;* Thirdly, *Shew how all a Believer's Salvation, Hope, Desire and Consolation in Life and Death, lies in this Covenant;* Fourthly, *shall make some Application of it.*



*First, The Covenant,  
and with whom it was primarily made.*

*Beloved,* This Covenant was *Primarily* made with Jesus Christ, the Second Person of the blessed Trinity, as Mediator, and as the Root, common Head and Representative of all the Elect, or all that the Father hath given to Christ, we read of *Two Covenants*, an *Old*, and a *New*, a *First*, and a *Second*, a *Covenant of Works*, and a *Covenant of Grace*.

The *First Covenant* was made with the *First Adam*, for himself and his Posterity, as the common Head of all Mankind, and so also there was a Covenant made with the *Second Adam* for himself, and all those chosen in him, or all his Seed; and though this Covenant (as to Revelation of it) is called the *Second Covenant*, yet it was made with Christ for all the Elect Seed, before the World began; God foreseeing Man would fall from his First Estate, and break his Covenant, and so plunge himself and all his Posterity under Divine Wrath and Misery.

Now that there was some Gracious Covenant Transactions, between the Father and the Son, from before all Worlds, about the bringing in and establishment of this blessed Covenant of Grace, for the Redemption of Fallen Man, appears evident from many Texts of Holy Scripture; see that in Zach. 6:12. 13. *And speak unto him, saying, thus saith the Lord of Hosts, saying, Behold the man called the branch, and he shall grow up out of his place, and he shall build the Temple of the Lord, ver. 12. Even he shall build the Temple of the Lord, and he shall bear the glory, and he shall sit and rule upon his throne, and he shall be a Priest upon his throne, and the counsel of Peace shall be between them both, ver. 13.*

I know, some understand *by them both*, the Kingly, and Priestly Office of Jesus Christ; First, That as our great High-Priest, he should offer the great Sacrifice to God, to make an Atonement and Reconciliation for us, and rule as King, and give Laws; and thus (say they) the Peace made for God's People, shall rest between these two, viz. The Kingly, and Priestly Office of Christ; by his Priestly Office, he shall make their Peace with God, and by his Kingly Office, he shall deliver them from the Tyranny of Sin, and Satan, &c. By Priestly Operation and Undertakings, he shall expiate Sin, and

by his Kingly Office he shall subdue and extirpate Sin; as a Priest he makes Peace, and as a King he maintains that Peace he purchased as a Priest, and protects as a King; and thus say they, the Covenant of Peace is between them both.—

I will not deny, but that this may in part, be intended in the Text,—yet I doubt not but by *them both*, is also meant the Persons spoken of, viz. The *Father* and the *Son*, the *Lord of Hosts*, and the Man called the *Branch*; for, by *them*, 'tis most Congruous certainly, to take it for the *Persons*, or the *two Parties* mentioned; and the Covenant of Peace, it is plain from other Texts of Scripture, was between the Father and the Son; although I grant the Son on his part, brings it about by his being a Priest, and as a King, sitting and ruling on his Throne, he maintains our Interest: compare this with Isa. 49:3, 4, 5, 6. God calls Christ forth by the *name of Israel*, ver. 3. *Thou art my Servant O Israel, in whom I will be glorified*, (the Name of the Body being given here *to the Head*, as sometimes the Church bears Christ's Name, so here he bears the Name of the Church, that the Church in Union with Christ, is called Christ; see 1 Cor. 12:12.) as if the Father should so say to the Son, I have fix'd my Thoughts upon thee to be the great *Sponsor*, and Surety for my Chosen; and I will enter into a Covenant no more with them, without thou wilt undertake for them, and in their Nature and Stead, satisfie for their Sins, and accomplish all my Pleasure; so Isa. 42:6. *I the Lord have called thee, and will hold thy Hand, and will keep thee, and give thee for a Covenant of the People, for a light of the Gentiles*, to declare my Righteousness; or, as 'tis said, Rom. 3:26. *That God might be Just, and the Justifier of him that believes in Jesus*; that I (as if God should say) may appear a *Pure, Just, and Righteous God*, and so magnifie the *attribute of my infinite Holiness*, which shines forth in my *just and righteous Law*, and yet appear also, as I am a merciful and gracious God; therefore I have called thee whom I long ago entered into a Covenant with, for, and in behalf of them, whether Jews or Gentiles, who are chosen; and I will give thee to be for a Covenant, or, the *Angel of the Covenant*, and the *Mediator and Surety* thereof, in and by whom the Covenant of my Grace is made and confirmed with my People. To this purpose, speaks also Reverend Mr. *Pool*, in his *Annotations* on this Place.

Also, Christ declares his Agreement and hearty Consent, to undertake in this Covenant as 'tis hinted, Heb. 10:7. Then said *I, lo I come (in the volume of thy book it is written of me) to do thy will, O God, thy law is in my heart; my delight (saith he) was with the Children of Men*, Prov. 8:31. And this, before the Mountains were settled,

before the Hills were brought forth, *I was set up from everlasting, from the beginning, or ever the Earth was.* He was ordained as the Head, and great Representative of all that shall be Saved, to undertake for them, and dye for them, and *to bring many Sons to Glory:* he therefore said, he *laid down his Life as the Father gave him Commandment;* he was obedient as a Servant, willingly undertook this Work and Office upon him, and so consented, and struck hands with his Father, not for himself but for us, to dye and *make an end of Sin, and bring in everlasting Righteousness,* Dan. 9:24. 26. He consented to take our Nature on him, a *body hast thou prepared me,* and to pay our Debts, to perform the Righteousness of the Law, and *to be made a Curse for us,* to deliver us from the Curse of the Law which we had broke, Gal. 4:4, 5. *The Lord God hath opened mine Ear, and I was not Rebellious,* Isa. 50:5. I readily did and suffered all that he enjoined upon me, I have not turned away mine Ear from any of God's Commands, nor my Feet from going where he would send me, how difficult or hard soever my Work was; *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. 6.

**Question,** *Is not that Covenant which was made between the Father and the Son (considered as the latter, is Mediator) called the Covenant of Redemption, made from all Eternity a distinct Covenant from the Covenant of Grace?*

I Answer, The Stores of Sacred Wisdom, Grace, and Truth, which are treasured up in Divine Revelations, concerning the Nature of God's Covenant, is so mysterious and difficult for us to know, or find out, that it behoveth us to take heed how we too boldly speak, or write about it; and, yet nevertheless, though the Thing is in it self so sublime, the Mystery of it so great, the declaration of it in the Scripture so Extensive, and diffused through the whole body of it, yet the concernment of it is such, as to our Faith and Comfort, and for the Prevention of Errors and Mistakes, none can be blamed according to their Light, to pry and search into it. I must confess, I have formerly been inclined to believe the Covenant, or Holy Compact between the Father and the Son, was distinct from the Covenant of Grace; but upon farther search, by means of some great Errors sprang up among us, arising (as I conceive) from that Notion, I cannot see that they are Two distinct Covenants, but both one and the same glorious Covenant of Grace, only consisting of Two Parts, or Branches; for as that blessed Compact doth peculiarly respect Christ's Person as Mediator; and as he is so considered in the Covenant, I do not say it was a Covenant of Grace to him, for he obtains all by Desert and Merit; yet seeing God entered into that Covenant with him, for us, as our Head,

Surety and Representative, and not for himself singly, considered, it cannot be any thing else but the Covenant of Grace, as well as the Foundation, or primary Spring of all that Grace, and divine Goodness, that the Elect had, or ever shall partake of, or receive from God; for 'tis (as I may so say) the opening the Sluces or Floodgates of all divine Love and Mercy, to poor lost and undone Mankind, nay, the Grace of God to us in entering into this Covenant with Christ, as our Mediator from before all Worlds, is doubtless, ground of the highest Admiration to Saints and Angels.

1. And therefore I see not (I say) but that they are but one and the same Covenant of Grace, yet so as that Christ has his Part, Work and Reward distinct from us; he hath all by hard Work, and Merit, that we might have the Blessings he merited freely by Grace alone; Christ in the Covenant of Grace, is the Mediator, we are those he mediates for; Christ is the *Head*, we are the Body, the covenanted for; Christ is the Surety, we the Poor Debtors and Criminals, he struck hands to satisfie God's Justice for; Christ is the Redeemer, we the Redeemed; Christ the Saviour, we the Saved; Christ is the Purchaser, we are the Inheritance he purchased, and that it might be thus, Christ entered into this Covenant with the Father for us, out of his infinite Grace and divine Goodness; and it was even like inconceivable Grace and Mercy in God the Father, to find out in his infinite Wisdom, this way, and substitute his own Son in our stead, accept of his Son, prepare a Body for his Son, enter into a Covenant with his Son, anoint and send his Son to redeem us from Sin, Wrath, and Hell. If this Covenant be not the Covenant of Grace, where shall we find it; God's actual taking us into Covenant, 'tis but that we might drink of this Fountain, or rather, that we might have actual Interest in this Covenant, and whatsoever Christ did in time; or when the fullness of time was come, it was but to put into Execution this Covenant, and to ratifie and visibly confirm this blessed Covenant, that God had made with us in him, before the World began.

The Covenant of Grace (saith Mr. *Petto*) was made or established, not only with us, but jointly with Christ and us in him, so as both are within one and the same Covenant; for the great Transactions with Jesus, yea even the giving and sending of him, and his accepting the Office of a Redeemer, and undertaking for us; these are all of Grace, as well as what is promised to us, through him.

Therefore the *Covenant of Grace* (saith he) must take in all that conduceth (otherwise than by a meer Decree) to our Restoration and eternal Life. (*Petto on the Covenant*; which is recommended by Dr. *Owen*, Pag. 18.)

2. Where do we read in all the Holy Scripture of Three Covenants, viz. 1. A Covenant of Works, 2. A Covenant of Redemption, 3. A Covenant of Grace: evident it is to all, that the Holy Ghost only holds forth, or speaks but of Two Covenants, a Covenant of Works, and a Covenant of Grace; the First is call'd, the Old Covenant, the Second, the New Covenant, although both these Covenants had several Revelations, Ministrations, or Editions; *as First*, the Covenant of Works was primarily made with the First *Adam*, and all Mankind in him; by vertue of which, he was justified by his own perfect Obedience, before he sinned: True, there was another Edition or Administration of it given to *Israel*, which tho' it was a Covenant of Works, i.e. *Do this and live*, yet it was not given by the Lord to the same End and Design, as the Covenant was given to our First Parents, viz. It was not given to justify them, or to give them eternal Life; *For if Righteousness had been by the Law, then Christ is dead in vain*, Gal. 2:21. And again saith *Paul*, *For if there had been a Law given, that could have given Life, verily Righteousness should have been by the Law*, Gal. 3:21. But indeed, it was impossible Life, Justification, or Righteousness, could be by the Law, or by any Law, because Man hath sinned, and is now unable to answer the Law of perfect Obedience, *all have sinned and come short of the Glory of God*: We must therefore now be justified by the Grace of God, through the Redemption which is in Jesus Christ; but tho' Man had lost his Power to obey, yet God hath not lost his Power to command. "Therefore, as Dr. Owen shews, it (was added or) revealed in the Wisdom of God, as instructive; as also, to shew the Excellency of that State and Condition, in which we were created; with the Honour that God put upon our Nature: from whence Directions unto a due Apprehension of God and ourselves, may be taken or derived." It served to shew what a Righteousness Man once had, and by his Transgression lost, and also what a Righteousness 'tis, which the Holiness of God doth require, in order to our Justification in his sight; for the Law, doubtless, results not from God, as a simple act of his Sovereignty, but also as a Transcript of the Holiness of his Nature and Rectitude of his Will; for without a sinless, or perfect Righteousness, no Flesh can ever be justified in God' sight; and therefore, such a Righteousness must either be inherent in us or else according to the Wisdom and Grace of God be imputed to us and therefore, he chose his beloved Son, and entered into a gracious Covenant for us, with him, that he in our Nature and Stead, as our Head and Surety, might yield perfect Obedience to the Law which we had broken and for which breach, his Justice, by Christ's Death, must be satisfied also therefore the Compact, or gracious Covenant, that was before all Worlds made between the Father and the Son, was part of the Covenant of Grace, respecting

poor lost and perishing Man, since there was no Redemption without the shedding of Christ's Blood; hence the Blood of Christ, is called *The Blood of the New Covenant*.

The Father (saith Mr. *Petto*) is Contracting with the Son, Isa. 41:6. I will give thee for a Covenant of the People; therefore that with the Son (saith he) and with the People, is one and the same Covenant indeed as that which partaketh of the Nature, or is a part, is put for the whole; so that with the People alone, even here, beareth the Name of a Covenant, with in the grand Contract with Jesus Christ, as a Branch or Parcel thereof yet both together make up that one Covenant of Grace, as appeareth thus,

There is no Scripture Evidence for making these Two Covenants distinct one of Suretyship or Redemption with Christ, and another of Grace and Reconciliation with us: that distinction which some use, is improper, for the Parts of it are coincident, seeing that, as with Christ, was out of meet Grace also, Joh. 3:16. And it was promised, that Jesus Christ should be given for a Covenant; and therefore, it is of Grace, that we are redeemed by him, 2. Tim. 1:9. There was Grace before the World was, and that must be in the Covenant, as with Jesus Christ which was for reconciling the World unto the Father, 2. Cor. 5:18, 19. Col. 1:20, 21.

It is true, Christ is our Surety and Redeemer, not we in our own Persons; yea, he is our Head, our Lord and King; and on that Account of his standing in those different Capacities, he hath some peculiar Precepts and Promises appropriated to him, which are not afforded to us in the same manner and degree, yet this hindreth not the oneness of the Covenant with him and us, &c. (*Petto*)

**3.** That Holy Agreement or Compact between the Father and Son was the Rise, or Spring of the Covenant of Grace, it was made with Jesus Christ, and with us in him; therefore I see no Reason to call them Two distinct and compleat Covenants, but two Subjects (as the same Author intimates) of the same Covenant as with Jesus Christ, it had its Constitution from before all Worlds, or we had a Being, tho' as with us, it has its Application in time after we exist, and are actually in Christ, as part of the promised Seed.

1. The Work of Redemption to expiate Sin, and make Reconciliation; this was Christ's Work for us.
2. For Application, this is with us by him.

3. He was chosen, Mediator, and undertook the work of Redemption, and so struck up the Covenant from Eternity; but in time he executed it, and intercedes for our Participation in it, Petto p. 21.

4. Therefore as *Adam* being a common Person or Head of all his Seed, and we in him fell under Sin, Death and Condemnation, by vertue of the Covenant of Works: made with him; even so in Jesus Christ all the Elect partake of Grace and Justification unto Life by that one Covenant of Grace made with him; and in him with all his Seed, he being (I say) a common Person or Head to all the Father hath given to him, in the said Covenant; and indeed, whatsoever was necessary unto our Redemption and Reconciliation he agreed to work it out; they agree in their end, which was God's Glory, and our Good, (as by and by I shall, God assisting, shew) Salvation of the Seed is the grand Design of it, and therefore the highest Grace and Goodness imaginable to us; and whatsoever we stood, or do stand in need of, in order to Interest by way of Application, is also contained in this Covenant, as it was made with Christ; as 1. *Justification by his Knowledge* (or by the Knowledge of him) *shall my righteous Servant justify many; for he shall bear their Iniquities*, Isa. 53:11. and that all his Seed shall have such a knowledge or Faith, God saith, *they shall all know me, &c. for he shall bear their Iniquities*; that is, he shall satisfie the Justice and Law of God, and therefore they must be justified or acquitted, otherwise saith Mr. *Pool*, the same Debt should be twice required and paid: a *new Heart* is promised to us, Jer. 31:31. and was not this promised to Christ for us, in the Text I last mentioned, Isa. 53:11. (in knowing of God) is not a new Heart comprehended, in these words *he shall see his Seed*, the fruit of his travel and anguish he pass'd through; *that is*, they shall be made his, by Regeneration, or Renovation, &c.

5. Is not Union with Christ, the only way to the promised Blessings? and therefore I must say with some of our late worthy Writers, the Covenant is made jointly with him and us, *all the promises of God are in him, ye, and in him Amen*, 2 Cor. 1:2. and shall infailably be made good and accomplished.

6. As Mr. Petto well observes the Covenant expresseure from the beginning ran first to Christ, and in him to us.

6.1. The Promise to *Adam*, primarily runneth to Christ, *as the Woman's Seed*, and so to us in him.

6.2. To *Abraham, in thee*, and again, *in thy Seed shall all the families of the Earth be blessed*, Gen. 12:3. Gen. 22:18. that this Promise refers to Christ, see Gal. 3:16. and to us in him, see vers. 29.

6.3. The Covenant with David runneth to Christ, and also in him to us, Psal. 89:20. 28, 29. *I have found David my Servant, my Covenant shall stand fast with him*; when did God find him, Was it not before the World began? Christ we know, is often called *David*.

But I can't further enlarge on this, I shall therefore in the next place consider what is brought in Opposition to what I have said upon this Account.

**Object.** *'Tis objected, First, that the Parties are distinct, in the one Covenant, the Father and the Son are the covenanting Parties; in the Covenant of Grace, God and Man; in the Mediatory Covenant, there are two Persons equal: in the Covenant of Grace, there is a superior God, and an inferior Man.*

1. Answ. I would know whether all the Elect were not considered in Christ, and was it not for us that he entered into that Covenant? Is not the Debter a party with the Surety, and so the Elect a party with Christ? Did Christ enter into a Covenant for himself? tho' we say he is the Saviour, the Redeemer, the Surety, and not we; yet he entered into that Covenant for us, i.e. as our Saviour and Surety, to satisfy for our Sins, and perfect our Redemption; make us no party in the Salvation of this Covenant (tho' not the saving or satisfying party) and all our hopes are gone for ever.

Sirs, We shall find the Top Glory of the Covenant of Grace to lie here; was it not infinite Grace and Goodness that moved God to fix upon this way to redeem us, i.e. to propound, offer and accept of a Surety for us, when he might justly have exacted Satisfaction from us, the guilty Debtors and Criminals? Nay, and to chuse his own Son to be our Saviour and Surety, and was it not infinite Grace in Christ to accept so readily and heartily of it: 'Tis plain, here began the Covenant of Grace, i.e. God's entering into a Covenant with his Son for us, and thus is God the Father the efficient cause of our Redemption.

2. I would know whether in the Covenant of Grace God is said to enter into Covenant with Man, simply considered as in himself; or whether 'tis not with Christ, and so in him with us; if Christ be the Surety of the Covenant of Grace, then God doth not take Christ distinct from us into Covenant with himself: and certainly, our credit was so



lost and gone with God, that he would not trust us, with any Covenant Transaction any more without a Surety, *they continued not in my Covenant, and I regarded them not saith the Lord*, Heb. 8:9. I would have no more to do with them in a Covenant way; therefore all the Promises of Grace are in Christ, all is managed in Christ, even all the whole Will of God, concerning our Salvation; we are dead till he quickens us, blind till he opens our Eyes; have stony Hearts, and unregenerate, till he breaks our Hearts and renews us by his Spirit: and was not all this comprehended or included in that Covenant our Brethren call the Covenant of Redemption? how then can that be a distinct Covenant from the Covenant of Grace; is *dead Man*, vile, and depraved Man, capable to enter into a Covenant with God? and is not the quick'ning and changing of his Heart one great Part of the Covenant of Grace, that God promised upon Christ's Undertakings, that he would do for us, as I have shewed.

**Object. 2.** *The time of making these Covenants is different, the Covenant of Grace was made in time after Man had broken the Covenant of Works; but the Covenant of Redemption was made from Eternity, I was set up from Everlasting, &c. The Revelation of the Covenant of Redemption was in time, but the Stipulation was from Eternity, the Father and Son being actually in Being, and so Stipulators; the Decree of making the Covenant of Grace was from Eternity, but not the actual Covenant, because there was no Soul to Covenant with.*

Answ. I wonder at this Expression: was not the Covenant of Grace, (as I said before) made with us in Christ, as our Head and Representative before the Foundation of the World? and was not those Covenanting Transactions as well as the Spring or Fountain of the cause of all the Grace we receive in the Covenant of Grace, upon the Account of what Christ Covenanted to do, and suffer for us, or in our room and stead: True, the Members were not actually in Being, but the Head was; and if it be not thus, what doth the Apostle mean? Tit. 1:2. *In hope of Eternal Life which God that cannot lie promised before the World began.* It could not actually be promised to us, we (*as they say*) having then no Being; therefore it was promised to us in our Head: with whom the Covenant was then for us made? was not Christ set up as Mediator from Everlasting? Was not then the Covenant of Grace as Ancient? We were consider'd in him, because chosen in him; tho' Christ's Redemption was not the cause of our Election, yet we were chosen in him as our Head and Redeemer; therefore I say, the Stipulation of the Covenant of Grace, was from Eternity, and the Revelation of it was in time, and not till

Man had sinned, and broke the Covenant of Works: so that it was more *then by Decree and Purpose*; the Covenant of Grace in my Text, is called an *Everlasting Covenant*, and it may refer before time, as well as after all time; even from Eternity to Eternity.

For none can doubt, but *David* was a *Type* of Christ, and so represented in my Text; the Covenant here spoken of, is that they call the Covenant of Grace, and tho it was *Primarily* made with the True *David*, yet so as in him with *David* the *Son of Jesse* also; the very same thing we may see in Psal. 89. *I have found David my Servant, with my Holy Oyl have I anointed him*, v. 20. he is said to be one chosen out of the People, and one that is Mighty, v. 19. and with him this Covenant is said to be made: *My Mercy will I keep with him for evermore, and my Covenant shall stand fast with him; his Seed also will I make to endure for ever, and his Throne as the days of Heaven*, ver. 26, 29. Now this they confess chiefly respecteth Christ, of whom *David* was a Figure, and also referreth to that which they call the Covenant of Redemption; if so, then say I, this Covenant must be the Covenant of Grace, because it was made with *David* the *Son of Jesse*, I mean it refers to him in Christ, and the like with all Believers also, *as all their Salvation and Desire*; it cannot rationally be supposed, but that *David* in my Text doth allude to the Covenant mention'd in this *Psalms*; although none are actually brought into it, until they Believe, or have actual Union with Christ; yet made with all Believers in Christ from Eternity. I cannot think they will deny that the Covenant of Grace, that *Well-ordered Covenant in all things and sure*, was primarily made with Christ and with us, in him as our Head; and if so, then say I, if that which they call the Covenant of Redemption be distinct and not this, when was the Covenant of Grace made with him for us? It must either be made before Time, or after Time.

Besides, 'tis evident, that 'tis by the Blood of Christ's Covenant that we are Redeemed. The Father sends out the Prisoners by the Blood of Christ's Covenant; that is, according to the Sacred Terms and Conditions agreed upon between them both, and sure I am, the Blood of Christ's Covenant, is the Blood of the New-Covenant; therefore I cannot see that that which they call the Covenant of Redemption, is a distinct Covenant from the Covenant of Grace.

**Object. 3.** *The Conditions are different, Death and Satisfaction for Sin was the Condition of the Covenant of Redemption. Faith is the Condition of the Covenant of*

*Grace: Death required on Christ's Part, Faith required on Man's Part; the giving Christ a Seed, and Eternal Life to that Seed, is the Condition on God's Part to Christ; the giving Eternal Life only to the Party Believing, is the Condition on God's Part in the other. So that the Reward in that Covenant, is larger than the Reward promised to us in the Covenant of Grace. In the Covenant of Grace, the Condition runneth thus; Believe in the Lord Jesus Christ, and thou shalt be saved; in the Covenant of Redemption, the Condition runs thus: Make thy Soul an Offering for Sin, and thou shalt see thy Seed.*

Answ. I wonder at the Learned Author, who makes these Distinctions, I cannot be of his Mind, I rather judge the difference in the Covenant of Grace or Covenant of Redemption lies here, viz. Christ had some great Work to do, (as the Condition of this Blessed Compact with the Father) on, and in the behalf of his Elect, which was Peculiar to him, i.e. he was to die, and make Satisfaction to offended Justice; he, in the Covenant of Grace or Gospel-Covenant, merited all for us, so that we might have all freely given to us through the Redemption of his Blood, &c.

1. Christ work'd for Life, *but we work not, but believe on him that justifies the ungodly.*

2. Christ hath not what he hath by Grace, but by Desert; but tho' our Saviour had his Reward in the Covenant on meriting Conditions, viz. upon his Perfect Obedience to the Law of Works, *and being made a Curse for us*, and so made a plenary Satisfaction to God's Justice for our Sins: yet pray what was his Reward? Was he sure or certain of any one Soul, as the Reward of all this hard Work and Sufferings? &c. Why, this Author tells us, *he shall see his Seed*, or have a Seed; that is, he shall have all the Elect brought in, and united to him, viz. be sure of them, or have this certain Reward, (and not left on uncertain Conditions of Faith and Obedience to be performed by the miserable, depraved and wretched Creature,) which Condition we could not perform; and if this be so, then the Father must bring us in, or draw us to Christ; for except he does that, no one Soul can come to him as Christ himself positively affirms, Joh. 6:44. *No man can come to me, except the Father which sent me, draw him*: and from hence I ask, whether Power to perform that, which they call the Condition of the Covenant of Grace was not included, or comprehended in the Covenant of Redemption? And if so, how could they be Two distinct Covenants? certainly, in it there was infinite Grace shewed towards us.

3. As to the other Condition in the Covenant of Redemption, it being larger to Christ, than that in the Covenant of Grace. I answer, as the Covenant was primarily made with Christ, it was made with him for all the Elect, as their Head and Surety; and therefore, it must needs be larger as well as it was a meriting Reward: but as we are concerned in the same Covenant, we have nothing as a Reward, because we work not; and as considered as particular Persons, 'tis enough our own particular Souls and Bodies shall be eternally saved, who are united to him as the Reward of his Work: the Condition therefore being made to him as the Head of the whole Body, it must needs be so large and extensive; but as to the particular Members, that can't comprehend more than he or she that believes as a part of the Seed which he was to see; 'tis enough therefore, that we are the Saved, the Redeemed, and not the Saviors or Redeemers of others.

But if by Vertue of the Covenant of Redemption we are not Redeemed, call it no more the Covenant of Redemption—therefore—1st. I would know whether Faith which is called the Condition of the Covenant of Grace, was not the Fruit of Christ's Suffering in pursuit of that Holy Compact? and is it not particularly implied in those Words, *he shall see his Seed?* but if they be adult Persons, he can never see them if Faith be not given to them (unless the Holy Spirit, that great Promise of the Father be given to them) whereby they are enabled to believe, *I will put my Spirit within them*, Ezek. 36:27. *I will put my fear into their Hearts, a new Heart will I give them, and a new Spirit will I put within them; I will pour my Spirit upon thy Seed*, Isa. 44:3. *Thy Seed*, Who doth he speak to? *why, to his Servant*, doth not these Promises refer to that Covenant made with Christ, which you call the Covenant of Redemption? and was not Christ assured by the Father, that these Promises should be made good to his Seed; and yet 'tis evident they belong to the Covenant of Grace, therefore I see not how they can be Two Covenants distinct from each other.

**Obj. 4.** *Christ is the Mediator of the Covenant of Grace, but not the Mediator of the Covenant of Redemption, but a Party; he was the Surety of the Covenant of Grace, the Covenant of Redemption had no Surety, the Father and the Son trusted one another upon the Agreement: the Covenant of Grace is confirmed by the Blood of Christ; but we cannot say that the Covenant of Redemption was confirmed properly by that Blood, any more than as it was a necessary Article in that Covenant.*

Answ. All that can be said (as I conceive is this) viz. our Lord Christ when he first entered into the Covenant with Father for us, to bring in, and accomplish the Covenant of Grace, agreed then to be Mediator and Surety of this Covenant: There are some Transactings where Suretyship is requir'd, which a Surety must do, i.e. he must accept and freely and readily agree to do all that is necessary to be done which the Creditor requires, and the Nature of the said Covenant calls for: yea, and some things that peculiarly belong to him, as Surety. And so it might be here about those glorious and gracious Transactions between the Father and the Son, about the compleating the Covenant of Grace concerning the Elect, and (indeed the greatest Expressions and Demonstration of God's Grace to us appeared in those Covenant Transactions, and all the good we receive (I say again) by the Covenant of Grace is but the Fruits and Product of the Covenant, as it was made with Christ our Head, Mediator and Surety; but among Men, those Things and Covenant Transactions between the Creditor and the Surety, which peculiarly appertain to him; in which, nevertheless the poor Debtor is mainly concerned it being such things that must be performed by the Surety for him, or he can have no Benefit by the said Covenant) are never called a Covenant distinct in it self from that it refers to, and is a Branch of; or however there is no need of such a formal distinct Covenant, between each covenanting Parties (as primarily considered) when the Covenant which those Transactions refers to, was immediately made. For I know not of any other Covenant of Grace made with Christ for us about our Salvation, but that which they call the Covenant of Redemption, distinct from it, and to say that God entereth into a Covenant of Grace with us, as simply considered in our selves, without Christ being the Chief and Primary Covenanting Party, in our behalf, is of a dangerous Nature to affirm, and must not be admitted of, as will appear hereafter. Besides, the Mediatory Covenant, or that in which Christ is Mediator, is called the New Covenant, or Covenant of Grace, as the term Mediator clearly holds forth; which Covenant to confirm, he shed his own Blood, and the Original making of that Covenant, was at that time, and by that Compact between the Father and the Son for us; for Christ, for himself, had no need to become a Mediator, or to enter into any Covenant with the Father; therefore, I know not what these Mens nice Distinctions signifie, unless it be to amuse the World, except it be for a worser purpose, viz. To confirm their new Notion of a conditional Covenant of Faith, and sincere Obedience.

3. The Distinction lies not in Two Covenants, but in the distinct Parts of the said one entire Covenant; one part as it refers to Christ, the other as it respecteth us in the Applicatory part of it by his Grace.

2. Also, in respect of the time of the making of the Covenant, and the Revelation, Execution, and the Application thereof.

1. Christ in the Covenant, First Articled with the Father, to be a Mediator, and in the Execution of the Covenant, actually discharges that Office, and the like, as a Surety.

**Obj. 5.** *Christ performed his Part in the Covenant of Redemption: and by vertue of his Mediatory Covenant, performed the Covenant of Works, but he did confirm, not perform, the Covenant of Grace.*

Answ. This is the worst of all, and it seems to be calculated, rather to unfold Arminianism, then to establish found Divinity.

1. Hath Christ performed his part so in the Covenant of Redemption, that he hath no more to do, by vertue of his Mediatory Covenant? God forbid, he hath not yet *delivered up his Kingdom to the Father*. I shall now give you my Reasons (under this particular Branch) why I accept and argue against the Notion of Two distinct Covenants. What says the *Arminian*, viz. Christ hath performed or fulfilled the Covenant of Works, and made such a full Satisfaction for the breach of the Law, so for all the whole World, that no Man is under the Curse of it, but that all are Justified from that; and he hath put all Men into a capacity to be saved, if they perform the Condition of the Gospel, i.e. Repent, Believe, and live a godly Life to the end of their Days, which God hath given all Men Power to do, if they do but exercise that Power: Christ hath put all Men on their Feet again, and hath made the Condition possible, if not casie, for all to be saved. Christ is not to perform the Condition of the Covenant of Grace, tho' he did perform, and so take away the Law of Perfect Obedience, or *is the end of the Law, for Righteousness*; but let them read the whole verse, 'tis but *to every one that believes*, and sure they forget that all Men are *dead in Sins and Trespases*, and must by Christ have a Principle of Spiritual Life infused into them, before they can live, move, or believe in him, Can Man change his own Heart? or, Will that Grace, God affords to all Men do it? What short of Almighty Power can form the Image of God in the Soul, or create us again in Christ Jesus?

2. And what is it, which our new Doctrine (in opposition to the antient Doctrine, on which Saints formerly built all their Hope and Salvation) doth hold forth? Why, Is not the purport of it this? i.e. Christ as Mediator, hath so far satisfy'd for the breach of the

Law of perfect Obedience, or given to God such a valuable Recompence, that he might justly wave, and not exact or execute the Law of Works, or hath relaxed the Severity thereof, and taken it away, and hath obtained and given, as he is a Law-giver, or Governor, a milder Law of Grace; and if Men perform the Conditions of Faith, and sincere Obedience, or Faith and Gospel Holiness, they shall be Justified and Saved; so that our Right to Life, and the Favour of God, Peace of Conscience, and Hope of Salvation, do depend upon our Obedience to the Gospel, or New Law, and this Christ hath purchased, should be accepted as our Righteousness, by which we must be Judged. They deny not, but that the Merits of Christ are the Cause of this Gospel Law; his Righteousness imputed, is the Cause for which we are Justified (or rather, 'tis for his Sake) we are Justified and Saved, when we do answer the Rule of the Gospel. I have heard them Preach and have read their Books, and if this be not, in part, what they say, I do not understand them, 'tis such a *Mystery of*, &c. However, Christ hath done and performed his part in the *Mediatory Covenant*; the Law of perfect Obedience cannot hurt us, if we conform to the Rule of this milder Law, which Christ doth not perform for us, &c. What do they mean? Is it this? i.e. Christ doth not believe for us; Who says he doth?

But, hath not he obtained Grace for us, to enable us to believe? Is not he the *Author and Finisher of our Faith*? Doth not he begin the good Work in us, and will he not perform it unto the end? St. *Paul* affirms his Confidence in him, that he would do it, Phil. 1:6. And doth not performing imply a Covenant or Promise he has made to do it? If so, then it appears Christ hath more to do for us, then only his performing the Covenant of Works, and confirming the Covenant of Grace. Doth he not say, *Other Sheep I have, which are not of this fold, and them I must bring*, Joh. 10:16. Must bring, Doth not that Obligation that was upon him, refer to the Covenant made with the Father? and again, he saith, *All that the Father hath given me, shall come unto me*, Joh. 6:37. And that it is *his Father's Will that sent him, that of all that the Father hath given him, he should loss nothing*.

Is not Christ the Mediator? (as I have said before of Two) i.e. Is he not to bring us to God, as well as God to us? Who can remove that Enmity that is naturally in our Minds against God, Rom. 8:7. but he only? Why is Christ called a Quickening Spirit, and so full of Grace? Is it not that he might Quicken us, and Communicate of his Grace to us, as he is our Head and (Mediator) and we his Members? Can we subdue the Powers of darkness, or break Satan's Chains? are we stronger than the strong Man

Armed? Math. 12:29. Must not Christ perform all these things for us? or, Doth not the Performance of all this, belong to the Covenant of Grace.

3. I suppose the Mistake lies here, viz. Our Authors do only insist upon, or speak of the Application of the Covenant of Grace; true, Christ as Mediator, performed the Covenant of Works for us, without us; he alone, in his own Person, did that, and I must say, he doth not so perform the Applicatory part of the Covenant of Grace, for we act with him, but how? even as we are acted and moved, like as when our Saviour quickened *Lazarus*, he then arose and had Life and Motion, and could come out of the Grave; so when he hath quickened us, who were dead in Sin, when *the dead hear the voice of the Son of God*, by his Spirit they then can act and move, can believe and obey, and do for God from a Right Principle, and to a Right End. Is it not said *'tis God that worketh in us to will and to do of his own good Pleasure*, Phil. 2:13. And doth not *David* say, *we would cry to the Lord that performed all things for him*, Psal. 57:2.

Pray let me here note Four Things, as touching the Covenant of Grace:

1. *The Time when 'twas made with Christ for us: and that was from eternity.*
2. *When it was first revealed; and that was to our First Parents as soon as they fell, and broke the Covenant of Works.*
3. *When it was executed, confirmed, and touching the outward Dispensation of it, took its rise or beginning; it was executed by Christ as our Head, when he came into the World, in part, i.e. in his Life, and ratified and confirmed by his Blood: and the rise or beginning of the outward Dispensation of it, was at his Death and Resurrection, when the Old Covenant ceas'd or was abrogated.*
4. *When and how are we said to have it made with us, or performed to us actually and personally, so as to have real Interest in all the Blessings and Privileges thereof? (For as it respecteth us, it only contains free and absolute Promises, like the Waters of Noah: And not a Law of conditional Faith and Obedience to be performed by us) Now we have not actual Interest in it, and so personally it cannot be said to be made with us, until we have actual Union with Christ, and do believe in him: For want of these Distinctions, I fear some Men run astray. For it seems as if some Men would have us believe, that the Covenant of Grace in the latitude of it, is but that merciful conditional Covenant of Faith, and Gospel Holiness, that God is pleased to enter into with us, and we with him, in our Baptism, and if we perform that Covenant to the*



end, we shall be Justified and Saved; nay, and so far as we do act in sincere Obedience, so far, we are already Justified; and if this be the Notion of these Men and that we must believe, as they do) then say I, we are not under Grace, but under a Law that will keep us in Doubts and Bondage long as we live; and if we have no other Righteousness than this, which is either within us, or wrought by us, we shall certainly drop down into Hell when we come to die.

4. And by making the Covenant of Redemption distinct from the Covenant of Grace, (in respect of what I am now speaking of) *I fear it lays a Foundation for those Errors which are got among us; as if we are to enter into a Covenant with God without Christ's undertaking for us, as our Surety: for say they, Christ did perform the Covenant of Works, but doth confirm, not perform the Covenant of Grace.*

What is the Purport of this Doctrine, as it is improved by our next *Methodists*? Why, this, viz. In the Mediatorial Covenant, Christ made God amends for our breach of the Law of Perfect Obedience by himself alone and for himself, that so he might be a fit Mediator, and merit a New Law of Grace of sincere Obedience; which New Law or Covenant has confirmed by his Death, (so that God now enters into a Covenant with Mankind again) and if we perform the Conditions of it, we shall thereby assuredly have Justification and Eternal Life.

Not that Christ in the Covenant of Grace hath undertaken to perform it for us, but hath left us to work out our Salvation our selves, though no without the Assistance of the Holy Spirit; and thus Christ is *our legs Righteousness* in his Mediatorial Covenant, yet so too, that by his Merits we have all Gospel-Blessings—*How is that?* Why thus, i.e. he merited the New Law of Grace, by satisfying for the Law of Works, or as Mediator, gave God a satisfying Recompence for our breach of it: but our inherent Faith and Gospel-Holiness with Christ's Merits (as before) is our Evangelical Righteousness, by which we are justified.

And this is the dangerous Consequence (which I perceive) does attend the allowing of the distinction of two Covenants, which at once (it my Judgment) tends to overthrow the Nature of the Free-grace of God in the Covenant of Grace, *which is ordered in all things and sure*, as it was made with Christ for us.

**Obj. 6.** *By the Covenant of Redemption, Christ could challenge his Reward upon his own Account; but in the Covenant of Grace, Believers have a Right to the Reward only upon the Account of Christ; there is an intrinsic Worth in the Obedience of Christ, whereby he merited; for there was a Proportion between it, in regard of the Dignity of his Person: but there is no intrinsic Worth in that Grace, which is the Condition of the Covenant of Grace, to merit any thing: there was a Condition of a valuable Consideration required of Christ: the Condition required of us hath no valuable Proportion to the Greatness of the Reward, the Reward was of Debt to him, &c.*

1. Answ. I would know what that Reward is which Christ doth challenge, is it not Grace, Righteousness and Eternal Life for all the Elect? True, we merit nothing; but did not Christ merit all for us? Did he merit for himself, and for us only a conditional Covenant? as I shewed before.

2. And may not Believers in Christ lay claim to Christ's reward? i.e. the Blessings purchased by him as the Fruits of his Merits in a way of Righteousness and Justice, upon the Account of Christ's Undertakings, as well as in a way of Grace and Mercy: what saith the Apostle, 1 Joh. 1:9. *God is faithful and just to forgive us, &c.* which (saith our Annotators) more strictly taken, permit him not to exact from us a Satisfaction, *Which he hath accepted in the Atonement made by his Son, in his own way applied, and on his own Terms to be accounted to us, that he will not fail to forgive us our Sins, &c.*

3. Still the Distinction must (as I conceive) run thus, i.e. Christ had his part in this one Covenant, by Merit he is the Saviour, we have our part in it freely by Grace, being the saved; and what though there is no intrinsic Worth in that Grace which we receive in the Applicatory Part of the Covenant, in order to our actual interest therein: yet there was an intrinsic Worth in his Merits that purchased that Grace for us, and doth not the intrinsic Worth and Merits of Christ appertain to the Covenant of Grace, as it was with him for us as our Mediator and Redeemer? Nay, and is it not from hence Faith and all other Grace is given to us, and cannot Christ challenge of the Father all those he became a Surety and a Redeemer for in the Covenant? The chief Grace still (say I) lies in that you call the Covenant of Redemption, and distinct from the Covenant of Grace.

**Obj. 7.** *The Mediatory Covenant respects others as well as Christ, viz. his Seed; and giving them Glory: but in the Covenant of Grace, the Promise respects only the Particular Person that believes, answering the Terms of the Covenant, &c.*

1. Answ. I see not but here they give away their Cause, and contradict themselves in respect of their first Objection; it appears now they see there were more than two single Parties concerned in the Covenant of Redemption: they here assert, it respects others as well as Christ, viz. All his Seed.

2. We have shewed how none but particular Persons who believe, are concerned in the Application of the Covenant of Grace.—But

3. Doth not the Scripture say Christ is the Mediator of the New Covenant, viz. the Covenant of Grace? And doth not this respect as they confess, all his Seed? and can any perform the Terms of this Covenant without Christ, in the Execution of his Office as our Mediator and Surety? He is our Saviour in the Covenant of Grace, that was his Work, his Part; and so consequently he engaged, and will quicken us, renew us, save us, and bring all the Father gave him, to Glory.

**Obj. 8.** *If the Covenant of Grace and that of Redemption were the same, then Christ should be both the Testator and a Party: A Testator maketh not a Will to bequeath Legacies to himself.*

Answ. There are divers Disparities between other Testators and the Testatorship of Christ.

1. A Testator among Men, cannot be a Witness to his own last Will and Testament; but so is Christ: he is given by the Father for a Witness to the People of all those Gospel or Covenant-Blessings, he himself a Testator of his own last Will and Testament bequeathed to all Believers he witnesseth these things are his Will, as well as the Father's, and he is the true and faithful Witness.

2. A Testator among Men, cannot Enjoy or Possess that Kingdom Estate or Inheritance himself after his Death, which he hath given away but Christ the Spiritual Testator, tho' he hath given the Possession of Glory, &c. to Believers by his last Will and Testament; yet is he a Co-Heir of the same Glory and blessed Inheritance himself, and shall possess joyntly with them.

A Testator among Men, can't see his own Will executed, but he leaves to others to be Executors of it: but Christ, by his Spirit, sees his Will executed for tho' he was dead, *He is alive; and behold, he liveth for evermore*: he is also a Party with us, he is the Head, we are his Members; and now to close with this, consider the Covenant of Grace was first made with Christ, and with us in him; thus it runs, i.e. Christ purchases

and we possess; Christ in this Covenant obtains all by his Work and Merits, we have all of meer Grace: 'Tis Grace in the Original, in the first making of it with Christ for us; 'tis of Grace in the Execution of it, Confirmation, Publication, and in the Application, in order to our actual Interest.

From the whole, it appears that Covenant they call the Covenant of Redemption, contains the whole Sum; even Matter and Form Condition and Promises of the Covenant of Grace: in that Covenant is contained all the Grace God hath promised, and which we receive; all is obtained upon the Account of Christ's satisfying for our Sins, and so all the Promises of Grace and Salvation run to us in him: no Love, not Divine Goodness is manifested to us but in and through that Covenant: therefore not two, but one and the same Covenant; so that the Covenant of Grace it appears, was made by the Holy God, in the Person of the Father, with us in the Person of the Son; mind that Text, *Who hath saved us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given to us in Christ Jesus, before the Work began,* 2 Tim. 1:9.

*Secondly,*  
*the Excellent Nature of this Glorious*  
*and Everlasting Covenant.*

1. 'Tis, you have heard, all of Grace, as it respecteth us, tho' Jesus Christ paid dear for it; he procured all the Blessings of it for us, by his Merits i.e. by his Perfect Obedience and Suffering: *By Grace ye are saved through Faith, and that not of your selves, it is the Gift of God, Ephes. 2:8. not of Works; lest any man should boast: for we are his Workmanship created in Christ Jesus to good Works, r. 10. not by Works of Righteousness that we have done, but by his Mercy he saved us, Tit. 3:5.*

2. 'Tis as it appears from hence, an Absolute, and not a Conditional Covenant: not if we do this and that, viz get a *new Heart*, and perform the Condition of Gospel-Holiness and Obedience, we shall have pardon and be justified; no, but otherwise: *He that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness, Rom. 4:5. all is freely of Grace through Christ's Merit, I will take away the Heart of Stone, and give them a Heart of Flesh, a new Heart I will give them, and a new Spirit I will put within them: I will be their God, and they shall be my People.*

*Now 'tis question'd, (saith Reverend Cotton,) whether the Promise wherein the Lord giveth himself, be Absolute or Conditional? Faith to receive Christ is ever upon an Absolute Promise. If you will say, it is a Promise to a Condition, what kind of Condition was it? There is no Condition before Faith, but a Condition of Misery, a lost Condition; or if a gracious Condition, it is a Condition subsequent, not pre-existant, no Condition before it, whereby a Man can close with Christ: and if it was a Condition after Faith unto which the Promise was made, then Faith was before; and that whatsoever followeth Conversion, is no ground of Faith, but a fruit and Effect of it: therefore I say, our first coming to Christ cannot be upon a Conditional, but an Absolute Promise.*

And indeed (saith he) if ever the Lord minister Comfort unto any Man, true Comfort upon good grounds, *it is built upon a Promise of Free Grace of be unto Justification received: it is true indeed, a gracious and a Promise to it, may give a good*

*Evidence of its Aposteriori. (Cotton's Treatise of the New Covenant, p. 56, 57.) And again (he saith) God doth give himself in working Faith, before Faith can be there; and therefore it is the Fruit of the Spirit that Faith is wrought in the Soul, and this Faith doth receive the Presence of the Lord Jesus Christ himself by his Spirit, and doth receive also Justification and Adoption: Again (saith he) a man is passive in his Regeneration as in Generation, only the Lord giveth us his Spirit and that doth unite us unto Christ, which is received by Faith, together with Justification; and yet by the Act of Believing we are justified, also Gal. 2:16. that is manifested to be justified in our own Consciences, p. 55. thus far Mr. Cotton.*

What are we able to do, when dead in Sin and Trespasses? Can we believe before the Habit is infused from whence the Act proceedeth? or move before we have Life or are quickened?

**3.** *It is a well ordered Covenant:* for that Covenant that is ordered in all things, is well ordered, &c. but to make this further manifest, I shall shew you that 'tis well ordered, 1. *In respect of God (I mean) for his Glory, in all his glorious Attributes.* 2. *'Tis well order'd in respect of the Glory clear Revelation, and Manifestation of the Three Persons in the God-Head, that bear witness in Heaven, the Father, the Word and the Spirit; these Three are One in Essence, yet three Subsistances.* 3. *'Tis well order'd to confound and destroy the grand Works and Design of the Devil.* 4. *'Tis well order'd in respect of God's Holy Law, that the Sanction and Honour of the Law might not be lost or suffer the least Eclipse.* 5. *'tis well order'd for our good.* Added to these, 6. *'Tis a sure covenant, ordered in all things, and sure, and 7. 'Tis an everlasting Covenant.* A little briefly to each of these.<sup>1</sup>

*FIRST, His Covenant is well order'd, in respect had to the Glory of all God's Attributes.*

**1.** The Sovereignty of God shines forth gloriously in the Contrivance and bringing in this Covenant; for God he having Absolute Dominion for ever over the Works of his Hands, to dispose and determine them as seemeth him good; and doubtless to manifest his own Sovereignty, he created both Angels and Men; And part of the first sinning against him, he leaves for ever under that Wrath and Misery they brought upon

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<sup>1</sup> Several heads have been modified, and two have been added here to reflect the body of the text.

themselves; and the other he determined out of his Sovereignty to confirm in their Primitive State.

And also part of Mankind he left under that Wrath they brought upon themselves by original and actual Iniquity, and affords no eternal Redemption to; and indeed, 'tis only Sovereign Grace he afforded a Saviour for any of the Off-spring of fall'n Man: for he was not under any Obligation to enter into a Covenant for any of them, any more than he was not to redeem the fall'n Angels: he would therefore have been just, if he had let us all have perished under Sin, and his own fearful Wrath, as he dealt by them.

**2.** *His infinite Wisdom shines forth in this gracious Covenant*, and hence the Gospel is called *the manifold Wisdom of God*, Eph. 3:10. which may refer to the whole economy of our Redemption, as also to the several Forms and Manners of God's revealing of it to his Church and People: 'tis called *the Wisdom of God in a Mystery*, even *his hidden Wisdom which was ordained before the World began to our Glory*, 1 Cor. 2:7. Divine Wisdom hath admirably in this Covenant mixt all the Attributes together with unexpressible Sweetness and exact Harmony, that Justice cannot triumph over Mercy, nor Mercy glory over Justice, but they meet together and sweetly kiss each other, and it was infinite Wisdom, (*I say*) that found out this way: therefore 'tis hereby wonderfully glorified in the sight of Men and Angels.

**3.** *God's Divine Love, Mercy and Goodness to lost Man, to admiration is displayed hereby, God so loved the World, that he gave his only begotten Son*, &c. Joh. 3:16. rather than Mankind should be utterly lost, he will enter into a Covenant with his own Son, and substitute him our Mediator, Head and Surety to satisfie for our Sins; *and be made a Curse for us*: that so by his own Free-Grace through the Redemption that is in Jesus Christ, we might be reconciled, justified and eternally saved i.e. by his Merits and Righteousness imputed to us: there was nothing in Man to oblige God to pity him, we were his Enemies, when Christ died for us; and he offered and propounded this glorious Contrivance of his Wisdom to his Beloved Son in the Covenant of our Peace, out of his infinite Love and Goodness, as seeing us fall'n, *and lying in our Blood*, it was as we were in that woeful Condition he first loved us, and as the Effects of that Love entered into a Covenant *with the Son for us*.

**4.** *His Divine Justice and Infinite Holiness shines forth hereby also, that God might be Just, and the Justifier of him that believeth in Jesus*, Rom. 3:26. that is, that God might appear to be Just as well as Gracious: true, God had been just if Mankind had

been left for ever under his divine Wrath and Vengeance (as it is upon the fall'n Angels) but then his Mercy had for ever been veiled, and had never appeared to any of his Creatures; and yet that Justice might not suffer the least Eclipse or lose any of its Glory, Christ shall *bear our Sins upon his own Body on the Tree*, and suffer that Wrath that Justice denounced upon the Sinner for the Breach of the Holy Law. God can as soon cease to be God, as cease to be Just; nor could any Justice or Righteousness justifie us, but that which is Pure and Spotless, or without Sin, (Justice is not to be consider'd in God, as 'tis in Man; who can forgive, without requiring Satisfaction wherein he hath been wronged?) The Law was but a Transcript or written Impression of his Holy Nature, and discovers what a Righteousness it is we must be found in, if we are ever justified in his sight.

If God had not been gracious, he had not accepted of a Substitute, and if his Justice had not been satisfyed, and his Wrath appeased, he had never raised this Substitute from the dead.

*This Crucified Redeemer (saith Reverend Charnock) only was able to effect this Work; he was an infinite Person, consisting of a divine and humane Nature, the Union of the one, gave Value to the Suffering of the other; the Word of God was past in his threatning, his Justice would demand its right of his Veracity: a Sacrifice there must be to repair the Honour of God, &c. Justice must have Satisfaction, the Sinner could not give it without Suffering eternal Punishment: Christ then puts himself into our place, to free us from the Arrest of Justice—*

so that now God can pardon the Sins of Believers with the Glory of his Righteousness, as well as of his Grace; and legally justifie a believing Sinner without the least impeachment of his Justice.

**5.** *God's divine Power and Omnipotence also, is exalted by this Covenant;* in his raising up a poor fall'n and lost Creature, sunk as low as Hell (under the weight of fearful Guilt and Wrath, lying under the powers of infernal Spirits) to dwell with him in the highest Heavens for ever: but God's Power, doth not only appear in respect of that glorious Conquest Christ obtain'd over Sin, Satan, and Death, at his Resurrection, in the actual Execution and Accomplishment of his holy Compact, with the Father without us; but also in working in us, by his putting forth his *Almighty Power in working Faith in our Souls, after the same manner that he wrought in Christ, when he raised him from the Dead*, Eph. 1:19, 20. he raised us with Christ from the Dead, when Christ was



rais'd virtually, as he was our Head; and also doth actually quickens us, and raises us up by his Spirit, Eph. 2:1, 2. destroying those evil and vicious Habits, *Sin* and *Satan* had infused into us, *and so bringeth us out of Darkness into Light, and from the power of Satan, unto God.*

6. *God's Veracity and Faithfulness shines forth also hereby:* his threatning is made good upon us in Christ's undergoing Death and the Curse, due to us for our Sins; as also in making good what he sware to the True David, and promised to his Seed, in sending of his Son, *when the fullness of time was come, made of a Woman, made under the Law, to redeem them that were under the Law,* Gal. 4:4. the Woman's Seed hath bruised the Head of the Serpent: so much as to this. — But,

SECONDLY<sup>2</sup>, *In this Covenant there is a clear Revelation or Manifestation of the Three Persons in the Deity, and their Glory doth equally and joyntly shine forth:* every one acting a part in it under the Old Covenant, there was but a dark Discovery of God personally considered, tho' it was made known as soon as the Covenant of Grace was manifested to Man; in the Gospel, is a full Declaration of their distinct Personality; the Father sending the Son as a Mediator, the Son dying for our Sins, and the Spirit sanctifying our Souls: the Father by eternal Generation begetting the Son, the Son begotten of the Father, and the Spirit proceeding from the Father and the Son; yet all Three are but one and the same God. But to proceed.

*First, The Glory of God the Father shines forth in the Covenant of Grace;* for the Father is holden forth as the Primary, and efficient Cause, (in his Wisdom, Grace and Love) of our Salvation, and of all those Blessings of Peace and Reconciliation we have therein: *All things are of God, who hath reconciled us unto himself by Jesus Christ,* 2 Cor. 5:18, 19. *God was in Christ, reconciling the World to himself.* Tho' the whole Trinity are concerned in our Salvation, yet (as our Protestant Writers observe) each Person acts a distinct Part in it, the Father chose and substituted Christ to do this glorious Work, and accepted him in our stead, as our Surety and Saviour; God the Father prepared him a Body, *a Body hast thou prepared me,* Heb. 10:5. he sent him also into the World, (as our Saviour asserts) many times in the Gospel Recorded by St. *John,* the Father *anointed him with the Holy Spirit above his fellows,* to undertake for us in this Covenant, *the Spirit of the Lord is upon me, because he hath anointed me to*

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2 Original Note: Reader, this head is added, it was not delivered in the Sermon

*Preach the Gospel to the poor, &c. Luk. 4:18. the Father calls him his Servant, whom he upheld and strengthened in doing that great Work, and he is said to be raised up from the Dead by the Power or Glory of the Father: the Father is indeed represented as the injured Person, he had therefore the only Right to offer and fix on such Terms which the Purity of his Holy Nature, and Honour of his Sovereign Majesty, required as rightful Judge and Governor; had not the Father chosen, accepted and approved of him for doing of this great Work, his undertakings could not have availed us to the Salvation of our Souls; besides the Glory of God the Father must not be eclipsed, while we exalt the eternal Son in our Redemption: all the Benefit therefore we receive by the Blood and Merits of Christ, are ascribed to the free Grace of God the Father, after that the Kindness and Love of God our Saviour appeared, Tit. 3:4. the Father chose us in Christ, as well as gave him for us, and commanded him to lay down his Life to redeem us.*

*Second, this Covenant is so well ordered, that the Glory of Jesus Christ is magnified herein wonderfully. p38*

*1. In that herein he is proclaimed the Only True God, by whom the World was made the Brightness of the Father's Glory, and express Image of his Person, Heb. 1:3. and when he brought him into the World he saith, and let all the Angels of God Worship him. Now Divine Worship appertains to none but to him that is God by Nature.*

*2. Christ's Love shines forth in this Covenant, as well as his Deity, or Godhead; in his ready, gracious and voluntary Acceptation of that glorious Design of saving us miserable Creatures; it was Christ who wrought out the Garment or Robe of Righteousness for us, tho' the Father prepared him a Body to do it: Christ kept the Law of the first Covenant, for us, and overcome all our Enemies hence he said, *Be of good cheer, I have overcome the World*, Joh. 16:33. why should we be of good cheer upon his overcoming the World, if it was not for us, and to assure us that we shall overcome it? Nay, and we did overcome it in him, *he overcame Sin*, made an end of Sin as to its killing and Soul-condemning Power, Dan. 9:24. he shed his Blood to make our Peace with God the Father; he received the Spirit without Measure, to communicate it to us, *Christ loved us, and washed us from our sins in his own Blood*, Rev. 1:5.*

*He makes Intercession for us, who is he that Condemneth, it is Christ that dyed; yea, or rather, that is risen again, who is even at the Right Hand of God, who also*

*maketh Intercession for us*, Rom. 8:34. He pleads his own Sacrifices with the Father for us, he presents our Persons (as the High-Priest under the Law did the Names of the Children of Israel, when he appeared before the Lord, on the Breast-Plate of Judgment) before the Father, and in him also our spiritual Services are accepted: we are justified in him, he is the Lord our Righteousness, we have pardon of sin through his Blood, he is our Bridegroom, he came from Heaven to offer his Love to us, and to espouse us for himself; *he that has the Bride, is the Bridegroom*; 'tis he that offers up our Prayers as sweet Incense to the Father, *he is the Author and Finisher of our Faith*, he is the Covenant it self, our Head, our Mediator, our Priest, our King, our Prophet, our Surety, our Shepherd, our Captain; *he is made of God, unto us wisdom, and righteousness, sanctification, and redemption*, 1 Cor. 1:30. Christ is all, and in all, in this Covenant, so that his Glory shines forth admirably in it.

*Third, the Glory of the Holy Ghost, the Third Person in the Blessed Trinity shines forth in this Covenant also.*

1. The Holy Ghost is positively declared in the Gospel to be God: St. *Peter* told *Annanias*, He had *not lyed unto Men, but to God*, Act. 5:3. His Sin was against the Holy Spirit; and to aggravate it, the Apostle told him, the Holy Spirit was God, to whom he had lyed. *Ye are the Temple of the Living God, as God hath said, I will dwell in them*; and again, *Know ye not, that ye are the Temple of God*. All acknowledge, [God] in these places, refers to the Holy Ghost; moreover, we are *Baptised in the Name of the Father, and of the Son, and of the Holy Spirit*; and so we Dedicate and Devote our selves in Baptism, to serve and worship the Holy Ghost, as well as the Father and the Son. Doth not *Paul* close his Epistles, with a sort of Prayer, to the Holy Spirit, as well to the Father, and to the Son? *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all*, Amen. 2. Cor. 13:14.

2. *As touching his Work and Operations*, the Holy Spirit convinceth of Sin, this is his Office in this Covenant, *He shall convince the World of sin, of righteousness, and of judgment*, John 16:8, 9. The Spirit convinces our Souls of the great Evil of Sin, (as 'tis against a Holy, Gracious, and Good God) he convinces the Soul of all Sin, of Secret and Heart Sins, and particularly of the Sin of Unbelief, *He shall convince the World of Sin, because they believe not in me*: The Law cannot do this, nor the Light within; also, the Spirit convinceth us of that great Enmity, that is in our Hearts naturally against God,

Rom. 8:7. He convinceth us of the guilt of Sin, and of the pollution of Sin; the Holy Spirit convinces Sinners of the want of God's Image, and shews them how unlike God they are naturally, and how much like the Devil: the Holy Spirit convinceth Sinners of the Prevalency of Sin, *His Servants you are, to whom you yield your selves up to Obey*; he convinces of the Danger of Sin, of the Soul-killing and damning Power thereof: Also, *The Holy Spirit convinceth us of the want of Righteousness in our selves to justifie us in God's sight*; and also convinceth us that Christ's Righteousness is able to justifie and save us; because Christ thereby *went to the Father*, his Righteousness carried him to the Father, (as our Representative) and that Righteousness that carried him to the Father, as Mediator, will bring us thither: Who believe in him, or are of his Seed.

3. *The Work and Office of the Spirit*, in this Covenant, *is to quicken* all that the Father hath given to Christ.

4. The Spirit renews, regenerates, or renovates our Souls; 'tis the Spirit that works God's Image in us, we are *Changed from Glory to Glory, even as by the Spirit of the Lord*, 2 Cor. 3:18.

5. The Glory of the Holy Ghost shines forth in the Covenant of Grace, *is our Sanctifier*; for it is the Spirit that infuses new Habits, *divine and gracious* Qualities in our Souls, *new Thoughts, new Desires, new and holy Affections*, new Delights, Joy, Peace, and Consolation; the Spirit is an Earnest of future Glory, 'tis the Spirit that is our *Comforter*, 'tis he that strengthens us, and bears up our Souls in Trouble.

6. The Holy Spirit puts on the Robe of Righteousness upon us, by uniting of our Souls to Jesus Christ.

6. The Holy Ghost works all Grace in us, Faith is called, the Faith of the Operation of God; (the *Spirit is God*) likewise, Faith is called, a Fruit of the Spirit, Gal. 5:22. *The love of God is shed abroad in our hearts, also by the Holy Ghost*, Rom. 5:5.

In a word, all the Graces are by, and from the Spirit; hence he is called, *The Spirit of Grace*: But we had never drank of this sweet Stream, had not Christ, in the Covenant, opened the Fountain. *The Spirit was not yet given, because Jesus was not yet glorified*, Joh. 7:39. The Spirit is promised first to Christ, and then to his Seed: Thus (and in many other Respects) the Holy Spirit is glorified, and his excellent Operations

shew themselves, and shine forth in the Covenant of Grace; the ministration of the Gospel, is called, the Ministration of the Spirit. So much as to this.

THIRDLY, I shall proceed to shew you, That the Covenant is well ordered to confound and destroy the Works and grand Design of Satan. *To this purpose was the Son of God manifested, that he might destroy the Works of the Devil,* 1 Joh. 3:8.

1. By this Covenant, *Satan is defeated, and his Hopes overthrown*; who, doubtless, thought to have trodden Mankind under his Feet for ever. How would he have Gloried and have Blasphemed God, had not this Covenant been provided? would not he have said, Where is thy *Creature Man, that thou madest but a little lower than the Angels,* and made a Ruler over thy nether Creation? Have not I done his Business for him? Lo! he is become my Creature, he hath cast thee off, and his Obedience to thee. Where is that image now which thou stampst on his Soul?

2. Is it not said, *The Seed of the Woman shall bruise his Head?* This was one grand Cause, why God entered into this Covenant with Christ; and remarkable it is, and ever to be Remembered, that Satan entered into *Judas* to betray our Saviour; he concluded, doubtless, if he could bring Christ to Death, he should do his business; but that way the Devil thought to gain all, he lost all, and overthrew himself, and his Kingdom, for ever. *Christ by death, destroyed death, and him that had the power of death, which is the Devil,* Heb. 2:14. *He hath led captivity captive,* Eph. 4:8. *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it,* Col. 2:15.

FOURTHLY, *By the New Covenant, God hath greatly honoured his Holy and Righteous Law*; that receives no Damage hereby, nor doth its Glory suffer the least Eclipse, but contrary wise, 'tis magnified to the wonderment of Men, and Angels, and that Two ways.

1. In respect of Christ's perfect Conformity to it, in his holy and spotless Life, in our Nature and in our Stead; who, by Reason of Sin, could not fulfill the exact Righteousness thereof; but rather than it should lose the least Part of its Glory, the Second Person of the Trinity shall come from Heaven, and assume Man's Nature, and discharge the whole active Obedience which it did require of us.—And then

2. In his cursed and bitter Death, by which he answer'd for our breach of it, and considering the Dignity of his Person, he being God, as well as Man, his Death and Suffering was a far greater Satisfaction for our Sins then if we had suffered in Hell, because we thereby should have always been a paying, but never could have paid our Debt to satisfy Divine Justice and therefore, must have lain in Prison under incensed Wrath, to the Day of Eternity: And thus he Answered the Law, and Silences the condemning Power thereof, and break all his strong Cords and Bands to pieces, that kept us down under Wrath; and thereby dissolv'd all its grievous Anathema's; for *Christ being made a curse for us, hath redeemed us from the curse of the law*, Gal. 3:13. viz. From that amazing Sentence of the Holy God, denounced in his Law against us offending and guilty Sinners: So that *now there is no condemnation to them that are in Christ Jesus*, Rom. 8:1. Because they are, by the Body, and Sufferings of Christ become dead to the Law (or rather, that dead to them) which was fully effected at his glorious Resurrection; it was indeed the Law, respecting the Penalty of it that brought Christ to death, whose full Sentence in the Execution of it he endured on the Cross, as he was substituted in our Place, that so we in a way of Righteousness, might be Justified, as well as be Pardoned in a way of free Grace: (because God, and not we, found out the *surety, way and manner of the satisfying both the Law, and his own infinite Justice*, we have all freely, without Money, or Price.) And thus God, in and by Jesus Christ, as he before purposed, *did magnifie his Law, and make it honourable. Do we (saith the Apostle) make void the law through faith? God forbid: yea, we established the Law*, Rom. 3:31. God did not Repent, he gave the Law of perfect Obedience; for what could suit better with the Purity of his Holy Nature; nor could any Righteousness, short of a perfect Righteousness, Justifie us: He did not therefore Design, by the Mediation and Obedience of Christ, to destroy the Law, or take any Recompence is the room of it, that every way did not Answer the Righteousness it required, and make Satisfaction for the Breach thereof: therefore, *by Faith* (that is) by having Christ's perfect Righteousness imputed to us, in his exact Conformity to the Law, by his active and passive Obedience; we establish the Law, and make it honourable. If by any Law, as God is Rector or Governor, Justification, or eternal Life, is to be had, it must be a Law of perfect Obedience, God's Holy and Righteous Nature requiring it; and no Law of imperfect Obedience, tho' never so Sincerely performed, can answer God's Justice, nor be agreeable with the Purity of his Nature, infinite Wisdom and Holiness: For, if such a Law could have been consistent with the Wisdom, Holiness, and Justice of God, certainly he would never, at First, have made a Law of perfect Obedience, which,

to remove out of the way, (that he might bring in the later) must cost him the Blood of his own dear Son.

1. Therefore, it was the Law of Innocency, the Law of Works, or that Law which required perfect Obedience, given to *Israel*, which *Jesus Christ* fulfilled for us; and not a peculiar Law of his own Mediation, made up of some Moral Commands, some Jewish, and some peculiar to his own Person, (as some assert) And
2. That he did Obey, and suffer in Obedience to the Law, in our stead; and we are accepted by, and for that Obedience of his, (for else, the Glory of that Law is darkened) and not that his Obedience did only procure, or merit a milder Law, or easier Terms of Life, and Righteousness, and we not be dealt with, according to the Law of Works, but according to the New Law of Grace; and in the Third Place.
3. The Righteousness, and Benefits of Christ's Righteousness, is made ours, when we relye, or trust to God's free Promise, as the immediate and sole Cause of Pardon and Life, (as all true Protestants formerly affirmed) and not by Christ's procuring a New Covenant for us to enter into with God, which if we answer the Condition thereof, i.e. repent and believe, we shall be saved

Which Faith (as Mr. *Baxter*, Mr. *W*, &c. assert) taken in the full Extent and Latitude, is nothing else but universal Obedience, and that so it is to be understood, when 'tis said, that Faith, alone Justifies, viz. Faith and all other Graces, both in Habit and Exercise, ~ Mr. *Baxter's* Aph. 65.

And they that thus believe and obey the Gospel, shall be saved, though their Obedience be not perfect; but if Christ fulfilled the Law for us, then (say I) that Obedience of his, must be imputed to us, as if we had wrought it, and so we, by the Application of that Righteousness, are Justified in God's sight, from the Accusation of the Law, without any Works, or procuring Conditions, performed by us.

But (as one observes) when these Men speak of Faith, as a single Grace, 'tis defined to be a sincere Acceptance of Christ, as Lord and Saviour, and so it Justifies meerly, as it is a consenting, to be ruled and saved by Christ; which is, (*saith he*) neither an Assent to the Truth of the Promises, nor Assurance or Trust in them (one, or both of which, all Men understand by Faith, both in Scripture and common Speaking)

But it is an Act of Obedience, or rather a Covenant, or Promise of Obedience, whereby a Man engageth, That he will seek after Salvation, in ways of Obedience to Christ's Commands; and indeed, they refer to the *Baptismal Covenant* made in Infancy: And thus Faith Justifies, (as they intimate) as it doth in part, fulfill the *New Law*, by engaging us to Obedience; and in all this, Christ is look'd upon as King or Rector chiefly, and not as a Saviour; for, (as Mr. *Troughton* notes) if Christ's Righteousness doth not immediately Justifie us, and is made ours, then he is a Saviour but remotely, as the Word is usually taken, to denote his making Satisfaction for us, as a Priest, viz. As by his Death he procured a Possibility of Pardon, and makes way for a New Covenant to be made with Man; so that Christ's main Business, as a Saviour, by this Opinion, is to grant new and tolerable Terms of Salvation, to command Faith, Repentance and Obedience, and to annex Promise of eternal Life to them, and so to justifie and save us, if we fulfill these Conditions to the end of our Days; and that God, as a just and impartial Judge, will give Sentence for, or against us, according to this Law, so that we are justified by our Obedience to this Law, and saved by a King, proceeding according to his own Law; and Faith is nothing else but a submitting to this Law, and to the Terms required in it; which things, (saith he) certainly make a Covenant of Works, tho' it differs from the First Covenant of Works; and this, if I mistake them not, is their Covenant of Grace; by which I never expect to be saved.

But to proceed,

FIFTHLY, *The Covenant of Grace is well ordered, in all things, for our good; for all things which we need, are contained in it, either in respect of deliverance from present and future Evil, and to our being possess'd, or invested with all true spiritual and eternal Good.*

1. We were Enemies to God, by Sin, and God an Enemy to us, but by this Covenant, God is reconciled to us: Jesus Christ hath so pacified his Wrath, that now God says, *Fury is not in me, Isa. 27. When we were Enemies, we were reconciled to God by the death of his Son, Rom. 5:10.* The Angels that first brought the Tydings of our Saviour's Birth, cried, *Peace on earth, good will to men.* Christ by the Blood of this Covenant, hath made up that Breach, and Reconciled God to us; and by his Spirit, he



removes that Enmity, that naturally is in our Hearts against God, and so reconciled us to God; he is our Days-man, that lays his Hand upon both; he is not a Mediator of one, that is, not of God only, but of Man also; he brings God to Man, and Man to God.

2. We were the Children of Wrath, and under the *Curse of the Law*; but by the Grace of this *well ordered Covenant*, we are made the Children of God, and we are delivered from the Curse of the Law: *Christ hath delivered us from the curse of the law, being made a curse for us —That the blessing of Abraham might come on the Gentiles, through Jesus Christ*, Gal. 3:13, 4.

3. We had lost the *Image* of God, but by this Covenant 'tis restored to us again, and so restored, that we shall never lose it any more.

4. We were *dead, blind, naked, in bonds, in prison*, but by the Grace of God, in this Covenant, we *are quickened*, Eph. 2:1, 2. have the eyes of our understandings enlightned, Eph. 1:18. have our naked Souls cloathed *with the robe of righteousness*, are brought out of Prison, and all our Wounds are healed, *Sent out of the pit wherein was no water, by the blood of the covenant*, Zech. 9:11.

5. We were *guilty and filthy* Creatures, but by this Covenant, we are *justified and sanctified*, we are *acquitted*, pronounced *righteous*, and all our Sins pardoned, and washed away in *the Fountain of Christ's Blood*, 1 Cor. 6:11. Rev. 1:5.

6. We were *condemned*, and ready to have the Sentence executed upon us, and cast into Hell, to be burned alive for ever and ever, even there, *where the worm dyeth not, and the fire is not quenched*; but by the Grace of this Covenant, we are *saved, and shall be eternally*; we are not only delivered from all Evil, or from whatsoever was hurtful to us, but are invested with all true internal and eternal Good. We by this Covenant, *have union with God, adoption, free access to the Father, yea all things that appertain to life and godliness*, and when this Life is ended, eternal Life and Glory in Heaven; therefore, 'tis well ordered, in all things, for our good.

SIXTHLY, It is a sure Covenant, *ordered in all things, and sure*.

1. 'Tis a sure Covenant: because it was made in, and with our *blessed Surety*, Jesus Christ, the Lord would not enter into Covenant with us, any more, nor take our Bond for that great Summ of Ten thousand Talents, that vast Debt, which we had contracted, and were never able to pay; for we had nothing, no not one Farthing: And

therefore, unless a Surety could be found, who was able and sufficient to enter into Bond with God, for us, we must have perished for ever; we were Arrested by the Justice of God, for breach of his Holy Law, and in Prison, and must suffer infinite Wrath, and divine Vengeance, for the just demerit of our Sin, had not the Wise and Almighty God, sought out a Surety to pay our Debt, and undertaken this New Covenant for us: Now Jesus Christ stepped in, and undertook for us, and put his Name into our Bond and Obligation. *Jesus Christ was made a surety of a better covenant*, Heb, 7:22. Reverend Dr. Owen, most excellently resolves this Doubt, viz. Whether Christ be a Surety to God for us or of us to God, and shews God needs no Surety, nor is he capable of having any Surety, properly so called, neither do we need any, on his part to confirm our Faith in him.

But we, on all Accounts, stand in need of a Surety for us, or on our behalf; neither without the interposition of such a Surety (saith he) could any Covenant, between God and us, be firm and stable; or, *an everlasting covenant, ordered in all things, and sure*:(Dr. Owen, on the *Hebr. 7:22*. p. 223.)

God never broke at first with Man, therefore needs to give us now no Surety; but we broke and failed in our Covenant with him. The *First Adam* had, indeed, no Surety; and hence it was, that he failed, therefore God hath found out a way to prevent the like danger of Miscarriage on our part, any more: And evident it is, that God entered into this Covenant with us in Christ, before the World began and substituted Christ, then in the Covenant, our Surety and Mediator, &c. The *Assembly*, in their *Catechism*, confirm this blessed Doctrine: Take their Words.

Quest. *With whom was the Covenant of Grace made?*

Answ. *The Covenant of Grace was made with Christ, the second Adam; and in him, with all the Elect.*

Thus Christ, and his Seed, are but one Party in the Covenant of Grace, as it was primarily made between the Father and Son, who was set up from everlasting, as our Head. And thus, in Christ, Grace was gave to us before the World began, as the Apostle saith, 2 Tim. 1:9. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, which was given to us in Christ, before the world began.* Christ therefore became Surety for us, to make firm

and sure, all Covenant Blessing, to us; indeed if Man could not, did not stand, but break Covenant with God, when he had no Sin, no depraved Nature, when he had Power to have performed his Covenant with his Maker, How unlikely was it, that we (who are so corrupted, so weak and feeble, so depraved in every Faculty, no Power to do that which is spiritual Good, that are attended with such a Body of Sin and Death, Rom. 4:24.) to undertake to enter into Covenant with God any more? or, What Reason is there for us to think, God would trust us without Security, and the Suretyship of another Person, whom he knew well, could not fail? He said, *That he would lose nothing that was given him; none of his Sheep shall perish*, Joh. 10:38. and ver. 28.

2. 'Tis sure, as this Covenant is made upon the unchangeable Decree and Council of God, and his Decrees are compared to Mountains of Brass, Psal. 89:28. to the 34. *My mercy will I keep with him for ever, and my covenant shall stand fast with him, his seed shall endure for ever, &c. ver. 28, 29. My covenant I will not break, nor alter the thing that is gone out of my mouth, ver. 34, If you can break my covenant of the day and night, then may also my covenant be broken with David*, Jer. 33:20, 21. 'Tis the free Promise of God, like the Covenant of Day and Night; and this stands upon the basis of God's eternal Counsel; therefore, 'tis sure.

3. 'Tis sure, as 'Tis confirmed by the highest Witnesses in Heaven and Earth.

1. God the Father is a Witness to it himself; he bore Witness to Christ, in the Gospel, and to every Precept and Promise therefore *the Father himself which hath sent me, hath born witness of me*, Joh. 5:37.
2. The Son also, though the Surety of the Covenant, yet he is a Witness to this Gospel-Covenant also, (tho' this is not so, cannot be so among Men, i.e. The Surety can be no Witness, but 'tis otherwise here) *To this end was I born, and to this end came I into the world, that I should bear witness unto the truth*, Joh. 18:37. That he is a King and Head of his Church; that he is Mediator, and Surety; that he is our Saviour; and, that the Covenant of Salvation is made with him, and established in him. This he is a Witness of, and to these, and other great Truths of the Covenant, he was Born, and came into the World to bear Witness to, and he is called *The Faithful and True Witness*. Rev. 1:5. *And Jesus said, Though I bear record of my self yet my record is true, for I know whence I came, and whither had go.*

3. The Holy Apostles were also Witnesses to this New Covenant, touching the Truth thereof in the execution, declaration, and publication of it; *And we are witnesses of all things that he did*, Act. 10:39. and again, they are called *chosen witnesses*, ver. 41. Whatsoever Precept or Promise is made in the Gospel, or Threatning, they Witnessed to the Truth thereof, *as well as to the sufferings and resurrection of Christ*; God speaking of Paul, saith, *he shall be a witness unto me*, Act. 26:16.

4. All those wonderful Miracles our Saviour wrought, bear Witness to Christ, and the Truth of the Gospel; and in them the Holy Spirit is a Witness also, as well as many other ways. *The works that I do, they bear witness of me*, Joh. 5:36.

4. Tis a sure Covenant, because it was confirmed by Blood, even ratified and confirmed by the Blood of the Testator, Jesus Christ: Certainly, that Covenant that is ratified by the Blood of Christ, must needs be sure to all the Seed. Hence we have for a Sign and Token of this Confirmation, the Ordinance of the Lord's Supper: *This is the Blood of the New Covenant that is shed for you*, to make Peace for you, to procure Justification, Reconciliation, Pardon of Sin, and eternal Life for you, and 'tis Sealed to you by my Blood: This is a Sign or Token of it (as if he should so say) There is no altering a Covenant that is confirmed by the death of the Testator; all the Legacies bequeathed in this Covenant, are sure to the Legatees, as the Ordinances of Heaven by this means.

5. The Covenant of Grace is sure, and all the Blessings thereof, because the Execution of Christ's last Will and Testament, is put into the Hands of the Holy Spirit; he is the great Executioner of this Covenant. I have not time, nor room to open this.

6. The Covenant is sure, by vertue of the Promise of God the Father, he promised Christ, That he *should see his Seed* This was *Abraham's* Title to the Blessings of the Covenant of Grace, Heb. 6:13. and so to *David*, and in them, to all the true Heirs of the same Grace, and Promise: 'tis promised by God, *that cannot lie, to Christ, and to us in him; For all the Promises of God, in Jesus Christ, are not yea and nay; but yea and amen, unto the glory of God the father*, 1 Cor. 1:20. God hath engaged his very Faithfulness, as touching the Performances of them.

7. They are Sure, because not only made to us by the Father, but he hath confirmed them by his Oath, Heb. 6:13. *Because he could swear by no greater, he*

*swear by himself, wherein God is willing, more abundantly, to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, ver. 17. That so, by two immutable things, in which it is impossible for God to lie, we might have strong consolation, ver. 18. What God promised, nay swear to give to Abraham, in the Covenant of Grace, he promised and swear to to all his believing Seed, or to all the Elect; and if this doth not make sure the New Covenant, and all the Blessings thereof, and Eternal Life to every believing Soul, tho' he or she has but the least Dram of Grace; nothing can make any thing more sure in Heaven nor Earth; 'tis far more firm and sure than what any Man or Angels can make any Matter or Thing.*

Soul, whatever Grace thou need'st, God will and must give it; how when, and in what Degree he pleases, and to Heaven thou must come at last. I might add [to this point], 'Tis sure, because we have received, who do believe *the Earnest to all Covenant Blessings* and Eternal Life, which is the Holy Spirit, See Eph. 1:13. 14. The Spirit is called there *the Earnest of our Inheritance, until the Redemption of the purchased Possession unto the Praise of his Glory.*

8. We have the Holy Spirit also to make it sure to us, as a Witness of this Covenant, *the Spirit also bears witness with our Spirit, that we are the Children of God, and if Children, then Heirs, Heirs of God and joint, Heirs with Christ* Rom 8:16. 17. The Holy Spirit witnesses by it self, by an inward and secret Persuasion or Suggestion, that God is our Father, and we his Children, and also by the Testimony of his Graces and powerful Operations, tho' not in the like Degree and Clearness to all Believers: yet *Christ in us is our hope of Glory and if any Man hath not the Spirit of Christ, the same is none of his* Rom. 8:9.

9. After all, if any thing can be added to make it yet more sure to us, God will in his abundant Grace and Goodness let us have it: and therefore we have this Covenant and all the Blessings of it, and Eternal Life *Sealed* to us also by the *Holy Ghost: after ye believed, ye were sealed with that Spirit of Promise*, Eph. 1:13. and again, *grieve not the Holy Spirit of God, by which you are sealed to the day of Redemption*, Eph. 4:30. God hath set his Mark, and his Seal upon us.

SEVENTHLY, 'Tis an everlasting Covenant, *he hath made with me an everlasting Covenant* it shall never; can never be broke: see that in Isa. 54:9, 10. *For this is as the Waters of Noah unto me: for as I have sworn the Waters of Noah shall no*

*more go over the Earth, so I have sworn that I would not be wrath with thee, nor rebuke thee; for the Mountains shall depart, and the Hills shall be removed, but my loving Kindness shall not depart from thee; neither the Covenant of my Peace be removed* (saith the Lord) *that hath Mercy on thee*: compare it with Isa. 55:3. So much to the Second general Head.

Thirdly,  
the Covenant as all the Hope, Desire,  
Salvation and Consolation  
of every True Believer in Life and Death.

By what I have already said, all may perceive how, or which way, all their Salvation and Comfort lies in this Covenant, so that I need say but little to this. But to proceed.

1. 'Tis all our Hope, Desire, Salvation and Consolation; because this Covenant was the Contrivance of the Infinite Wisdom of God, the Top Glory of all his Transactions, for, and in the behalf of Man from all Eternity: Nay, such manifold Wisdom, such depth of Wisdom shines forth in it, that the glorious *Angels desir'd to pry into it*, 1 Pet. 1:12. the Word magnifies (as our Annotators intimate) a bowing down the Head, or stooping to look into a thing; O! they behold this Mystery of Salvation by Christ, in this Covenant with holy Amazement, and are willing to learn by the Church: and this Mystery is to this end, in part, manifest by the Gospel, that they might make it the Subject of their Thoughts, Contemplation and Meditation and Wonderment (as I may so say) 'tis to affect those glorious Spirits; *to the intent that now unto the Principalities and Powers in heavenly Places might be known by the Church, the manifold Wisdom of God*, Eph. 3:10. Angels, Sirs, do attend our Assemblies, to know, and hear, and understand the Mysteries of this Covenant and Redemption by Christ: Is it then any wonder? 'tis all the Desire, Hope and Delight of Believers, who are so eminently concerned in this Salvation, Christ is not a Redeemer of the Angels, for they who stood needed none. Yet *as our Divines* shew, he is their Confirmer, he is the Head of Angels, as well as of the Church, and they Worship Him, as well as we.

2. 'Tis the Saint's Desire and Delight, because 'tis suited so admirably to Exalt God in all his Holy Attributes, and abase, sinful Man; to Exalt Christ, put the Crown on his Head, and lay us at his Feet: this is that *Jehovah*, design'd and aim'd at, and this all Believers and truly gracious Souls aim at also; this is all their Desire, and therefore they are so taken with this Covenant. O let such look to it, that any ways go about to lessen or eclipse the Glory of God's Grace in this Covenant, or magnifie and exalt sorry man in the least degree.

3. 'Tis because 'tis a great, a full, and compleat Salvation that is contained in this Covenant: *This is all my Salvation*, 'tis not a part of it; Christ in this Covenant did not work out a piece of it, and leave us to work out the rest: all our Salvation is of Grace, whatever we as Sinners, or as Saints do want, 'tis contain'd in this Covenant. Christ is not only given for us, but also given to us; not only the Medicine, but a Hand also whereby 'tis applied. Faith is the Gift of the Promise, therefore not the Condition of it; they are *Fæderalia relata*: Can a Promise or a Gift be a Condition of it self? This Exalts Christ, and abases Man; Christ hath no Co-worker with him, tho' he hath some poor Instruments (that he implies in his Hand) yet he alone is the only Agent that doth all: *We have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God, and not of us*, 2 Cor. 4:7. The Redemption in the Covenant of Grace, is by a Price which Christ as Priest laid down to satisfie the Law and Justice of God, and which as a King, he applies by his conquering of the Power, of Sin and Satan: Can a Man be redeemed and saved from Slavery in Turkey by a Ransome paid or laid down, and yet he abides under the power of a cruel Tyrant that holds him in strong Chains, and will not let him go, until the Redeemer hath subdued his merciless Master? Now sinners are in Satan's Chains and Fetters, and under the power of Sin, and until Christ destroys and overcomes those cruel Enemies, they are not redeemed; this Salvation therefore in this Covenant is compleat, i.e. we are not only redeemed out of the Hands of Justice and Divine Wrath, but out of Satan's Hands likewise, and from the power of Sin: nay, redeemed from a vain Conversation by Christ's Blood, 1 Pet. 1:18. for as a Priest he purchased subduing and cleansing Grace for us, tho' as a King he applies that Grace to us. To this very purpose, Christ *gave himself i.e. to redeem us from all Iniquity, and purify'd to himself a peculiar People zealous of good Works*, Tit. 2:14. Sirs, assure your selves, all that Christ came to redeem, shall be redeemed; he cannot be said to be a Redeemer of such who never were, nor shall be redeemed by him: not one drop of his Blood was shed in vain, he will have his whole purchase. Here is Grace the Holy Spirit, A broken Spirit, a new Heart, Justification, Adoption, Regeneration, final Perseverance, and Eternal Life, and all we want is in this Covenant; therefore 'tis a compleat and full Salvation, and so *all our Salvation*.

4. This Covenant is all our Desire, all our Hope and Salvation, because there is no Relief, no Justification, no Pardon, no Salvation any other ways: there is no Water of Life, but in this Fountain, no Justification, but by this Righteousness; nor Riches, but in this Treasury; no Corn; but in this Garner; no Light, but in this Sun of Righteousness that is given to us for a Covenant, and to be a *Light unto the Gentiles*. No pardon of



sin; but by this Redemption; no Grace, but at the Throne which God hath Erected in this Covenant. No Strength, but by this *Arm of the Lord*: no Cure, but by the Balsom of this Covenant, and Covenant-Physician: no Sanctification, no cleansing from Sin and Pollution, but by washing in this River.

5. This Covenant is all our Desire, Hope, Delight, Consolation and Salvation, because 'tis a try'd Covenant: it never failed one Man that ever laid hold of it, or applied the Blood thereof by Faith to his own Soul; he that believeth on Christ, builds on this precious Stone, *this sure Foundation, shall never be ashamed, nor confounded*: he that builds on this Covenant, or doth venture his Soul thereon, must be saved, and ever be saved. Let them be never so great sinners it will not fail them; this Covenant hath provided for the chiefest of Sinners, and for the weak Saints: here is a Pardon for *all manner of Sinners and Blasphemers, against both the Father and the Son*: O what black, what guilty, what filthy, and what bloody sinners have been saved by the Grace of, and Blood of this Covenant. *Such were some of you*, what an abominable *Such* were they, see 1 Cor. 6:9, 10, 11.

6. This Covenant is all a Believer's Desire, Consolation and Salvation; because of those glorious and mighty Gifts that are given to them in this Covenant: nothing can the Holy God give which is greater, for *he hath given us himself, and all he is, and all he has*; as far forth as it is communicable, *he gives himself to them by way of special Interest*, (not as he was the God of the *whole house of Israel*, in that legal Covenant made with them as they were the *natural Seed of Abraham* as such) God gives himself, and in himself, his Son, his Spirit, his Ordinance, his Ministers, *Paul, Peter*, all is rap'd up in this Covenant: Grace here, and Glory hereafter, *all is yours*; Christ in this Covenant is yours, you have God and Christ, and God for ever, Christ for ever. You shall not lose him again, the Covenant is ordered in all things and sure, and so are all the Gifts and Blessings thereof, which that can't be lost, *they are even the sure Mercies of David*.

7. Because this Covenant is so comfortable in all States and Conditions a poor Child of God can be in, 'tis suited to relieve us under all outward afflictions, Tryals and Calamities we meet with here in this World: O this our honoured Brother deceas'd, found by sweet Experience, this was all his Hope, and all his Desire, all his Comfort under all his former sore Sufferings; when for more than Twelve Years he lay in Prison for Jesus Christ's sake, and under all his late heart-breaking Sorrows and bodily

Distempers, that but a few were acquainted with, had it not been for this Covenant, he had fainted in his Afflictions: This bore up the Spirit of poor *David*, he found all his Relief and Support lay in this Covenant. When *Saul pursu'd him*, when his Friends forsook him, and talk'd of stoning him, here, and in this Covenant, and in his God, given to him in this well ordered Covenant he comforted and encouraged himself, 1 Sam. 30:6.

8. And lastly, all the Desire, Hope, Consolation and Salvation of a Believer lies in this Covenant, because 'tis so well ordered and suited for our Support and Comfort, under all inward Trouble, Fears, Doubtings. Temptations and spiritual Dissertions, whatsoever.

No cordial like what this Covenant hath provided for us to bear up and revive our drooping Spirits; and whoever you are, that under your Fears, Doubtings, Temptations or Despondings, that seek Relief any where else, will but deceive your own poor and deluded Souls: will your own Righteousness cheer your Spirits? *Dare you plead it at God's Bar?* Will you venture your Souls upon it? Will you *plead your sincere Obedience?* your fervent Prayers you have made, the many good Sermons you have heard, the many good Works and good Deeds you have done, will not *Satan* shew you notwithstanding all your sincerity you have in your Hearts, great Hypocrisie? and for all your Faith and constant trusting in God, you have much Unbelief, and many Fears and Doubtings arising in your Spirits: tho' you have prayed often, and have not fainted; yet with what Deadness, with what Coolness, with what Wanderings of Heart and Vanity of Thoughts; and tho' you have done much good, will not your Consciences tell you, you might have done much more? you gave a *Shilling* may be to this poor, and that poor and distressed Object, when may be you ought to have given a *Pounds* O Sirs! your Relief lies in Christ, and in the Covenant of Grace, in Christ's perfect and compleat Righteousness in his Death, or you have none, nor never will. You must take the Directions that *Anselm* gave to a poor sick and tempted Soul, as I find it *quoted* by *Reverend Dr. Owen* on *Just. p. 13. 14.*

Quest. Dost thou believe that thou canst not be saved, but by the Death of Jesus Christ?

The sick and distressed person answered yes. Then let it be said unto thee, go to then, and whilst thy Soul abideth in thee, put all thy Confidence in this Death alone, place all thy Trust in no other things commit thy self wholly to this Death, cover thy self wholly with this alone, cast thy self wholly on this Death, wrap thy

self wholly in this Death: and if God would judge thee, say, Lord, I place the Death of our Lord Jesus between me and thy Judgment, and other ways I will not contend with thee: And if he shall say unto thee, that thou art a sinner say, I place the Death of our Lord Jesus Christ between me and my sins; if he should say unto thee, that thou deservest Damnation, say, Lord, I put the Death of our Lord Jesus Christ between thee and all my sins, and I offer his Merits for my own which I should have, and have not: if he say that he is angry with thee; say, Lord, I place the Death of our Lord Jesus Christ between me and thine Anger. (*Dr. Owen*)

O Soul! here's thy Relief, even in the Blood of this Covenant in Christ's Death; under all thy Fears, and Temptations of *Satan*, and under the sad Accusations of thy own Conscience: O! at the hour of Death, how cannot thou lift up thy Hands to plead thy own sincere Obedience, when thou art just going to stand before the Tribunal of God; thy Hands will be weak and thy Heart faint, and thy Confidence will deceive thee, and fail thee: if thy Hope and Desire, thy Faith and Dependance be on any thing else, then on Christ in this Covenant; but here is Succour in his Covenant, here is a Salve for every Sore; what tho' thou hast sinned, what says God in this Covenant? *I will be merciful unto their unrighteousness, and their sins and iniquities I will remember no more*, Heb. 8. If thy Conscience say, thou hast backsliden from God, he says; *I will heal all their backslidings, and love them freely*, Hos. 14:4. If thou wants Righteousness and Strength, say, Christ is thy Righteousness, *in the Lord have I Righteousness and Strength*: thus there is Relief in this Covenant for poor doubting and desponding Souls in all their Troubles and Temptations.

# APPLICATION

## *FIRST, by way of Reprehension*

First, this reproveth those (and may serve to convince them of their horrid Blindness and Unbelief) that look on Sin as a trivial thing, a small matter; and so go on in a wicked and ungodly course of life, *who add Drunkenness to Thirst, and yet say they shall have Peace*: O Souls! do you not tremble to think of the evil of sin? When you hear nothing but the Blood of the Son of God can atone for it, nor satisfy God's offended Justice and injured Law, do you think God will spare you? pardon you, while you live in your sins, and make Provision for the flesh *to fulfill the Lusts thereof, did he not spare his own Son*, when he stood in our place, charged with our Iniquities? but let out his Wrath upon him, and will he spare you? that have your own sins and horrid guilt and pollution charged upon your own Souls? if you refuse the Lord Jesus Christ, and the Merits of his Good, and do not fly to him, cleave to him, embrace him, and the tender of God's Grace in and by him, but do neglect so great Salvation, and the means of it, down to Hell you will be brought every Soul of you with Vengeance. Nothing shews the evil of sin more than the bleeding Sides, bleeding Heart, and bleeding Hands, and bleeding Feet of the Son of God: And did he suffer thus to satisfy for our sins? for your sins? and shall any Soul alive think, if they slight him, believe not in him, he shall escape Divine Wrath; how can your hands be strong in any way of Wickedness, whilst you look up and see Jesus Christ hang languishing on the Cross, and crying out, *My God, my God, why hast thou forsaken me?*

Second, this reproveth all those (and may tend to convince them of their Folly and Ignorance) whose hopes lies in something else, and not in this Covenant.

Those whose hope lies in their sober and civil Lives, they conclude all is well with them, because they are not guilty of those immoral Impieties and greatest Wickedness which others are defiled with: Alas! what good will this do you? when one evil Thought is a breach of that Holy Law that says you under Wrath and the fearful Curse thereof; will you trust to your honest moral Lives, and sober Conversations, and so flight and neglect the Grace of God offer'd by Jesus Christ in this Covenant: Why Sirs, do you think God sent his Son into the World? if by leading a moral and sober Life Men might be saved.

Third, this reprove also those who mixt their own *Inherent Holiness* and *Evangelical Obedience* with Christ's Righteousness, in point of Justification and Acceptation with God, who make Faith in the large Extent, i.e. Faith withal the Concomitants of it, a Condition of Justification, who distinguish between Christ doing for us, as a Redeemer in the Flesh by dying, and render that more extensive, than what he does by the Spirit; as if he was the Head of all Mankind in dying, and all, as so considered, have Union with him: but that many of those he dyed for, shall never be saved by his Life; because they do not answer the Condition of Faith and sincere Obedience; intimating, that Faith is not a Fruit of Christ's Death, but is wrought out by the Creature through the help of the Spirit; tho' we have Faith for Christ's sake, for Christ's Merits (in a remote sense) as we have fair weather, *Pacifick paper, p. 5*. For had not Christ atoned and satisfied for sin, and the breach of the Law of Works, we could not have had any Blessings either temporal or spiritual: but if it were only thus, then the Covenant of Grace is not so well ordered and sure as we believe it is, but how do they understand that Text, Rom. 5:10. *for if when we were Enemies, we were reconciled to God by the death of his Son, much more being now reconciled, we shall be saved by his Life*. Were not all the Elect, or all Christ dyed for, virtually (as in our Head) reconciled to God by the Death of Christ? and doth not the Apostle assure us that we shall much more be saved by Christ's Life, if he reconciled us to God by his Death? was not the Gift of Christ in his death for us a greater gift than the gift of the Spirit to us? Did not we all rise from the dead with Christ, virtually when he was raised? And doth not that give us Assurance that we shall be actually quickened and raised First from a death in sin, respecting our souls; and also be all raised to Eternal Life and Glory, at the last day respecting our Bodies. *He that spared not his own Son, but delivered him up for us all, how shall he not freely given us all things*, Rom. 8:32. may it not from these two Scriptures be confidently asserted, that all Christ dyed for shall be saved, i.e. shall have Grace here and Glory hereafter? doth not the Apostle argue from the greater Gift of God's Grace to the lesser Gift? and that the that gave the greater will not stick to give the lesser.

Were not all that Christ died for, *chosen in him before the foundation of the World? that they should be holy, and without blame before him in love*, Ephesus. 1:4, 5. and did not the Father promise him that he should see his Seeds and doth not Christ say, all that the Father gave to him, shall come to him; that is, shall have Faith: and can any come that were not given to him? If Faith and Repentance be given to the Elect, who are saved? Can others come to Christ who have not the like Faith and

Repentance given to them? doth not Faith flow from a Principle of divine Life? and can there be such a noble Effect without the cause from whence it proceeds? Can a dead Man quicken himself? or can he refuse to live that has life infused into him? *Thy People shall be willing in the day of thy Power*, Psal 100:3. *In the Beauty of Holiness*: Is Christ a true and proper Redeemer of all? and yet if multitude are left under sin and wrath, and never redeemed, nay many of them never hear of this Saviour or Redeemer at all.

Fourth, this also reproveth all such who render the Covenant of Grace in its nature like the Covenant of Works, i.e. if we perform the Condition we stand, if we perform it not we fall; it being made with us, and so our Covenant: God expects we discharge our Obligation therein, for 'tis evident, as we enter into Covenant with God, according to these men's Notions at our Baptism, (or be it before, and Baptism be but a Sign or Token of it,) there is no surety here to engage for us (unless it be as it is among some of this sort, those they call God-fathers and God-mothers) O! what a dangerous state are we in? if this be so, i.e. if Christ be not to perform his Obligation for us, as our Surety to God, that we may not be lost nor miscarry; but that all depends upon our own performances on our holy Watchfulness and sincere Obedience, for if *Man at first* did not stand, when he had no sin, no corrupt nature, no body of sin and death, how should we stand and weather the Storm, now we are so corrupted, so depraved, and have a thousand Snares laid for us in every place, that have such a deceitful Heart, such a deceitful Devil, and a bewitching World to encounter to withal: if, as *Doctor Goodwin* hints, Man suffered shipwreck, when he did so firm, so strong, and well-built Ship; and when he had so good a port, as his *Will* was to him before he fell, and a calm Sea; who will be a mad to venture to Sea now, on such a leaky and rotten Vessel? and have no better a Pilot, than his own base, depraved, and corrupt *Will* to enter this ship on such tempestuous and dangerous Seas.

The truth is, the Covenant of Grace is not *ordered in all things and desire*, if what these men say be true; that a Man may be a Child of God today, and a Child of the Devil to morrow; and that justified Persons say so fall away, as to perish for ever.

Fifth, this reproveth all such, who when convinced of their sinful and lost condition by nature, then presently set upon a Work of Reformation, and on duties of Humiliation, and then begin to see (as they think) a great change is wrought in them, and on that rest, and Hope all is well. Like *Herod* who heard *John* and reformed many things, Mark 6:20. Alas Sirs! at this building will fall to the ground; is this to take hold of the

Covenant? Is this to get Union with Christ? is this Regeneration? is this to believe on the Lord Jesus, Act. 16:31. that you may be saved, our own Works be they what they will; *like Chaff they shall be burned up*. True, if you reform not your Lives (which the Terrors of the Law, and Laws of the Land may force some of you to do, or Shame, and reproach, and Fear of Hell Torments) you shall certainly be damed: yet This you may do, and yet never be saved, 'tis so far from a bare Reformation of Life; that will stand you in stead, that a Saint's Salvation, Hope and Desire lies not in a changed Heart, nor in inherent Grace, nor sincere Obedience, but in Christ, in his Righteousness, it lies in this Covenant, not in their Baptismal Covenant, not in being Church-Members, not in Praying, and hearing Sermons, and breaking of Bread, but in Christ, and in the Covenant of Grace; *this is all my Salvation, and all my Desire, &c.*

Lastly, this reproveth such likewise that remain under the *Spirit of Bondage*, and slavish Fear, after God hath graciously awakened them, convinced them of their Sins and lost Condition without Christ, and hath let out-a *Spirit of burning* upon them, that has burned up all their former Hopes, Faith and Confidence, which they once had in the Flesh, and are broken into pieces in the sight and sense of the evil of Sin. Souls, what aileth you? what's the cause of your Disquietments and Sorrow? Is there no Help? No Relief for your Souls in this Covenant? Dare you not venture on Christ? Is there not all things that you want in Christ, and in this Covenant? May be you will say, O! your sins are great, what who' there is great pardoning Mercy in this Covenant, a great Saviour for you; are you sinners, wounded sinners, sin-sick sinners, lost and undone sinners? then I declare, nay, proclaim Peace to you in Christ; good News, O Soul! is brought this day to your Ears; here is a Christ for you, Pardon for you in this Covenant, *I will forgive their Iniquities, their Sins I will remember no more.*

Will you make God a Liar? and not believe the Record he hath given of his Son? Joh. 5:10.

*SECONDLY, By way of Exhortation*, I must exhort you that lead ungodly Lives to tremble, you who are condemned, and refuse the Offers of God's Grace by Christ, in this Covenant: What do you mean? will you value your base Lusts above God? above Christ, above the Salvation of your Souls; can you think God will give himself to you? or Christ espouse you, that live in, and love your sins, your dishonouring and Soul-damning Pride, Covetousness, Uncleaness, Drunkenness, &c. or any Deeds of Darkness, which God's Soul loaths; be exhorted to adhere to the Truth of God's

Justice, the Veracity of his Word, the Denunciations of his *Wrath, which is revealed from Heaven against all ungodliness and unrighteousness of Men*, Rome 2:18. Shall Christ and all Covenant Mercies be offered to you? a Feast of fat Things provided for you, and will you make light of this Offer and gracious tender of Salvation.

You heart-broken Sinners be exhorted to look up to Christ, behold him whom the Father hath chosen and laid help upon, *one mighty to save*, look to *your Physician*, he is come to ease your burthened Consciences, to heal your wounded Souls, to pour in his *Oyl and Wine*, he will do it all freely, tho' you *have no Money, no Price or Money-worth*; yet in this Covenant, here is Wine and Milk for you also, *bear and your Souls shall live*, and you shall be taken into his Covenant, and have Interest *in the sure Mercies of David*, Isa. 55:1, 2, 3, 4, 5, 6, 7, 8.

Let such be exhorted, to lay to heart and repent, who darken the Doctrine of God's Free-grace, and eclipse the Glory of the Everlasting Covenant, that turn it into a Law of conditional Obedience, and mixed Works, done by the Creature with Christ's Merits; have they not stumbled many an honest Christian already, and filled others with many Fears and Doubtings, whilst they set them to seek after Justification by their own sincere Obedience and Gospel-Holiness, and join that (some way or another) with the Merits and Righteousness of Christ, and would have them not to count their own personal Holiness (as Paul did) even *Dung, that they may be found in Christ not having their own Righteousness; but the Righteousness of God which is by Faith*, whether their Doctrine tends most to promote true Gospel-Holiness, and the Honour of God, or ours; will appear at the last day. I hope they may mean well, but may they not fear they mistake? in going about to remove the Ancient Land-mark: why should that glorious Doctrine of Justification, that shone forth in the days of *Martin Luther*, and has been the Ground of so many godly Christian's Hope; nay, Martyrs, now be struck at? and by which means, new Animosities and Divisions are let in among God's People, to the Reproach of his Holy Name, and Grief of Thousands of faithful Christians.

*THIRDLY, by consolation*; this may be much improved in the last place, *by way of Comfort and Consolation to Christians in every Condition, both in Life, and at the Hour of Death*.

1. Is the Covenant of Grace made with Christ for us? and has he undertaken for our Souls as our Surety? is it ordered in all things and sure? Then poor doubting Soul, here



is a Foundation of Comfort for thee; O! how doth the Love of the Father abound towards us? as to enter into a Covenant for us, with his own Son; here's infinite Love, and Condescension: know, Christ equally engaged for all the Father gave him; Care is taken for the weakest Saint, as for the strongest; nay, Christ therefore *entries his Lambs in his Arms, lays them in the Bosome of his Covenant*. Souls, remember God calls it his Covenant, where is it called our Covenant? we may break with God, but he will not break with us; *Altho' my house be not to with God, yet he hath made with me an Everlasting Covenant*.

This Covenant stands firm, this Foundation of God is sure, it was Established from all Eternity by an Eternal Act of God, that cannot be Revealed, Altered or Changed: God is thine, Christ is thine, if thou hast Union with him, all is thine; and the Oath of God, the Truth and Faithfulness of God is engaged for the making good all the Blessings that are contained in this Covenant; God is thine, and Christ is thine for ever.

Thou art given to Christ, and Christ will not lose any one Soul the Father gave unto him; *none can pluck thee out of his hands*, Joh. 10:28.

2. Art thou afflicted for thy sins? Look into this Covenant, here is a Cordial for thee, *His Seed also will I make to endure for ever, and his Throne as the days of Heaven*, Ps. 89:29. *If his Children forsake my Law, and walk not in my Judgments*, v. 30. *If they break my Statutes, and keep not my Commandments*, v. 31. *then will I visit their transgressions with the Rod, and their iniquities with stripes*, v. 32. *But my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail*, v. 33. *My Covenant will I not break, nor alter the thing that is gone out of my mouth*, v. 34. Is not here Relief for thee, if thou art afflicted? 'tis a sign thou art beloved; *tis for thy profit, than thou mayest partake of his holiness*, Heb. 12:10.

3. Art thou backsliden from God? see that in Hos. 14. *I will heal their backsliding, I will love them freely, for mine anger is turned away from him*, v. 4.

4. Art thou like a dry withered Tree? see his promise in this Covenant, *I will be a dew to Israel, he shall grow as the Lilly, and cast forth his root as the Lebanon, they shall revive as the Corn, and grow as the Vine*, v. 7. *Tho' I walk in the midst of trouble, thou wilt revive me, saith David*: this he saw was in God's Covenant, Psal. 138:7.

5. Do thy sins appear grievous to thee? he has (as you heard promised in this Covenant) *to be merciful to their unrighteousness, their sins and iniquities will I remember no more*, Heb. 8:12. Heb. 10:17.

6. But O the Power of them! Soul, mind his promise in this Covenant, sin shall not have dominion over you, because you are not under the law, but under grace, Rom. 6:14.

7. Art thou tempted? look into the Covenant, *there hath no temptation taken you, but such that is common to man, and God is faithful, who will not suffer you to be tempted above what you are able, but will with the temptation make way to escape, that ye way be able to bear it also*, 1 Cor. 10:13. *Christ having suffered, being tempted, is able to succour them that are tempted*, Heb. 2:18.

8. Art poor? and afraid thou shalt want Bread? either for thy Body, or for thy Soul; see that in Psal. 111:5. *He hath given meat to them that fear him, he is ever mindful of his Covenant, he will abundantly bless her provision, and satisfie her poor with bread*, Psal. 132:15.

9. Art thou afraid thou shalt sometime or another depart from God, or fall away from him? mind his Covenant, *I will put my fear into their hearts, and they shall not depart from me*, Jer. 32:40. *Tho' they fall, they shall not utterly be cast down, for the Lord upholdeth him with his right hand*, Psal. 37:24.

10. Dost thou fear Satan will be too hard for thee? Look into this Covenant, *God shall bruise Satan under your feet shortly*, Rom. 16:20. O the Comfort this Covenant affords to us in every Condition, *he will give Grace and Glory, and no good thing will be with-hold from them that walk uprightly*.

Christians, what remains for you to do, that you may have the Comfort that is in this Covenant, but to go to God by Christ your Mediator, he pleads his own Merits and Righteousness for us. I took flesh, O my Father, I suffered death according to thy good Pleasure; in their stead I gave my Soul a Ransome for them, I was made a Curse for them, wounded to heal their Wounds, I bore their Sins, and carried their Sorrows; O condemn them not for their Iniquities which met in me: they are my Purchase, my Members, I have paid their Debts, and brought in everlasting Righteousness for them: he is heard all ways, O! pray in his Name, and all your wants shall be supplied.

Let the Fruits of God's Grace shine forth in your Lives: what shall we render to God for all his Covenant-Blessings? You are bought with a price, and are not your own, therefore glorifie God in your Body, and in your Spirit, which is the Lord's, 1 Cor. 1:19, 20.

Quest. *But methinks I hear some poor sinner crying out, How may I come to be in this Covenant?*

Answ. Soul, it is by thy being united to Christ, or by Union with him through the Spirit, 'tis by Faith: O close with Christ, cry to God for his Spirit, attend on the means of Grace, see if thou canst find in thy heart to love Christ, to espouse him, enter into an Holy Contract with him, to this end he sends his Ministers. O that thou didst but see the want of him! and behold the Beauty that is in him, *he that has the Son, has Life*, he is actually in this Covenant, but know this is the Work of Christ; 'tis he must make thy heart willing, and dissolve those Bonds thou hast ty'd with other Lovers. Thou art not first to enter into a Covenant with God, or offer thy Terms of Gospel-Faith and Holiness, so as on that Condition, to oblige God to enter into a Covenant with thee: no, Christ is first given, and then God gives us to him; nay, himself with him: Christ's Love is first set on us before we can love him, and when we were in our blood (not washed) that was the time of his Love, and then he entered into a Covenant with us, Ezek. 16. Reverend Mr. Cotton saith,

'The Lord is the first thing that he giveth by his Covenant, and with himself all things else, Rom 8:32. and there is the Precedency, Christ is given, and in him all spiritual Blessings, Eph. 1:3. and this for the Order of Nature in giving in the Covenant: not Obedience first, nor Faith first, nor any thing else first, but himself: *Donum primum & primum*, and in him all his Goodness. p. 14. *on the Covenant.*

*Art thou weary? dost thou thirst? art a wretched sinner?* then take Christ, go to him and drink.

Thou art not O sinner! first to wash thy self from thy Wickedness, and get a clean heart, and then come to the Fountain of Christ's Blood; but as a poor, vile, lost sinner to come unto him: *believe in him that justifies the ungodly*, Rom. 4:5. Also 'tis Christ who is thy Physician, 'tis he that has undertaken thy Cure, and must apply the

Remedy, and none can do it but he, and tho' thou hast no money, yet this Physician is to be had, and his Medicines too, and all freely, Isa. 55:1, 2.

But to close, Let us reflect a little on the Deceased, my Brethren, whose Corps is it we are to follow to the Grave this Evening: Sirs, 'tis the Corps of a godly Man; nay, a Minister, *an ancient Minister*: one who long and faithfully served Jesus Christ, under many Afflictions, great Tryals and Sufferings: O how many of late have we lost? and how few raised up in their stead? *the harvest is great, but the labourers are few*, one drops here, and another there; some by Distempers of Body made unable to labour before death comes, (as it was with our honoured Brother deceased) while others are taken away in their full strength: have we not cause to fear what is coming on? See that in Isa. 57:1, 2. God calls home his Ambassadors a-pace, what may we expect? O look for approaching Judgments, God hath given us divers ways warning, before Wrath breaks out upon us; the sins of the Nation are near fully ripe, and the sins of God's people tend to fill up the measure.

But tho' we must all die, as well our painful Ministers as the people, yet in this Covenant *death is ours*, 1 Cor. 3:22. 'tis a Blessing, it *is Gain*, the Sting is taken away by the Lord Jesus; so that we ought not to mourn for our godly Friends that die, (as such who have no hope) *for the righteous* (in this Covenant) *have hope in their death: This God is our God, and he will be our Guide even unto death*. Thus is the Covenant of Grace, all the Desire, Hope, and Consolation of Believers, both in Life, and Death. Our honour'd Brother is fall'n asleep in the Lord, i. e. in Union with Christ; and as Death has put an end to to all his Sorrows, so now his Spirit possesses all eternal Joy and Comfort: for tho' (he as well as we) was attended with weakness, and many Infirmities, yet he could say, *God had made with me an everlasting Covenant, ordered in all things and sure, and this is all my Salvation, and all my Desire, altho' he makes it not to grow*.

## AN ELEGY:

*Upon the Death of That Reverend and Faithful Minister of the Gospel,  
Mr. Henry Forty,  
Late Pastor of a Church of Christ at Abingdon, in the County of Berks,  
who departed this Life in the 67th Year of his Age, and was Interred in Southwark, Jan.  
27th. 1693.*

Mourn, mourn, O Sion! thou hast Forty lost,  
Wave upon wave, with Tempest thou art lost  
Our Sorrow's great, and worsen things draw near,  
Sad Symptoms of most dismal Days appear:  
Christ's blest Ambassadors are call'd away,  
And few these things unto their hearts do lay.  
Many we lost before, for which we mourn,  
And shall we Forty lose without a Groan?  
Shall we not sigh for him who lately fell?  
Or not deem him a Prince in Israel?  
Say if you can, what cause gave he to fear,  
He was not ev'ry way a Man sincere?  
How many years did he his Master serve?  
And never from Christ's Truth did start or swerve  
Shall Envy then his Name or, Glory stain?  
Or Prejudice wound him to death again?  
O let his Name! his precious Name still live,  
And to his Ashes no Abuses give.  
Near Twelve long Tears he did in Prison lie,  
As Exeter can fully testify,  
For witnessing unto God's holy Truth,  
Which he most dearly loved from his Youth;  
An Instrument was he in Jesus Hand  
In his Converting many in this Land:  
Nay, his own Father and his Mother were  
Ev'n both Converted by him (I do hear)  
I think without offence, I may declare  
Few golly Preachers, gone more spotless were;

Or with more Clearness did the Gospel Preach,  
And in his Life shone forth what he did teach.  
He was no flash, he lik'd no upstart Strains,  
New Schemes bedouted, which now our glory stains:  
By the Text he left to be insisted on,  
And opened when he was dead and gone;  
You may perceive on what Foundation he  
Did build his Hope of bless'd Felicity.  
Altho' my house is not ev'n so with God,  
My Heart is dead, and I under the Rod:  
Tho' Grace in me do's greatly seem to fade,  
And many Dirge<sup>3</sup> and Sorrows me invade;  
Tho' friends seem strange, and wants do threaten (me)  
And Pain and Anguish much increased be;  
Altho' I faint for the sweet water Streams,  
And feel not those Soul-warming Sun-like Gleams  
Tho' in my Father's House I can't appear,  
To have Communion my poor Soul to cheer  
At the bless'd Table of my dearest Lord,  
Which formerly did so much Strength afford;  
Tho' I sit all-alone and weep each day,  
And nights seem grievous rest b'ing took away,  
Altho' my Heart is almost broke with Grief,  
Sin so abounds, and Sion wants Relief;  
Her Sorrows still abide on ev'ry band,  
Her Sons divided are, so is the Land;  
Sad Wars without, and Wars also within  
Such Wars 'mongst Saints has scarcely ever been.  
Both Earth and Heav'n too, now shaken be  
Plain signs of some dismal Catastrophe:  
Altho' my Faith is small and Love is cold,  
And am distressed by what I behold;  
And tho' the Pillars of my house do shake,  
My Eyes grow dim, and Hands grow very weak,  
And tho' in my own self I nothing am,  
And for my Sins God might me justly damn:  
Yet he a Covenant hath made with me,  
Which is Eternal, cannot broken be;

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3 Original text reads, "Dearbs."

For it is order'd well in ev'ry thing,  
And 'tis from hence my Hope and Joy do's spring.  
Nay, this is all my Hope, and my Desire,  
'Tis this that raises up my Soul yet higher.  
And when on this I do contemplate  
I neither matter Mens nor Devils Hate:  
This Covenant affords me such Relief  
It strengthens me, and kills my unbelief:  
I hereby see, and know God is my God,  
And tho' I for my sins do bear his Rod;  
Yet he his Loving-kindness won't remove,  
Altho' he doth me fatherly reprove.  
After this sort, methinks I heard him speak,  
Whilst he was here, and lay so sick and weak;  
But now he's gone to that sweet place of Joy;  
Where Sin nor Sorrow shall him more annoy:  
He fell asleep in Jesus, and shall lie  
In his sweet Arms unto Eternity.  
This Covenant hath set upon his Head  
That glorious Crown his Saviour merited;  
I Morning without Clouds his Soul do's see,  
Which so shall last unto Eternity.  
Like to the Sun's sweet shining after Rain,  
Or, like a Captive Prince turn'd home again  
That has in Bondage been for many year  
And when Christ comes, his Glory will appear  
Which now approaches and draws very near.  
His Body therefore tho' Incomb'd in Earth,  
Shall quickly rise and gloriously shine forth.  
Awake ye Virgins then, and sleep no more  
Prepare with speed, the Bridegroom's at the door;  
O watch! look out! ye little think or know,  
What things the mighty God's about to do.

## EPITAPH

Here Forty lies a little while asleep,  
I will not be long before he shall awake;  
Forbear therefore his Friends and do not weep  
For of great Glory does his Soul partake.  
He's gone before, See you as ready be  
For Joy above, and bless'd Felicity.









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