

hast brought me hitherto?" &c. "And what can David say more unto thee, for thou Lord God knowest thy servant; for thy word sake, and according to thine own heart hast thou done all these great things, to make thy servant know them." So I say, go you and place yourselves before the Lord and say, What am I, Lord, oh what am I, poor ignorant creature as well as others, that Christ crucified should be made known to me? Oh the riches and the greatness of the grace of God; according to thine own heart, Lord, hast thou done this, to make these things known unto thy poor servant: wherefore glory and honour unto God the Father, and unto the Lamb that sitteth upon the throne for ever.

And thus now I have spoken something concerning a crucified Christ, as the object of your faith; the former time concerning the excellency of Christ to draw out your love: now then let your faith and love meet together; and may your love be quickened and your faith strengthened, I have enough.

SERMON III.

THE NEW COVENANT OF GRACE OPENED.

"And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—HEB. xii. 24.

IN this scripture you have the difference between the law and the gospel; the excellency of the state of the church under the new testament, above the state of the church under the old testament: for, saith the apostle at the 18th verse, "Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words: but ye are come unto Mount Sion, (verse 22,) and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," &c.

So that first, look how much mount Sion doth excel mount Sinai; the city of the living God doth excel the wilderness; and the heavenly Jerusalem doth excel the mountain that

might be touched, from whence the law was given: so much doth our state now exceed and excel that of the Jews.

And, saith he, ye are also come "to an innumerable company of angels." The law was given at mount Sinai by the ministration of angels. Look therefore, how much our communion now with an innumerable company of angels, doth exceed that ministration which was by the ministration of angels then, so much doth our gospel state now exceed their's.

And, ye are also come "to the general assembly and church of the first-born." Look how much the catholic church, drawn out of all nations, doth exceed the Jewish synagogue; so much doth our gospel church state now exceed their's.

And, "Ye are come unto God the Judge of all." Look, therefore, how much the manifestation of God, as the Judge of all the world, doth exceed the manifestation of God as a Lawgiver upon mount Sinai unto the nation of the Jews only; so much doth our gospel state and church exceed their's.

And, "Ye are come to the spirits of just men made perfect." It is true in regard of the saints in heaven, for we are fellow citizens with the saints there. Or if you understand it of the spirits of just men made perfect with gospel perfection, by the imputation of the righteousness of Christ, it is true. So that look as the state of heaven doth exceed the state of earth, and as gospel perfection doth exceed the imperfect state of the law, so doth the state of the church and gospel now exceed that of the Jews.

And "ye are come to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Look therefore as Jesus Christ the Mediator of the new covenant exceeds Moses the mediator of the old; and as the blood of Christ, the blood of sprinkling, doth excel and exceed the blood of all sacrifices in the time of the old testament, so doth our gospel church state now exceed that of theirs.

I shall not run through all these differences, or privileges, only fall in with this verse 24.

"And to Jesus," that is, ye are come to Jesus the Mediator of the new covenant, and "to the blood of sprinkling,"

that is, ye are come “to the blood of sprinkling that speaketh better things than that of Abel.” From which two privileges with their connection, I take up these observations.

Observation I. That there is a new covenant stricken with the children of men.

II. That Jesus is the Mediator of the new covenant.

III. That now in these gospel times, we are not come to Moses the mediator of the old, but unto Jesus the Mediator of the new covenant. And

IV. That thus coming unto Jesus the Mediator of the new covenant, we are also come unto the blood of sprinkling, that speaketh better things than that of Abel.

I shall begin with the first; there is a new covenant stricken with the children of men.

It was always God’s way to deal with man in the way of a covenant; that is the most suitable to man, the most honourable for man, and the most amicable and friendly: from the beginning therefore so it was; no sooner was man made, but God entered into covenant with him, “In the day that thou eatest thereof, thou shalt die the death;” and then a covenant he made with the world by Noah; and then a covenant he made with Abraham; and then a covenant he made with the Jews at mount Sinai. It hath always been God’s way to deal with man in the way of a covenant, but now in these latter days he hath stricken a new covenant with the children of men: “A new covenant will I make with the house of Israel, saith the Lord,” by way of promise, Jer. xxxi. A new covenant hath the Lord made with the house of Israel by way of fulfilment and accomplishment, Heb. viii. So that there is a new covenant stricken with the children of men.

For the opening of which argument:

First, We must inquire what this covenant is.

Secondly, Why, and upon what account it is called a new covenant. And

Thirdly, What are the ways and properties of this new covenant.

Fourthly, Who are the subjects of this covenant, and persons that God doth strike this covenant with.

Fifthly, We will a little inquire into the benefits thereof.

Sixthly, Labour to show you, what a man should do to get into covenant with God: and in case he be in covenant with

God, how he should walk as becometh one that is in covenant with the great God. Here is matter enough to discourse on many exercises ; but, though with difficulty, I shall dispatch all in this one.

And First of all, if you ask me what this covenant is, take this description of the covenant that now we are in.

It is that mutual agreement between God and man, whereby God the Father doth engage himself to shew mercy, love and kindness, to Christ and to his seed ; Christ engaging both for himself and for his seed, to be obedient unto God the Father.

I say, it is a mutual agreement, and herein a covenant differs from a law. A law properly is a commandment with penalty. No sooner was man made, but he was under a law, to be obedient unto God his Maker : and in case he broke it, God by the law of nature might punish him : but then when God said unto him, “ In the day that thou eatest thereof, thou shalt die the death,” then God entered into covenant, man accepting thereof. The child is obliged by the law of nature to obey his parents ; yet this is no covenant, but a law of nature, for here is no agreement. But the wife is obliged to obey her husband, and this is a covenant ; Why ? Because it is a mutual agreement ; so that I say, this covenant, first, is a mutual agreement between God and man. But

It is that agreement whereby God the Father doth engage himself to shew kindness, grace and mercy, to Christ and to his seed.

Unto Christ himself he doth engage, Isa. xlii., “ I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the gentiles.” If thou wilt undertake the work of the Mediator, I do engage and promise to thee, “ I the Lord have called thee in righteousness, and I will hold thine hand, and I will keep thee.”

And the Father doth engage unto Christ, and his seed too ; for saith he unto Christ, “ If thy children forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes : nevertheless, my loving kindness will I not utterly take

away:" which is plainly spoken unto Christ, as you read in Psalm lxxxix. 26—30. So that I say, it is that agreement whereby God the Father doth engage himself to shew kindness, grace and mercy, unto Christ and his seed.

On the other side, Christ engages both for himself and for his seed, to be obedient unto God the Father.

Christ engages for himself, and therefore, saith he in Psalm xl. 6. "Sacrifice and offering thou didst not desire, &c. Then said I, Lo I come, in the volume of the book it is written of me, I delight to do thy will, O my God, yea, thy law is within my heart." They are the words of Christ; "then said I," that is, then promised I. Paulus Fagius observes, that the Hebrew hath no one proper word for promise; but where God is said to promise, the word in the Hebrew is only so, God said, God spake; and indeed if any man will take the pains to consult the Hebrew, and our English translation together, he shall find it true. I will give you some instances, and so pass over, Deut. i. 11., "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised you," (Hebrew, as he hath said). So in Kings viii. 56., "Blessed be the Lord that hath given rest unto his people Israel, according to all that he hath promised," (Hebrew, according to all that he hath said). So in 2 Chron. vi. 10., "The Lord therefore hath performed his word, that he hath spoken, for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord hath promised," (Hebrew, as the Lord hath said). So at verse 16, "Now therefore O Lord God of Israel, keep with thy servant David my father that which thou hast promised him," (Hebrew, that which thou hast said to him). So here in Psalm xl., "Then said I," that is, then promised I, then engaged I unto the Father, saying, "Lo I come, in the volume of the book, it is written of me;" here Christ engages for himself.

And he engaged also for his seed; therefore Psalm xvi., "O my soul, thou hast said unto the Lord, (said, by way of promise,) O my Lord, my goodness is not for thee, but for the saints that are in the earth, and in the excellent in whom is all my delight." And so our Saviour Christ promises to the Father in John xvii., "Therefore do I sanctify myself, that they also may be sanctified." And if you look into the

Hebrews, you shall find that Christ is called the "Surety of the covenant;" Why? Because he doth engage for God the Father to perform to us, and he doth engage for us, that we shall perform to God: so that, do you ask what the covenant is, plainly then it is, That mutual agreement between God and man, whereby God the Father doth engage himself to shew kindness, love and mercy to Christ and his seed, Christ engaging both for himself, and for his seed to be obedient unto God the Father.

Secondly, But then why is this covenant called a new covenant?

Not only because it is an excellent covenant, as in Scripture phrase, excellent things are called new; a new song &c.

Nor only because it brings a new heart, which is promised in the covenant.

Nor only because it is always fresh and green and new, upon which account Austin thinks, that the commandment of love is called a new commandment.

Nor is it called *new* only because there is no other covenant to succeed and follow, which is the reason in Heb. viii.

But it is called a new covenant in opposition to the covenant that was made with Adam, and with us in the state of innocency; and in opposition to the covenant which was made with the Jews in the time of the Old Testament.

New in opposition to the covenant that was made with Adam in the state of innocency; for then, though God out of free love and grace was pleased to condescend to enter into covenant with man, yet then God did deal with us in a way of supremacy and of righteousness: and therefore there is mention made only of the threatening, "In the day that thou eatest thereof, thou shalt die the death." But now God deals with us in this covenant in a way of grace, and of great compassion; and therefore in this covenant there is mention made only of the promise.

Though God did enter into covenant with Adam, and so with us, and promised eternal life in heaven; not eternal life in this world only, as some would. For hell was threatened in these words, "In the day that thou eatest thereof thou shalt die the death," and therefore heaven and salvation was promised on the contrary; yet I say (although God when he entered into covenant with us then, did promise

heaven and salvation) it was upon condition of our personal and perfect obedience, and therefore called a covenant of works. But now our covenant runs upon no such terms.

Then in that covenant, acceptation began in the work, and so to the person, and therefore saith the Lord to Cain, "If thou doest well, shalt thou not be accepted?" speaking to him as belonging to the covenant of works. But in the covenant now made, the acceptation begins in the person, and so to the work, and therefore, saith the Lord concerning Abel, the Lord accepted Abel (his person) and then his sacrifice.

Then also the Lord gave Adam and us an ability to stand, but he did not give a promise of perseverance in standing. But now the Lord doth, "I will put my fear into your hearts, that you shall not depart from me," saith the Lord.

Then in that covenant there was no room for repentance, no room for remission. But as in a court of mere justice the question is not whether a man doth repent of his fact or no, but whether, aye or no, hath such a fact been done? So by the covenant of works, the first covenant, there is no question whether a man doth repent or no, but whether the work were done, whether the sin were done. But now in this covenant there is room both for repentance and for remission, as by and by you shall hear. And then,

Though when God made that covenant with Adam and with us, "the tree of Life" might be some shadow of Christ, yet "then there was no Mediator, for there was no need," God and man was not at variance, and so no need of a Mediator. But in this covenant that is now stricken there is a Mediator, a Mediator of the new covenant. So that thus you see this covenant is new, in opposition to the covenant that was made with Adam and us in the state of innocency.

And as it is new in opposition to the covenant that was made with Adam, the covenant of works; so it is new also in opposition to the covenant that was made with the Jews in the time of the Old Testament. For the clearing of this,

First of all, we must inquire whether there be any difference between the covenant made with the Jews in the day of the Old Testament, and the covenant made with us now. And in case there be, what is the difference and wherein it lies.

And if you ask whether there be any difference ?

If I should answer, with divines ordinarily (wherein they speak the truth), I must say, that the covenant which God made with the Jews, was for substance the same, though different in administration ; but give me leave to express my own sense in my own terms thus,

It is plain and clear that the Jews that were saved in the time of the Old Testament, were saved by the same covenant that we now are saved by ; for they were saved by the covenant that God made with Abraham, so are we, Luke xi., Rom. iv., Gal. 3. Circumcision then was the seal of the covenant : and what was circumcision but a seal of the righteousness of faith ? The ceremonies, types, and sacrifices, did not belong to the covenant of works, they were types of Christ, and therefore it must needs be the same covenant, if it was a covenant of works that was made with the Jews, God should have brought them from better to worse, for the covenant of grace was made with Abraham ; “but though the law was added after the promise, it could not disannul the promise,” saith the apostle, Gal. iii. So that it is plain and clear, the Jews that were then saved were saved by the same covenant that we now are. But,

Though those Jews that were saved were saved by the same covenant that we now are saved by, yet notwithstanding the covenant of works was declared and promulgated among the Jews ; “Wherefore then was the law added ?” saith the apostle. Added then it was. As Sarah and Hagar, made types of the two testaments by the apostle, were at once in Abraham’s house ; so the old covenant of works, and the new covenant of grace were at once in the Jewish church. But

Though both these covenants were at once in the Jewish church, the one declared and the other made with them ; though Hagar was in the same house, yet it was in subserviency unto Sarah ; and though the covenant of works was declared and was there at the same time, yet it was in subserviency unto the covenant of grace ; “It was added, wherefore ?” saith the apostle, because of transgression, to be a school master to bring to Christ. It was there in subserviency, and upon a gospel design. But then,

Though both these covenants were thus joined together,

the covenant of works and the covenant of grace both joined together in one state, yet both together did not make a third and distinct covenant; I am no ways of Camero's mind, that there were three covenants, but of the apostle's mind clearly, Gal. iv., where he speaks expressly that there are two Testaments and no more; so that though both were upon the ground together (one declared then to make them sensible of their sins, and to bring them to the other covenant) yet both did not make up a third and distinct covenant. But

Because the commandment lay uppermost the whole dispensation was called law, although the promise and the gospel lay at the bottom; as now, because the promise lies uppermost the whole of the covenant is called the promise, though the commandment lies at the bottom.

Well then, if these things be so, wherein lies the difference between that of the Jews and ours?

Thus, although the Jews that were saved, were saved by the same covenant that we now are saved by: yet then the covenant had a special eye unto the commandment, and therefore it is called the law. Now the covenant hath a special eye to the promise, and therefore it is called the promise.

Then, though the covenant of grace was made with the Jews that were saved, yet it was given more darkly and obscurely; there was a veil upon Moses that he could not see to the end of things. "But now we all with open face behold as in a glass the glory of the Lord," saith the apostle, as speaking of the difference between the one and the other, Cor. ii. 3.

Then also the ministration of that covenant was very burthensome, now more easy; "Take my yoke upon you," saith Christ; it is spoken in opposition to Moses too, "for my yoke is easy, and my burden is light," Matt. xi.

Then also the covenant was made with that nation of the Jews only, but now it takes in all the world, Jew and gentile. That scripture, Isa. lvi., is spoken in regard of gospel times, "Let not the eunuch say, &c., nor the son of a stranger, that I am separated from the Lord, only let him take hold of my covenant." The *stranger* now may do it, it belongs to the gentile as well as the Jew. And

Then the dispensation was more terrible and brought forth

fear and bondage; but now we are not come unto mount Sinai, where was fear and trembling, but we are come unto mount Sion, which brings forth love and faith and sweetness and thankfulness.

Then also the covenant was confirmed by promise, and by the blood of bulls and goats; now it is confirmed by oath, and by the blood of Jesus.

Then also the mediator was Moses, that stood between God and them; now Jesus the Mediator.

Then the law was a schoolmaster to bring to Christ, the covenant of works was upon the ground, and the law was a schoolmaster, it is not so now.

Then Christ was in the hand of Moses, now Moses is in the hand of Christ. Now the bond-woman is cast out of doors; there was a time when the bond-woman and Sarah were in the house together, but now the bond-woman is gone.

Then the commandments were more carnal, as the apostle speaks, and the promises worse, but now the commandment is spiritual and the covenant founded upon better promises, saith the apostle, Heb. vii.

And, to say no more, look what difference there is between the letter and the Spirit in regard of efficacy, for that is the meaning of it, such a difference there is between that and this. "We are not ministers of the letter," as in the days of Moses, "but we are ministers of the Spirit," 2 Cor. iii. So that thus you see why this covenant is called a new covenant. New in opposition to the covenant that was made with man in the state of innocency, and new in opposition to the covenant that was made with the Jews in the times of the Old Testament.

Thirdly, But then what kind of covenant is this? And what are the properties of it?

To name but three,

It is a covenant of grace in opposition to works, or to all our own worth or worthiness.

A covenant of grace, for it is made with sinners. The covenant that was made with Adam in the state of innocency was made with a saint, having the image of God upon him, and therefore a covenant of friendship. The covenant that God makes now, he makes with sinners, and it is a covenant

of reconciliation, and therefore a covenant of grace. Then by that covenant that God made with Adam, there was no room for repentance, or for remission, now room for both.

For repentance, "I will take away the heart of stone, and I will give an heart of flesh," saith God.

For remission, "I will remember your sins no more," saith the covenant; yea, the covenant of grace doth so deeply engage for remission of sins; that whereas the covenant of works would own no such things, the covenant of grace doth so deeply engage for remission of sins, that it is made the chief, and the reason of all the other, "I will write my law in your hearts, and ye shall all know me;" why? "for I will remember your sins no more," Heb. viii. By that covenant, if we had sinned, we should have provoked God thereby to damn us and to destroy us. By this covenant, when a man that is in covenant sins, he doth thereby provoke God to pity him and to have compassion on him. In the covenant of works the Lord gave a man strength to stand, and left him to himself; But now the Lord hath promised in this covenant to cause us to walk in his ways. When the Israelites had to do with the Egyptians, the Egyptians enjoined them their tale of brick, and gave them no straw. Now we have to deal with so good a Lord in this covenant, that our tale of brick is lessened; we have straw and strength, and not only strength but God himself a co-worker with us. Yea, what grace is there that you want, or do complain for the want of, but it is promised in this covenant?

Do you complain that you are not converted? "I will write my law in your hearts," saith God now.

Do you complain that you are ignorant? "They shall all know me, from the least unto the greatest of them," saith the covenant.

Do you complain that your heart is hard? "I will (saith God) take away the heart of stone, and give you an heart of flesh." Grace, grace, this covenant then is a covenant of grace, it is a gracious covenant.

As it is a gracious covenant, so it is a free and inconditionate covenant. Free in opposition to all conditions to be performed by us; pray do not mistake me, I do not say there is no condition in the new covenant; but the condition is performed by Christ our second Adam.

Nor do I say, that faith, obedience and repentance are not required, but I say, faith, obedience and repentance are required in the new covenant as duties, but not as conditions.

This I say then, it is a free covenant, in opposition to all conditions to be performed by us; for when the covenant of grace is mentioned in Scripture, where do you find any condition annexed to any thing that is there promised. Saith the Lord, "I will remember your sins no more:" upon what condition? None mentioned; "I will write my law in your hearts;" upon what condition? None mentioned; "You shall all know me from the greatest to the least," &c., upon what condition? None mentioned. Where do you ever find the covenant mentioned with a condition?

And plainly thus; if there were a condition, the condition must be a distinct thing from the thing promised. If I promise to go a journey with a man upon condition that he shall bear my charges; his bearing my charges and my going the journey are distinct things. Now what condition then can there be? What faith repentance or obedience? Why? these are all promised in the covenant, therefore they cannot be the condition; for the thing promised in the covenant, and the condition that we are to perform, must be distinct. I say, if there be a condition, it must be distinct from the thing promised; but there is nothing that we can perform but is promised in the covenant, therefore there can be no condition. The prophet Isaiah tells us, that this covenant is after the nature of that covenant that God made with Noah, that the world should be drowned no more; and that is absolute, and upon no condition. Junius thinks, that upon this account, this covenant of grace is called a testament, for, saith he, a testament is without condition. A man makes his last will and testament; and though now and then a man may hang a condition upon a rebellious child, yet ordinarily, a man then gives, and he gives freely, without all conditions; and so this covenant is called a testament: Why? Because no condition is to be performed by us. That is the second thing, it is a free covenant in opposition to all conditions to be performed by ourselves.

As it is a free covenant, in opposition to all conditions to be performed by us, so it is an everlasting covenant, a covenant of salt that cannot be broken, "which my covenant

they brake," saith God, speaking of the former covenant; and, saith he, in that place of Zechariah, "I took my staff of beauty, the covenant, and brake it." God brake it, that is the former covenant. But now this covenant of grace is an everlasting covenant, "ordered in all things and sure," an everlasting covenant that cannot be broken. And thus you see what kind of covenant it is; it is a covenant of grace, in opposition to all works and worth in us; a free covenant in opposition to all conditions to be performed by us: and an everlasting covenant. Lo, this is the covenant that is stricken with the children of men.

Fourthly, But then, who are the subjects of this covenant, and who are the persons that God doth strike or make this covenant with?

This covenant of grace is not made or stricken with all the particular men in the world; a new covenant will I make with the house of Israel, not with all the particular men in the world. If this new covenant of grace were made with all the particular men in the world, then all the particular men in the world should have the law of God written in their hearts, and should all know God, and all have their sins pardoned, for so saith the covenant, by an absolute promise which must be fulfilled.

And upon this account it follows, that Christ did not die for every particular man in the world, for Christ is the Mediator of the new covenant; therefore if the new covenant be not made with every particular man, Christ did not die for every particular man; but the new covenant is not made with all the particular men in the world as you have heard.

As this new covenant is not made with all the particular men in the world, so neither is it made with all that live under the gospel. Though Ishmael lived in Abraham's house, and so the skirt of the covenant might be thrown over him, yet, "in Isaac shall thy seed be called," saith God. A man may be in a church, yet not of the church; as a man may be in a house and yet not of the house. This covenant is not made with all particular men that live under the gospel.

But who is it stricken with?

Plainly thus; if the law of the gospel be written in your hearts, so that it is natural for you to do the work of the gospel; as it is natural to an heathen to do the work of nature,

because the law of nature is written in his heart; then is this covenant made with you: for thus runs the covenant, I will write my law in your hearts.

If that you are taught of God, having an holy instinct unto what is good As the bee being taught of God finds the way home to the hive by an instinct; and the lamb being taught of God finds out his dam amongst a thousand sheep. So I say, If you be taught of God, having an holy instinct unto what is good, then are you in covenant with God; for thus runs the covenant, "You shall all know me, and every one shall be taught of God."

If an heart of stone be taken away and a yielding heart be given unto you, whereby you yield to God's impressions, to God's instructions, and to God's corrections, then are you in covenant with God; for thus runs the covenant, "I will take away the heart of stone, and give an heart of flesh;" a heart of flesh is a yielding heart.

If you are begotten again to God by the promise, especially the absolute promise, then are you in covenant with God. There were two sons of Abraham, the child of the bond-woman, and the child of the free-woman, saith the apostle these were types, and wherein did they differ? Why, the child of the bond woman was born after the flesh, but the child of the free-woman was born by the promise, only by the promise, an absolute promise; and therefore I say, if you be born again by the promise, the absolute promise, then are you in covenant with God.

And to say no more in it but this, if you be the seed of Christ, then is this covenant made with you, for it is made with Christ and his seed; and if you be Abraham's seed, then are you the seed of Christ; for you may see how they go together, in Galatians iii., "Now to Abraham and his seed were the promises made: he saith not, unto seeds, as of many, but as of one, and to seed, which is Christ." And if you do believe as Abraham did, then are you Abraham's seed. So that thus briefly you see, who this covenant is stricken with, and who are the subjects of it.

Fifthly, But then suppose I be in covenant with the Lord, or suppose I be not; if I be not, is there any great hurt? suppose I be, is there any great good?

Much every way ; give me leave to give you a little taste of it.

If you be not in covenant with God, how can you expect any blessing, mercy, or deliverance from God? For do but look into the Scripture, and you shall find, that all blessings, mercies and deliverances come to the people of God by virtue of the covenant, and according to the covenant. Will you instance in outward deliverances, the world is not drowned again? Why but because of the covenant. Will you instance in spiritual deliverances? Saith the Psalmist, "He commandeth redemption, he remembereth the covenant." He maketh redemption effectual by remembering the covenant. Or will you instance in both together? see what is said in Zech. ix. 11., "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water." It includes both outward and spiritual deliverances: so that now if you be not in covenant with God, what deliverance can you expect, or what mercy, seeing they all come by virtue of the covenant, and according to the covenant.

But on the other side, if you be in covenant with the Lord, then are you exalted and honoured, yea greatly honoured. For if it be an honour to be in a league and covenant with a great prince, what an honour is it to be in covenant with the great God? When God did speak to Abraham of striking a covenant with him, he falls down upon his face; as if he should say, Who am I, that the great God should be in covenant with me.

Again, if God be in covenant with you, look whatever excellency there is in God, that is made over to you for your use. And as that king said to him that was in a league with him, My horse is thine, and my men are thine, and my money is thine; so when God enters into a covenant with a poor soul, he saith, My wisdom is thine, and my power is thine, and my love and mercy is thine: whatever excellency there is in God is made over to you, being in covenant with him.

And if that you be in covenant with the Lord, then all his retinue, his creatures, and his servants also are in covenant with you, Hos. ii. 21., "It shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they

shall hear the earth, and the earth shall hear the corn and the wine, and the oil, and they shall hear Jezreel." Why? verse 19., "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness and in mercies; and then it shall come to pass, that I will hear the heavens, and they shall hear the earth," &c. So that if you be in covenant with God, then all his retinue, all his creatures and all his servants are in covenant with you too.

And if you be in covenant with the Lord, then he is in covenant with you and your soul and your body both; not only with your body but with your soul, and not only with your soul, but with your body, with your whole man; and therefore if you die, the covenant is not dissolved between God and you. The covenant may be dissolved between a man and his wife at death, but this covenant can never be dissolved, and though you sin, and break with God, God will not break with you; I hate putting away, saith he.

And then, you may go to God as upon a throne of grace, and look upon God as sitting in a rainbow. Oh what a mercy, what a blessing is it to be in covenant with the Lord?

Sixthly, But in case I be not in covenant with God, what shall I do to get into covenant with him? And in case I be in covenant with God, how shall I walk so as becometh one that is in covenant with the great God? Here are two questions, I shall speak briefly to them and conclude.

Do you ask what you shall do to get into covenant? Are you afraid any of you, that you are not yet in covenant with the Lord, and would you be in covenant with the Lord?

Why then be sure of this, that upon a right and good understanding of the nature of this covenant, you go to God, and make your choice of this covenant of grace, to stand and fall by. The word Berith in the Hebrew for covenant, some think comes from a root that signifies to choose; a man is in the covenant that he chooses, and every man is indeed as his choice is.

But then go and renounce the other covenant of works, &c. As the way to have a part in Christ's righteousness is to renounce all your own righteousness; so the way to have

a share in this covenant of grace, is to renounce the covenant of works.

Then go to Christ as the Mediator of the covenant, and desire him to put you into this covenant; he struck the covenant with God the Father at the first, and he must put you into this covenant, for he is the Mediator of the covenant; go then to him, as to the Mediator of the covenant, to put you into covenant.

Then leave the weight and stress of your guilty soul upon this covenant of grace, bear upon this stream of grace, here lay the weight of all, for the promise is made ours by resting on it; and what is this covenant, but an absolute promise? there then rest, and leave the weight of your souls.

And to say no more but this; then go unto the Lord, and give your hand unto God, and yourself up to God, as one willing to be led by him into all the things that the covenant shall require. In the times of the old testament when they made a covenant, they struck hands together. In Ezra x. 19., it is said they "gave their hands" to put away their wives; and in the former verse, they made a covenant to do it, "They rose and made a covenant to put away their wives:" and we find in 1 Chronicles, that when David was dead, that all the people came together, (xxiv. 24.) "And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king;" the word in the Hebrew is, They gave the hand under king Solomon; they gave their hand by way of covenant, and they gave their hand under king Solomon in a way of submission. So when we enter into covenant with the Lord, we give our hand under God and therefore if you desire to get into covenant do these things.

Well, but suppose I be in covenant with God, as I hope I am, what should I do that I may walk as becometh one that is in covenant with the great God?

I answer, If you be in covenant indeed with the Lord, then God hath honoured you, he hath exalted you, and honoured you greatly; and if God have honoured you, why should not you honour God?

Now the more you fall down at the feet of the fulness of Christ, in the sense of your own unworthiness, inability and insufficiency, the more you honour God: "There is one

(saith John) who is mightier than I, whose shoe latchet I am not worthy to unloose."

The more you cry up those ordinances and ways of God that are decied by the world, the more you honour God.

The more you keep close to God in deciining times, the more you honour God.

The more you trust God at a dead lift, when all means fail, and when a sentence of death is upon all the means, the more you honour God.

The more you serve God, contrary to your own disposition, and reach the services of God over the head of your own dispositions, the more you honour God.

And the more that you do prefer the things of God in time of competition above other things, the more you honour God.

And the more you part with your much for God's lesser, the more you honour God. What is honour? Honour is a testimony of another's excellency. Now when I can part with my much for God's little, his little truths and things, I do testify an excellency in God. I say, the more you can part with your much for God's little, the more you honour God.

And the more you do keep close to the name and faith of God in Christ, even where Satan's throne is, the more you honour God. Now then hath the Lord honoured you, and taken you into covenant with himself? then surely it is your duty for to honour God, and by these several particulars you may honour God.

If the Lord have made and stricken a covenant with you, then, friends, give me leave to say to you, Why should you be solicitous for your own things? If you be in covenant with the Lord, and God in covenant with you, God will take care of your things; therefore why should you be solicitous about your own things? God is in covenant with you, he will take care of yours.

And upon this account, in case there be any loss upon the things of God, why should you not be as much affected for that loss as for your own losses? For if you be in covenant with God, and God with you, God's things are your's, and your things are God's. God's things are your's: why then should you not be as much touched with the loss of any

thing that concerns God, as with any thing that concerns yourselves ?

Yea, why should not God have the use of all your's ? God is in covenant with you, and you have the use of God's things, his wisdom, his power, his mercy ; why ? because he is in covenant with you, and you are in covenant with him. Why then should not God have the use of your things also, your name and your estate and your body and your time ? If you be in covenant with God, and God be in covenant with you, your's are God's and God's are your's ; why should not God have the use of your's, as you think to have the use of God's.

If God be in covenant with you, and you be in covenant with God, then why should you not live at an higher rate than the best of the Jews did ? You are in a better covenant than the Jews were, though for substance the same, as you heard, yet you are in a better covenant, and shall not your lives be better ?

You have a better Mediator, and shall not your lives be better ?

You have better promises, and shall not your lives be better ?

Your state now is called *grace* to that ! "The law was given by Moses, but grace and truth comes by Christ," John i. Look therefore upon the Jews, look into the Old Testament, and look upon the best of them, and think with yourselves, Am I in a better covenant ? oh then, how am I engaged to live better. Oh, that our lives were more exalted upon this account. Why should not our lives be better, and we live at a higher rate ?

If you be in covenant with the Lord, and the Lord in covenant with you, then be sure of this, that you be true to God, be true to God in the matter of his worship. The covenant stricken between God and you is a conjugal covenant. A woman, though she will admit another man into the house with her husband, yet she will not admit him into the bed, that is a breach of covenant. Now the worship of God is the bed wherein Christ doth bed with a soul ; and therefore if you look into the Old Testament, you shall find that idolatry is accounted adultery and harlotry : why ? because they took idols and men into the bed with God.

Would you walk then as those that are in covenant with the Lord, away with every thing of man's out of Christ's bed. Remember it is a conjugal covenant. Whatsoever is of man's coming unto the worship of the Lord, which is the Lord's bed, is against your covenant. When God speaks of a covenant, he saith, "Thou shalt be for me, and I will be for thee," Hos. iii.

And to conclude all, if you be in covenant with the Lord, and the Lord with you indeed, go away and walk humbly and be very thankful. When the Lord made a covenant with Abraham, Abtaham, saith he, go throughout the land, and behold it in the breadth thereof, and in the length thereof: so say I, Hath the Lord entered into covenant with you, go into the land of the covenant, behold the length thereof and the breadth thereof; and what God hath promised in that covenant, behold it in the length thereof and the breadth thereof; and thus will your heart be affected and raised to thankfulness. Thus David's heart was raised, for, saith he, "Lord, though thou makest not my house to grow, this is my salvation;" I am in covenant with thee. And so you may say, Lord, thou makest not my family to grow, I have never a child; this is my salvation, I am in covenant with thee: though thou makest not my house to grow, but I am poor, and my house is pulled down or burnt down; this is my salvation, the Lord be praised, the Lord is in covenant with me. Thus do and you shall be thankful.

And this is the last thing, If you be in covenant with the Lord, go away, walk humbly, and be thankful that God should ever enter into this great covenant, this covenant of grace with you, even with you.

And so now I have done with the first argument, that there is a covenant stricken with the children of men: the second follows, Jesus is the Mediator of this covenant.