THEAPEUTICA SACRA,

SHewing shortly

THE METHOD OF HEALING THE DISEASES OF
THE CONSCIENCE CONCERNING
REGENERATION.

(Dedication.)

To the Right Honourable and Very Noble the
Countess Dowager of Glencairn.

Madam,—After the author had written and published this treatise in Latin, for the use of young students in Theology, by the earnest and frequent entreaty of friends, he was induced and persuaded to translate it into our vulgar tongue, for the benefit of those who understood not the Latin; and for preventing the labour of others, who, more forward than skilful, were about the doing of it; and had once so far proceeded, as to offer it to the press, without acquainting him therewith.

When he had finished the translation, his purpose was to have dedicated it to your Ladyship, and to have sent it abroad into the world under your protection; but weakness and sickness, the ordinary companions of age, and after them death (whereby God Almighty and Gracious called him from his la-
bours to enter into his Master's joy) seizing upon him, before he could write an Epistle Dedicatory, it was his will, that your honourable name should be prefixed unto it. In pursuance whereof, it comes now, as an orphan, to kiss your noble hands, fraughted with hopes of favour and shelter for the parent's sake, and of acceptance, as a testimony of the sincerity of the respect he carried to your Ladyship's virtues.

It hath the stronger plea for a tender reception, that it is the child of his age, being his last labour, and being brought forth in his seventy and second year; and that it comes arrayed in a suit of country cloth, which himself put upon it, being published according to the copy written with his own hand.

That it may be, as it was designed by him, useful for the good of souls, and that God may comfort you under your present sad affliction, and make up the loss of your noble husband, the late Lord High Chancellor of Scotland, is the prayer of,

MADAM,

Your Ladyship's most humbly

devoted servant,

ALEXANDER DICKSON.

EDINBURGH, 13th June 1664.
THERAPEUTICA SACRA.

CHAP. I.

OF CONSCIENCE IN GENERAL.

Seeing our purpose is to speak of the curing of sundry ordinary cases, or diseases concerning Regeneration, by a prudent application and use-making of divine covenants, made about and with man; for his coming to eternal life, it is needful to speak in the entry a little, First, Of the nature of the Conscience, and use thereof in general; Next, Of the cases of the Conscience in general; Thirdly, What Regeneration is, and who is the man regenerate; Fourthly, Of divine Covenants, relating to everlasting happiness; and, Fifthly, Of the ordinary and prudent application of these Covenants in general;—that thereafter we may descend to speak of application thereof in particular cases the more clearly.

As to the First, What Conscience is, it hath pleased God, the Sovereign Lord and Judge of all men, in the creation, to put in man's soul a natural-power or faculty, whereby he might not only understand the revealed will of God (the only Lord of, and Lawgiver to, the Conscience), not only concerning what he should believe and perform, but also, might judge of his own faith and obedience, whether performed, or not performed; yea, and might judge also of the faith and obedience of others, in so far as evidences may be had of their conformity unto, or disagree-
ment from, the revealed rule of faith and manners. This power of the soul of man, whether it be considered only in its natural aptitude and fitness to judge (though not as yet, or for the time, actually judging), or whether it be looked upon as it is putting forth itself in exercise, we call it by the name of Conscience.

The word Conscience is divers ways taken; for sometimes by it is meant, the natural power of the mind, to judge both of our own and others' conformity to the rule. And in this larger acception we say, Every man hath a Conscience, that is, Every man, whether male or female, whether old or young, whether sleeping or waking, hath a faculty, which may, and sometimes shall, judge of their own and others' behaviour towards God. Sometimes it is taken for that natural power of the mind, putting forth itself actually in exercise, by judging of others. So doth the apostle take it: "I trust," saith he, "we are made manifest in your Consciences," (2 Cor. v. 11). But here, in this treatise, we take Conscience more strictly, as it examineth and judgeth of ourselves; for, in this sense, it is most properly called Conscience, or joint-knowledge; partly, because it supposeth, that God and we know our obedience or disobedience, to the rule prescribed to us by Him;—partly, because Conscience imports, first our knowledge of the rule, and, next, our knowledge of our behaviour in relation to the rule, and our comparing of these two together, and passing of sentence on ourselves answerably.

Conscience, as it doth respect ourselves, is no other thing, in effect, than the understanding power of our souls examining how matters do stand betwixt God and us; comparing His will revealed, with our
state, condition, and carriage, in thoughts, words, or deeds done or omitted, and passing judgment thereupon as the case requires. So that in the court of Conscience (which is God's deputy in us, as it were), these five things are to be considered; 1. The duty of self-examination; 2. The thing we are to examine; 3. The rule whereby we are to examine; 4. The process of the Conscience unto sentence-giving; and, 5. The execution of the sentence so far as the Conscience may.

As to the First, The duty of examination of ourselves, and judging ourselves, it is required of us, lest we be judged of God and chastised with sharp rods (1 Cor. xi. 31, 32), and hereunto we are exhorted: "Commune with your own hearts upon your beds, and be still," (Psal. iv. 4).

As for the Second,—the thing which we are to examine concerning ourselves—it is one of three, or all the three, in their order; to wit, either our Estate; whether we be in the state of nature, under wrath, or not: or whether we be regenerate, and in the state of grace though faith in Jesus Christ, or not. Of this speaketh the apostle (2 Cor. xiii. 5), "Examine yourselves whether ye be in the faith." Or it is our Condition; whether being in the state of grace, our present disposition or inclination of heart and affections be such, as becometh a man reconciled, or not. To this point of examination, Christ doth call the angel of the Church of Ephesus (Rev. ii. 5), "Remember therefore from whence thou art fallen;" or, the thing we are to examine, is our deeds, words, and thoughts actually done or omitted; the neglect of which examination is reproved, (Jer. viii. 6, and Rev. ii. 19, 20).
The Third thing to be looked unto in the court of Conscience, is the rule whereby we are to examine ourselves in all, or any of the former respects, which is the revealed will of God in holy scripture; wherein is set down to us what we should believe, and what we should do, and what is the reward of the obedience of faith, and what is the punishment of disobedience. And here, if the Conscience be not well informed, and the rule closely cleaved unto, the erring Conscience may swallow down the grossest idolatry, and cry up Diana for a great goddess (Acts xix. 28), and make the murderers of the saints conceive, that in killing them they do God good service, (John xvi. 2).

The Fourth thing is, the judicial process of the Conscience, for giving such a sentence of direction, for what is to be done, or of absolution or condemnation, in the point examined and found done, or not done: which process, if the Conscience be well informed, is after the manner of clear reasoning by way of Syllogism, wherein we lay down the rule given by the supreme lawgiver, in the major, or first proposition. Then we do lay ourselves to the rule in the minor, or second assumed proposition; and from the comparison of ourselves with the rule, we give our sentence in the third room, which is called the conclusion. As for example, if the Conscience be about to give direction for what is to be done, it reasoneth thus:

What God hath appointed to be the only rule of faith and manners, I must take heed to follow it as the rule.

But, the holy scripture God hath appointed to be the only rule of faith and manners.
Therefore, I must take heed to follow the scripture as the only rule.

Or more shortly,—the Lord hath commanded to repent and turn unto him (offering reconciliation in Christ), therefore it is my duty so to do.

But in the process of the Conscience unto conviction or absolution, sometimes more, sometimes fewer reasonings are used.

As for example; for conviction, the process goeth thus:

That which God hath commanded me, I should have done:

But to repent and turn to him, he hath commanded me.

Therefore, I should have repented and turned to God.

Again, he that hath not obeyed the Lord, in repenting of his evil ways and turning unto God, is under great guiltiness, and worthy of death, by the sentence of the law.

But, "such a one am I," may every impenitent person say of himself:

And therefore may conclude of himself, "I am under great guiltiness, and worthy of death by the sentence of the law."

Likewise, in the process of the Conscience, a humble person well informed, may reason thus:

That way of reconciliation which God hath appointed a self-condemned sinner to follow, I am bound to follow:

But this way (and no other) hath God appointed, that the sinner, convinced of sin, and of deserved wrath, should flee to Christ Jesus the Mediator, that by him he may be justified, sanctified, and saved.
Therefore, this way of reconciliation, and no other, I am bound to follow.

Again, whosoever, by the grace of God, in the sense of sin and deserved wrath, is fled unto Christ for righteousness and eternal life, and in Christ's strength is endeavouring to give new obedience to the will of God, is undoubtedly a true believer and a child of God:

But, "such a one am I," may the humbled sinner, fled to Christ, say of himself:

Therefore, I am by the grace of God undoubtedly a true believer and a child of God.

And yet again he may go on, to strengthen his faith and to comfort himself in the Lord thus:

Whosoever in the sense of sin, poverty and weakness, hath fled to Christ the Redeemer, resolved never to part with him; and hath consecrated himself, in the strength of Christ, to endeavour to give new obedience to the will of God, he is an heir with Isaac of the promised blessings, and may hope to have them perfectly in possession at last.

But "such a one am I," may the humbled sinner, fled to Christ, say of himself:

Therefore, I am an heir of the promised blessings with Isaac, and may hope to have them perfect in possession at last.

Such a process as this doth the Conscience of the regenerate man follow, when he reneweth the acts of his repentance, and sentenceth himself to be worthy of what the law pronounceth against his sin; and when he reneweth the acts of his faith in Christ, through whom alone he is freed from the deserved curse of the law.

As to the Fifth thing to be observed in the court
of Conscience, which is, the execution of the sentence it hath pronounced; because the Conscience is set over the man by God, as judge-depute, therefore, it goeth about in the name of God, by and by to execute as it may, the sentence justly pronounced by it; and according to the nature of the sentence of condemnation or absolution pronounced by it, it stirreth up divers motions and affections in the heart; some of them sad and sorrowful, some of them joyful and comfortable. The sad and bitter passions that follow upon the sentence of conviction and condemnation justly pronounced, are shame, grief, fear, anxiety, vexation, and such-like; whereby the guilty sinner is either fretted as with a worm, or fired and tormented. Of this we have an example in our first parent Adam, who, being convicted in his conscience of sin and deserved wrath, did flee from the face of God, all amazed and affrighted. "The Lord called unto Adam, and said unto him, Where art thou? and he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself;" (Gen, iii. 9, 10).

But the Conscience, after it is furnished by the gospel to absolve the penitent believer fled to Christ, doth stir up more sweet and comfortable motions in the heart, such as are peace, comfort, joy, gladness, exultation, confidence, and such like. An example whereof we see in Paul: "Our rejoicing," saith he, "is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," (2 Cor. i. 12).

So the Conscience, after it is wounded by the man's transgression, doth the part of a judge, citing the man before its tribunal; and the part of an officer,
presenting the man at the bar; and the part of an accuser, challenging the man for his transgression; and the part of the recorder, producing the book of statutes; and the part of sufficient witnesses, proving and convicting him of the deed done.

Again, it doth the part of a judge, pronouncing sentence and condemning the convicted transgressor; and the part of a serjeant and marshal, binding the condemned wretch; and the part of the prison and stocks, pinching and pressing the bound sinner; and the part of the burrio, * scourging and tormenting him.

But the Conscience, after examination, finding the man either innocent and free of the crime, or forgiven and reconciled to God by Christ, after repentance and faith, embracing the Redeemer, it doth the part of an honest friend, carefully comforting the innocent or penitent; and the part of an advocate, excusing and defending the man against all challenges; and the part of witnesses compurgators; and the part of the judge absolving; and the part of the rewarder.—And so much concerning the nature and use of Conscience, as may suffice our purpose.

CHAP. II.

OF CASES OF CONSCIENCE IN GENERAL.

A case of Conscience, taken in a large sense, comprehends every accident which any way affects or qualifieth the Conscience. And in this sense, the persuasion and certainty which the Conscience may have, the soundness, health and strength of the Conscience, may be called cases, and good cases of the Conscience.

* Executioner.
So also, any effect which the Conscience doth work on the soul, such as are peace of Conscience, comfort and joy in the heart, may be called cases of the Conscience also.

But the cases whereof we are to treat, are the ill cases of the Conscience, whereby it is fallen from the soundness and straightness it should have, which we call by the name of wounds, diseases, and sickness of the Conscience; whereunto, that we may descend to speak more orderly, a two-fold difference is to be observed:

First, we must put difference between a healthy and a sick Conscience. A healthy Conscience is that which, after examination of our ways according to the rule of God's word, doth justly absolve us, and speaketh peace to us toward God. Of such a Conscience it is said by Solomon, "A sound heart is the life of the flesh," (Prov. xiv. 30). By the heart, he meaneth the Conscience, which ordinarily in scripture is called the heart. And he saith, the sound Conscience is the life of the flesh; because the body is so much in better case, that the Conscience be at peace toward God. And this blessing is allowed upon every believer in Christ, in his orderly walking. "God hath not given us the spirit of fear, but of power, of love, and of a sound mind," (2 Tim. i. 7). A Conscience in this disposition needeth not medicine, but spiritual nourishment, and exercise in all Christian duties.

A sick Conscience we call that which either is senseless of its own evils and dangers, and sitteth down securely, and resteth without a warrant; or, which is justly wounded, and labours under the sense of its pain; or, which is unquiet upon mistakes, and
ignorance of making use of the true remedy. Of such a sick Conscience we are to speak; if possibly, by God's blessing, a word in season may be spoken, to waken a secure Conscience, or to refresh the weary soul; that being recovered from its malady, it may be able to feed upon the bread and water of life, and work the works of God in the strength of Christ.

Secondly, We must put difference between a troubled soul, and a troubled Conscience; for the soul is more largely taken than the Conscience. The soul comprehendeth all the powers and faculties of the man; but the Conscience, as we speak of it, is only one faculty of the mind, judging of the man's moral ill or well-being; and so, all cases of the Conscience are cases of the soul; but all the cases of the soul, are not cases of the Conscience. For, the soul may be troubled, while the Conscience is not troubled at all; yea, a man may have a commendable trouble in his soul, when he seeth God dishonoured, or his church in hazard, whereby his Conscience is so far from being troubled, that such a holy trouble strengthens his Conscience in his address to God, as is in many places of the Psalms to be seen.

Again, A man's mind may be troubled by sundry natural or civil motives, while the Conscience is allowably quiet; as in losses of things temporal, fears, pains, or unexpected inconveniences occurring; yea, there may be passions and perturbations of the mind in persons that are not capable for the time of the exercise of Conscience, as may be seen in young infants, and in the elder sort, in fits of fever, melancholy, and frenzy. And yet further, it is possible that passions, perturbations, and troubles of soul, may be found without any disease of the Conscience; because our
Lord Jesus, in the days of his humiliation, was a man acquainted with sorrows, but was not obnoxious to sin, or any self-challenging, for he knew no sin in himself. He had trouble in his soul, but could not have trouble of Conscience: "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." (John xii. 27). Of the cases of the soul we speak not here, but of the sinful diseases of the Conscience.

There is also a third difference to be observed between common cases of Conscience, and these that specially concern regeneration. Common cases comprehend all these questions and doubts, wherein the Conscience is seeking light and resolution about the rule of faith and manners, that it may better inform itself about the sense of Scripture, and about the application thereof in the point of direction in faith and practice. These common cases are of as large extent as the bulk of divinity, as large as the doctrine held forth in Scripture concerning faith and manners; for there is not any one article of faith or duty prescribed as a point of piety or righteousness, about which questions may not be moved, and cases propounded, wherein the Conscience may seek satisfaction.

Of this huge great tree, we take but only one branch to speak of, so far as maketh for our purpose concerning regeneration.
OF REGENERATION, WHAT IT IS; AND THE REGENERATE MAN, WHO HE IS.

We speak not here of the regeneration of elect infants dying in their infancy; God hath his own way of dealing with them; but of the regeneration of those who are capable of being outwardly called by the ministry of the word, which we may thus describe.

Regeneration (being one in effect with effectual calling) is the work of God's invincible power and mere grace, wherein, by his Spirit accompanying his word, he quickeneth a redeemed person lying dead in his sins, and reneweth him in his mind, will, and all the powers of his soul; convincing him savingly of sin, righteousness, and judgment, and making him heartily to embrace Christ and salvation, and to consecrate himself to the service of God in Christ, all the days of his life.

The main thing we must take heed to in this work, is to give to God entirely the glory of his grace, and power, and wisdom, so that the glory of man's regeneration be neither given to man, nor man made sharer of the glory with God; but God may have the whole glory of his free grace, because out of his own good will, not for any thing at all foreseen in man, he lets forth his special love on the redeemed in a time acceptable. And the glory of his almighty power, because by his omnipotent and invincible working, he makes the man dead in sins to live, opens his eyes to take up savingly the things of God, takes away the heart of stone, and makes him a new creature, to will and to do his holy will. And the glory of his
wisdom, who dealeth so with his creature, as he doth not destroy, but perfect the natural power of man's will; making the man regenerated, most freely, deliberately, and heartily to embrace Christ, and to consecrate himself to God's service. The reason why we urge this, is, because Satan, by corrupting the doctrine of regeneration, and persuading men that they are able of themselves, by the common and the natural strength of their own free will, without the special and effectual grace of God, both to convert themselves and others also, doth foster the native pride of men; hindereth them from emptying and humbling themselves before God; keepeth them from self-denial; doth mar the regeneration of them that are deluded with this error, and obscureth what he can, the shining of the glory of God's grace, power, and wisdom, in the conversion of men. For whatsoever praise proud men let go toward God for making men's conversion possible, yet they give the whole glory of actual conversion to the man himself, which Christ ascribeth to God only, and leaveth no more for man to glory in his spiritual regeneration, than he hath to glory in his own natural generation, (John iii. 5-8). And the same doth the apostle teach, (Ephes. ii. 8-10, and Philip. ii. 13). "It is God (saith he) which worketh in you both to will and to do of his own good pleasure." And therefore it is the duty of all Christ's disciples, but chiefly their duty who are consecrated to God, to preach up the glory of God's free grace, omnipotent power, and unsearchable wisdom; to live in the sense of their own emptiness, and to depend upon the furniture of grace for grace, out of Christ's fulness; and zealously to oppose the proud error of man's natural ability for converting himself;
as they love to see and find the effectual blessing of
the ministry of the gospel, and themselves accepted
for true disciples, at the day of their meeting with
Christ the judge at his second coming.

For opening up of regeneration, these five pro-
positions must be holden. The First is this,—“The
natural man receiveth not the things of the Spirit of
God; for, they are foolishness unto him; neither can
he know them, because they are spiritually discerned,”
(1 Cor. ii. 14).

The Second is this,—It is the Spirit of God which
convinceth man of sin, of true righteousness, and of
judgment, (John xvi. 9, 10, 11).

The Third is this,—In the regeneration, conversion,
and quickening of a sinner, God, by His invincible
power, createth and infuseth a new life, and principles
thereof. “Thy people shall be willing in the day of
thy power,” (Psal. ex. 3, John v. 21, vi. 63).

The Fourth is this,—The invincible grace of God,
working regeneration and a man’s conversion, doth
not destroy the freedom of man’s will, but makes it
truly free, and perfects it. “I will make a covenant
with the house of Israel, and with the house of Judah,
and will put my law in their inward parts, and write
it in their hearts,” (Jer. xxxi. 31).

The Fifth is this,—Albeit a man, in the act of
God’s quickening and converting of him, be passive,
and in a spiritual sense dead in sins and trespasses,
yet, for exercising external means, whereof God
maketh use unto his conversion, for fitting him, and
preparing him for a gracious change (such as are,
hearing of the word, reading it, meditating on it, in-
quiring after the meaning of it,) the natural man hath
a natural power thereunto as to other external actions;
which sufficeth to take away excuse from them who have occasion of using the means, and will not use them. (Matt. xxiii. 37).

For clearing of the first proposition, we must remember, that the object of actual regeneration, conversion, and effectual calling, is the man elected or redeemed by Christ, lying in the state of defection from God, destitute of original righteousness, at enmity with God, bently inclined to all evil, altogether unfit and impotent, yea, even spiritually dead to every spiritual good, and specially to convert, regenerate, or quicken himself. For albeit after the fall of Adam, there are some sparks of common reason remaining, whereby he may confusedly know that which is called spiritual good, acceptable and pleasant unto God, and fit to save his soul; yet the understanding of the unrenewed man judgeth of that good, and of the truth of the Evangel wherein that good is proposed, to be mere foolishness; and doth represent the spiritual object, and sets it before the will, as a thing uncertain or vain: and the will of the unrenewed man, after deliberation and comparison made of objects, some honest, some pleasant, and some profitable in appearance, naturally is inclined to prefer and choose any seemingly pleasant or profitable thing, whether the object be natural or civil, rather than that which is truly honest, and morally good. But if it fall out that a spiritual good be well, and in fair colours described unto the unrenewed man, yet he seeth it not, but under the notion of a natural good, and as it is clothed with the image of some natural good, and profitable for preserving its standing in a natural being and welfare therein. So did the false prophet Balaam look upon the felicity of the right-
eous in their death, when he did separate eternal life from faith and sanctification, and did rend asunder the means from the end appointed of God, saying, “Let me die the death of the righteous, and let my last end be like his.” (Numb. xxiii. 10).

After this manner the woman of Samaria apprehended the gift and grace of the Holy Ghost, and saving grace offered to her by Christ: “Lord,” saith she, “give me of that water, that I may not thirst again, and may not come again to draw water,” (John iv. 15). So also did the misbelieving Jews judge of the application of Christ’s incarnation and suffering, for their spiritual feeding, (John vi. 33–35); for, “the natural man cannot know the things of the Spirit of God, because they are spiritually discerned,” and the natural man is destitute of the spirit of illumination, (1 Cor. ii. 14.) And the wisdom of the flesh is enmity to God; for it it not subject to the law of God, yea, it cannot be subject unto it, (Rom. viii. 7). The power, therefore, of the natural or unrenewed man, is not fitted for the discerning, and loving of a spiritual good, because he is altogether natural and not spiritual; for a supernatural object requireth a supernatural power of the understanding and will to take it up, and rightly conceive of it. But of this supernatural faculty the unrenewed man is destitute, and in respect of spiritual discerning, he is dead, that he cannot discern spiritual things spiritually.

As for the second proposition anent a man’s regeneration, the Lord, that he may break the carnal confidence of the person whom he is to convert, first, sheweth him his duty by the doctrine of the law and covenant of works, making him to see the same by, the powerful illumination of the Holy Spirit, and so,
taketh away all pretext of ignorance. Secondly, he sheweth him his guiltiness and deserved damnation wherein he is involved, and so, taketh away all conceit and imagination of his innocency. Thirdly, he doth convince him of his utter inability to satisfy the law, or to deliver himself from the curse thereof, either by way of action and obedience, or by way of suffering, and paying of the penalty of the violated law of God; and so, overturneth all confidence in himself, or in his own works. Whence followeth the elect man's desperation to be delivered by himself, because he seeth himself a sinner, and that all hope of justification by his own deeds or sufferings is cut off. Now, that this is the work of the Holy Spirit, is plain: "When the Comforter, the Spirit of truth, shall come, he shall convince the world of sin," (John xvi. 8). And in this condition sundry of God's dear children, for a time, are kept under the bonds of the law, under the spirit of bondage and sad conviction.

As for the third proposition,—the Lord, after He hath laid the sin of his elect child who is to be converted, to his charge, by the doctrine of the law, first, openeth up a light unto him in the doctrine of the gospel, and lets him see that his absolution from sin, and his salvation is possible, and may be had, by flying unto Christ the Redeemer. Secondly, the Lord drawing near the humbled self-condemned soul, deals with him by way of moral persuasion, sweetly inviting him in the preaching of the gospel, to receive the Redeemer, Christ Jesus, the eternal Son of God manifested in the flesh, that by receiving of Him as he is offered in the evangel, for remission of sin, renovation of life, and eternal salvation, he may close the covenant of grace and reconciliation with God. Thirdly,
because the fall of Adam hath bereft man of all spiritual and supernatural power, till he be supernaturally quickened and converted by the omnipotent power of God's grace, therefore, the Lord superaddeth unto moral persuasion, effectual operation, and formeth in the soul a spiritual faculty and ability for doing what is pleasant unto God, and tendeth to save himself according to the will of God. This infusion of a new life, sometimes is called the forming of the new creature; sometimes regeneration; sometimes rising from the dead, and vivification, or quickening of the man; sometimes saving grace, and the life of God, and the seed of God; having in it the principle of all saving graces and habits, which are brought forth afterward to acts and exercise.

Meantime, true it is that all men, because of their inborn corruption, have an inclination and bent disposition to resist the Holy Ghost; but when the Lord will actually convert the man, he overcometh and taketh away actual resistance, and doth so break the power of natural rebellion, that it doth not for ever after reign in him. For if God did not take away actual resistance of the man in his conversion, no conversion would certainly follow, and God would be disappointed of his purpose to convert the man, even when he hath put forth his almighty power to work conversion. But God doth so wisely and powerfully stir up this newly infused life of grace, and setteth it so to work, that the understanding and judgment, like a counsellor, and the will, like a commanding emperor, and the active power of the new infused faculty, as an officer, do all bestir themselves to bring forth supernatural operations. Whence it cometh to pass, that the new creature beginneth to look kindly on
Christ the Redeemer, and to desire to be united unto him; and doth stretch forth itself to embrace him heartily, for obtaining in him righteousness and salvation, as he is offered in the gospel. And so, he casts himself over on Christ, with full purpose never to shed from him, but by faith to draw out of him grace for grace, till he be perfected. And here, the man that was merely passive in his quickening and regeneration, beginneth presently to be active in his conversion, and following conversation, for God giveth to him to will and to do of his good pleasure; and he, having obtained by God's effectual operation to will and to do, doth formally will and do the good which is done.

As to the fourth proposition,—when the power of God is put forth invincibly for the converting of a soul, that invincible working is so far from destroying the natural liberty of the will, that it doth indeed preserve it, and sets it right on the right object, and doth perfect it. For, as when God openeth the eyes of a man's understanding that he doth behold the wonders of his law, when he removeth the natural blindness of the mind, and maketh a man see that the gospel is the wisdom and power of God unto salvation, which sometimes he counted to be mere foolishness, he doth no ways destroy the man's judgment or understanding; but doth correct, help, heal, and perfect it;—so, when the Holy Spirit doth powerfully and effectually move and turn the will of the man to embrace the sweet and saving offers of Christ's grace in the gospel, and make him deliberately choose this blessed way of salvation, and to renounce all confidence in his own, or any other's worth or works, he doth not destroy, but perfect the liberty of the will, and raiseth it up from death and its damnable
inclination, and maketh it most joyfully and most freely to make choice of this pearl of price, and bless itself in its choice for ever. Therefore, let no man complain of wrong done to man's free-will, when God stops its way to hell, and wisely, powerfully, graciously and sweetly moveth it to choose the way of life: but rather let men beware to take the glory of actual conversion of men, from God, and either give it wholly to their idol of free-will, or make it sharer of the glory of regeneration with God; which glory God will not give to another, but reserve wholly to himself; for all men, in the point and moment of regeneration, are like unto Lazarus in the grave, to whom God by commanding him to arise, gave life and power to arise out of the grave where he lay dead and rotting.

As to the fifth proposition,—we must distinguish the work of regeneration, from the preparation and disposition of the man to be regenerated, whereby he is made more capable of regeneration to be wrought in him. For the material disposition of him, fitting him for regeneration, is neither a part nor a degree of regeneration; for albeit the Lord be not bound to these preparatory dispositions, yet he will have man bound to make use of these external means which may prepare him; because by the use of external means (such as are, hearing of the word, catechising and conference), a man may be brought more near unto regeneration, as Christ doth teach us by his speech to that Pharisee, who was instructed in the law, and answered discreetly unto Christ; "Thou art not far (saith he) from the kingdom of God," (Mark xii. 34). This preparatory disposition, in order to regeneration, is like unto the drying of timber to make it sooner
take fire, when it is casten into it. For dryness in the timber, is neither a part nor a degree of kindling or inflammation of it; but only a preparation of the timber to receive inflammation when the fire shall be set to it, or it be put in the fire, possibly, a long time after. In these preparatory exercises then, no man will deny, that the natural man unrenewed, hath a natural power to go and hear a sermon preached, to read the scripture, to be informed by catechising and conference of religion and regeneration, whereof God when he pleaseth may make use in regeneration of the man. Wherefore, whosoever in the preaching of the gospel, are charged and commanded to repent, to believe in Christ, or turn unto God, they are commanded also to use all these external means whereby they may be informed of the duty required, and of the means leading thereunto; in the exercise of which external means, they may meet with sundry common operations and effects of God's Spirit, before they be regenerated or converted, whereof the use may be found not only in, but also after, conversion. And if any man shall refuse, slight, or neglect to follow these preparatory exercises, which may prepare him for conversion, he is inexcusable before God and man, and guilty of rejecting the offer of reconciliation; yea, guilty of resisting the Holy Ghost, of which sin and guiltiness, the holy martyr Stephen chargeth the misbelieving Jews, (Acts vii. 51).

As for the regenerate man, he it is who in the acknowledgment of his sinfulness and deserved misery, and of his utter inability to help himself, doth cast away all confidence in his own parts, and possible righteousness of his own works, and fleeth to Christ offered in the gospel, that in Christ alone he may
have true wisdom, righteousness, sanctification, and redemption; and doth with full purpose of heart consecrate himself, and endeavour, in the strength of Christ, to serve God acceptably all the days of his life.

For the ground of this description, we have the words of the apostle, where putting a difference between the true people of God, and the counterfeit, he saith, "We are the circumcision, who worship God in the Spirit, and rejoice in Jesus Christ, and have no confidence in the flesh," (Phil. iii. 3). In which description of the regenerate man, the apostle first points forth unto us three special operations of the Spirit of regeneration; then, three duties of the man regenerated.

The first operation of the Spirit of God, the only circumciser of the heart, is the humbling of the man in the sense of his sin, by the doctrine of the law, and cutting off all his confidence in his own worth, wit, free-will, and strength to help himself, so that the man hath no confidence in the flesh.

The second operation, is the infusion of saving faith, making the man humbled to close with Christ in the covenant of reconciliation, and to rest upon Him as the only and sufficient remedy of sin and misery; so that Christ becometh to him the ground of rejoicing and glorifying.

The third operation, is the up-stirring and enabling of the believer in Christ, to endeavour new obedience, and to worship God in the Spirit.

As for the three duties of the man regenerated, the first is, to follow the leading of the Spirit in the point of more and more humbling of himself before God in the sense of his own insufficiency, and eschewing of
all leaning on his own parts, gifts, works, or sufferings, or any thing else beside Christ: he must have "no confidence in the flesh."

The second duty, is to grow in the estimation of Christ's righteousness, and fulness of all graces to be let forth to the believer, enjoying him by faith, and comforting himself in Christ against all difficulties, troubles, and temptations: he must rejoice in Jesus Christ.

The third duty, is to endeavour communion-keeping with God in the course of new obedience in all cases, worshipping and serving God in sincerity of heart: he must be a worshipper of God.

As to the last thing holden forth in the apostle's words, which is the undoubted mark and evidence of the man regenerated and circumcised in heart, it standeth in the constant endeavour to grow in these three duties jointly, so as each of them may advance another; for many failings and short-comings will be found in our new obedience, and worshipping of God in the spirit. But let these failings be made use of to extinguish and abolish all confidence in our own parts and righteousness, and that our daily failings may humble us, and cut us off from all confidence in the flesh.

But let not these failings so discourage us, as to hinder us to put confidence in Christ; but by the contrair, the less ground of confidence we find in ourselves, let us raise so much higher the estimation of remission of sin and imputation of Christ's righteousness, and stir up ourselves by faith to draw more strength and ability out of Christ for enabling us to walk more holily and righteously before God. And having fled to Christ, and comforted ourselves in him,
let us not turn his grace into wantonness; but the more we believe the grace of Jesus Christ, let us strive, in his strength, so much the more to glorify God in new obedience. And in the circle of these three duties, let us wind ourselves up stairs toward heaven; for God hath promised, that such "as wait on the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint," (Isaiah xl. 31).

In the conjunction of these three duties, the evidence of regeneration is found. If there be not a sincere endeavour after all these three duties, the evidence of regeneration is by so much darkened, and short for probation: for it is not sufficient to prove a man regenerated, that he is driven from all confidence in his own righteousness, and filled with the sense of sin and deserved wrath; because a man that hath no more than that, may perish in this miserable condition; as we see in Judas the traitor, whose conscience was burdened with the sense of sin, but did not seek mercy and pardon. Neither is it sufficient to boast of acquaintance with Christ, and profess great respect to him; because many do cry, "Lord, Lord!" who neither renounce their confidence in their own righteousness, nor worship God in spirit; for, of such Christ saith, "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of God," (Matt. vii. 21). Neither is it sufficient to pretend the worshipping of God in spirit: for, all they who think to be justified by their own works, do esteem their manner of serving of God, true and spiritual service and worship; as may be seen in the proud Pharisee glorying before God in his own righteousness, and ac-
knowledging that God was the giver unto him of the holiness and righteousness which he had. "I thank thee, O God," saith he, "that I am not like other men, extortioners, unjust, adulterers, or even as this publican," (Luke xviii. 11). For, of this man, Christ saith, he returned to his house unjustified, that is, a man lying still in sin, unreconciled.

Neither is it sufficient to prove a man regenerated, to confess sin and bygone unrighteousness, and to promise and begin to amend his ways and future conversation; for, so much may a Pharisee attain. And there are many that profess themselves Christians, who think to be justified by the merits of their own and other saints' doings and sufferings, and do disdainfully scoff and mock at the doctrine of the imputed righteousness of Christ. How many are they also, who think their bygone sins may be washed away, and be recompensed by their purpose to amend their life in time to come? How many are they, who, being willingly ignorant of the righteousness of God, which is of faith in Jesus Christ, go about to establish their own righteousness, as the Jews did? (Rom. x. 3). And how few are they who follow the example of the apostle, who carefully served God in spirit and truth, but did not lean to his own righteousness, but sought more and more to be found in Christ, not having his own righteousness, which behoved to be made up of his imperfect obedience of the law, but that righteousness which is by faith in Jesus Christ? (Phil. iii. 9).

But that man, who daily in the sense of his sinfulness and poverty fleeth unto Jesus Christ, that he may be justified by his righteousness, and endeavoureth by faith in him to bring forth the fruits of new
obedience, and doth not put confidence in these his works when he hath done them, but rejoiceth in Jesus Christ the fountain of holiness and blessedness, that man, I say, undoubtedly is regenerated, and a new creature, for so doth the apostle describe him, (Phil. iii. 3).

CHAP. IV.

OF DIVINE COVENANTS ABOUT THE ETERNAL SALVATION OF MEN; AND IN SPECIAL, OF THE COVENANT OF REDEMPTION; SHEWING THAT THERE IS SUCH A COVENANT, AND WHAT ARE THE ARTICLES THEREOF.

Because the healing of the sicknesses of the Conscience cometh by a right application of divine covenants about our salvation, therefore it is necessary, that some measure of the knowledge thereof be opened up.

A divine covenant we call a contract or paction, wherein God is at least the one party, contracter. Of this sort of covenants about the eternal salvation of men (which sort chiefly belong to our purpose) there are three. The First is, the covenant of redemption past between God, and Christ God, appointed mediator before the world was, in the council of the Trinity. The Second is, the covenant of works, made between God and men, in Adam in his integrity indued with all natural perfections, enabling him to keep it, so long as it pleased him to stand to the condition. The Third is, the covenant of grace and reconciliation through Christ, made between God and believers (with their children) in Christ.

As to the covenant of redemption, for clearing the matter, we must distinguish the sundry acceptations
of the word redemption: For, 1. Sometimes it is taken for the contract and agreement of selling and buying back to eternal salvation, of lost man, looked upon as in the state of sin and misery. In which sense, we are said to be bought by Christ, both souls and bodies: "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your Spirit, which are God's," (1 Cor. vi. 19, 20). And this may be called redemption by paction and agreed bargain. 2. Sometimes redemption is taken for the paying of the price agreed upon. In which sense, Christ is said to have redeemed us, by suffering of the punishment due to us, and ransoming of us: "Christ hath redeemed us from the curse of the law, being made a curse for us," (Gal. iii. 13). 3. Sometimes redemption is taken for the begun application of the benefits purchased in the covenant by the price paid: "In whom we have redemption through His blood, even the remission of sins, according to the riches of His grace," (Ephes. i. 7.) 4. Sometimes redemption is taken for the perfect and full possession of all the benefits agreed upon between the Father, and Christ His Son the Mediator. In which sense, we are said to be "sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession," (Ephes. i. 14); and in Ephes. iv. 30, it is said, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption;" which is the day of judgment, when Christ shall put us in full possession of all the blessedness which He purchased by bargain and payment for us.

In this place, we take redemption in the first sense, for the covenant past between the Father, and Christ his Son, designed Mediator, about our redemption.
When we name the Father as the one party, and his Son Christ as the other party in this covenant, we do not seclude the Son and Holy Spirit from being the party offended; but do look upon the Father, Son, and Spirit, one God in three persons, as offended by man's sin; and yet all three contented to take satisfaction to divine justice for man's sin in the person of the Son, as designed mediator, to be incarnate. Whereby the Son is both the party offended as God, one essentially with the Father and Holy Spirit; and the party contracter also, as God, designed mediator personally for redeeming man, who with consent of the Father and Holy Spirit, from all eternity willed and purposed in the fulness of time, to assume the human nature in personal union with himself, and for the elect's sake to become man, and to take the cause of the elect in hand, to bring them back to the friendship of God, and full enjoyment of felicity for evermore.

When therefore we make the Father the one party, and the Son designed Mediator the other party, speaking with the scripture, for the more easy up-taking of the covenant, let us look to one God in three persons, having absolute right and sovereign power according to his own pleasure to dispose of men, looked upon as lying before God (to whom all things are present) in sin and death, drawn on by man's own deserving; and yet for the glory of his grace resolving to save the elect, so as his justice shall be satisfied for them, in and by the second person of the Trinity, the co-eternal and co-essential Son of the Father.

This covenant of redemption then may be thus described:—It is a bargain, agreed upon between the Father and the Son designed mediator, concerning the elect (lying with the rest of mankind in the state
of sin and death, procured by their own demerit) wisely and powerfully to be converted, sanctified and saved, for the Son of God's satisfaction and obedience (in our nature to be assumed by Him) to be given in due time to the Father, even unto the death of the cross.

In this bargain or agreement, the scripture importeth clearly, a selling and a buying of the elect: "Feed the church of God, which he hath purchased by his own blood," (Acts xx. 28.) "Ye are bought with a price," (1 Cor. vi. 20, and 1 Pet. i. 18.) The seller of the elect, is God; the buyer, is God incarnate; the persons bought, are the church of the elect; the price, is the blood of God, to wit, the blood of Christ, who is God and man in one person.

This covenant of redemption, is in effect one with the eternal decree of redemption, wherein the salvation of the elect, and the way how it shall be brought about is fixed, in the purpose of God, who worketh all things according to the counsel of his own will, as the Apostle sets it down in Ephes. i. unto the 15th verse.

And the decree of redemption is in effect a covenant, one God in three persons agreeing in the decree, that the second person, God the Son, should be incarnate, and give obedience and satisfaction to divine justice for the elect: unto which piece of service the Son willingly submitting himself, the decree becometh a real covenant indeed.

But for further satisfaction, that there is such a covenant between the Father and the Son, as we have said, for redeeming of the elect, scripture giveth us evidence six ways.

The First way is by expressions, which import and presuppose a formal covenant between the parties buying and selling; the Second way is, by styles and
titles given to Christ the Redeemer; the Third is, by expressions relating to an eternal decree for execution and performance of the covenant of redemption; the Fourth is, by representation of this covenant in the Levitical types; the Fifth is, by Christ the Redeemer now incarnate his ratification of the covenant; and the Sixth way is, by holding forth to us the heads and articles agreed upon, wherein the covenant consists.

The First Proof. As to the expressions, importing a formal covenant, first, (Eph. i. 7), it is called a redemption, or a buying of the elect out of sin and misery by blood: shewing that no remission of sin could be granted by justice, without shedding of blood, and Christ undertook to pay the price, and hath paid it.

Again, the inheritance which the elect have promised unto them, is called a purchase, importing that the disponer of the inheritance to the elect, must have a sufficient price for it; and that the Redeemer hath accepted the condition, and laid down the price craved for it, (Eph. i. 14), and so bought back lost heaven and forfeited blessedness to so many sinners, who otherwise, for sin, might justly have been excluded and debarred therefrom for ever.

A third expression is holden forth, (Acts xx. 28), wherein God disponer, and God Redeemer are agreed, that the elect shall go free, for God the Redeemer's obedience unto the death, who hath now bought them with his blood.

A fourth expression is in plain terms set down by Paul, “Ye are bought with a price,” (1 Cor. vi. 20): God the disponer selleth, and God the Redeemer buyeth the elect to be his conquest, both body and
spirit. And Peter more particularly expresseth the price of redemption agreed upon to be not gold or silver, but the blood of the Mediator Christ, the innocent Lamb of God, slain in typical prefigurations from the beginning of the world, and slain in real performance in the fulness of time, (1 Pet. i. 18–21).

A fifth expression is that of our Lord Jesus in the institution of the sacrament of His Supper, “This is my blood of the new testament, which is shed for many, for the remission of sins,” (Matt. xxvi. 28).

Here an agreement between the Redeemer, and God disposer, that these many, which are the elect, shall have remission of sins, for the Redeemer’s ransom of blood paid for them. The purchase of this ransom of blood he maketh over in the covenant of grace and reconciliation to believers in him, and sealeth the bargain with them by the sacrament of his Supper.

The Second Proof. The second evidence of this covenant of redemption past between God, and God the Son Mediator designed, is from such titles and styles as are given to Christ, in relation to the procuring of a covenant of grace and reconciliation between God and us. First, He is called a Mediator of the covenant of reconciliation, interceding for procuring of it, and that not by a simple entreaty, but by giving himself over to the Father, (calling for satisfaction to justice, that reconciliation might go on), for paying a compensatory price, sufficient to satisfy justice for the elect: “There is one God, and one Mediator between God and man (to wit, God incarnate), the man Christ Jesus, who gave himself a ransom for all (to wit, elect children), to be testified in due time,” (1 Tim. ii. 5, 6.)
Another title is given to him by Job (chap. xix. 25), where he is called a Redeemer, a near Kinsman, who before his incarnation had obliged himself to take on human nature, and to pay the price of redemption (represented by slain sacrifices), for the elect his kinsmen.

A third title is held out, in that he is called a surety of a better covenant (Heb. vii. 22), whereby is imported, that God would not pass a covenant of grace and reconciliation to men, except he had a good surety, who would answer for the debt of the party reconciled, and would undertake to make the reconciled stand to his covenant. And Christ undertook the suretyship, and so hath procured and established this covenant of grace, much better than the covenant of works, and better than the old covenant of grace with Israel, as they made use of it. This necessarily imports a covenant between him and the Father's justice, to whom he becometh surety for us: for, what is suretyship, but a voluntary transferring of another's debt upon the surety, obliging him to pay the debt for which he engageth as surety?

A fourth title given to Christ is, that he is a reconciliation by way of permutation; the atonement. "We have by Christ received the atonement, (Rom. v. 11); that is, that which hath pacified the Father's justice, and reconciled him to us, is made over in a gift unto us; for, by Christ's procurement we have God made ours, and Christ pacifying God, put, as it were, in our bosom: for God having sold us to Christ, by taking Christ's satisfaction for ours, he hath come over to us as reconciled, and given us Christ the Reconciler and the Atonement, to be ours. Here is an agreement made between God and Christ, and the
condition of the agreement between the parties for our behoof, clearly imported and presupposed.

The fifth title given to Christ, is this,—he is called the propitiation (1 John ii. 2), whereby God is pacified, not only for the believing Jews, but also for the whole elect world which should believe in him. And if he be the pacifying propitiation, then God hath satisfaction in all that his justice craved from Christ for the elect; and (Rom. iii. 25), he is called a propitiatory sacrifice, wherewith God is so well pleased, that he makes offer of him to us, and sets him forth to us for pacifying our Conscience through faith in his blood, to declare his righteousness for remission of sins, without breach of justice: wherein, what price God required and was paid by Christ, is insinuated and presupposed; for satisfaction could not be, except the price agreed upon, had been promised and accepted before in covenanting.

The Third Proof. The third evidence, proving that there was a covenant of redemption past before the beginning of the world, is, because the eternal decree of God was fixed about the way of redemption to be fulfilled in time: for "Known unto God were all his works from the beginning." (Acts xv. 18). And whatsoever God doth in time, he doth it according to the eternal counsel of his own will, (Eph. i. 11). Now, Christ the eternal Son of God, being made man, laid down his life for his sheep: "The Son of man goeth, as it was determined, but woe unto that man by whom he is betrayed," (Luke xxii. 22). And whatsoever Christ suffered, was by the determined counsel of God, (Acts ii. 23). And God the Son, before he was incarnate, declares the decree of the
kingdom promised unto him by the Father, and of the victories which he should have over all his enemies, and of the felicity and multitude of the subjects of his kingdom, that should believe in him. "I will declare the decree" (Psal. ii. 7), saith he. Presupposing therefore the decree of God, of sending his eternal Son into the world, to become a man and to suffer, and thereafter to reign for ever, we must also necessarily presuppose the consent of the Son, making paction with the Father and the Spirit, fixing the decree and agreement about the whole way of redemption, to be brought about in time. For the same person, Christ Jesus, who dwelt among men in the days of his humiliation, was with the Father from eternity, (John i. 14); and as "by him all things were made, which were made" (John i. 2, 3), so, without him nothing was decreed which was decreed, (Prov. viii. 22–32); which also is manifest in the apostle's words, "He saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," (2 Tim. i. 9).

For, as before the beginning of the world, the elect were given to the Son, designed Mediator to be incarnate, and the price agreed upon; so also grace to be given in time to the redeemed by compact, was given from eternity unto Christ, their designed Advocate. Also, (Eph. i. 3, 4, 5), we were elected in Christ unto holiness and salvation, and unto all spiritual blessings, and were predestinated to the adoption of sons by Jesus Christ. And "We are redeemed not with gold or silver, but by the precious blood of Christ, who was predestinated before the beginning
of the world,” (1 Pet. i. 18, 19, 20). Whereby it is manifest, that the covenant between the Father and the Son, was transacted concerning the incarnation of the Son, and his sufferings, death, and resurrection, and all other things belonging to the salvation of the elect.

The Fourth Proof.—The fourth evidence of the passing of a covenant between the Father and the Son, is holden forth in the typical priesthood of Levi, by the altar and sacrifices, and the rest of the Levitical ceremonies which were prescribed by God. For as these things were testimonies, preachings, declarations, and evidences of a covenant past of old between God the disposer, and the Son the Redeemer, about the way of justifying and saving such as believed in the Messiah by an expiatory sacrifice, to be offered in the fulness of time for the redeemed; so also they were prefigurations, predictions, prophecies, and pledges, of the Redeemer's paying of the promised price of redemption. And this agreed upon price (because of the perfections of the parties contractors, the Father and the Son) was holden and esteemed as good as paid, from the beginning of the world; and the agreed upon benefits purchased thereby, to wit, grace and glory, were effectually bestowed on the faithful before Christ's incarnation, as the Psalmist testifies: “The Lord,” saith he, “is a sun and shield; the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly,” (Psal. lxxxiv. 11); and, “Thou shalt guide me with thy counsel, and afterward receive me into glory,” (Psalm lxxiii. 24); and that, because the promised price of redemption was of no less worth, to give
righteousness and life eternal to believers in the Messiah to come, than the price now paid is now of worth to give for it, righteousness and life eternal, to these that believe in the Messiah now come, Jesus Christ incarnate. And this donation of saving graces, as remission of sin, and carrying on to life eternal, was sealed unto believers in the covenant of reconciliation, by the appointed sacraments of circumcision and the paschal lamb.

The Fifth Proof.—The fifth evidence of a covenant past between the Father and the Son Mediator to be incarnate, is this,—Christ now incarnate, doth ratify all these things which the Father, and himself not yet incarnate, and the Holy Spirit had spoken in the Old Testament, about the salvation of the elect, and the price of their redemption, and of the conditions to be performed on either hand; and, as it were of new, doth repeat and renew the covenant, which before was past between the Father and Himself, before he was incarnate. For (Luke ii. 49), speaking to Joseph and his mother, when he was about twelve years old, he saith "Wist ye not that I must be about my Father’s business?" And (Matt. iii. 13), he presents himself pledge and surety for sinners before the Father, to be baptized for them with the baptism of affliction, and to fulfil all righteousness, as was agreed upon before (verse 15); whereupon the Father doth receive and admit the surety, and his undertaking for payment (verse 17), and, "Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased!" And (John v. 39), he standeth to all things which were testified of him in the scriptures, "Search the scriptures;
for in them ye think to have eternal life: and they are they that testify of me." And (verse 36) he professeth that all he doth, is with the Father's consent and concurrence; and that he came into the world, that he might finish what the Father had sent him to do and suffer, which he calls his work that he was about. And more specially, he shews the agreement passed between the Father and him before he came into the world, concerning his incarnation, and the discharge of his mediatory office, and his power to give eternal life to those that believe in him. For the Father sent him to be incarnate (verse 37), and that he with the Father might give "eternal life to whomsoever he will, and might quicken the dead," (verse 21). And that he might exercise judgment, authority was given to him as the Son of man, (verse 27). Yea, he sheweth that it was agreed upon between the Father and him, about all the doctrine which he should teach: "I speak to the world these things" which I have heard of him, (John viii. 26); and he sheweth that they were agreed about the price of redemption of the elect, and about his resurrection from the dead, and that his death did fully satisfy the Father: "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep; therefore doth the Father love me, because I lay down my life that I might take it again, "This commandment have I received of the Father," (John x. 15, 17, 18). He propones, in short, the sum of the covenant past between the Father and himself, speaking to the two disciples going to Emmaus: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter in his own
glory?” (Luke xxiv. 25, 26). But most briefly he sheweth the whole matter, so oft as he calleth the Father his God, and that in respect of the covenant past between God and Him to be incarnate, and now incarnate indeed.

The Sixth Proof.—The sixth evidence of the covenant of redemption past between the Father and the Son, standeth in the heads and articles of the covenant wherein they were agreed.

Now, there are as many articles of the covenant, as there are injunctions, commands, and conditions required on the one hand, and promises to fulfil all on the other hand; as many predictions as there are of Christ's sufferings, and promises made to the church through and for him. Of these many, we shall touch only at four, whereby the faith of believers in him may be confirmed about their redemption by him, and whereby the erroneous doctrine of them who evacuate the covenant of redemption of the elect, may be refuted; wherein they teach, that Christ, by his obedience yielded unto the Father, even to the death of the cross, did purchase no more but a possibility of salvation, and no more grace for the elect than for the reprobate; as if he had not purchased a certainty of salvation to be given to any, but had suspended all the fruit of his sufferings upon the frail, mutable, inconstant and corrupt free-will of men; so that none can by their doctrine have more certainty of their own salvation, than they have of the certainty and stability of their own fickle mind and will; and so, no more certainty of their own salvation, than of their own perdition. The order we shall keep in
speaking of the articles of the covenant of redemption, shall be this:

The first article, shall be of the persons redeemed.

The second article, shall be of the price of redemption to be paid by Christ in the fulness of time.

The third article, shall be about the gifts and benefits purchased for, and to be given unto the persons redeemed.

The fourth article of this covenant of redemption past between the Father and the Son, shall be of the means and ways whereby the gifts and benefits purchased, may be wisely, orderly, and effectually applied to the redeemed.

In ranking of these articles, we do not presuppose a priority of one of them before another in order of nature or time; but we choose to speak of them in order of doctrine, for our more easy understanding of the matter.

For the covenant of redemption past between the Father and the Son, is by way of an eternal decree of the Trinity, comprehending all and whatsoever belongeth to redemption. In the discerning of which decree, there is not a first nor a last, but a joint purpose of God to bring about and accomplish all the heads and articles of the covenant, each in its own due time, order, and way appointed.

The First Article of the Covenant of Redemption concerneth the persons redeemed. The redeemed, in Scripture, are pointed forth under sundry expressions. Sometimes they are called the "predestinated;" sometimes the "elect;" sometimes those "whom God foreknew;" sometimes they who are "called according to his purpose;" sometimes "they that were given" to
Christ of the Father; sometimes "Christ's sheep;" sometimes the "Children of God." But whatsoever name they have, the persons are the same, according to that of the apostle: "Whom he did foreknow, them he did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified," (Rom. viii. 29, 30.) The number and the names of the persons here spoken of, are the same; and they are called the "predestinated," in regard that God hath appointed them to a certain end, to wit, eternal life, to be brought thereunto effectually by certain means for the glory of God's grace. They are called "elect," (ver. 33), in regard that God, in the purpose of his good pleasure, hath severed them from among the rest of men, lying with them in the state of perdition by their own procurement, and hath designed them to be partakers of eternal salvation. They are called "foreknown," and written in the book of life, in regard God hath comprehended them in his special love, no less distinctly and unchangeably, than if he had their names written in a catalogue or book. And they are called "given unto Christ," in regard the redeeming of them, and bringing them to life, is committed to Christ. But by whatsoever name they are designed, the persons redeemed are still the same.

But whereas the elect, given to Christ, are called "the redeemed," it presupposeth, that they were considered and looked upon as now fallen by their own fault, and lying by their own demerit in sin and misery, enemies to God, and altogether unable to help themselves. For this much doth the notion of redemption,
or buying back again, import; and that it is so, is clear, because the mercy of God, the grace of God, the good-will of God, is put in scripture for the only motive and impulsive cause of redemption. "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself," (Eph. i. 7-9.)

The scripture sheweth us that there is an innumerable multitude of redeemed persons, and a sort of universality of them extended unto all nations, and ages, and states of men; so that this huge multitude for whose redemption Christ's blood was shed (Matt. xxvi. 28), is justly called by the name of a world, an elect world (John iii. 16); to be called out of that reprobate world, for which Christ refuseth to intercede (John xvii. 9). The truth of this matter, the redeemed do acknowledge, in their worshipping Christ their Mediator: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," (Rev. v. 9). These are the "all men" whom God will have saved, and doth save, (1 Tim. ii. 4); these are the "all men" of whom the apostle speaks, (2 Pet. iii. 9). God is patient toward us (to wit, his elect), not willing that any of us should perish, but that we all should come to repentance. And this the apostle giveth for a reason of the Lord's deferring his coming, till all the elect should be brought in, of whom many were not yet converted in the apostle's time, and many were
not yet born; and if Christ should not delay his coming, till they were born, and brought in to reconciliation with God, the number of the elect should be cut short.

In no place of scripture is it said, that all and every man is elect, or every man is given to Christ, or every man is predestinate unto life; in no place of scripture is it said, that Christ hath made paction with the Father for all and every man without exception; but by the contrary it is sure from scripture, that Christ hath merited and procured salvation for all them for whom he entered himself surety. Their sins were laid only on Christ, and in him condemned, satisfied for, and expiated, (Isa. liii.); for these and in their place, he offered himself to satisfy justice; for them he prayed; them only he justifieth and glorifieth: for the sentence of the Apostle (2 Cor. v. 15) standeth firm, “in Christ all are dead” (to the law), for whom and in whose room Christ did die. And therefore for these his people, the law is satisfied; from these, the curse is taken away; to them, heaven and all things necessary to salvation are purchased, and shall infallibly in due time, yea, invincibly, be applied.

Christ hath not sanctified, consecrated, and perfected all and every one, (Heb. x. 14). Only for his sheep predestinated, he laid down his life, (John x. 15, 16, 26). He did not buy with his blood all and everyone, but his church, called out, and severed from the world, (Acts xx. 28). He saved not all and every man from his sins, but his own people only; to wit, whom he hath bought with his blood to be his own (Matth. i. 21), whom he hath purchased to be his own peculiar, whom he doth purify, and kindle
with a fervent desire to bring forth good works, (Tit. ii. 14).

Such as Christ hath redeemed, he loveth them infinitely, and counted them dearer to him than his life. But many shall be found to whom Christ shall say, "I never knew you," to wit, with approbation and affection, (Matt. vii. 23).

They for whom Christ hath died, shall some time glory against all condemnation; but so shall not every man be able to glory, (Rom. viii. 34, 35).

Christ never purposed to lay down his life for those, whom going to die, he refuseth to pray for; only for those who are given to him out of the world will he pray, and die, and rise, and will raise them to eternal life, (John xvii. 9).

So far is it from God's purpose and Christ's to redeem all and every man, that he hath not decreed to give every nation so much as the external necessary means for conversion and salvation: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation; and as for his judgments they have not known them," (Psal. cxlvi. 19, 20).

And for this wise and holy course of hiding the mystery of salvation from many, even wise men in the world, Christ Jesus glorifieth and thanketh the Father: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so, Father, for so it seemed good in thy sight," (Matt. xi. 25).

The Second Article.—As to the second article of the covenant of redemption, concerning the price of redemption, and the fitting of the Redeemer for ac-
complishing the work of redemption, God would not have silver or gold, or any corruptible thing, (1 Pet. i. 18). He refuseth all ransom that can come from a mere man, (Psalm xlix. 7, 8). But he would have his own co-eternal and only begotten Son to become a man, to take on the yoke of the law, and to do all his will, that He alone might redeem the elect, who by nature are under the curse of the law. He would have him, the second Adam, to be obedient even to the death of the cross, that by his obedience many might be justified, (Rom. v. 19).

This is clearly confirmed by the apostle (Heb. x. 5–7, 10), commenting upon the 7th and 8th verse of Psalm xl. "In burnt-offerings and sacrifices for sin thou hast had no pleasure:" then said Christ coming into the world, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God,"—by the which will we are sanctified, by the offering up of the blood of Jesus once for all.

By Christ's obedience we understand, not only that which some call his active obedience, nor that which some call his passive obedience; for his active and passive obedience are but two notions of one thing: for his incarnation, subjection to the law, and the whole course of his life was a continued course of suffering; and in all his suffering, he was a free and voluntary agent, fulfilling all which he had undertaken unto the Father, for making out the promised price of redemption, and accomplishing what the Father had given him command to do. His obedience even to the death of the cross, did begin in his emptying himself to take on our nature, and the form of a servant, and did run on till his resurrection and ascension. As for these his sufferings in the end of
his life, which he suffered both in soul and body, they were the completing of his formerly begun and running obedience, but were not his only obedience for us, or his only suffering for us; for he had done and suffered much from his incarnation, before his last passion and death. But the highest degree of his obedience, whereby he bought deliverance unto us from sin and misery, and whereby he bought unto us immortality and eternal blessedness in heaven, was his death on the cross completing our ransom.

Whereas some have said, that one drop of his blood was sufficient to redeem more worlds than one, if there were any more, it is but an inconsiderate speech, and destitute of scriptural authority; for when Christ had suffered all things before the time of his death, it behoved him to be crucified also, (Luke xxiv. 26). But it behoved him not to suffer more than justice required for a ransom, but only as much as was agreed upon; and no less could satisfy. Now, this commandment he received of the Father, that he should lay down his life for his sheep, (John x. 18). For the wisdom of God thought good to testify his own holiness, and hatred of sin, and to testify his love to the elect world, and riches of his grace toward them to whom he would be merciful, by inflicting no less punishment of sin on the Mediator, his own dear Son (taking upon himself full satisfaction to justice for all the sins of all the elect given unto him to redeem), than the death both of his body and soul for a season.

And indeed, it was suitable to his holy and sovereign majesty, that for the ransom of so many thousands and millions of damnable sinners, and saving of them from everlasting torment of body and soul, no less price should be paid by the Son of God, made
man and surety for them, than his sufferings both in his body and soul for a season, as much as should be equivalent to the due deserved punishment of them whom he should redeem. And it became the justice of the infinite majesty offended, to be reconciled with so many rebels, and to bestow upon them heaven and eternal blessedness, for no less price than the sufferings of the eternal Son made man, whose humiliation and voluntary obedience, even to the death of the cross, was of infinite worth and value; and therefore he yielded himself to the sufferings agreed upon in the covenant of redemption both in body and soul.

Of the Sufferings of Christ in his soul.—Our Lord’s sufferings in his body did not fully satisfy divine justice; 1. Because as God put a sanction on the law and covenant of works made with us all in Adam, that he and his should be liable to death both of body and soul, (which covenant being broken by sin, all sinners became obnoxious to the death both of body and soul,) so the redeemed behoved to be delivered from the death of both, by the Redeemer’s tasting of death in both kinds, as much as should be sufficient for their redemption. 2. As sin infected the whole man, soul and body, and the curse following on sin, left no part nor power of the man’s soul free; so justice required that the Redeemer, coming in the room of the persons redeemed, should feel the force of the curse both in body and soul.

Objection. But how can the soul die, seeing it is by the ordinance of God in creation made immortal? Answer. The death of the soul is not in all things like to the death of the body; for, albeit the spiritual substance of the soul be made immortal, and not to be extinguished, yet it is subject to its own sort
of death, which consists in the separation of it from communion with God, in such and such degrees, as justly may be called the death of the soul; from which sort of death, the immortality of the soul not only doth not deliver, but also it doth augment it and perpetuate it, till this death be removed.

Objection. But, seeing the human soul of our Lord could never be separated from the permanent holiness wherewith it was endued in the first infusion of it in the body, and could never be separated from the indissoluble personal union with the second person of the Godhead assuming it, how could his soul be subject to any degrees of death? Answer. Albeit the connatural holiness of the soul of Christ could not be removed, nor the personal union of it be dissolved, no, not when the soul was separated from the body, yet it was subject, by Christ's own consent, to be emptied of strength natural; to be deprived for a time of the clearness of vision of its own blessedness, and of the quiet possession of the formerly felt peace, and of the fruition of joy for a time; and so, suffer an eclipse of light and consolation, otherwise shining from his Godhead; and so, in this sort of spiritual death, might undergo some degrees of spiritual death.

The Degrees of the Suffering of Christ's holy soul. —Among the degrees of the death suffered by Christ in his soul, we may number,

1. That habitual heaviness of spirit, which haunted him all the days of his life, as was foretold by Isaiah (liii. 3), "He was a man of sorrows, and acquainted with grief." We hear he wept, but never that he laughed, and but very seldom that he rejoiced.

2. He suffered, in special, sorrow and grief in the observation of the ingratitude of them for whom he
came to lay down his life: "We hid, as it were, our faces from him; he was despised, and we esteemed him not," (Isa. liii. 3).

3. The hardness of men’s hearts, and the malice of his own covenanted people, and the daily contumelies and despiteful usage he found from day to day, increased his daily grief, as by rivulets the flood is raised in the river: "He was despised and rejected of men," (Isa. liii. 3).

4. He was tempted in all things like unto us; and albeit in them all never tainted with sin (Heb. iv. 15), yet with what a vexation of his most holy soul, we may easily gather, by comparing the holiness of our Lord with the holiness of his servants, to whom nothing is more bitter than the fiery darts of the devil, and his suggestions and solicitations to sin; especially if we consider the variety of temptations, the heinousness of the sins, wherewith that impudent and unclean spirit boldly solicited his holiness (Matt. iv.); and withal, the importunity and pertinacity of the devil, who never ceased, partly by himself, partly by those that were his slaves, and partly by the corruption which he found in Christ’s disciples, to pursue, press, and vex the God of glory all the time he lived on earth.

5. The guilt of all the sins, crimes, and vile deeds of the elect, committed from the beginning of the world, was imputed unto him, by accepting of which imputation, albeit he polluted not his conscience, yet he burdened his soul, binding himself to bear their deserved punishment.

Now, when we see that the vilest sinners, as liars, thieves, adulterers, cannot patiently hear themselves called liars or thieves, nor bear the shame of the vileness whereof they are really guilty, with what suffer-
ing of soul, with what clouding of the glory of his holiness, think we, did our Lord take upon his shoulders such a dunghill of all vileness, than which nothing could be more unbeseeming his holy majesty?

6. Unto all the former degrees of suffering of his soul, the perplexity of his thoughts fell on him, with the admiration and astonishment of soul, when the full cup of wrath was presented unto him, in such a terrible way, as made all the powers of his sense and reason for a time to be at a stand. Which suffering of his soul, while the Evangelist is about to express, he saith, "He began to be sore amazed, and also to be very heavy;" and to express himself in these words, "My soul is exceeding sorrowful unto death," (Mark xiv. 33, 34).

Objection. But did not this astonishing amazement of Christ's soul, speak some imperfection of the human nature? Answer. It did no ways argue any imperfection, or lack of sanctity in him; but only a sinless and kindly infirmity, in regard of natural strength, in the days of his flesh. For the mind of a man, by any sudden and vehement commotion arising from a terrible object, may, without sinning, be so taken up, that the swift progress of his mind in discourse may for a while be stopped, and the act of reasoning suspended a while; all the cogitations of the mind fleeing together to consult, and not being able to extricate themselves in an instant, may stand amazed, and sit down a while, like Job's friends astonished. Now our Lord, taking on our nature and our common sinless infirmities, became like unto us in all things except sin. Daniel's infirmity at the sight of an angel, was not sin, (Dan. x).

Objection. But doth not this astonishing admiration, suddenly lighting upon Christ's soul, prove that
something unforeseen of him did befall him? Answer. Not at all; for he knew all things that should befall him, and told his disciples thereof, and was at a point, and resolved in every thing which was to come, before it came. But this astonishing amazement did only shew forth the natural difference between things preconceived in the mind, and these same things presented to sense: for there is in the mind a different impression of the preconceived heat of a burning iron, before it do touch the skin, from that powerful impression which a hot iron thrust into the flesh doth put upon the sense. In regard of which natural difference between foresight and feeling, between resolution and experience, this astonishment befell our Lord; and in this regard, Christ is said to learn experimental obedience by these things which he suffered, (Heb. v. 8).

7. Another degree of the suffering of our Lord's soul, is the interruption, for a time, of the sensible up-taking and feeling of that quiet and peaceable enjoyment of the felicity of the human nature, given (for the point of right) unto it in its personal union with his God-head, in so far, that in the midst of many disciples, Greeks and Jews, looking on him, the vehemency of his trouble did not suffer him to hide his perturbation; for (John xii. 27,) our Lord cried out, “Now is my soul troubled, and what shall I say?” and (Mark xiv. 34,) made him declare his exceeding heaviness; “My soul is exceeding sorrowful unto death.” In which words he insinuates, that to his sense, death was at hand; yea, that in no small measure, it had seized on him, and wrapped him up in the sorrows of death, for the time, as in a net, of which he knew he could not be holden still.
Objection. But did not this huge heap of miseries take away from the human nature, the felicity of its union personally with his Godhead? Answer. It did indeed hide it for a time, and hinder the sensible feeling of it for a time, as it was necessary, in his deep suffering; but it did not take it away, nor yet eclipse it altogether. For as a corporal inheritance hath a threefold connection with the person owner thereof; so a spiritual inheritance hath a threefold connection with the believer's soul. The first is, of lawful title and right; the next is, of possession of the inheritance according to the lawful right; the third is, an actual fruition and present feeling of the use of the inheritance. The fruition and felt benefit and use, may be marred or suspended, and the possession stand: and the possession may be interrupted and suspended, and the lawful right remain firm. Christ had not only an undoubted right to this felicity standing unto him, by the personal union, but also a fast possession of it, in as far as the personal union was indissoluble. But the actual felt fruition in his human sense and up-taking, was so long interrupted, as the human nature was diverted from this contemplation for its present exercise, and turned to look toward the sad spectacle of imminent and incumbent wrath: especially when, and how long it was, as it were, bound to the feeling of the present stroke, which did fill the soul with sadness and grief, anxiety and vexation, without sin.

8. Neither did the vindictive justice of God, pursuing our sins in our surety, stay here; but in the garden went on to shew unto Christ the cup of wrath, and also to hold it to his head, and to press him to drink it; yea, the very dregs of the agreed upon curse of the law:—was poured into his patient and submissive
mouth, as it were, and bosom, and the most inward part of soul and body, which as a vehement flame, above all human apprehension, so filled both soul and body, that out of all his veins it drew and drove forth a bloody sweat (the like whereof was never heard), as when a pot of oil, boiling up and running over, by a fire set under it, hath yet further the flame increased, by the thrusting of a fiery mass of hot iron into it.

Hence came such a wasting and eating up of all his human strength, and emptying of his natural abilities; such a down-throwing of his mind; such a fainting and swooning of his joy, and so heavy a weight of sorrow on him, that not only he desired that small comfort of his weak disciples watching with him a little, and missed of it, but also stood in need of an angel to comfort him, (Luke xxii. 43).

It is without ground, that some of the learned have denied the cause of this agony to be, the drinking of the cup of wrath holden forth to him by the Father; saying, that the sight of it only, and of the peril he saw we were into, was the cause of this heavy exercise. For the cup was not only shewn unto him, and the huge wrath due to our sin set before him, that he should see it, and tremble at the apprehension of the danger we were in; but it was poured into him, and not only on him, that he for the sins of his redeemed, should suffer it sensibly, and as it were drink it, that the bitterness thereof might affect all the powers of soul and body. For the scripture testifies, that not only upon the sight and apprehension of this wrath and curse coming on him, the holy human nature did holily abhor it, but also, that he submitted to receive it, upon the consideration of the divine decree and agreement made upon the price to be paid by him;
and that, upon the feeling of this wrath, this agony in his soul, and bloody sweat of his body, was brought on.

Objection. But how could the pouring forth of the Father's wrath upon his innocent and dear Son, consist with his fatherly love to him? Answer. Even as the innocence and holiness of Christ could well consist with his taking upon him the punishment of our sins; for even the wrath of a just man, inflicting capital punishment on a condemned person, suppose his own child, can well consist with fatherly affection toward the child suffering punishment. Therefore, it is not to be doubted but those two can well consist in God, in whom affections do not war one with another, nor fight with reason, as it falleth forth among men; for the affections ascribed unto God, are effects rather of his holy will toward us, than properly called affections in him. And these effects of God's will about us, do always tend to our good and blessedness at last, however diverse one from another in themselves.

Among the degrees of the sufferings of Christ's soul, we may number not only the perturbation of his mind and thoughts, but also the perturbation of his affections, and especially his fear; for his human nature was like unto ours in all things except sin, and was indeed afraid when it saw and felt the wrath of God, lest it should have been swallowed up by it. And of this fear the apostle beareth witness, saying, "Who in the days of his flesh, when he had offered up prayers and supplications, and strong cries and tears, unto him that was able to save him from death, and was heard in that he feared," (Heb. v. 7.)

Now, albeit this seemeth the saddest passage of all his sufferings, that he was afraid of being swallowed up, yet this his fear is not to be wondered at, nor is
it inconsistent with his holiness; for when Christ assumed our nature (as hath been said), he assumed also all the common and sinless infirmities, passions, and perturbations of our nature. Now, it is fitting that the creature at the sight of an angry God, should tremble; for we read, that the rocks and mountains have trembled before God, when he did let forth his terror; and it is natural to man, at the sight of a terrible object, at the sight of a peril and evil coming upon him, but much more already come upon him (especially if the evil and peril be above all his natural strength), to tremble and fear the worst. And this becometh holy nature very well, to fear present death, off-cutting, perdition, and swallowing up in the danger, when God appeared angry, and was hasting to be avenged on sinners in the person of their Surety. What could the human soul of Christ gather from this terrible sight, but that which sense and reason did teach? In the mean time, there was no place here for his doubting of the issue, and his escaping from being swallowed up; for natural fear of the human nature, arising from the infirmity of the creature, differs very far from the fear arising from the infirmity of faith in God's faithfulness and power; and natural fear of the worst can very well stand with the strength of faith to overcome the natural fear. For, as the sensitive appetite may abhor a bitter cup of medicine, and cause all the body tremble for fear to take it, while in the mean time, the man, by reason, is resolved to drink that bitter cup of medicine, because he confidently hopeth to help his health thereby; so, natural fear in Christ to taste of the cup of wrath, could very well consist with strong faith and assurance to be delivered therefrom. For it is very suitable
that faith should as far overcome the natural apprehension of sense and reason natural, as reason doth overcome sense in drinking a loathsome and bitter cup of medicine.

And to clear this yet further, that extreme fear to be swallowed up of wrath, could well consist in Christ with strong faith to overcome and bear out that terrible wrath,—let it be considered, that as it was needful Christ should be subject to the infirmity of natural strength, that he might suffer death; so it was needful, that he should have strong faith, to enable him to bear out in a holy way, that which he behoved to suffer. For if, on the one hand, Christ had not been weakened, and emptied of all human strength in his flesh, he could not have been humbled enough for us; he could not have suffered so much as justice did exact for satisfaction for us; and on the other hand, if he had not stood firm in faith and love towards God's glory and our salvation, he could not have satisfied justice, nor been still the innocent and spotless Lamb of God, nor have perfected the expiatory sacrifice for us.

Objection. But was he not tempted to doubt by Satan? Answer. We grant that he was indeed tempted by Satan to doubt; yea, we shall not stand to grant that he was tempted to desperation; but we altogether deny that he was tainted with sin by temptation in the least degree: for the scripture saith, he was tempted in all things like unto us, but yet without sin in him, or yielding in any sort to any temptation. And seeing by the Evangelist (Matt. iv.), we understand, that he was tempted in the wilderness by the devil, unto the most horrible sins that Satan could devise, and yet was not stained or polluted in
the least degree, with the least measure of yielding to the sinful temptations; we need not stand to grant that he might be tempted, or that he was tempted unto doubting and desperation; for this was among the most notable and prime temptations, whereby Satan in his impudent boldness, solicited the Son of God, very God and man in one person, even to doubt of that which Satan knew he was: "If thou be the Son of God," saith he. It is true indeed, that we who are sinners by nature, and corrupted in all the powers of our soul, cannot be tempted, tossed, and troubled, but therein our sinful nature in some measure may appear, and be polluted. But the matter was not so with our holy Lord, the God of glory, who was separate from sinners. For our impure nature is like to water in a puddle, which being stirred, doth presently become muddy and foul: but the holy human nature of Christ, was altogether pure, like unto clear and pure fountain water in a glass, which howsoever it be troubled and tossed, remaineth most pure, and free of all muddiness.

Objection. But at least, was there not a conflict in our Lord between his faith, and the temptation to doubting? Answer. We grant not only a conflict of Christ's human natural strength with the burden of affliction, but also a conflict and wrestling of his faith against the temptation to doubting. For wrestling doth not always argue the infirmity of the wrestler; for the angel who is called God (Hos. xii.) wrestles with Jacob, and in God was no infirmity. Again, wrestling doth not argue always infirmity, but doth only evidence the wrestler's power, and the importunate obstinacy of an adversary, who being repulsed and cast down, doth not at first leave the
field, but riseth up again, insists and presseth on, so long as it pleaseth the most powerful party to suffer the adversary to make opposition.

Objection. But you must grant, that in the conflict of Christ's human natural strength, with the affliction and burden of the punishment laid upon him by the Father, he was overcome, and succumbed, and died. Answer. Yes, indeed: but we must put a difference between the conflict of natural strength with the burden of affliction, and the conflict between faith and a temptation unto sin. In the conflict of holy human nature in Christ, with the punishment of our sins laid on him, it was not a sin to have his natural strength overpowered, and to lie down under the burden, and to lay down his life and die; but it was a main part of his obedience; it was the performance of his promise and undertaking, to yield himself to justice and to die for us, that we might be delivered from death eternal. But in the wrestling of his faith with the temptation unto doubting, it had been a sin to have yielded in the least degree, and that which could not consist with the perfect holiness of the Mediator, surety for sinners.

Objection. But did not the perplexity of his thoughts, and the anxiety of his mind, diminish something of the vigour and constancy of his faith? Answer. It did diminish nothing of the vigour and constancy of his faith; for there is a great difference between the troubling of the thoughts, and the hesitation or weakening of faith, as there is also a great difference between the perturbations of the mind, and the perturbation of the conscience. For as the mind may be troubled, when, in the consideration of some difficulty, it cannot at first perceive an outgate, mean-
time the conscience remaining sound and quiet; so may the work of the mind’s discoursing be interrupted, and at a stay for a time, faith meantime remaining untouched, wholly sound and quiet. For example, upon the sudden receiving of a wound, or upon an unexpected report of some great loss, such as befel Job, the wheels of the reasoning faculty may be at a stand for a time, and the conscience in the mean time be quiet; yea, and faith in the mean time remain strong, as we see in Job’s first exercise.

Now, if this may be found in a holy imperfect man in any measure, why shall we not consider rightly of the exercise of the Holy One of Israel, suffering in his human nature the punishment of our sin?

Let us consider but one of the passages of our Lord’s exercise, (John xii. 27, 28), “Now (saith he) my soul is troubled:” wherein, behold the perplexity of his mind, smitten with the horror of the curse due to us coming upon him. Then cometh forth, “What shall I say?” wherein, behold reason standing mute and altogether silent, he only lets forth the confession of his perplexity. Presently after this, he subjoineth, “Father, save me from this hour;” wherein, behold holy nature, trembling and shrinking to fall into the wrath of the Father, and according to the principles of holy nature, testifying the simple abhorrency of his soul from such an evil as is the wrath of God his Father, which, had it not been for love to save our souls, he could not have yielded his human nature to endure or bear it. Therefore he, considering that we were but lost for ever, if he should not suffer wrath for us, he repeats the sum of the covenant of redemption agreed upon, “But for this cause came I unto this hour.” And last of all, he shuts up his speech and
exercise in the triumphing voice of victorious and untainted faith, "Father, glorify thy name;" and here he resteth: wherewith the Father is so well pleased, as that from heaven he speaketh to the hearing of the multitude standing by, "I have both glorified it, and will glorify it again."

Among the deepest degrees of the suffering of Christ in his soul, we reckon that desertion, whereof Christ on the cross giveth an account, crying out, "My God, my God, why hast thou forsaken me?" By which speech, he doth not mean, that then the personal union of the natures was in him dissolved, nor yet that God had withdrawn his sustaining strength and help from the human nature, nor that the love of the Father was taken off him, nor that any point of the perfection of holiness was taken from him; but his true intent is to shew, that God for a time had taken away sensible consolation and felt joy from his human soul, that so justice might in his sufferings be the more fully satisfied. And this is the forsaking of him here given to us to understand. In which desertion, Christ is not to be looked upon simply as he is in his own person, the Son of the Father, in whom he is always well pleased; but as he standeth in the room of sinners, surety and cautioner, paying their debt; in which respect, he behoved to be dealt with as standing in our name, guilty, and paying the debt of being forsaken of God,—which we were bound to suffer fully and for ever, if he had not interposed for us.

The last degree of Christ's sufferings (wherein he may be said to have "descended into hell," so far as scripture in the Old Testament, or the history of Christ's passion in the New, will suffer us to expound that expression), is that curse, wherein the full wrath
of God, and the dregs of that horrible cup, were poured forth upon his holy human nature, while heaven, and earth, and hell, seemed to conspire to take vengeance on him, and fully to punish our sins in the person of him our Surety, by that cursed death of the cross, which was the evidence foretold of the malediction of God lying on him, in so far as was necessary to complete the punishment of loss and feeling both in soul and body. And, therefore, not without ground have orthodox divines taken in Christ's sufferings in his soul, and the detaining of his body in the grave (put in as the close and last part of Christ's sufferings), as the true meaning of that expression, "He descended into hell," not only because these pains which Christ suffered both in body and soul, were due to us in full measure; but also, because that which Christ suffered in the point of torment and vexation, was, in some respect, of the same kind with the torment of the damned. For in the punishment of the damned, we must necessarily distinguish these three things, 1st, The perverse disposition of the mind of the damned in their sufferings; 2d, The duration and perpetuity of their punishment; and 3d, The punishment itself, tormenting soul and body. The first two are not of the essence of punishment, albeit by accident they are turned into a punishment; for the wickedness, vileness, and unworthiness of the damned, who neither will nor can submit themselves to the punishment (and put the case they should submit, are utterly unable to make satisfaction for ever), do make them in a desperate doleful condition for ever; though obstinate sinners do not apprehend nor believe this, but go on in treasuring up wrath against themselves, pleasing themselves in their own dreams, to their own
endless perdition. Of these three, the first two could have no place in Christ. Not the first, because he willingly offered himself a sacrifice for our sins; and upon agreement, paid the ransom fully: not the second, because he could no longer be holden in the sorrows of death, than he had satisfied justice, and finished what was imposed on him; and his infinite excellency made his short sufferings to be of infinite worth, and equivalent to our everlasting suffering.

The third then remaineth, which is the real and sensible tormenting of soul and body, in being made a curse for us, and to feel it so in his real experience. And what need we question hellish pain, where pain and torment, and the curse, with felt wrath from God falleth on, and lieth still, till justice be satisfied? Concerning which, it is as certain, that Christ was seized upon by the dolours of death, as it is certain in scripture, that he could not be holden of the sorrows of death, (Acts ii. 24).

**Question.** But what interest had Christ's Godhead in his human sufferings, to make them both so short, and so precious and satisfactory to justice for so many sins of so many sinners, especially when we consider that God cannot suffer? **Answer.** Albeit this passion of the human nature, could not so far reach the Godhead of Christ, that it should in a physical sense suffer (which indeed is impossible), yet these sufferings did so affect the person, that it may truly be said, that God suffered, and by his blood bought his people to himself, (Acts xx. 28). For albeit the proper and formal subject of physical suffering, be only the human nature; yet the principal subject of sufferings, both in a physical and moral sense, is Christ's person, God and man, from the
dignity whereof, the worth and excellency of all sort of sufferings, the merit and the satisfactory sufficiency of the price did flow.

And let it be considered also, that albeit Christ, as God, in his Godhead could not suffer in a physical sense; yet, in a moral sense he might suffer, and did suffer. For inasmuch as he, being in the form of God, and without robbery equal to God, did demit his person to assume human nature, and empty himself so far as to hide his glory, and take on the shape of a servant, and expose himself willingly to all the contradiction of sinners which he was to meet with, and to all railings, revilings, contempt, despisings, and calumnies,—shall it seem nothing, and not enter in the count of our Lord's payment for our debt?

Objection. But how could so low a down-throwing of the Son of man, or of the human nature assumed by Christ, consist with the majesty of the person of the Son of God? Answer. We must distinguish in Christ these things which are proper to either of the two natures, from these things which are ascribed to his person, in respect of either of the natures, or both the natures; for infirmity, physical suffering, or mortality, are proper to the human nature. The glory of power, and grace, and mercy, and super-excellent majesty, and such like, are proper to the deity; but the sufferings of the human nature, are so far from diminishing the glory of the divine nature, that they do manifest the same, and make it appear more clearly; for by how much the human nature was weakened, depressed, and despised, for our sake; by so much the love of Christ, God and man in one person, toward man, and his mercy, and
power, and grace to man, do shine in the eyes of those that judiciously look upon him.

**Objection.** But seeing Christ's satisfaction for sinners doth not stand in any one part of his doings and sufferings, but in the whole and entire precious pearl, and complete price of his whole obedience from his incarnation, even to his death on the cross, how cometh it to pass, that in scripture, the whole expiation of our sins is ascribed so oft to his passion, and particularly to his blood? **Answer.** This cometh to pass, 1. Because the certainty and verity of his assumed human nature, and the certainty of his real suffering, and the fulfilling of all the Levitical sacrifices, did most evidently appear unto sense in the effusion of his blood. 2. Because the expression of his sufferings both in soul and body, appeared in the effusion of his blood; for in the garden, while his body was not as yet touched or hurt by man, from the mere pains of his soul drops of blood fell down out of all his body to the earth. 3. Because his blood-shedding and death, was the last act of completing the payment of the ransom to the Father for us, which payment began in his humble incarnation, and went on through all his life, and was completed in his bloodshed and death, whereof our Lord gave intimation on the cross, when he cried as triumphantly victorious, "It is finished!"

**The Use of this Article of the Covenant of Redemption.** We have at some length spoken of the price of redemption, and of Christ's defraying of the debt by his passion, 1. That hereby the demerit of our sins may the more clearly be seen. 2. That the sublimity and excellency of divine majesty offended by
sin may appear. 3. That we may behold the severity of God's justice till he have satisfaction and reparation in some sort of the injuries done to him. 4. That the admirable largeness of God's mercy may be acknowledged and wondered at.

For in the price of redemption paid, as in a mirror, we may see how greatly the Lord hateth sin; how great his love is to the world, in sending his Son Christ amongst us; how heavy the wrath of God shall lie upon them that flee not to Christ's satisfaction for their delivery; how great the dignity and excellency of the Lord our Redeemer is, for whose sake reconciliation is granted to all that take hold of the offer of grace through him; how great the obligation of believers is to love God, and serve him; and how greatly the glory of all the attributes of God doth shine in the work of redemption.

By this doctrine, it appeareth, how vain and wicked the devices of superstitious men are, who, for pacifying of God's wrath, have appointed penances, and pilgrimages, and self-scourgings, and soul-masses, and purgatory, and such like other abominations, whereof the word of God hath not spoken, but forbidden all the inventions of men. as unworthy conceits, to bring about men's salvation; which inventions tend only to derogate from the dignity of the price of Christ's ransom, and to cry down the fulness and perfection of the price paid by our blessed Redeemer Jesus Christ, and to set up other saviours in his room.

Hence also it is manifest, how fit a high priest is appointed over us, who is touched with our infirmities and temptations; by whom we may have so solid consolation in all the pangs of our troubled consciences; and in whom we have a solid foundation laid down to
all that flee to him, for settling our faith and hope in the son of God; who hath of set purpose, with the Father's consent, suffered so many and great evils, that he might redeem us.

And hereby we may perceive also, how well divine justice is satisfied, and with what warrant the consciences of the weak believers may be quieted, who so use to exaggerate the grievousness and the multitude of their sins, that they forget to put a right estimation upon the satisfaction made by Christ, for all that come unto God through him.

_The third Article._—The third article of the covenant of redemption, past between the Father and the Son, concerneth the benefits, gifts and graces to be given unto the redeemed; all which gifts and graces are summarily comprehended in that one gift of God, spoken of (John iv. 10), which gift is Christ, who is freely offered unto, and given to, the elect believer for righteousness and eternal life, according to what was said: "For unto us a child is born, a son is given, on whose shoulders the government is laid; whose name is called Jehovah, the Wonderful, Counsellor, the strong God, the eternal Father and Prince of Peace," (Isa. ix. 6, and 2 Pet. i. 3); "Who according to his divine power, hath given unto us all things which pertain to life and godliness, through the knowledge of him who hath called us to virtue and glory."

The benefits which are appointed for the redeemed, are so conveyed and brought unto them, that first, they are Christ's riches which he hath purchased unto the elect; and being resolved to die, that the purchase might be made fast to his people, he hath made his latter will and testament once and again, and left in legacy to all that believe in him, all things which be-
long to righteousness and salvation; and these benefits, in an acceptable time, he effectually applieth and puts them in possession thereof. Of which gifts, we shall name chiefly three. The first is regeneration, or turning of the man towards himself; the second is the gift of saving faith; the third is perseverance. In which three gifts, the patrons and magnifiers of the power of man's free will, do what in them lieth to obscure the glory of God's free grace, by glorying, that without the special grace of God they can convert themselves or not, as they please; so that when God intends their conversion, and useth all means for their conversion, they are able to resist all his gracious operation, and make void his purpose and endeavour. But this covenant of redemption past between the Father and the Son mediator and redeemer, doth decide the question, and give them the lie: "For only they whom God did foreknow, did he predestinate to be conform to the image of his son; and whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified, (Rom. viii. 29).

Concerning these three gifts.—It is agreed between God and Christ, that the elect shall be converted invincibly and infallibly, and that saving faith shall be bestowed on them, and that they shall persevere in the obedience of faith so as they shall not totally and finally fall away from God's grace.

It is promised to Christ, that "in the day of his power, his people shall be willing," (Psal. cx. 3). For albeit the native corruption of their will, opposeth itself, and resisteth the Holy Spirit, when he is using the means to convert them; yet in an acceptable time, the invincible power of God's free
grace toward them, so taketh away all actual resistance, that the man, unwilling of himself, is made most freely and heartily willing to be reconciled to God. For God can both preserve the natural liberty of the will, and take from it that crookedness and frowardness that is in it. He can infuse and create in the man a right spirit, and new habits of grace, and can bring forth these habits unto exercise, making the redeemed man not only able to will, but also actually to will and to do what is pleasant to him. We are taught, that "faith is not of ourselves, it is the gift of God; not of works, lest any man should boast," (Phil ii. 13, and Ephes. ii. 8). And this gift of saving faith, is bestowed only on the elect; and therefore it is called, the "faith of the elect" (Tit. i. 1), and only they believe in Jesus Christ, "that are ordained unto eternal life," (Acts xiii. 48); yea, every one cometh to Christ, who is given to him of the Father (John vi. 37), and no man cometh to Christ, save he whom the Father draweth, (John vi. 44). But they that are not redeemed, do not come to Christ for righteousness and life, (John x. 26). "Ye believe not," saith Christ to some Jews, "because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me."

As for perseverance, the Father promiseth to the Son, that the work of grace shall be firm in all the redeemed ones, or in his elect seed. "As for me (saith the Lord to Christ), this is my covenant with them; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever," (Isa. lix. 21); and
(Jer. xxxii. 40) "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."

And a special command is given unto Christ, for preserving all unto eternal life who come unto him: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day:" (John vi. 39) which Christ undertakes that he will faithfully perform, while he saith, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand," (John x. 28). But we insist not too long in this argument (whereof the orthodox divines have written abundantly, in their disputations against the foresaid error), because the adversaries take their pretended argument from the instability of men's will, in the matter of perseverance; and from the freedom and power of man's changeable will, in the matter of conversion and saving faith; and from the manner of God's speaking to the mixed multitude of both, called and not chosen. And to them that are both called and chosen, we shall content ourselves, for clearing this covenant betwixt the Father and the Son mediator and redeemer, to make the matter fast concerning the elect, founding their conversion, faith, repentance, perseverance and salvation, upon the unchangeable covenant of redemption, fixed upon the settled agreement between God, and God the Son mediator and redeemer, as shall be proven from five places of scripture.

The first Proof is from verse 13 of Isa. lii. to the end of chap. liii., where we have, first, the two parties contractors, God the Father, and Christ: for the
Father brings forth his confederated Son to be incarnate by covenant, his servant, whom he employs in the whole work of redemption, as the meritorious cause and accomplisher of it. "Behold my servant," saith God the Father by his Spirit, speaking by the prophet, (chap. lii. 13). Next, both parties are sure of the event of the paction, and of the accomplishing of the whole work gloriously: "Behold (saith he) my servant shall deal prudently and prosperously, he shall be exalted and extolled, and be very high," (verse 13). Thirdly, He tells the proper price which Christ the Son shall pay for the redemption of his people, agreed upon by paction, to wit, the abasing and humbling of the Son incarnate unto the ignominious death of the cross; that "His visage shall be marred more than any man, and his form more than the sons of men," verse 14; and more particularly, chap. liii. 2, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief," (ver. 3.) "He was wounded for our transgressions," (ver. 5.) "He shall make his soul an offering for sin," (ver. 10).

Fourthly, Christ the Son of God incarnate, is assured and confirmed of the sweet fruit of his passion, in the conversion of many nations, whom he should sprinkle with the blood of the covenant, and sanctify by the water of his Holy Spirit: "He shall sprinkle many nations," (chap. lii. 15).

Fifthly, God and Christ are agreed and well pleased in the conversion of so many as are elected, and given to Christ, to have in him the right of adoption: "He shall see his seed," (chap. liii. 10), that is, he shall
regenerate the elect, and make them his children, and see them so, to his satisfaction.

_Sixthly, No meritorious nor impulsive cause is found in the persons redeemed, for which the punishment due to them should be transferred upon the Mediator Christ, our redeemer; for they should be found in themselves but despisers of Christ, because of his sufferings: “Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted,” (chap. liii. 4).

_Seventhly, No sin nor meritorious cause of punishment is found in Christ the redeemer, for which he should be smitten: “He was wounded for our transgressions—he had done no violence, neither was any deceit in his mouth,” (chap. liii. 5, 9).

_Eighthly, Peace and reconciliation, and healing of our sinful and miserable sicknesses, and deliverance from wrath, are purchased by the price of his blood: “The chastisement of our peace was upon him, and with his stripes we are healed,” (chap. liii. 5).

_Ninthly, These sufferings Christ did not endure unwittingly, or unwillingly, but by consent, by covenant deliberately: “He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth,” (chap. liii. 7).

_Tenthly, The cause of this covenant, whereby the price is called for, and yielded unto, and paid, is only the free grace of God and his good pleasure: “It pleased the Lord to bruise him; he hath put him to grief,” (chap. liii. 10).

_Eleventhly, It is agreed between the Father and the Son, that our sins should be imputed unto him, and his
righteousness imputed unto us; and that the redeemed should believe in him, and so be justified: “He shall see of the travail of his soul, and shall be satisfied; by his knowledge,” or faith in him, “shall my righteous servant justify many: for he shall bear their iniquities,” (chap. liii. 11).

Twelfthly, It is agreed between the parties, that those for whom Christ should lay down his life, he should stand Intercessor also, for bringing unto them all the purchased graces and blessings: “He bore the sins of many, and made intercession for the transgressors,” (chap. liii. 12). The rest of the world beside the elect, he interceded not for, (John xvi. 9, 10).

Hence it followeth, 1stly, that God and Christ did not bargain for the redemption of all and every man; no, not for the redemption, conversion, and salvation of all and every man to whom the gospel was to be preached. For many were to be called, who were not chosen, to whom the gift of saving faith was not to be given, nor the power of God to salvation was never to be revealed. And this is the observation which the evangelist makes upon Isa. i. 53: “But though he had done so many miracles before them, yet they believed not on him: that the saying of the prophet Isaiah might be fulfilled which he spake, Lord, who hath believed our report? and to whom is the arm of the Lord revealed?” (John xii. 37); therefore they could not believe, because that Isaiah said again, “He hath blinded their eyes, and hardened their hearts,” (Isa. vi. 9, 10).

2dly, It followeth hence, that election and redemption were not for the foreseen faith or works of the elect redeemed, but of the mere grace and good will of God, and all done for them and in them, contrary
to their deservings: For it is said, "All we like sheep have gone astray; and the Lord hath laid on him the iniquity of us all," (Isa. liii. 6).

3dly, It followeth hence, that it was agreed upon, that saving grace, and conversion, and sanctification, should infallibly and invincibly come to pass, and be given to the redeemed: "Behold, my servant shall deal prudently and prosperously," (Isa. lii. 13); and, "He shall sprinkle many nations," (ver. 15); and, "By his knowledge shall my righteous servant justify many," (Isa. liii. 11).

4thly, Hence it followeth, that the agreement is past for their final perseverance and full salvation: For "With his stripes we are healed," (Isa. liii. 5). Now our healing, is our full salvation from our sin and misery, or our deadly sicknesses; and, "The pleasure of the Lord shall prosper in his hand," (Isa. liii. 10). The pleasure of the Lord is partly our sanctification (1 Thess. iv. 3), partly our salvation and glorification: "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing; but should raise it up again at the last day," (John vi. 39). And to this purpose powerfully doth his intercession serve, from which the apostle concludes, that believers shall be perfectly saved: "Wherefore he is able to save to the uttermost them that come to God by him, seeing he ever liveth to make intercession for them," (Heb. vii. 25).

The Second Proof is from Isa. lix. 20, 21, where, First, We have the parties agreeing pointed at: The Lord Jehovah saith, and of the redeemer, he saith, that he shall come to Zion as redeemer. Next, We have the kind of agreement between the parties; God on the
one hand, and the redeemer with the redeemed, for whom, and in whose name, he makes the agreement; "This is my covenant with them," but first with Christ, as the words following do shew. Thirdly, We have the party redeemed, Zion and Jacob that turn from transgression, which is the mark of true believers in Christ, and of the elect, for whom this grace is appointed, as "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded," (Rom. xi. 7); and, "All this Israel shall be saved," (ver. 26), as it is written. Fourthly, We have the kind of their delivery, which shall be not only by price paying, but also by powerful and "effectual working," as the original imports, (Rom. xi. 26; and Isa. lix. 20). Fifthly, The benefits bestowed upon the elect, are comprehended under the designation of the "redeemed;" they are to be turned from their iniquity by effectual conversion; by granting them faith in Christ, repentance and reconciliation. Sixthly, It is shewn how these graces shall be brought to pass, to wit, by application thereof by the word and Spirit of Christ; from which, sanctification, salvation, and the perpetuation of all graces unto salvation, do flow and follow on them. "My Spirit that is in thee," saith the Lord to the Redeemer incarnate, "and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed."

These articles of the covenant of redemption make expressly, First, Against universal redemption of all and every man: Because Christ, as is shewed before, makes his bargain for the elect, and leaves the rest in blindness; and is a redeemer of none, but of those to whom he is a deliverer actually, from
whom he turneth away iniquity and ungodliness; which benefits befall none but the elect and the redeemed.

Next, They make against election for faith and foreseen works: Because when Christ cometh to call in the Jews, he finds nothing commendable in them, but impiety, and transgression, and defection, and whatsoever might provoke him to reject them; they are turned from transgression.

3dly, They make against a mere possible and contingent conversion: For invincible grace is promised here; for the word and the Spirit of Christ shall take up a dwelling in them, and not depart from them.

4thly, They make against the doctrine of the apostasy of the saints, and uncertainty of their perseverance; because here it is promised to Christ, that from the heart and mouth of his seed, the word and Spirit of Christ shall never depart.

The Third Proof is from John vi., from ver. 37 to 45, where, first, is set down the party contractors in the covenant of redemption; for the elect are given over into the hand of Christ by the Father: "All that the Father giveth to me, cometh to me," (ver. 37).

Secondly, Upon the Father's giving of the elect unto Christ, followeth, in due time, the conversion and saving faith of the redeemed: "All that the Father giveth me, cometh to me," saith Christ.

Thirdly, The redeemed are committed unto Christ, as to their leading on, preservation, and perfecting of their salvation: "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."
Fourthly, It is agreed by what means the faith of the redeemed shall be formed in them;—which are, the revealed sight of Christ the Son of God in the word; the powerful drawing of the illuminated soul unto Christ; which powerful draught overcometh all opposition and resistance, because it is omnipotent and invincible; for, "No man cometh to Christ, but he whom the Father draweth," (ver. 44); and that, by making them savingly, and in a lively manner see the Son, and believe on him, (ver. 40).

Hence followeth, 1st, That it is false doctrine to teach, that there is an universal redemption unto life, of all and every man; because not all, but only some are given, and made to come to Christ; the rest that are not given, come not.

2dly, It followeth, that election is of mere free grace; because men come not unto Christ that they may be given, but they are given unto Christ, that they may be brought and come unto him.

3dly, By this agreement, the powerful conversion of the redeemed, and their powerful preservation unto eternal life, is as certain, as the power, and constancy, and obedience of Christ unto the Father, is firm and certain: "This is the will of him that sent me, that of what he hath given me, I should lose nothing, but raise it up at the last day," (ver. 39).

The Fourth Proof is John x. from verse 14 to 30, where we see that the Lord Jesus, the true pastor of Israel, before he was incarnate (Psa. xxiii.), continuing in that same office now, being incarnate, and gives his people to understand this, when he saith, "I am the good Shepherd."

Secondly, The care and custody of all the redeemed, both converted and unconverted, was put upon Christ:
"I know my sheep, and I am known of mine; and other sheep I have, which are not of this fold; them also I must bring in, and they shall hear my voice," (ver. 14, 16).

Thirdly, The price of their redemption is clearly agreed upon: "As the Father knows me, even so I know the Father; and I lay down my life for my sheep," (ver. 15).

Fourthly, The Father accepts the price, and is satisfied and well pleased with it: "Therefore doth my Father love me, because I lay down my life, that I may take it up again," (ver. 17, 18).

Fifthly, All the redeemed are infallibly converted, but they that are not redeemed are not converted: "My sheep hear my voice, and I know them, and they follow me," (ver. 27); and, "But ye believe not, because ye are not of my sheep," (ver. 26).

Sixthly, Albeit the redeemed and converted shall not want enemies, who shall go about to mar their perseverance and salvation, yet shall they not prevail: "I give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand," (ver. 28).

Hence followeth, first, That the doctrine of universal redemption of all and every man unto life is false; because only the redemption of the elect sheep is agreed upon, for whom he layeth down his life (ver. 15), and the rest are not redeemed, nor ordained to life; for these he speaks to (ver. 26), they were not of his sheep, but remained unbelievers.

2dly, It followeth, that the election of men is not for faith or works foreseen; but on the contrary, faith is ordained to be given unto the redeemed,
because they are elected and given over unto Christ, to convert and save them: "Other sheep I have, and them I must bring in, and they shall hear my voice," (ver. 16).

3dly, It followeth, that the conversion of the elect doth not depend on their will, but upon Christ's undertaking to make them believe, and upon his omnipotency: "Other sheep I have, and them I must bring in, and they shall hear my voice," (ver. 16).

4thly, It followeth, that albeit the redeemed believers be in themselves witless as sheep, and weak, and ready to be destroyed, and compassed about with many enemies, as sheep among wolves, yet because of the omnipotency of the Father and of the Son, that have taken the care and custody of them, they shall persevere. And it is impossible they should perish, or not persevere: "I give them eternal life; and they shall never perish, and none can take them out of my Father's hand," (John x. 28, 29).

The Fifth Proof. The fifth place is, Psalm xl. explicated by the apostle, (Heb. x. 5–7); where, First, the Spirit of God expounds the covenant whereof we are speaking; and brings in the parties, God and Christ, as speaking one to another, and, as it were, in our sight and audience repeating the terms thereof. The price of redemption is first spoken of, for expiation of sin, not to be given without blood, without better blood than the blood of beasts, (Heb. x. 4).

Secondly, All satisfactions by men, and whatsoever price can be paid by mere man, are rejected: "Sacrifice and oblation thou wouldest not," (verse 5).

Thirdly, Nothing except only the incarnation of the
Son the Mediator, his obedience and suffering to the death, could satisfy divine justice: "But a body hast thou prepared me," (verse 5).

Fourthly, The Mediator Christ offers himself pledge and surety of his own accord, and takes the condition: "Then said I, Lo I come," to wit, as surety, to pay the ransom, and "to do thy will," (Heb. x. 7).

Fifthly, Christ the surety not only condescends upon the price, but also upon the persons to be redeemed, and their sanctification: "By which will we are sanctified, by the offering of the body of Christ once for all:" and this price is now actually paid, (Heb. x. 10).

Sixthly, The price being paid, the Mediator goeth about the application of the purchased benefits, by his intercession: "This man after he had offered one sacrifice for sin, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool," (Heb. x. 12, 13).

Hence followeth, first, That there is no universal redemption of all and every man unto life, "Because by one offering he hath perfected for ever them that are sanctified," (Heb. x. 14). Therefore they were never redeemed, who are never sanctified; and only they are perfected, who are redeemed.

2dly, It followeth, that not for any thing in man, neither foreseen faith or works, are men elected and redeemed; because all is rejected that mere man can do, that the mere grace of God may appear in Christ's undertaking for men of his own accord: "Sacrifice and oblation thou wouldest not; then said I, Behold, I come," (Heb. x. 5, 7).

3dly, By Christ's death, purchase is made of the infallible conversion and sanctification of the redeemed, and of their perseverance unto perfection:
"By one offering of Christ he hath perfected for ever them that are sanctified," (Heb. x. 14). And therefore the redeemed cannot but be converted, cannot but be sanctified, cannot but persevere unto perfection, and that for ever, (Heb. x. 12, 13, 14).

The use of this article is, 1st, That all those who hear the gospel, and have in any sort embraced it, should in the acknowledgment of their natural corruption and perverse wickedness, humble themselves before God, and pray for, and expect grace according to the promises offered in the gospel.

2dly, That they who are already sensible of their sins and ill deservings, may not turn away or be discouraged, but so much the rather flee to Christ, in whom, relief from sin and misery is promised to such.

3dly, That they who have fixed their eye on the Son, resolving to cleave unto him, should acknowledge the powerful draught of God's almighty hand, who hath caused them to come to Christ; and should, upon the begun work of grace, conceive lively hope of salvation, and study to purify their souls in this hope.

4thly, That they who find the instability and inconstancy of their own free will, and have experience of their own heart deceiving them frequently, after they have engaged themselves by promises and vows to take better heed to their ways, should not cast away their confidence in Christ, because of their own infirmity; but that they should lean less to their own strength, and lay hold on Christ's power, fidelity, and constancy so much the more, to help the weak at such a dead lift. The apostle, looking to Christ's engagement in the covenant, for those who in any measure of sincerity adhere unto him, hath said, "Christ
shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful by whom ye are called unto the fellowship of his Son Jesus Christ our Lord," (1 Cor. i. 8, 9).

5thly, Let us not take the guiding of our own free will; but let so many as are fled to Christ, give him the glory of the inclining of our hearts to his testimonies, and to his obedience in any measure; and know, that every spiritual motion floweth from his purchase, and application of what is bestowed on us. And when we find his hand withdrawing, and our heart inclining to what is not right, let us run to him to right it, in hope to be helped by his grace, to fight against whatsoever adversary of our salvation.

The Fourth Article.—As to the Fourth Article of the Covenant of Redemption, it concerneth the means and manner how the elect shall be called forth from the perishing world, and be effectually called and turned unto God, so as the world, among whom the elect live, shall not have cause of stumbling justly; for he hath taken a most wise course so to execute the degree of election and redemption, as he shall be sure to bring in his own to himself, and not to open up his counsel in particular to the discouraging of any, as is told by the Father: "My servant shall deal prudently and prosper," (Isa. lii. 13). The chief mean appointed is the preaching of the gospel to all nations, commanding all men, where the gospel is by God's providence preached, to repent and believe in the name of Jesus Christ, and to love one another as he hath commanded them, (Acts xvii. 30, and 1 John iii. 23); and they who refuse to obey, are without excuse.

Another mean is, the bringing of so many as pro-
fess their acceptation of the offer of grace by Christ Jesus, them and their children into the bond of an express solemn covenant, that they shall submit themselves to the doctrine and government of Christ, and teach their children so to do, as Abraham the father of believers did: "Make disciples of all nations," or, "Make all nations disciples to me," (Gen. xviii. 19, Matt. xxviii. 19, 20).

A Third mean is, the sealing of the covenant by the sacrament of baptism; make all nations disciples to me, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. xxviii. 19, 20).

A Fourth mean is, the gathering them into all lawful and possible communion with others his disciples, that by their church-fellowship one with another, they may be edified under their officers, appointed in Christ's testament to feed, govern, and lead them on in the obedience of all the commands which Christ hath commanded his people in his testament; by which means he goeth about his work, and doth call, effectually sanctify and save, his own redeemed ones, leaving all others without excuse.

Concerning all these, and other means, and manner also of executing his decree, it is agreed upon between the Father and his Son Christ, as his Holy Spirit hath revealed it to us in scripture. All which may be taken up in two heads: the one is, The agreement about the doctrine, and directions given to his church; the other is, About actions, operations, and all effects to be brought about for making his word good.

Concerning his doctrine, Christ saith, "I have not spoken of myself, but the Father who hath sent me, he gave me a commandment what I should say, and
what I should speak; and I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak,” (John xii. 49, 50).

Concerning actions and operations, and the execution of the decrees, it is agreed also between the Father and the Son. “If I judge, my judgment is true; for I am not alone, but I and the Father that sent me. He that sent me is with me; the Father hath not left me alone; for I do always those things that please him,” (John viii. 16 and 29). “I came down from heaven, not to do mine own will, (without the consent of the Father,) but the will of him that sent me,” (John vi. 38).

In a word, the consent and agreement of the Father and the Son Jesus Christ our Lord, is such, that the Son doth nothing by his Spirit, but that which the Father doth work by the same Spirit from the beginning of the world: “My Father worketh hitherto, and I work,” (John v. 17); “For by Christ were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him,” (Col. i. 16); “He is Alpha and Omega, the beginning and the ending, the first efficient, and the last end of all things,” (Rev. i. 8): because, for the glory of Christ, the creation, the covenant of works, and the covenant of grace, were made, and had, and shall have their full execution, all for the glory of God in Christ, by whom all things were made and do subsist.
We have spoken of the first divine covenant, wherein God and God Incarnate are the parties: it followeth to speak of the next divine covenant, to wit, the covenant of works between God and man, Adam and his posterity, made in man's integrity. In which covenant, God only is the one party of the covenant, and man created with all natural perfections, is the other party. In this covenant, man's continuing in a happy life is promised, upon condition of perfect personal obedience, to be done by him out of his own natural strength bestowed upon him, as the apostle teacheth us, "The law is not by faith, but the man who shall do these things shall live by them," (Gal. iii. 12). And unto this law or covenant of works, is added a threatening of death, in case man should transgress; the sense whereof is told by the apostle, "Cursed is every one who doth not abide in all things that are written in the book of the law to do them," (Gal. iii. 10).

The Difference between the Law and the Covenant of Works.—The word law is sometimes taken for the matter or substance of the law of nature, written in the hearts of our first parents by creation; the work of which law is to be found in the hearts of their posterity unto this day. And in this sense the word law is taken by the apostle: "The Gentiles," saith he, "shew the work of the law written in their hearts, their conscience also bearing witness," (Rom. ii. 15). Sometimes the word is taken for the formal covenant
of works, as (Gal. iii. 10), "As many as are of the works of the law," that is, under the covenant of works, "are under the curse: for it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them."

The law, as it is taken for the covenant of works, differeth from the law of nature, written by creation in the hearts of our first parents; first, because the law of nature, written in the heart of man, in order both of nature and time, went before the covenant made for keeping that law; because the covenant for keeping that law, was not made till after man's creation, and after his bringing into the garden to dress it, and to keep it, (Gen. ii. 16, 17).

Secondly, God, by virtue of the law written in man's heart, did not oblige himself to perpetuate man's happy life; for albeit man had kept that law most accurately, God was free to dispose of him as he saw fit, before he made the covenant with him; but so soon as he made the covenant, he obliged himself to preserve him in a happy life, so long as he should go on in obedience to his law and commands, according to the tenor of the covenant, "Do this and live."

Thirdly, Death was the natural wages and merit of sin, albeit there had no covenant been made at all; for sin against God deserveth, of its own nature, death of soul and body, by the rule of simple justice, whether the sinner had consented to the punishment or not. But man, by entering in the covenant, actually gave a formal voluntary consent that death should seize upon him, if he should sin, as Evah beareth witness in her conference with the serpent, while she doth repeat the condition put upon the breaking of
the particular command given by God, and accepted by man, (Gen. iii. 3).

*Fourthly,* When the covenant of works is abolished so far, as it can neither justify nor condemn the man that is fled to Christ, and entered in another posterior covenant of grace, the natural obligation of the man standeth still, for taking direction from, and giving obedience to the law; for it remaineth still the rule of a man's walking, and it is impossible that a mere man should be exempted from the authority of God over him, and from subjection due by nature to his Creator; for upon this account that man is a reasonable creature, understanding God's will about his behaviour toward God, he is always bound for ever to love God with all his mind, heart, and strength, and his neighbour as himself. Neither can the natural merit of sin be taken away, nor death deserved be eschewed, but by forgiveness of it for Christ's merits.

The covenant then was superadded unto the law, in the deep wisdom of God; for this way of dealing with man by a covenant, was, of its own nature, a most fit mean unto man's felicity, and unto the glory of God.

*How the Covenant of God with Man was a means to Man's felicity.*—The covenant of God with man tended of its own nature to man's good and happiness,

*First,* Because a singular respect and honour was put upon man, when he was made a confederate friend of God: for if it be an honour to a mean and poor man to be joined with a king or prince in a formal bond of mutual friendship, how much greater honour is it unto man, to be joined in a bond of mutual love and friendship with God?
Secondly, Before the making of the covenant, man had no promise made to him by God; but so soon as the covenant was made, the Lord did freely oblige himself to give, and made to man a right to ask, and to expect of God, with a ground of certainty, to obtain of him such things, as without promise past he could not ask, or at least he could not certainly expect to have granted unto him.

Thirdly, Before the making of the covenant, nothing hindered the Lord, if he had pleased, to command man to return to dust, whereof he was; but after the covenant, it pleased God, by his own free promise, to oblige himself to perpetuate man's happiness wherein he was made, so long as he should go on in obedience.

Fourthly, By the making of the covenant, a door was opened, and a fair entry to a higher degree of felicity than he possessed by his creation; for when a natural life and earthly felicity were given to Adam to enjoy upon the earth, God, by the covenant, made paction with him, upon condition of perfect obedience, to give him a life and felicity supernatural, opposite unto death bodily and spiritual, which was threatened unto him if he should transgress the command.

Fifthly, Adam, by the covenant, had a sort of help to make him keep the law written in his heart more carefully and cautiously, and a prop to make him stand more fixed; for on the one hand, he was advertised and forewarned of the danger of sinning, that he might beware to offend God; and on the other hand, he was encouraged and allowed to serve God more cheerfully, and to perform due obedience to God the more diligently. For in the covenant, the greatest reward that could be thought upon was set
before him, and promised unto him; to wit, eternal life upon his obedience, and the greatest punishment threatened if he should disobey; both which served greatly to move him to be constant in his obedience.

*How God's covenanting with Man served for God's glory.*—In God's covenanting with man, his glory did notably shine, and shew forth itself to man. *First,* The goodness and bounty of God did manifest itself therein; for, in making a covenant with man, the Lord demitted himself, and in a manner humbled himself to deal with man, for the standing of mutual friendship between himself and man for ever: And when we consider this, as the Psalmist saith, "What is man that thou art mindful of him? and the son of man that thou visitest him?" (Psa. viii. 4), so may we say, What is man, or the son of man, that thou shouldst enter in covenant with him?

*Secondly,* By covenanting with man, God did shew his wonderful moderation: for God is sovereign monarch and absolute emperor over his own creature, to make of it what he pleaseth; yet, in covenanting with man, he did sweetly temper his supremacy, seeking, as it were, to reign with man's consent. And when because of his sovereign authority and absolute right and interest, he might have put upon man harder commands and conditions of the covenant, and these also altogether righteous and just, he chose to use such moderation, that he would require nothing of man, except that which man should, and behoved in reason, judge both a just and an easy yoke, and in accepting the condition of the covenant, acknowledge it to be such.

*Thirdly,* The Lord declared his wisdom in covenanting with man, because, when he had made man
a reasonable creature, he chose to draw forth a free and voluntary service, most suitable to his reasonable nature, and that in a most sweet way; to wit, not only by giving unto man a most equitable law, but also by setting before the man, by way of paction, the highest reward that he could be capable of, even life everlasting.

*Fourthly,* In covenanting with man, God did most wisely and holily have a respect to the glory of both his own sovereignty and holiness; because after he had made man by nature good and holy (albeit mutable and subject to change, if the man pleased to essay another way) he took course to help the mutability of his free will, not only by setting a reward of obedience before him, but also by a threatening of punishment, if he should transgress; and so on the one hand and the other to hedge him in, and guard him against all temptation unto sin, that neither he should be forced by any external power to sin, nor by any counsel or suggestion, or moral suasion (whereunto only man was exposed in the trial of his obedience) should have so strong motives to draw him to disobedience, as the promise of God, and the threatening should have force in all reason, to keep him fast to his due and loyal obedience. Thus was Adam forewarned and forearmed against whatsoever, without himself, might assault him. For what reward for disobedience could be offered unto him, so great as the favour of God, and everlasting life in the fellowship of God promised to him, if he continued fast in obedience? And what terror could be so great to affright and scare him from sin, as the threatening of death, bodily and spiritual, if he transgressed?

**Question.** But the profane curiosity of man dareth
to ask a reason, why God did not make man both good by nature, and immutably good also? Answer. It is indeed proud curiosity to inquire for reasons of God's holy will, which hath its own most sufficient reason in itself, and may satisfy all his subjects, who will not devilishly prefer their own wisdom and counsel to his. But we shall content ourselves soberly to answer the question thus: to be both originally, or by nature good, and unchangeably good also, beseemeth God himself only, as his property and prerogative, which it became his majesty to reserve to himself as the fountain of all goodness, and not to communicate this glory either to man or angel in their creation, that the due distance between God, and the natural perfections of the creature, should not only be provided for, but made manifest to the creature also. It is true, Christ's human nature was so sanctified in his conception, that there was no possibility that sin should be in it; but let us consider, that Christ's person, which did assume the human nature into personal union with his Godhead, is not a creature; and to assume the human nature into a personal union with his divine nature, is the proper privilege of God over all, blessed for ever. And what the human nature of Christ hath of holiness, it hath it not of itself, but of grace, from the second person of the Godhead, who did assume it. And the angels that stood, when the mutability of angelical nature was manifested in the fall of many of them, did stand by the grace of free confirmation of them in their station.

Fifthly, God in covenanting with man, made way for the demonstration of his most holy justice in the execution of punishment, which was not only the natural wages and deserved reward of sin, but also,
by paction and covenant appointed by mutual consent of parties, if man, so much obliged to God, should break so equitable and easy a command, as was given to try him by, being forewarned of his danger.

Sixthly, This way of covenanting with man, was a most holy and fit mean to manifest the vanity and instability of the most perfect creature, except in the exercise of all its abilities and habits, it do acknowledge God, and in every thing, less and more, constantly employ him, and depend upon him.

Last of all, this was a most holy mean to bring forth to light the grace and mercy of God in Christ, providing a remedy for fallen man before he fell, and to open up the decree and covenant of redemption in due time, to be brought about by Christ, to the glory of God in Christ, by whom, and “for whom all things were made,” (Col. i. 16).

Question. Had this covenant of works no mediator, no surety engaged for Adam and all his posterity? Answer. No mediator was in this covenant; for the party on the one hand was God, and on the other hand was Adam and Eve, our common parents, standing upon the ground of their natural abilities, representing and comprehending all their natural offspring; and according to the condition of the covenant, in their own name and name of their posterity, promising obedience, and receiving the condition of life if they continued, and of death in case they failed, (Gen. ii. 17). In whose sin we all have sinned, (Rom. v. 12).

Now, the necessity of a mediator, did not appear in this covenant so long as it stood, that afterward, in the making of another covenant, it might more
timeously appear: *First*, because man being created holy according to the image of God, was the friend of God while he had not sinned; and again, his service, while he stood in obedience, was very pleasant and acceptable to God, because so long, freely and sincerely he served God according to the command and rule written in his heart.

**Question.** After that this covenant was broken, was it not abolished altogether, seeing it could not now be any longer perfectly obeyed, nor save us who are sinners? **Answer.** Albeit this covenant, being broken on man’s part, did become weak, and utterly unable to produce justification by works, or eternal life to us by our inherent righteousness; yet, on God’s part, the bond of this covenant doth stand firm and strong against all men by nature, for their condemnation who are not reconciled to God. Therefore all that are not renewed and made friends with God by another covenant of faith in God incarnate (the seed of the woman, who destroyeth the work of the devil) do lie bound under the bond of this covenant of works, as Christ testifies, "He that believeth on me, is not condemned; but he that believeth not, is condemned already," (John iii. 18); to wit, by the force of the covenant of works violated by them; and are not delivered from the curse by Christ the Son of God, till they fly to him. And this doth the apostle confess, speaking of himself and other elect Jews before their regeneration, "We also were children of wrath, even as others," (Eph. ii. 3): for whosoever is not reconciled to God by Christ, against him doth the sentence of the law, and curse for violation of the covenant, stand in force; for sinning against the co-
venant, doth not loose the man from the covenant, neither from the obligation to obey it, nor from the punishment of breaking it.

**Objection.** But seeing a man is utterly unable to obey the law, or to keep that covenant, doth not his utter inability excuse him, and dissolve the bond? **Answer.** No ways: because that inability is the fruit of our sin, and is drawn on by ourselves; nor doth God lose his right to crave the debt due to him, because the bankrupt is not able to pay what he oweth. For even among men, such as have misspent their patrimony, are not absolved of their debt because they are not able to pay the debt; yea, even the children of the misspender of his goods, do stand debtors, so long as the debt is neither paid nor forgiven.

The covenant of works therefore being broken, the obligation standeth, to make us give obedience so much the more in time to come; and because of the curse pronounced for the breaking of the covenant in time past, the obligation to underlie the punishment for bygone sins doth stand; and so, both the obligation to underlie the punishment, and the obligation to give obedience, do stand together, while a man is not absolved from the covenant of works, by entering in a new covenant, whereby the debt is paid and the sinner absolved.

Whosoever then conceive, that they may be justified from by-gone sins by their own obedience in time to come, either by way of doing or of suffering, they but deceive themselves, dreaming they can do impossibilities; for the punishment to be suffered for sin by the sinner, is the curse everlasting of soul and body, seeing a mere creature cannot for ever satisfy for his rebellion, how long soever we presuppose his duration
under suffering. And for obedience, by way of doing perfectly what the Lord doth crave, it is utterly impossible, because we are carnal, sold under sin, and cannot satisfy the law; and because we cannot satisfy the law, the law becometh weak, and unable to justify and save us, (Rom. viii. 3).

*How the Covenant of Works may be called the Covenant of Nature.* Albeit the law written by nature in men's heart, differeth from the covenant for performance of the law, as hath been shewn before; yet, the covenant of works made with Adam before he fell, tying him to keep that law, may be called the covenant of nature,

*First,* Because the covenant of works is grounded upon the law of nature, and doth exact nothing of man, save that which God might require of him according to the law of nature.

*Secondly,* Because when the covenant of works was made with Adam, it was made with all his natural posterity which was to spring from him by natural generation; and so, the obligation thereof did pass upon all his natural posterity by the law of nature, which maketh the child begotten to bear the image of the begetters.

*Thirdly,* That the covenant of works may justly be called the covenant of nature, appeareth, by the force of the conscience being wakened from its sleepy security; for it challengeth for sin according to that covenant, and pronounceoth 'the sentence of God's wrath against the sinner. For the conscience doth acknowledge the judgment of God, "That they which commit such things are worthy of death," (Rom. i. 32).

*Fourthly,* Because the conscience naturally inclineth a man to seek justification by his own works, if it can
any way find pretence for it; as we may see in the Pharisee, who in his speech to God, doth judge himself a holy man, because he is not amongst the worst of men, and hath many good works above others to reckon forth and lay before God, (Luke xviii. 11).

Fifthly, The inclination of man's heart to expect a reward for every good work he doth, whether it be in some part real, or only apparently such, testifieth so much. Micah so reasoneth: "Now know I the Lord will do me good, seeing I have a Levite to my priest," (Judg. xvii. 13). And how miserably the conscience may be deluded in this case, when men do dote upon their own well deserving, appeareth in Leah; for Leah saith, "God hath given me my hire, because I have given my maiden to my husband," (Gen. xxx. 18).

Sixthly, This point is also made manifest, by the natural ignorance of righteousness by faith, and affection to be justified by works, which the apostle finds fault with in the Israelites: "They sought righteousness not by faith, but as it were by works," (Rom. ix. 32): and, "Being ignorant of the righteousness of God, and going about to establish their own righteousness (to wit, righteousness by works, according to the tenor of the covenant of works), they did not submit themselves to the righteousness of God," (Rom. x. 3).

Seventhly, The same course followed by Papists and other erroneous teachers, testifieth the natural inclination of men to seek righteousness by works, according to the tenor of the covenant of works, and not by faith in Christ Jesus, that righteousness may come by grace only; and so are some men's hearts glued to this error, that they do transform justification by faith, into justification by one work instead of all, as if the
work of faith were the man’s righteousness, and not Christ himself laid hold on by faith;—not considering, that to the man that renounceth all confidence in any work of his own, and flieth to Christ by faith, “Christ is made of God unto that man, wisdom and righteousness,” (1 Cor. i. 30).

Last of all, This natural inclination, even of the regenerate, to seek righteousness by works, doth prove the covenant of works to be naturally ingrafted into all men’s hearts, as appeareth in the Galatians, who being instructed in the doctrine of justification by faith in Christ, without the works of the law, did easily, upon a tentation offered, look back with liking to the way of justification by works; for which the apostle reproveth them: “Tell me,” saith he, “ye that desire to be under the law,” or covenant of works, (Gal. iv. 21); and verse 9, “But now, after ye have known God,” or rather, are known of God, “how turn ye again to weak and beggarly elements, whereunto you desire again to be in bondage?”

Objection. But the Galatians, as it seemeth, did not reject justification by faith; but did join with it justification by the works of the law, thinking that the safest way was to join both together. Answer. The inconsistency of these two ways of justification, the apostle sheweth, (Rom. xi. 6). For justification by grace is no more by works, otherwise grace is no more grace; and what justification is by works, is no more of grace, otherwise work is no more work. And therefore, the apostle makes the joining of these two ways of justification, to be nothing else but a plain seeking of justification by the covenant of works, which cutteth a man off from any benefit by Christ, (Gal. v. 2); and whosoever seeketh to be justified by
the law, or covenant of works, is fallen from grace, (verse 4).

For further clearing this matter, we may distinguish two sorts of the covenant of works: The one is true, genuine, and of God's institution, which God made with all men in Adam, for perfect obedience unto God's law, out of man's own natural abilities. There is another counterfeit, bastard covenant of works, of man's own devising, which a sinner, lying in his sins, (unable to do what the law commands, or to suffer what the law, being broken, binds upon him,) of his own head deviseth, upon other conditions than God hath set; and will have God to take his devised covenant, instead of perfect obedience to the law, that so he may be justified. Such was the covenant which the carnal Israelites made with God in the wilderness, and which their posterity did follow, turning the covenant of grace, whereunto God was calling them, into a covenant of works of their own framing. For the grace which was offered to them in Christ, under the veil of Levitical types, figures, and ceremonies, they turned into an external service of performance only of bare and dead ceremonies, and into a ministry of the letter and death. For they did not take up Christ to be the end of the law for righteousness, to every one that believes in him; but did think, that both the moral and ceremonial law was given unto them of God, to the intent that they should do the external works of the moral law so far as they could; and when they transgressed the moral law, they should flee to the ceremonial law, and make amends for their faults, by satisfying for their sin by the external sacrifice of some clean beast offered to God, or by the washing of their body and their clothes. Such also is
the covenant, which now a-days many make with God, cutting short, with the old Pharisees, the sense of the precepts of the law, by extending it no further than they may keep the same, that so, they may make their own inherent righteousness the longer, and conform unto their own clipped rule of righteousness. And this they do, by denying themselves to be guilty of original sin after baptism, and by extenuating and diminishing many faults, as but light and venial, as they call them; and by devising satisfactions for expiating the sins of the living, by penances and pilgrimages, and of the dead by their sufferings in their imaginary purgatory, that so they may be justified by their works and sufferings. Such also is their covenant, who seek justification by deceased saints' merits, hoping they may so have absolution from sin, and obtain life eternal. And all these sorts of covenants of men's framing, we call bastard covenants of works, because God will not admit any other covenant of works, than that which requireth perfect personal obedience. And therefore, so many as seek to be justified by works, do stand under the obligation of perfect personal obedience, under pain of death, and will be found not only utterly unable to do any good work, but also to be without Christ, and to be fallen from grace, as the apostle doth teach us, (Gal. v. 3, 4).

Objection. Seeing God doth abhor these bastard covenants of works, and doth well know, that men are so far from performance of the due obedience of the law, that they are utterly unable, before they be reconciled through faith in Christ, to do so much as one acceptable work, as the Psalmist teacheth (Psal. xiv. 1–3), why doth the Lord exact perfect obedience unto the law from sinners? Who doth he press so
urgently the slaves of sin, to perform the duties required in the true covenant of works? Answer. The Lord justly doth abhor and reject these bastard covenants, because they evacuate and make void both the the covenant of works and the covenant of grace, which is by faith in Christ; and he doth press all men to perform perfect obedience to all the commands whereunto they are naturally obliged, to the end that proud men, conceited of their own natural abilities, may find by experience, that they are unable to perform the condition of the covenant of works, and may acknowledge the same, and so despair of righteousness by their works, and be forced to fly to Christ, and to the covenant of grace through him, that they may be freed from that covenant; and being justified by faith in Christ, may be enabled to begin new obedience to the law, in the strength of Christ's furniture; for "Christ is the end of the law for righteousness, to every one that believeth," (Rom. x. 4). And the law entered, that men might by the law see and acknowledge that the offence did abound, and then might perceive, that the riches of grace by Christ did superabound, (Rom. v. 20, 21) : "The end of the command, is love out of a pure heart, and a good conscience, and faith unfeigned," (1 Tim. i. 5).

This was the end of the promulgation of the law on Mount Sinai, that a stiff-necked people, trusting in their own abilities, might be made sensible of their imperfection by the repetition of the law. And to this also God superadded the external yoke of the ceremonial law, which neither they, nor their posterity were able to bear (Acts xv. 10), that the people perceiving their manifold pollutions and guiltiness, wherein they were daily involved by breaking of God's
law, might, in the sense of the burden lying on them, and of their damnable estate under it, fly to Christ the Lamb of God that takes away the sins of the world, as he was represented and offered to their sight in the sacrifices and burnt-offerings.

Of this end of pressing the law upon proud men, we have an example (Matt. xix. 16–22), in the conference of Christ with the young conceited rich man, who in the opinion of his own inherent righteousness, and of his abilities, was hugely swelled, as if he had already for time by-gone satisfied the whole law; and that he was able and ready to do any good work which could be prescribed unto him, for obtaining of eternal life: whose proud conceit, that Christ might humble and bring down, he craveth nothing but that he would keep the commands. And when the young man denied that he had broken the law, he proveth him guilty of gross and vile idolatry, from this, that he put a higher estimation on his riches, than on remission of sin, and did love them more than heaven and fellowship with God in eternal life.

In all this, let it be considered, that albeit men's confidence in their works doth displease God, yet good works do not displease him, but they are so far pleasant unto him, that there is no moral motive which may serve to stir up in his people, an endeavour to follow after good works, which the Lord doth not make use of; partly, by setting before them the reward if they obey; partly, by setting punishments before their eyes if they obey not: yea, and the very observation of external moral duties and obedience, such as may be discharged by the unregenerate man (albeit God in relation to justification do esteem it
polluted and vile), yet he doth sometimes reward their external works, by giving them external and temporal benefits for their encouragement. For even Ahab's temporary humiliation, the Lord so far accepted, that thereupon he took occasion to delay to take vengeance upon him, (1 Kings xxi. 27, 28, 29); likewise the Lord useth to recompence the civil justice of pagans with a temporal reward, yea, and to reward the outward diligence of every man in every lawful occupation, with some answerable outward reward.

The very Pharisees, who for the raising to themselves a fame and higher estimation for holiness, did take a great deal of pains, in prayers in the streets and market places, and other exercises of religion, wanted not an answerable reward; "verily (saith Christ), they have their reward," (Matt. vi. 2).

In this course the Lord doth keep, that he may entertain and foster the civil society of men among themselves; and that his people, looking on this bounty of God, may be stirred up the more to bring forth the fruits of faith, in hope of a merciful promised better reward of grace in the life to come, beside what they may have in this life.