S U M M E

KNOWLEDGE,

With the

Practical use thereof.

John 6. 37. Ithat the Father giveth me, shall come me: and him that cometh to me, I vill in no wise cast out.

EDINBURGH, cinted by George Swintoun, and Televisian Brown, and are to be fould by James Glen, and Declare. 1671.

Christian Doctrine

.....Contained

In Holy Scriptures, and holden forth in the Confession of Faith & Catcehism

Agreed upon by the Assembly of Divines at westminster, and received by the General Assembly of the Kirk of Scotland.

The sum of Saving knowledge may be taken up in these four heads. The woeful condition where in all men are by nature, through breaking of the Covenant of Works. The Remedy revised for the Elest in Fesus Christ by the Covenant of Gric. 2. The means appointed to make thempart hers of this Covenant, A. The blessing which are effectually conveyed unto the Elest by the sements. Which four heads are set down each of them in some five Propositions.

nature, through breaking the Covernature of Works. Hof 13 9.0 Ifrael, thouhast destroyed thy self.

The Almighty and Eternal God the Ether, the Son, and the Holy Gholt in incl.; erfons, in one and the lame subject to head, equally in inite in all perfections; id before time most wisely decree for his own lory, what soever cometh to pass in time, and

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Herh most holily, and infallibly execute all his Decrees, without being partaker of the fin of

any creature.

II. This God in fix days made all things of nothing very good in their own kind, in special, he made all the Angels holy; and he made our first Parents Adam and Eve, the root of mankind both upright and able to keep the Law written in their heart. Which Law they were naturally bound to obey under pain of neath, but God was not bound to reward their fervice, till he entered in a Covenant or Contract with them, and their posterity in them, to give them eternal life upon condition of persect personal obedience, withat threatning death in case they should fail. This is the Covenant of Works.

the change of their own free-will as experience proveth (God having referved to himself the Incommunicable property of being naturally unchangeable) For many Angels of their own accord fell by sin from their first estate and became Devils, our sirst Parents being inticed by Satan, one of these Devils speaking in a spent, did break the Covenant of Works in their posterity being in their loins, as branches in the root, and comprehended in the same Covenant with them, became not only lyable to eternal death, but also lost all ability to please God; yea did become by nature ene-

nies to Godan I to all pirituar good; and can thined only to evil continually. This is our original lin, the bitter root of all our actual transgressions, in thought, word, and deed.

HEAD II. The remedy provided in

Jesus Christ for the Elect by the Covenant of Grace; Hos. 13. 9. 0 Istrael, thou hast destroyed thy self, but in me is thine help.

Lbeit man, having brought himself into this weeful condition be neither able to elp himself, nor willing to be helped by God at of it, but rather inclined to ly still unsended of it, till he perith: yet God for the glory of his rich Grace, hath revealed in his Word way to save sinners, to wit, by faith in Jesus Christ the Eternal Son of God, by vertue of according to the tenor of the Covenant of ledeniption, made and agreed upon between look the Father and God the Son, in the council of the Trinity before the World began.

H. The sum of the Covenant of Redemption is this, Godhaving freely chosen unto life, and ertain number of lost mankind, for the glory orld began, unto God the Son appointed Recement, that upon condition he would humble imself so far as to assume the humane nature of a soul and body, unto personal union with is Divine Nature, and submit himself, to the

Law as furety for them, and fatisfie Justice for them, by giving obedience in their name, even unto the fuffering of the curfed death of the Crois, he should ransom and redeem them all from fin and death, and purchase unto them righteousness and eternal life, with all saying graces leading thereunto, to be effectually, by in eans of his own appointment, applyed in due time to every one of them. This condition the Son of God (who is Jesus Christ our Lord) didaccept before the world began, and in the fulness of time came into the World, was born of the Virgin Mary, subjected himself to the Law, and compleatly payed the ranfome on the Cross but by vertue of the forefaid bargain made before the World began, he is in all ages fince the fall of Adam, Itill upon the work of applying actually the purchased benefits 'unto the elect: and that he doth by way of enstertaining aCovenant of free grace and recon--ciliation with them, through faith in himself, which Covenant he makes over to every be--liever a right and interest to himself, and to all this bleffings. 1)

takers of the benefits thereof in the Covenant of Grace, Christ Jesus was clad with the three-fold Office of Prophet, Priest, and King. Made a Prophet, to reveal all faving knowledge to his people, and to perswade them to believe and believe and believe and less the same. Made a Priest, to offer up him-

led continually with the Father for making heir persons and services acceptable to him. and made a King, to suidue them to similest, to seed and rule them by his own appointed. Ordinances, and to defend them from their memies.

AEAD 3. The outward means appointed to make the Elect partakers of this Covenant, and all the rest that are called to be inexcusable, Mat. 22. 14. Many are called.

He outward means and ordinances for making men partakers of the Covenant! of Grace are so wisely dispensed, as the Elect hall be infallibly converted and faved by hem, and the Reprobate among whom theyre mot, be justly stumbled. The means are: pecially thefe four. 1. The Word of Gods. . The Sacraments. 3. Kirk Governments: Prayer. In the Word of God preached by ent Messengers, the Lord makes offer of Grace. o all finners upon condition of faith in Jeffis. Christ, and whosoever do confess their fine. scept of Christ offered, and submit them? elve sto his Ordinances, he will have both hem and their children received into the honour and priviledges of the Covenant of Grace. By the Sacraments God will have the

Loverant leased for confirming the bargain, on the foresaid condition. By Kirk, Government lewill have them hedge in, and kelp foreward into the keeping of the Covenant. And by Irager, he will have his cwn glarions Grace promited in the Coven nt, to be daily drawn to the acknowledged and imployed. All which means are followed either really, or in professionanters, as they are true or counternt believers,

. II. The Covenant of Grace fet down in the Old Tellament before Christ came, and in the New fince he came, is one and the same in subtiance, albeit different in outward administra. tion: for the Covenant in the Old Tellament, being sealed with the Sacraments of Circumciss. grand the Paschal Lamb. did fet forth Chriss death to come, and the benefits purchased. thereby under the shadow of bloody sacrifices and lindry ceremonies: but fince Christ came, the Covenant, being sealed by the Sacraments of Baptilm, and the Lords Supper, do stearly hold forth Christ already crucified before our eyes, victorious over death, and the grave and gloriously ruling Heaven, and Earth er the good of his own people.

to the Lords Elect or chosen one Mat. 22. 24. Many are called, but few are chosen.

3 Y these outward Ordinances as our Lordinances as Le power of his Spirit, he applies unto the Elect effectually, all faving graces purchased to hem, in the Covenant of Redemption, and aketh a change in their perfens, in particular, . He doth convert or regenerate them, by iving spiritual life totlem, in opening their. nderstandings, renewing their wills, affections nd faculties, for giving spiritual obedience to s commands. 2. He gives unto them faving airb by making them in the fenfe of deferred ondemnation, to give their confent heartily o the Covenant of Grace, and to imbrace hrist Jesus unfained. 3. He gives them Reentance, by making them, with Godly for n the hatred of fin, and love of Righteoufnels. rn from all iniquity to the fervice of God nd, a. He Sandifies them, by making them go nand perfevere in faith, and spiritual cobedince of the Law of God, manifested by figie lines in all duties, and doing good works, as od of ereth occasion.

II. Together with this inward change of hei. Persons, Godchanges also their state: for

Covenant of Grace, i. He fuftifies them, by imputing unto them, that perfect obedience which Christ gave to the Law, and the fatisfaction also which upon the Cross Christ gave, unto Justice in their name. 2. He Reconcials them, and makes them friends to God, who were before enemies to God. 3. He Adoptes them that they should be no more children of Satan, but children of God, inriched with all fpiritual priviledges of his Sons: And last of all, after their warfare in this life is ended, he perfeds the holiness and blessedness, first of their fouls at their death, and then both of their fouls and their bodys, being joyfully joyned toge: ther again, in the Resurrection, at the day o his Glorious coming to Judgment, when all the wicked shall be sent away to Hell, with Satah whom they have served; but Christs own chosen and redeemed ones true Believers, Students of holiness, shall remain with himse for ever, in the state of Glorification.

TH

The practical use of

Saving Knowledge,

forth briefly in the forefaid Confessions of Faith and Catechisms.

He chief general use of Christian Doctrine is, to convince a man of sin, and of Rightousness, and of Judgment, John 16.8. Parkby the Law or Covenant of Works, that he ay be humbled and become penitent, and stly by the Gospel or Covenant of Grace, at he may become an unfained believer in Jes Christ, and be strengthened in his faith by nod fruits and so be saved.

The sum of the Covenant of Works, or of the iw, is this, If thou do all that is commanded, and t fait in any point, thou It alt be saved: But if ou fail, thou shalt die. Rom. 10.5. Gal. 3.101

The sum of the Gospel or Covenant of grace, d Reconciliation is this, If thou she from devel wrath, to the true Reedemer Fesus Christ, tho is able to save to the uttermost all that me to God, through him) thou shalt not per the

sish butingve eternallise, Kom. 10.8 c. fr.

For convincing a man of fin, of Righteoufness, and of Judgment by the Law, or Covenant of Works let these Scriptures among many more be made ale of.

Law: confider, fer. 17.9, 10.

He heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

· Here the Lord teacheth these two things-

1. That the fountain of all our miscarriage and actual finning against God is in the heart, which comprehendeth the mind will, affections and all the powers of the foul, as they are corrupted and defi'ed with original fin: the mind being not only ignorant and uncapable of faving truth; but also full of error and enmityagainst God, and the will and affections being obstinately disobedient unto all Gods directions, and bent toward that only which is evil, The heart, faith he, is deceitful above all things, and desperately wicked; yea, and unsearchably wicked: so that no man can know it, and Gen 6. . Every imagination of the thoughts of man bears is only evil continually (faith the Lord) whose tellimony we must trult in this and all o ther matters: and experience also may teac us, that till God make us deny our felves, w

ever look to God in any things the flather of interest alone doth rule us and move all the heels of our actions.

r wicked inclination, withat the actual fruits tereof, unto reckoning before his Judgment eat, for he fearcheth the heart and tryeth the hins, to give every man according to his ways, adjaccording to the fruit of his doings.

Hence let every man reason thus:

What God and my guilty confcience beareth itness of, I am convinced that it is true.

But God and my guilty confcience beareth itness, that my heart is deceitful above all lings, and desperarely wicked; and that all le imaginations of my heart, by nature, are ally evil continually.

Therefore I am convinced that this is true. Thus a man may be convinced of fin-by the

aw.

For convincing a man of righteousness, by the Law, consider, Gal. 3. 10.

Smany as are of the works of the Law, are under the curse: for it is written, Cursed is very one that continue th not intall things which are ritten in the Book of the Law to do them.

Here the Apolt reacheth us three things.

1. That by reason of our natural sinfulness, ie impossibility of any mans being justified the works of the Law is so certain, that whose-

of the Law are liable to the curle of God, for bicaking of the Law; for as many as are of the morks of the Law are under the curle, faith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts, or doing of some, or of all duties (if i were possible) for a time is not sufficient; so the Law requireth, that a man continue in things which are written in the Book of the Law, t do them.

3. That because no man can come up to thi perfection every man by nature is under the curse; for the Law saith. Cursed is every one that continueth not in all things, which are written i

the Book of the Law, to do them.

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath, upon foul and body, both in this life and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man resson thus:

Whosover, according to the Covenanto Works is liable to the curse of God, for breaking the Law times and ways out of number, cannot be justified or find righteousness by the works of the Law.

But I (may every mon fay) according to the Covenant of Works, am liable to the curfe of God, for breaking the Law, times and ways ou of number.

There-

therefore D cannot be jumble of his his own works of the Law.

Thus may a man be convinced of righteous, that it is not to be had by his own works by the Law.

For convincing a man of Juc by the Lavy confider, 2 Thef. 12, 18

THe Lord shall be revealed from Heaven with his mighty Angel s, ver. 8. In flaming taking vengeance on them that know not d, and that obey not the Gospel of our Lord is Christ. ver. o. Who shall be punished with rlassingdestruction from the presence of the d, and from the glory of his power. ver. 10. ien he shall come to be glorified in hisfaints. to be admired in all them that believe. Wherein we are taught, that our Lord Jefus, o now offers to be Mediator for them who eve in him, thall at the fall day, come armed h flaming fire, to judge, condemn and dey all them who have not believed God, e not received the offer of grace made in Gospel, nor obeyed the Doctrine thereoff remain in their natural esta e under the vor Covenant of Works.

Tence let every man reason thus:

What the righteous Judge hath fore-warnme thall be done, at the last day, I am sure all judgement.

But the righteous Judge hath fore-warned, that if I do not believe God in time, and

abov the Doctrine of the Gospel, I shall fecluded from his presence and his glory, at the Talt day, and be tormented in foul and body for ever.

Therefore I am convinced that this is jul

aladgement.

And have reason to thank God heartily who hath forewarned me to see from the wrate which isto come.

Thus every man may be, by the Law or Covenant of Works, convinced of judgment, if he shall continue under the Covenant of Works, or ihall not obey the Gospel of our Lord Jesus.

For convincing a man of fin rightcouf ness, and judgment by the Gospel.

S for convincing a man of fin, and right A teousness, and judgment by the Gospe or Covenant of grace, he must understand three things. I. That not believing in Jesu Christ, or refusing of the Covenant of Grace offered in him, is a greater and more danger ous fin, then all other fins against the Law because the hearers of the Gospel not belie ving in Christ, do reject Gods mercy in Christ the only way of freedom from fin and wrath and will not yield to be reconciled to God Next, he must understand that perfect remiss on of fin and true righteoufness is to be had on by faith in Jesus; because God requireth n othe

ther conditions but Faith; and cittles from leaven that he is well pleafed to judine finners pon this condition. 2. He must understand nat, upon righteouthels received by faith udgment shall follow on the one hand, estroying of the works of the Devil self-estiever, and to the perfecting of the works and that pon refusing to take righteousness by Faith in clus Christ, Judgment shall sollow on the over hand, to the condemnation of the misbever, and destroying of him with Satan and is servants for ever.

For this end let these passages of Scripture, nong many others, serve to make the greates of the sin of not believing in Christ appear, to make the greatness of the sin of resuling stop the Covenant of Grace, offered to us, in eossering of Christ unto us, let the sair offer Grace belooked upon as it is made, sa. 55. Incline your ear and come unto me (saith the ord) hear, and your foul shall live, and I will ake an everlasting Covenant with you, even e sure mercies of David. That is, if ye will lieve me, and he reconciled to me, I will by ovenant give unto you Christ, and all saing graces in him; repeated, Acts 13, 24. Again consider that this general offer made o every one in particular, as appeareth by

e Apostles making use of it, distriction in lieve on the Lord Jesus Christ, and thou share

thate being and thy house. The reason of which offer is given I has 16. For God so loved the World that he gave his only hegotten Son, that who sever believeth in him, should not perish, but n is offered in the Lord Jesus, whose-evenot in him, but look for happiness fore other way, what doth he elfe, but obser \ lying vanities, and for lake his own mercy which. he might have had in Christ? fonth 2. 8,9. What doth he else but blaspheme God in his: heart? as it is said, 1 Fohn 5. 10. He that believeth not God, hath made him a liar, because be believeth not the record that God gave of his Son; and this is the record, that God bath given to us eternil life, and this life is in his son; and that no fin against the Law is like unto this sin, Christ tensifies, Fohn 15.22. If I had not come and spoken to them, they had not bad sin; but now they have no clock for their sin. This may convince man of the greatness of this sin of not believing. ving in Christ.

For convincing a man of righteousness to be had only by faith in Christ consider how, Rom. 10. 3, 4

IT is faid, that the Feros being ignorant.
Gods righteou ness, and going about to establi
their open righteousness, have not submitted them
selves unto the righteousness, of God, (and street) for Christ is the end of the La
text

for rightequinels to every othe that it vein, and Acti 13.34. By Christ Felus all the believe are justified from all things, from which ye rould not be justified by the Law of Moses: and 1 Fobn 1.7 The blood of fesus Christ bis Son, cleansethus all fin.

For convincing a man of judgement. man imbrace this righteouthels; confider 1 Fohn 3.8. For this purpose the Son of God was manifested that he mi ht destroy the morks of the Devil. and Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit, of fered himself, without spot to God, purge your conscience from dead works to serve the living God

But if a man imbrace not this righteouthels, hisdoom is pronounced, John 3.18. He that believerb not is condemned already; because be bath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the World, and men love darkness father then light.

"Hence let the penitent defiring to believe,

reason thus:

What doth suffice to convince all the Elect in the world of the greatness of the fin of not believing in Christ, or refusing to flee to him. for relief from fins done against the Law, and from wrath due thereto? and what fusficeth to convince them that righteousness and eterhal life is to be had by Faith in Jesus Christ, or by consenting to the Covenant of Grace in him? and

men to be excited by Christ for destroying the works of the Devil in a man, and fanctify ing and faving all that believe in him, may futfice to convince me also.

But hat the Spirit hath faid in these or other like Scriptures, sufficeth to convince the Electworld of the foresaid fin and righteout nels and Judgment.

Therefore what the Spirit hath faid in thef. and other like Scriptures, ferveth to convince

me thereof alfo.

Whereupon let the penitent defring to believe take with him words, and fay heartily to the Lord; Seeing thou fayelt, feek ye my Face, my foul answereth unto thee, thy face, Lord. told I feek. Thave hearkned unto the offer of an everlatting Covenant of all faving mercies to be had in Christ, and I do heartily embrace thy offer, Lord let it be a bargain, Lord I be-There to ferve thee in all things for ever, and I hope the right band shall save me, the Lord will perfect that which concerneth me. Thy mercy, D. Lord endureth for ever, for ske not the works of shyomm hands. Thus may a min be

For strengthning the mans Faith who hath agreed unto the Covenant of Grace.

BEcause many true believers are weak, and do much doubt if ever they shall be super of the soundness of their own Baith and Est. Aual calling, or made certain of their Justification and Salvation, when they see, that many, who profess faith, are found to deceive themselves; let us see how every believer may be made strong in the faith, and sure of his own Election and Salvation upon solid grounds by sure warrants and true evidences of faith. For this end among many other Scriptures, take these sollowing.

1. For laying folid grounds of faith, confi-

der, 2 Pet. 1.10.

wherefore the rather, brethren, give diligence to make sure your calling and election, for if ye do these things, ye shall never fall.

In which words the Apolite teacheth us thele four things, for help and direction, how to be

made strong in the faith.

are fled to him for relief from fin and wrath, albeit they be weak in the faith, yet they are indeed Children of the same Father with the Apostles: for so he accounteth of them, while he called them brethren.

2. That albeit we be not fure, for the time of our effectual calling and election, yet we'may

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he made sure of Both, if we use diligence: for this he presupposeth, saying, Give diligence to

make your calling and election sure.

2. That we must not be discouraged, when we see many seeming believers prove rotten branches and make desection, but we must be rather take the better heed to our selves wherefore the rather, brethren, saith he, give all

diligence.

4. That the way to be sure both of our effectual calling, and Election, is to make sure work of our Faith, by laying the grounds of it solidly, and bringing forth the fruits of our faith in new obedience constantly, For if ye do these things, saith he, ye shall never fall; understand by these things, what he had said of sound faith, ver. 1, 2, 3, 4. And what he had said of the bringing out of the sruits of faith, ver. 5, 6, 7, 8.

To this same purpose, consider, Rom. 1.8. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the sless, but after the Spirit. ver. 2. For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of sin and death. ver. 3. For what the Law could not do, in that it was weathrough the sless, God sending his own Son, in the likeness of sinfull sless, and for sin condemned sin in the sless, ver. 4. That the righteousness of the Law might be sulfilled in us, who walk no

after the flesh, but after the Spirit.

Wherein the Apolle teachers us thele to things, for laying of the ground of faith in

lidly.

1. That every one is a true believer, w in the sense of his sin and sear of Gods wrat doth flee for full relief from both unto Jef Christ alone, as the only Mediator, and all-si ficient Redeemer of men, and being fled t Christ, doth strive against his own slesh, o corrupt inclination of nature, and studieth t follow the rule of Gods Spirit, set down in ! Word; for the man whom the Apostle do here bless as a true believer, is a man in Chr Jesus, who doth not walk after the flesh, but aft the Spirit.

2. That all such persons as are fled to Christ and do strive against sin, howsoever they ma be possibly exercised under the sense of wrath and fear of condemnation, yet they are in n danger; for there is no condemnation (faith he to them that are in Christ Jesus, who walk no after the slesh, but after the Spirit.

3. That albeit the Apostle himself (brough in here for examples cause) and all other tru believers in Christ, be, by nature, under t Law of fin and death, or under the Covena of Works, (called the Law of fin and deat because it bindeth sin and death upon us, i Christ set us free) yet the Law of the spirit life in Christ Jesus, or the Covenant of Gra (so called, because it doth inable and quicke a man to a spiritual life through (Christ) dot

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e the apostle and all true believers free from the Covenant of Works or the Law of sin and eath, so that every man may say with him, he Law of the Spirit of life, or the Covenant of race, bath freed me from the Law of sin and eath, or Covenant of Works.

4. That the fountain and first ground from hence our freedom from the curse of the aw doth flow, is the Covenant of Redemtion, past betwixt Ged, and God the Son, as carnate, wherein Christ takes the Curse of the awupon him for fin, that the believer, who buld not otherwise be delivered from the ovenant of Works, may be delivered from it. nd this Doctrine the Apossle holdeth forth these four branches. 1. That it was utterimpossible for the Law, or Covenant of orks, to bring righteousness and life to a finer, because it was weak. 2. That this weakes, and inability of the Law, or Covenant of Vorks, is not the fault of the Law, but the ult of finfull flesh, which is neither able to ay the penalty of sin, nor to give perfect obeience to the Law (presuppose by-gone sins ereforgiven) the Law was weak (saith he) rough the flesh. 3. That the righteousness and salvation of sinners, which was impossible be brought about by the Law, is brought to als by sending Gods own Son, Jesus Christ in ne flift, in whose flesh sin is condemned and unished, for making satisfaction in the behalf f the Elect, that they might be set free. 4. That

4. That by his means the Law loseth nothing because the righteousness of the Law is best suffilled this way: First by Christ, giving perfect active obedience in our name unto it in all things: Next, by his paying, in our name, the penalty, (due to our sins) in his death. And lastly, by his working of Sanctification in us, who are true believers, who strive to give new obedience unto the Law, and walk not after the spirit.

Warrants yo believe.

or building our confidence upon this solid ground, these four Warrants and special motives to believe in Christ may serve: The whereof is Gods hearty invitation, holden

forth, Isa. 55.1,2,3,4,5.

Ho, every one that thirsteth, some ye to the wasters, and hethat hath no money, come and buy without money, and without price. ver. 2. Where fore do ye spend your money for that which is not bread, and your labour for that which satisfiesh not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. ver. 3. Incline your ear and come to methear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David. ver. 4. Behold I have given him for a witness to the people, a leader and commander to the people, &c.

Here (aftersetting down the precious ransom of our Redemption by the sufferings of Christ, and the rich blessings purchased to us thereby in the two former Chapters) the Lord, in this Chapter,

by proclamation of a free and gracious marker of Righteousness and Salvation; to be had through Christ to every soul without exception, that truly desires to be saved from sin and wrath; Ho, every one that thirsteth, saith he.

fon, stand at distance with God, to come and take from him riches of grace running in Christ as a River to wash away sin, and to slacken

wrath: Come ye to water, faith he.

3. Left any should stand back, in the sense of his own sinfulness or unworthiness and inability to do any good, the Lord calleth upon such persons in special, saying, He that hath no

money, come.

but that he be pleased with the wares offered, which are grace and more grace, and that he heartily consent unto, and imbrace this offer of grace, that so he may close a bargain and a formal Covenant with God, Come, buy without money (saich he) Come eat, that is, consent to have, and take unto you all saving graces, make the wares your own, possess them, and make use of all blessings in Christ, what so ever make the for your spiritual life and comfort, use and enic v

enjoy it freely, without paying any thing for it. Come, buy wine and milk without money and with-

out price, faith he,

we are inclined to feck righteousies and life by our own performances, and satisfaction to have righteousines and life, as it were by the way of works, and how look we are to embrace Christ Jesus, and to take life by way of free grace, through Jesus Christ, upon the tearm, whereupon it is offered to us, therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timous admonition, giving us to understand that we shall but lose our labour in this one way, where fore do ye spend your money (saith he) for that which is not bread, and your labour for that which satisfieth not?

on, in the way of betaking our selves unto the grace of Christ, even true contentment, and fulness of spiritual pleasure, saying, Hearken distingently unto me, and eat that which is good, and

let your foul delight its felf in fatnes.

6. Because saith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of, and listensing unto the truth, which is able to beget the application of saving faith and to draw the soult to trust in God. Incline your ear and come unto me, saith he. To which end the Lord promisetting that this offer, being, received, shall quicken

the dead sinner, and that upon the welcoming of this offer, he will close the Covenant of Grace with the man that shall consent unto it, even an indissolvable Covenant of perpetual Reconciliation and Peace, Hearken and your soul shall live, and I will make an everlasting Covenant with you.

Which Covenant he declareth, shall be in substance the assignation, and the making over of all the saving graces, which David (who is Jesus Christ, Act. 12. 34.) hath brought for us in the Covenant of Redemption, I willmake a covenant with you (saith he) even the sure mercies of David. By sure mercies he means saving graces, such as are righteousness, peace, and joy in the Holy Ghost, Adoption, Sanctification, and Glorisication, and whatsoever belongs to Godliness, and life eternal.

of these saving mercies, and to perswade us of the reality of the Covenant betwixt God and the believer of this word, the Father hath made fourfold gift of his eternal and only begotten Son.

of the feed of David, his type, for which cause hie is called here, and Act. 13.34. (David the true and everlasting King of Israel.) This is the great gift of God to man, John. 4.10. And here [I have given him to be David, or born of David to the people]

Secondly, he hath made a gift of Christ to be a witness to the people, both of the sure and saving mercies granted to the redeemed in the Covenant of Redemption, and also of the Fathers willingness, and purpose to apply them, and to make them fast in the Covenant of Reconciliation made with such as imbrace the offer; Ihave given him (faith the Lord here) to be a witness to the people: and truly he is a sufficient witness in this manner, in many respects. I. Because he is one of the Persons of the blessed Trinity, and party con-tracter for us, in the Covenant of Redemptions before the World was. 2. He is by Office as Mediator, the Messenger of the Covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradise, where he promised that the seed of the woman should bruise the head of the Serpent. 4. He set forth his own death and sufferings, and the great benefits that should some the by to us, in the types and figures of sacrifices and ceremonies. before his coming. 5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age, in the holy prophers.
6. He came himself in the sulness of time, and did bear witness of all things belonging to this
Covenant, and of Gods willing mind to take
believers into it, partly by uniting our nature in one person with the Divine Nature, partiy by Preaching the good tidings of the Covenant with his own mouth, partly by K 5

paying the price of Redemption on the Cross, and partly by dealing still with the people from the beginning to this day, to draw in and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Christ, as a Leader to the people, to bring us through all difficulties, all afflictions and temptations, unto life, by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant all the way on unto salvation. 1. By the direction of his word and Spirit. 2: By the example of his own life, in faith and obedience, even to the death of the Cross. 3. By his powerful working, bearing his redeemed ones in his arms, and causing them to lean on him, while they go up through the wilderness.

Fourthly, God hath made a gift of Christ unto his people, as a Commander; which Office he faithfully exerciseth, by giving to his Kirk and people, Laws and Ordinances, Pastours and Governours, and all necessary Officers, by keeping Courts and Assemblies among them to see that his Laws be obeyed: Subduing by his Word, Spirit and Discipline, his peoples corruptions; and by his Wisdom and power, guarding them against their enemies whatsoever.

Hence, ne who hath closed bargain with God, may strengthen his faith, by reasoning after this manner.

Whofoever doth heartily receive the offer of free grace made here to finners, thirsting for righteousness and salvation, unto him by everlasting Covenant belongeth Christ the true Die vid, with all his fure and faving mercies.

But I (may the weak heliever fay) do heartly receive the offer of free grace, made here to fine

ners, thir zing for righteoulness and salvation.

Therefore unto me, by an everlasting Cove venant belongeth Christ Jesus, with all his sur and faving mercies.

The fecond warrant and special mg tive to imbrace Christ and believe it him is the earnest request that Go maketh to us'to be reconciled & him in Christ, holden forth, 2 Cor. ver. 14.19.2.21.

Odwas in Christ, reconciling the world un I himself, not imputing their trespasses un them: and hath committed unto us the words Reconciliation. ver. 20. Now then we are A baffadors for Christ, as though God did befeech by us, we pray you in Christs stead, be ye recon led to God. ver. 21. For he hath made bim to fin for us who knew no fin, that me might bem the righteousness of God in him.
Wherein the Apostle teacheth us thele i

Doctrines.

1. That the elect World, or the

feemed soals, are by nature in the estate fenmity against God. This is presupposed in the word Reconciliation; for reconcidation, or renewing of friendship, cannot be, keept betwixt those that have been at ensity.

2. That in all the time by-past, since the fall f Adam, Christ Jesus, the eternal Son of God, s Mediator, and the Father in him, hath been bout the making friendship (by his word and pirit) betwixt himself and the elect world, and (saith he) was in Christ reconciling the

porld to himself.

3. That the way of reconciliation was in all ges one and the same in substance, viz. by foriving the fins of them who do acknowedge their sins, and their enmity against God, and do seek reconciliation and remission of ins in Christ, for God (saith he) was in christ rescaling the world to himself, by way of not inputing their trespasses unto them.

4. That the end and scope of the Gospel and

hole word of God, is threefold.

11. It serveth to make people sensible of their us, and of their enmity against God, and of their danger if they should stand out, and not

ar Gods displeasure.

The word of God serveth to make men quainted with the course which God hath preared for making friendship with him through hrist, viz. That is men shall acknowledge the mity, and shall be content to enter into a

Cove-

Covenant of friendship with God, through Christ, then God will be contented to be re-

conciled with them freely.

3. The word of God serveth to teach men how to carry themselves towards God, as friends, after they are reconciled to him, vize to be loath to fin against him, and to strive heartly to obey his Commandments, and therefore the nord of God here is called the nord of Reconciliation, because it teacheth us, what need we have of reconciliation, and how to make it, and how to keep the reconciliation of friendship, being made with God through Christ.

- obeying of this word, doth belong to all those to whom this Gospel doth come, yet the Office of preaching of it, with authority, belongeth to none but to such only as God doth call to this ministry, and sendeth out with Commission for this work. This the Apostle holdesh forth, ver. 18. in these words, he hath commisted to us the word of Reconciliation.
- 6. That the Ministers of the Gospel-should behave themselves as Christs Messengers, and should closely follow their commission set down in the word, Matth. 28. 19, 20. and when they do so, they should be received by the people, as Ambassadours from God: for here the Apole, in all their names, saith, we are Embassadours for Christ,

as though God did beseech you by us.

7. That Ministers in all earnestness of astections should deal with people, to acknowledge their sins, and their natural entity against God more and more seriously: and to consent to the Covenant of Grace and Embassage of Christ more and more heartily; and to evidence more and more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he saith, we pray you be reconciled to God.

8. That in the Ministers affectionate dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the Ministers to be reconciled, now there cannot be a greater inducement to break a finners hard hearr, than Gods making request to him for friendship. For when it became us, who have done so many wrongs to God, to feek friendship of God, he preventeth, and (O wonder of wonders!) he requesteth us to be content to be reconciled with him: and therefore most fearful wrath must abide them, who do fet light by this request; and do not yield when they hear Ministers with Commission, saying, we are Embassadours for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God,

79. To make it appear, how it cometle to pass that the Covenant of Reconciliation should be so easily made up betwixt God an

a.humble sinner fleeing to Christ, the Apostle leads us unto the cause of it, holden forth in the Covenant of Redemption; the sum whereof is this. It is agreed betwixt God and the mediator Jesus Christ the Son of God Surety for the redeemed, as parties contractors, that the sins of the redeemed should be imputed to innocent Christ, and he both condemned and put to death for them upon this very condition, that whosoever heartily consents unto the Covenant of Resonciliation offered through Christ, shall by the imputation of his obedience unto them, be justified and holden righteous before God, for God bath made Christ who knew no sin, to be sin for us (saith the Apostle) that we might be made the Righteousness of God in him.

Hence may a weak believer firengthen his faith, by reasoning from this ground after this manner.

He that upon the loving request of God and Christ, made to him by the mouth of his Ministers (having Commission to that effect) hath embraced the offer of perpetual reconciliation through Christ, and do purpose by Gods Grace, as a resonciled person to strive against sin, and to serve God to his power constantly, may be as sure to have righteous of Christ imputed to him; as it is sure that Christ was condemned and put to death for the sens of the redeemed imputed to him.

But I (may the weake believer lay) upon the loving request of Goa and Christ made to me by the mouth of his Ministers, have imbraced the offer of perpetual reconciliation through Christ, and dopurpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.

restand eternal life given to me for the obedience of Christ imputed to me, as it is sure that Christ mas condemned and put to death for the sins of the

redeemed imputed to him.

The third warrant and special motive to believe in Christ, is the strait and awful command of God, charging all the hearers of the Gospel to approach to Christ, in the order set down by him, and to believe in him: holden forth, I Joh. 3.23.

His is his Commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as begave us commandment.

Wherein the Apostle giveth us to under-

Rand thefe five Doctrines.

the 'sweet invitation of God, nor with the humb'e and loving request of God made to him to be reconciled, he shall find he hath

to do with the Soveraign Authority of the highest Majesty; for this is his commandment, that we believe in him, saith he.

mand as he hath looked heretofore upon the neglected Commandments of the Law; he must consider that this is a command of the Gospel, posterior to the Law, given for making use of the remedy of all sins; which if it be disobeyed, there is no other Command to follow out this: Go, ye curfed, into everlasting sire of Hell: for this is his commandment: the obedience of which is most pleasant in his sight, ver. 22. And without which it is impossible to please him, Heb. 11.6.

3. That every one who heareth the Gospel, nust make conscience of the duty of lively faith in Christ, the meak believer must not think it presumption to do what is commanded: the person inclined to despiration must take up himself, and think upon obedience unto this sweet and saving command: the .frong believer must dip yet more in the sense of his need he hath of Jesus Christ, and more and more grow in the obedience of this command, yea, the most impenitent, prophane and wicked person, must not thrust out himself, or be thruft out by others, from orderly aiming it this duty, how desperate soever his condition feem to be; for he that commands all men to believe in christ, doth thereby command all nen to believe that they are damned and loft with

without Christ: he thereby commands all men to acknowledge their fins, and their need of Christ, and in effect commands all men to repent, that they may believe in him. And whofoever do refuse to repent of their by-gone fins are guilty of disobedience to this Command given to all hearers, but especially to those that are within the visible Church, for this is his commandment, that we should believe in the name

of his Son Jesus Ciriff, with he.

4. That he who obeyeth this Commandment, hath built his falvation on a folid ground. For first, he bath found the promited Meffiah, compleatly furnished with all perfections unto the perfect execution of the Offices of Prophet, Priest, and King; for he is that Christ in whom the man doth believe. 2. He hath embraced a Saviour who is able to save to the uttermost; yea, and who doth effedually save every one that cometh to God through him: for he is Jesus the true Saviour of his people from their fins. 3. He that obeyeth this command, hath bui't his faivation on the Rock, that is, on the Son of God, to whom it is no robbery to be called equal to the Fa-ther, and who is worthy to be the object of &-ving Faith and of Spiritual Worship, for this is his command (saith he) that we believe in the Name of his Son Jefus Christ.

5. That he who hath believed on Jelus Christ (though he be freed from the curse of the Law) is not freed from the Command , . . :

and

and obedience of the Law, but tyed thereun to by a new obligation, and a new command from Christ: Which command from Christ, the Father addeth his authority and command also; for this is his commandment (faith John) that we believe on the Name of his Son Jisus Christ, and love one another, as he hath Commandded us. The first part of which command enjoying belief in him, necessarily implyeth love to God, and so obedience to the first tabe, for believing in God, and loving God are insceparable. And the scond part of the command in joyneth love to our neighbour, (especially to the houshold of faith) and so obedience unto the second Table of the Law.

Hence may a weak believer strengthen himself by reasoning from this ground after this

manner.

thosover in the sense of his own sinfulness and fear of Gods wrath, at the command of God, is fled to Jesus Christ the only remedy of sin and mi-sery and hath ingaged his heart to the obcdience of the Law of Love, his Faith is not presumptuous or dead, but true and saving Faith.

But 1 (may the weak believer fay) in the sense of my own sinfulness and sear of Gods wrath am fled to Jesus Christ the only remedy of sin and milety, and have ingaged my heart to the obedi-

ence of the Law of Love.

Therefore my faith is not a presumtuous an dead faith, but true and saving faith.

The fourth warrant and special mo tive to believe in Christ is much as surance of life given, in case men shall obey the command of believing, an a fearful certification, of destruction, in case they obey not: holden forth, Joh. 3.35.

The Father leveth the Son, and hath given all things into his hand. ver. 36. He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

Wherein are holden forth to us these five

following Doctrines,

n. That the Father is well fatisfied with the undertakings of the Son, entered Redeemer and Surety to pay the ransom of believers, and to perfect them in holiness and salvation. The Father loveth the Son, saith he, viz. As he standeth Mediator in our name, undertaking to perfect our Redemption in all points. The Father loveth him, that is, doth heartily accept his offer to do the work, and is well pleased with him his soul delighteth in him and resteth upon him, and maketh him in this his Office, the receptacle of love and grace and good will, to be conveyed by him to believers in him.

edemption, the Father hath given to the Son, is he standeth in the capacity of the Mediar) or as he is God incarnate, (the word made esh) all authority in Heaven and Earth, all rniture of the riches of grace, and of spirit id life with all power, and ability, which the inion of the Divine Nature with the Humane; I which the sulness of the Godhead, dwelng substantially in his Humane Nature, or hich the indivisible all-sufficiency and ompotency of the inteparable, every where predent Trinity doth import; or the work of Recemption can require; the Father (saith he) ath given all things into the Sons hand, to wit, or accomplishing his work.

3. Great assurance of life is holden forth to ll, who shall heartily receive Christ and the ster of the Covenant of grace and reconciliation through him, he that believeth on the Son saith he) hath everlasting life, for it is made stunto him, 1. In Gods purpose, and inevocable decree, as the believer is a man ested to life. 2. By effectual calling of him to life by God, who as he is faithful, so will edo it. 3. By promise and everlasting Conant, sworn by God to give the believer rong consolation in life and death upon intable grounds. 4. By a pawn and insestent under the great Seal of the Sacrament stable grounds. 4. By a pawn and insestent under the great Seal of the Sacrament stable cores supper, so oft as the believer shall me to receive the symbols and pledges of

life. 5. In Christ the fountain and headlife, who is entred in a possession, as atturfor believers, in whom our life is so laid that it cannot be taken away. 6. By begin possession of spiritual life and regeneration, a Kingdom consisting in righteousness, pea and joy in the Holy Ghost, erected within believer, as arles of the full possession of evlasting life.

4. A fearful certification is given, if a necessive not the Doctrine concerning right outness and eternal life to be had by Je Christ: he that believes not the Son, shall the life, that is, not so much as understand wit meaneth.

ceive not the Doctrine of the Son of God, shall be burdened twice with the wrath of Conce as a born rebel by nature, he shall bear curse of the Law, or the Covenant of World and next, he shall endure a greater condemption, in respect that light being come into the world, and offered to him, he hath rejected and loveth darkness rather than light, and the double wrath shall be fastned and fixed in moveably upon him, so long as he remained in the condition of misbelief, the wrath God abideth on him, saith he.

Hence may the weak believer strength his faith by reasoning from this ground after this manner.

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