Thomas F. Tovano

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John Palmer
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THE
COVENANT
OF
LIFE OPENED:
Or, A Treatise of the
COVENANT
OF
GRACE,

Containing something of
The nature of the Covenant of
Works.
The Soveraignty of God.
The extent of the death of
Christ.
The nature and properties of
the Covenant of Grace.

And especially of
The Covenant of Suretyship
or Redemption between
the Lord and the Sonne
Jesus Christ.
Infants right to Jesus
Christ, and the Seale of
Baptism.

With some Practicall Questions and Observations.

By Samuel Rutherford, Professlor of Divinity in the
University of St Andrews.

Zech. 6. 12. And speak unto him, saying, Thus speaketh the Lord of Hosts, saying,
Behold the Man whose Name is the Branch, and he shall grow out of his place,
and he shall build the Temple of the Lord.

13. Even He shall build the Temple of the Lord, and He shall bear the glory, and
shall sit and rule upon His Throne, &c.

EDINBURGH,
Printed by A. A. for Robert Brown, and are to be sold at his Shop,
at the Sign of the Sun. Anno 1655.
Christian Reader,

Any have written to the edifying of the godly, of this excellent Subject: Its not much I can doe in this, but have added some thoughts to what is said, intending a more Pratical way of the last Point in another Treatise, to wit, of the application of Covenant-Promises, and of the influences of the Spirit under the Covenant of Grace, of which, especially of the latter of these two, few have Practically written: And it is of much concernment, to make out the Union of our Duty, and the breathings of the Lord, and what can be done under deadnesse, to either fetch the wind, or to be put in a spiritual condition, that the soul may lye fair for the receiving of the influences of God. I desire in this to speak for Truth, not either for or against persons of whom I am silent, concealing the names of any Contradictent, judging Truth so much the more desirable, when it may possibly be had with Peace, and as little blowing or stirring of the fire of contradiction as can be. What is here said in a way of Disputing, the Moderate Reader, who is not taken with that way, may passe by and read what is practical. The Author hath been (lest Truth should suffer by him) a little darkned,
To the Reader.

darkned, as report bears, with the name, I know not what, of a Protestant, as one who hath deserted the Government and Discipline of the Church of God in Scotland; But my humble thoughts are the same they were before, though I can add nothing to the Truth. I look on these men the world so names Protesters, Schismaticks, Separatists, as sinfull men, who stand in need of a Saviour, and as such as desire to fear God and love His Name, and would gladly have our practice, and walk come a little more near to the Rule of the Gospel, and that our Land might mourn for all the abominations committed therein, which I desire to be spoken without any reflection upon any of the godly in the Land, who in that point, are of another Judgement. It is my desire to the Lord, that he would let us hear experiencedly the reality of that: Thus saith the Lord, As the new wine is found in a skinlike, and one faith, Destroy it not, for a blessing is in it: so will I doe for my servants sake, that I may not destroy them all. The Lord Jesus be with your Spirit.

Yours in the Lord Jesus,
S. R.

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4. Of covenant-Influences of Grace under the Gospel.

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Nobility & self empty things.

2. The first Adam earthly, we have more in the second.

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3. Mortality & immortality how due to Adam.

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4. How life was due to Adam.

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Adam in his first state was not predestinate to a law-glory, and to influences of God to carry him on to persevere: Nor could he blest God, that he was chosen before the foundation of the world to be Law-holy, as Eph. 1. 3. What? Was not then Adam predestinate to life eternall, through Jesus Christ? He was: But not as a publick person representing all his sons, but as another single person, as Abraham, or Jacob: for Gospel predestination is not of the nature, but of this or that person: therefore were we not predestinate to life eternall in him but in Christ. Rom. 8. 29, 30.

5. Adam was predestinate to life, and how.

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PART I. The Covenant-state of Adam.

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Law-threatnings may be well expounded, by the execution of them, upon persons, against whom they are denounced: As, 1 King. 11. 30. compared with, 1 King. 12. 15, 16. Ten Tribes are taken from David's house according to the Word of the Lord. Because therefore the threatening of death was executed upon Christ, 1 Pet. 3. 18. Gal. 3. 10, 11, 12, 13, 14. then must the threatening, Gen. 2. 17. Deut. 27. 26. have been intended against the Man Christ, and because believers dye, as all do, Heb. 9. 27. the threatening must have been intended against them also, for that they sinned in Adam, and because it is out of question that the reprobate dye the first and second death, the threatening must also have been intended against them. And therefore, in the intent of the threatner, the threatening was mixed, partly Legall, partly Evangelick; According to the respective persons, that the Lord had in his eye: He had therefore in his heart both Law and Gospel. It is therefore to no purpose to ask what kind of death, and whether purely legall, which the Lord threatened to Adam: For the Question Evangelick.
The Covenant-state of Adam.  

The proposition supposeth that the Covenant of Works was to stand, and that the Lord was to deny a Saviour to fallen man. But we may say what death the Lord actually inflicts, that death he intended to inflict, nor did the Lord decree to inflict a merely legal death personal first and second, upon Adam and all his race.

Object. Adam was to believe he should certainly dye; For so was the threatening, Gen. 2. 17. if he should sin, or then we must say, that Adam was to believe he should not actually dye, the latter cannot be said, for then he was to believe the contradicent of the Lords true threatening, which was the lye of the Serpent, Gen. 3.

Ans. He was to believe neither of the twain according to the event, for there are two sorts of threatenings, some pure and only threatenings, which reveale to us, what God may, in Law, do, but not what he hath decreed and intended, &c. in seconde & quoad eventum, to do, and bring to passe; These threatenings contain some condition, either expressed in other Scripture, or then reserved in the mind of the Lord. 1. Because the Lord so threatened Adam, as he remained free and absolute either to inflict the punishment, or to provide an Evangelick remedy, even as Solomon, I King. 2. 37. faith to Shimei (in the day thou passest over the brook, Kidron, thou shalt surely dye) that is, thou shalt be guilty of death, reus mortis: Yet it cannot be denied, but Solomon reserved his own Kingly power, either to pardon Shimei, or to soften, or change the sentence. 2. The words of the Law do reveale, what the Magistrate may do, jure, and what the guilty deserves by the Law, but do not reveale the intention and absolute decree of the Law-giver, and what punishment actually, & quoad eventum shall be inflicted upon the guilty, and what shall come to passe as a thing decreed of the Lord: So, Gen. 9. 6. the Murtherer shall dye by the Sword of the Magistrate, and Exod. 22. 18, 19, 20. the Witch, the man that lieth with a beast, he that sacrificeth to a strange god, shall dye the death jure, merito, and by Law-deserving, but it followeth not, but such as commit these abominations, do live, as is clear in the Kings of Assyria, Chaldea, and many of Israel, who were not put to death, but lived quoad eventum, though contrary to the Word of God. 3. The express Precepts of the Decalogue, Thou shalt have no other gods before me, &c. Thou shall
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Shall not kill, Thou shalt not steal &c. do shew what in Law we ought not to do, but not what actually shall come to passe: For there be not a few who do actually, quod eventum, worship strange gods, kill, and steal. But there are other threatenings which are both threatenings, and also Prophecies, and these reveal both the Law and the fact, and what the Law-giver may, jure and, in Law, inflict, and what shall actually come to passe upon the transgressors, if they continue in impenitency, Rom. 2, 1, 2, 3, Rom. 1. 18. 1 Cor. 6, 9, 10.

Obj. Then in all threatenings and promises we are not to believe, that though we sin, we shall actually & quod eventum die, and though we obey and believe, we are not to believe that GOD shall fulfill his promise, and that our salvation shall come to passe, only we are to believe jure, that we deserve to die, and that we shall have eternall life, jure promissi-

nis, but not actually and according to the event. Answer, Something is to be said of the threatenings, then of the promises: As touching the sense, we are to believe. In the threatenings conditionall as (yet forty days and Nineveh shall be destroyed) and (in that day thou eatest thou shalt surely die, in thy person and all thine the first and second death) we are not to believe the event, nor is it carnall security, not to believe such an event, we are onely to have a godly fear, and to tremble at the dreadfull threatenings of such threatenings legall, as alway are to be expounded and beleived by all within the Visible Church, with an Evangelick exception of repentance. If therefore Adam did beleive that he and all his should in their own persons actually suffer the first and second death, and that irrecoverably, he had no warrant, for any such belief, and the like may be said of Nineveh. For when the Lord said, in the day that thou eatest thou shalt die, the first and second death, thou and all thy children personally; His meaning was, except I provide an Evangelick remedy, and a Saviour. Godly fear trembles more at the darkning of the glory of the Lord in a broken Law, then at the event of inflicted wrath, were it even Hells fire.

Obj. Adam was to beleive no such exception. Answ. True. Because it was not revealed, nor was he to believe the contrary that he should irrecoverably and eternally perish, because that was
was not revealed: But the threatening of the Law doth not deny the Evangelick remedy, as it neither doth affirm it.

What Adam was to believe, it was true which the Serpent said, ye shall not surely die, & quoad eventum, but ye shall be as God's living and knowing good and evil.

And the lying Serpent would have him to believe.

Obj. Was then Adam to despair and to believe nothing of a Saviour. Anf. He was not obliged to despair, but to rely, by virtue of the first Commandment of the Decalogue, upon God infinitely powerfull, mercifull, gracious, and wise to save, for that was revealed and written in his heart, and that is far from despairing: But in the intervall between the fall and the Lords publishing the blessed Gospel, and news of the seed to come, he was so to trust in God for possible deliverance in generall (as the Law of Nature requireth) but he was to believe nothing of unrevealed particulars, far less of the mystery of the Gospel, which was kept secret, since the world began, Rom. 16. 25.

Obj. Then may also the damned in Hell, who are not loosed from their obligation to the Law of Nature, and the first Command, be obliged to rely on an infinite and Almighty God, for their deliverance, for they are not obliged to despair, nor is there an obligation to any sin.

Anf. There is not the like reason, for though the damned be not loosed from the Law of Nature, but are to rely upon God in despair, and his whole al-sufficiency, yet with exception of his revealed Justice and Truth; Now he has expressly revealed, that their worm never dieth, and their fire never goeth out. And to believe that, is not to despair. Obj. What are then such Heathens to believe as touching
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touching that threatning, who never heard of the Gospel? Answ. They are under the Law of Nature, and to beleve that sin deserves wrath, according to the infinitenesse of the Majesty, against whom it is committed, and to obey the Law of Naure, and read the Book of the Creation carefully: But and if the news and rumor of a Saviour come to their ears, their sin cannot but be Evangelick, in not pursuing the reality and truth of such a soveraign remedy. Yet it is not to be thought, that though the Gospel be come to all Nations, Rom. 16. 26. that that is to be meant. 1. Of every Generation of all Nations. Or, 2. of the individual persons, either young, or come to age of every Nation under Heaven, experience and Scripture speake against both.

Obj. But is not the Covenant of Grace contrary to the Law and Covenant of works? Answ. A diversity there is, but contrary wills in the holy Lord cannot be afferented. Yea the Gospel may be proved out of the Law, & from the first Commandement of the Decalogue, if any Act of the Lords free will and infinite wisdome shall be added to prove the Assumption. So, If the first Command teach that God is infinitely wise, mercifull, gracious, just, and able to save, then, if so it please him, he shall save.

But the first Command teacheth the former: And the Gospel revealing the unsearchable riches of Christ, Eph. 3. 8. expressly saith so much. Ergo.

As to the promises, they contain not only the jus, equity and goodness of the thing promised, but also that the Lord shall actually perform, yea and intends to perform, what he hath promised upon condition that we perform the required condition. And in this the promises differ not a little from these threatnings, that are only threatnings, of what God may doe in Law, but not from these threatnings which are both threatnings and also Prophetical predictions of what shall come to passe, therefore must we here difference betwixt threatnings, and such and such threatnings.

The promises are considered as they are Preached and announced to all within the Visible Church, and as they are made in the intention of God with the Elect and Sons of the promise: The same may the threatnings admit of a two-fold consideration. The promises
The promises as annunciated, and as made.

The Gospel promises to the Reprobate are legall, and how.

The Law-threatenings to the Elect are Evangelick and how.

Promises to the Elect as intended of God, reveal that both the Lord minds to give the blessing promised, and the condition that is grace to perform the condition, and so they are promises Evangelick both in the matter, and in the intention of the Lord: But as proposed to the reprobate, who are always from their birth to their death under a Covenant of Works, really as touching the Lord's holy Decree; they are materially Evangelick promises, but formally and in the Lord's intention legall, as every dispensation to them is legall, forasmuch as the Lord hath decreed to deny the grace, by which they may or can fulfill the condition of the promise, which is proper to the Law, as it is peculiar to the Gospel, that the Lord both gives the mercy promised, and also the grace to fulfill the condition of the promise.

The threatenings to believers, especially such as are legall (if you believers fall away, ye shall eternally perish) are to believers, though materially legall, peremptorice, and admit no exception, yet they are formally and in the Lord's intention directed to them upon an Evangelick intention, nor doe they say that the Lord intends and decrees that they shall eternally perish, for he hath predestinate them to the contrary, to wit, to grace and glory, Eph. 1.4. Nor that he wills that they should believe either their eternall damnation, or their final and total falling away, which inevitably leads there unto. For they, knowing that they are in Christ, 2 Cor. 13.5. Rom. 8.16,17, and freed from condemnation, Rom. 8.1., are to believe the contrary of the former, to wit, life eternall, John 4.24. 1 Thes. 5.9. John 3.16. and the contrary of the latter, to wit, the promise of perseverance made to them, Jer.32.39,40. Is. 59.21. John 10.27,28. John 17.20,21. 1 Pet. 1.3,4,5. Mat. 16.16,17,19. Therefore these threatenings are not to be believed by the regenerate, as certainly to come to pass in their persons, but only as Law-motives to press them to work out their salvation in fear and trembling, and to cleave so much the closer to Christ, as the condition of such as are under the Law, is apprehended to be dreadfull. But reprobates and unbelievers are not to believe that God decrees and intends to them the thing promised, and grace to perform the condition, but only to believe their obligation to fiduciall relying upon, and Gospel faith in
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in God, revealed in the Mediator; and that if they continue in a way of opposing Christ, they not only deserve by Law (which Law-deserving also believers are to apprehend) to be broken, but actually and quoad eventum shall eternally perish. Believers are to believe the Decree of God to save them, though they hear the threatenings, for its revealed. But the Reprobate are to believe, only the sense and Law-deserving and event of the threatenings, if they repent not, but are to believe no decree to save them.

CHAP. IV.

The Elect non-converted are not under Law-wrath. 2. Faith is no cause of satisfaction. 3. Christ cannot have satisfied for the sins of the Reprobate.

Whether the Elect unconverted be under wrath is a doubt to many. It is true, they are servants of sin, Rom. 6. 17. Blind, and under the power of Satan as Reprobates are, Acts 26. 18. By nature children of wrath, even as others, Eph. 2. 3.

Answ. Their sins committed before their conversion, are according to the Covenant of Works, such as deserve everlasting condemnation, and they are jure and in relation to that Covenant, heirs of wrath, as well as others. 2. But we must distinguish between a state of election and everlasting, though unseen, love, that they are under, as touching their persons: and a state of a sinfull way that they are born in, and walk in as others do, untill they be converted. As to the former state, it is true which is said, Jer. 31. 3. I have loved thee with an everlasting love. See also, Rom. 9. 12, 13. Eph. 1. 4. so that God never hates their persons. 3. The punishment of their sins and the wrath they are under is two ways considered. 1. Materially in the bulk, and so they are under Law-stroaks and Law-wrath, that is Law-punishment, as others are, Eph. 2. 3. and so the other places are to be taken. 2. The wrath is to be considered formally, and so it is denied that the punishment of the non-converted elect, because of their sinfull way is any part of the Law-vengeance or curse which Christ did bear for their other sins committed by them after conversion. 1. Because when Christ faith,
The Lord is the God of Abraham, Isaac, and Jacob, and when their part was cursed, he would enter upon peace, when the righteous man is taken away, he shall enter into peace.

Gen. 49. 18. Lord I have waited for thy salvation, Lord, 77. 1. 2.

Remission may be under the New-Covenant, for dying faith.

Remission of the Law.

The believer, having passed from death, is a cure.
near the opinion of these, who make faith a cause of satisfaction for sin, as they must teach, who hold that Christ paid a ransom on the Cross, for the sins of all and every one. For that which added, maketh satisfaction to be counted and formally reckoned as satisfaction, in order to the expiation of the man's sins, so that by no justice he can suffer for them, and which being removed, maketh the paid satisfaction and ransom, though never taken back again by the payer, no more a satisfaction for that man, nor for Devils: is too near to the nature and too being a part of the satisfaction. If one pay a sum that fully exhausts the debt of such a broken man, upon condition the broken man say Amen to the paying thereof, otherwise it shall be as not paid, he must take up the summe again, if the broken man refuse to say Amen to it, for if he take it not up again, but it be paid and fully satisfied for, and exhaust the debt, the man's debt is paid, and the Creditor in justice cannot exact one farthing from the broken man. Now nothing given to the Justice of God by way of satisfaction for the sins of unbelievers, was ever repeated or taken back again by Christ. Nay but, say they, the ransom was not paid at all for Judas, but only, upon condition that he believe: but he never believed, and therefore it was never paid for Judas. Answ. This is that we say, that Christ gave no real ransom at all, for the sins of Judas by way of satisfaction. But they say that there is as well a ransom paid for all the sins of Judas (finally unbelief excepted) to free him, in justice from eternal stroaks, as for all the sins of Peter to free him, only it is not accepted of by the Creditor, because Judas, by faith, assented not unto the bargain: But assenting or not assenting, accepting, or not accepting, that are posterior to the payment, are nothing up or down to the compleatness and perfection of the satisfaction made for the exhausting of Justice, for Justice receives not two satisfactions or ransomes for Judas, one upon the Cross from Christ, another in Hell, from Judas, yea and it must follow, that real payment was made to Justice for all the sins of Judas, upon the Cross, and that he suffers for none of them, in Hell, but for only finally unbelief, which is no sin against the Covenant of Works and the Justice thereof, but only and formally against the Covenant of Grace, so that as yet satisfying of
Divine Justice for sins, must be haled and parted between Christ, and Judas, which the Scripture teacheth not. Also the Father either accepts the ransome of Christ, because it is intrinsically, and of it self sufficiently satisfactory: or because Judas does believe it is so; The latter cannot be said, for believing adds nothing to the intrinsical sufficiency of the satisfaction, as not believing diminishes nothing from the sufficiency thereof; Yea, and so the Fathers formall reason of accepting of the satisfaction of Christ, must be terminated upon our poor act of believing; whereas the formal ground of the acceptation thereof is the intrinsical excellency and worth of the Sacrifice, being an offering of a sweet smelling savour to God, Eph. 5. 2. And because he offered the ransome of the blood of God-man, of the Prince of life, Act. 20. 28. 1 Cor. 2. 8. and offered himself to God, Eph. 5. 25. 26. Heb. 9. 14. Mat. 20. 28. 1 Tim. 2. 6. Rev. 1. 5. nor is there any sufficiency in his death from the worth of believing. And the reason why he accepts it for Peter, not for another, is the election of grace.

It is true the blood is a price refusable, but it is this way refusable, because the Lord might have followed a Law-way with Adam, and all his sons, and have denied to give his Son a Ransome for us, but it is not refusable, because of any insufficiency in the Ransome. Now faith is to satisfaction as the approximation of, and the laying on of dry fewell to the fire, which is only a condition of burning, but the fire is the formall cause of burning. Yea, if we speak properly, faith is not so much as a condition without the which offended Justice is not satisfied, nor is it a condition, by any Scripture of the world, without the which God laid not our iniquities on Christ, for whether we believe or not, God laid our iniquities upon him, and made him sin for us, Isa. 53. 6. 2 Cor. 5. 21. Therefore, by necessity of Justice, he must accept that Ransome intrinsically, so sufficient, which did restore more glory to God, then the sins of all, for whom Christ died, took from him. Nor is it imaginable to say that any act of obedience or believing, can perfect the satisfaction of Christ, and make it sufficient, yea, or causatively make it ours. For God, by no necessity of Justice, but of his own free pleasure, requireth faith as a condition of our actual reconciliation; for beside, that he might have required
required any other act of obedience, as love, he might have accepted the Ransome without requiring any act of obedience, on our part; as the Lord bestowed a calm Sea and deliverance from shipwreck, upon the Idolatrous Sea-men, upon the very act of casting Jonah in the Sea, without the intervention of any saving faith on their part; As a gracious Prince may send a pardon to free a condemned Malefactor from death, and may command that it be valid in Law for him, without the man's knowledge, and far more without his acceptance thereof, upon his knees, especially since by a speciall passion between the Father and the Son, he restored abundantly more Glory to God by suffering for all, for whom he died, then they took from God by their sins, and that restitution was made to Justice without the intervening of any act of the creatures obedience. But the truth is, it is much to be doubted whether they, who hold such a satisfaction to be given of God, for the sins of all, Elect and Reprobate, but so as it shall not be valid in Law, nor effectuall to quiet Justice, but they must all suffer eternall vengeance, and perform personal satisfaction, in Hell, to Justice, except there intervene an act of obedience of the creature, to make it effectuall, do really and sincerely acknowledge, against Socinians, a real satisfaction and compensation made to offended Justice by Christ: For how is it reall, and not rather scenicall and formall, which may and should be null and in vain, if the creature make it not reall, by believing. And especially, if God out of his grace which is absolutely free, work in us the condition of believing. Can God give his Son as a Ransome for us, upon condition that we believe, if he himself absolutely work the condition in us? They will not admit this.

CHAP. V.

God intended a Law-dispensation but for a time. 2. Adam, how he was ordained for a Law-life. 3. How predestinated to Glory in Christ, how not. 4. That the Heathens have no more Universal Grace then Devils. 5. No ground for such grace.

It is apparent that God intended not a Law-dispensation in Paradise to stand for ever. For 1. nothing is spoken of Adam, after
after the fall, but of his procreating of children, of the Patriarchs, of Adams dying and of his actings before the fall, the place of Paradise being scarce well known, which says the Lord had a farther design to lay aside the transient Law-dispensation and to set up Christ. 2. The Lord, of purpose, gave a positive Law, forbidding eating of such a Tree, added a threatening thereunto particularly, suffered the Serpent to tempt, and foresaw what frail nature would do, that he might deal with man, in a dispensation of free grace.

Object. Did not God ordain that Adam should have life and righteousness, if he should continue in obedience. Answ. That was a decree conditionall, of things, (the man that does these things shall live) and shews the equity and holinesse of the Law, but it was not a decree of persons, by which God predestinated Adam to a Law-glory, as the end, and to Law-obedience as the effectual means leading to that end.

Q. Was not Adam chosen? Answ. Adam, according to the Lords designe, finaliter & objective was created in the state of predestination to glory and grace in Christ, as touching her person, but according to his inherent condition, he was created in a legall dispensation, which was a gracious inlet to Christ; And according to his Law-state as he represented all mankinde, he was Created as a lubrick and frail Copy of weak nature.

Many who are such as are not chosen are Created and live under a Covenant of Works, having onely some concomitant favours of the Gospel, as the Preaching thereof. 2. Common grace, inward warnings. 3. Protections of providence and forbearance, in regard they are mixed with the Elect. The heathen cannot be said to have any inward calling to Grace and Glory, because there be some remnants of the Image of God left in them, which no more can be called universal Grace, than the same sparkles that are left in Devils can be called Gospel Grace, for they believe, There is one God and confesse the Son of God, Jam. 2. 19. Luk. 4. 34. Mark. 1. 24. Only if this be called Grace, that the nature of man is so capable of Gospel mercy, and the nature of the fallen Angels morally not so. 2. The offer is made to them of Christ; not so to Devils, we shall not contend. Reason may seem to say that all should
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should have a share of Gospel-Grace, but it may be replied to reason, why should it seem to be a part of the goodness and bounty of God to will and desire all and every one to be saved, and not to institute such a dispensation, as all and every one should actually be saved? 2. How should that stand, *(he hath mercy on whom he will)* if free-will of the creature absolutely dispose of Salvation and damnation? 3. How is it that the Calling, Adoption, and the offer of mercy is restricted to few, and was confined to the Jewes only of old? But we are more ready to call the Lord to a reckoning for his dispensation of Grace to others, than to use our own as becomes us. 2. We cannot judge aright of God and of his goodness, except he be God our very way. 3. It is a matter of no small difficulty to make right use of the Lords freedom of Grace, and for clay humbly to adore Soveraignty, and not to stumble at the highness of his wayes, who, in these points, hath wayes and thoughts above ours, as the heavens are above the earth, Isa. 55.

CHAP. VI.

It was condescension in the Lord to enter in Covenant with man. 2. Temptations in fearing we are not chosen, discovered. 3. Beings and not beings are debtors to God. 4. Self denyall required in sinless nature, as in sinfull. 5. Man considered three wayes.

Wether was God under an obligation, to make a Covenant with man?

Hardly can any maintain the dominion and Soveraignty of God, and also affert an obligation, on the Lords part, of working upon the creature: The Lord is debtor to neither person nor things. He as Lord commands, but it is condescension that he commands Covenant-wayes, with promise of a reward to the obeyer. The Leviathan in strength is far above Job, he cannot command him. Job 14. 4. Will he make Berith a Covenant with thee, wilt thou take him for a servant for ever? That is, the Leviathan will not engage as a servant to obey Job as his Master. A Covenant speaks something
something of giving, and taking, work, and reward, and mutual engagements, betwixt parties, though there be something in the Covenant between God and man, that is, not in the Covenants of men. The rational creatures owe suitable, that is, rational obedience to the Creator, but God is under no obligation to give life, especially so excellent a life as a communion with God, in glory, yet he does it. What a God must he be, who will come down and put himself in a lovely and gaining capacity to be a Covenanting debtor to our feeble obedience, whereas he owes nothing, and to make heaven and glory so sure to us, that the heavens should sooner break and melt, like snow before the Sun, then his promise can fail.

Object. True, but faith is fixed upon the new Covenant-promise, if I believe. Ans. Yea, but faith here is to believe, that the condition it self is promised, as well as the reward. Obj. The condition of a new heart and of faith is promised, but not to all, not to me, but to some few chosen only. Ans. There be here a number of errors. 1. Unbelief foments proud merit, that we are to believe as much of God promised, as there is conceived, to be worth in self, and in me to fulfill the condition; But true faith, contrary to self-unworthiness, relies upon the Truth of God, the excellency of Christ, and the absoluteness of the promise. 2. Satuan like a Sophist draws the dispute to the weakest conclusion from the strongest, to wit, from the promise of God, that is firer than heaven to the state, against which there is a greater number of Topick Arguments, then there can be against the promise of God. As i. What am I? 2. Am I chosen or not? So Satuan to Christ, if thou be the Son of God, command these stones to be made bread, in point of believing its better that faith expatiates in viewing God, Christ, the Ransome of the blood of God-Man, the depth of free grace, then upon self, and the state: in point of repenting and humble down-casting, we would read self, and our own estate. 3. Its Satan and the unbelieving heart that would have our faiths greatness rising from selfs holiness, and goodness. Whereas the greatest faith that Christ finds, Matt., looks away from self, v. 8. I am not worthy—and dwells much upon the Omnipotency of Christ in commanding dif-
cases, as a Centurion his Souldiers. 4. When unbelief quarrels the Lord as untrue and weak, who saints and wearies, and one that is not the Creator of the ends of the earth, it allidges only and pretends self-guiltiness to justifie unbelief: Yet Isa. 40. 28. though God be reproached as weak, we seem to resolve all in this; our own unworthinesse, but we cannot get our faith stately enough; and the truth is here, we quarrell with God and his decrees, under pretence of this, what if he have not chosen me? and I have no right to Covenant-mercies, except I take a Law-way to earn them, by fulfilling the condition. 5. When we believe a conditionall promise (if I believe, I am saved) faith relyes not fiducially upon the (if I believe) or upon the condition: Its a weak pillar to a sinner to stay his unquiet heart upon, to wit, his own believing, but faith rests upon the connexion (if thou believe thou shalt be saved) and it stays upon the connexion, as made sure by the Lord, who of grace gives the condition of believing, and of grace the reward conditioned, so that faith binds all the weight upon God only, even in conditionall Gospel-promises. 1. Man is to be considered as a creature. 2. As such a creature, to wit, endowed with reason and the Image of God, in either considerations, especially in the former all that are created, are obliged to do and suffer the will of God, though they never sinned. Its not enough to say, that Sun, Moon, Trees, Herbs, Vines, Earth, Beasts, Birds, and Fishes, cannot suffer the ill of punishment, which is relative to the break of the Law, for the whole Creation is subject to vanity for our sins, Rom.8. 20, 21. The Servant is smitten and fickened, for the Masters sake, and God may take from them what he gave them, their lives without sense of pain and dolour, for all beings, yea defects and privations are debtors to the glory declarative of God, Prov. 16. 4. Rom. 11. 36. yea, and no beings are under this debt. God can serve himself of nothing, yea, that there are not created, Locusts, Caterpillars, more numerous, then that all the fruits of the earth can be food to them, Preach the Glory of the Lords goodness to man, and what are never to be, no lesse then all things, that have futurition, or shall come to passe either absolutely or conditionally, are under the positive decree of God, else we should not owe thanks to the Lord for many evils

How to believe conditionall promises.

Beings and not beings are debtors to the glory of God.
The Covenant-state of Adam. Part I.

Evils that never fall out, that the Lord turns away violent death, violence of men, and wild beasts, and many possible mischiefs, contrary to Deut. 28. 11, 12. Lev. 26. 6. Psal. 34. 20. Psal. 91. 5, 6, 7, 8. And all these beings or no beings owe themselves to God to hold forth the glory of goodness, wisdom, mercy, justice, &c. Suppose there had never been sin: Far more now, who wants matter of meditation, or can write a book of all the pains, aking, convulsions, pests, diseases that the Lord decreed to hold off? so that every bone, joynt, latt, hair, member, should write a Psalm Book of praises, Psal. 35. 10. All my bones shall say, Lord, Who is like unto thee? Nor can any man write his debts of this kind, But we are little affected with the negatives of mercies, except we read them upon others, and little then also; Self-pain Preacheth little to us, far more, the borrowed experience of fallen Angels, of Sodom, of the old world, &c. leaves small impression upon stony spirits. 2. Complain not, that you have not that share of grace, another hath, if ye (you think) had it, you would be as useful to glorifie God, as they, but ye know not your self; swell not against him, that thou hast no grace, O vessel of wrath, thou owes that bit clay, and all thy wants to glorifie his Justice. 3. My sicknesse, my pain, my bands owe themselves to God, and are debtors to his glory, I, and every one of men should say, O that my pain might praise him, and my hell, and flamings of everlasting fire, might be an everlasting Psalm of the Glory of his Justice; That my sorrow could sing the Glory of so High a Lord; But we love rather that he wanted his praise, so we wanted our pain. 3. God hath made a sort of natural Covenant with night and day, Jer. 31. 35. For all are his servants, Psal. 119. 91. that they should be faithfull to their own natural ends to act for him, Jer. 5. 22. Jer. 31. 37. Psal. 104. 1, 2, 3, 4, and they are more faithfull to their ends then men. Isa. 1. 3. Jer. 8. 7. The oxe and the ass being more knowing to their owner, and the swallow and the crane being more discerning of their times, then men are. 2. They do keep their lines, that there is more self-deniall in their actings, then in mans way; as if fire were not fire, and nature in it denied, the fire devours not the three Children, Dan. 3. 27, 28. The Sun stands still, the Moon moves not, Josh. 10. 12, 13. The hungry Lions
Lions eat not Daniel, Chap. 6.22. When the Lord gives a counter-command to them, and that is a clause in the Covenant, that the Lord entered with them, that they act or not act, as he shall be pleased to speak to them, John 2.10. Isa. 50.2. Mat. 8.16. It is a most humbling Theme, that an affe is more in denying nature, and the crane and the fire, then man, yea, then a renewed man in some cases. 4. But if man be considered, as such a man, endued with the Image of God, and withall the Covenant be considered as such a Covenant, as is expressed in the Ten-Commandements, in which one of seven is a Sabbath to the Lord, it will be found that many positives Morall are in the Covenant of Works, that are not in natural Covenants.

5. So man must come under a three-fold consideration.

1. As a creature.
2. As a reasonable creature.
3. As such a creature reasonable endued with the Image of God.

In the first consideration, man comes under the Covenant natural, common to all creatures; So is Peter's body carried above in the water as iron swims.

2. As a reasonable creature, he owes himself to God, to obey so far as the Law written in the heart carries him, to love God, trust in him, fear him. But this can hardly bear the name of a Covenant, except it be so called, in a large sense, nor is there any promise of life, as a reward of the work of obedience here.

3. But man being considered as indued with the Image of God, so the Holy God made with him a Covenant of life, with Commandements, though positive and Morall, yet not deduced from the Law of Nature, in the strictest sense, as to observe such a Sabbath, the seventh from the Creation, the not eating of the forbidden tree, and with a promise of such a life. And therefore though Divines, as our solid and eminent Rollock, call it a Covenant natural, as it is contradistinguished from the supernatural Covenant of Grace, and there is good reason so to call it; Yet when it is considered in the positives thereof, it is from the free will of the Holy God made with him a Covenant of life.
The Covenant-state of Adam.  Part I.

will of God, and though it be connaturall to man, created according to the Image of God, yet the Covenant came so from the Lords wisdom and free-will, as he might have casten it in a new and far other frame: And it cannot be denied, though it be most suitable to man's intire nature to love God, yet to love him so and so, by obeying the command of not eating the fruit of the Tree of Knowledge, and some other Commands, is not so connaturall, but God might have commanded the contrary, without any thing done contrary to man's nature. Yet from this it followes, no more that these are two Covenants, then that there be two Covenants of Grace. Because faith in God and the Morall Law in an Evangelick way are therein commanded, and also some duties touching the seals by a positive Law are therein contained.

Chap. VII.

It's not written in the heart of man by nature, that God should promise life eternall to man, upon condition of obedience. 2. And that the debt of Justice cannot tye God. 3. God punisheth not sin by necessity of nature. 4. Nor defends he his own declarative Glory by that necessity. 5. Nothing can be given to God Al sufficient. 6. No meriting of the creature. 7. We should have humble thoughts of free-Grace. 8. How low thoughts of our selves. 9. Promises make no strict justice between God and us.

Sure, it is not repugnant to the yet innocent and intire nature of man to know, that God may reward all such as seek and serve him; but that he must reward obedience either in the general, or so and so, is neither written in mans heart, nor hath it any truth: For it were nothing against justice, or bounty, or any attribute of God, not to reward his creature, which is obliged to serve him, and though there be a sort of quietness of conscience, which is the natural result of obedience in Adam, and of all men, yet it cannot inferre, that there is an intrinsical connexion,
Therefore, nor will it be a good inference, because there is difquietness in the conscience, after sin, that it is natural to a sinner to apprehend a revenging power pursuing sin committed, that therefore it is natural and essential to the Lord, to pursue sin with punishment in general. For a natural conscience may, and does know, that God doth freely create the world, and that he might not have created it, that he doth good freely to his creatures, and that he is not a debtor to his creatures; Will it follow by any Logick, that God creates the world by any natural obligation? And because by force of a natural conscience, all know that God is good and bountiful to his creatures, in giving, and doing good to them, we cannot therefore infer that actual beneficence is so essential to the infinite Majesty, as he should not be God, if he did not extend that goodness to them. Common sense will say no more followeth, but goodness and bounty intrinsically are essential to God, and these attributes are essential to him, and were from eternity in him, and are his good and bountiful nature; Though not either man, angel, or any thing else had been created, to which he doth actually extend his goodness; Ergo, this actual extension of goodness is not essential to God, so neither is the actual punishing of sin essential to God, but free, though Adam apprehended God would punish his eating of the forbidden tree; Yet if he apprehended that he should not be God, if he did not punish it, his apprehension was erroneous. And this only follows that there is an intrinsic essential and internal Justice in God, natural and essential in God, but so that the out-goings of his Justice, the egressions are most free, and that is said by some without all reason, because the apprehensions we have naturally of God, that he punisheth sin, Universal apprehensions, nequaquam sint eorum qua Deo vel adeste vel abesse possint pro liberrima voluntate. Universal apprehensions, therefore they are not apprehensions of such things as may be, or not be in God, according to his free pleasure, if the apprehensions of Gods doing good to Angels, to men, to all his creatures freely, be in all by nature, and cannot be rooted out, and be universal, then these apprehensions cannot be of such things as are in God, according to his most free will, and may be in the Almightty, or not be in him.
But the conclusion hath neither reason nor sense; for there are universal apprehensions in all men, and they cannot be rooted out, that God does good to Angels, men, and creatures freely: Ergo, by this Logick the doing of good freely to Angels, men, and creatures is not a thing that is in God according to his free-will, and may be in the Almighty or not in him. Then the so doing must be in God essentially. 2. Then must God not be God, if he do not good freely to them. 3. Then must God not be God, except he create men, Angels, and creatures. 4. But since he is God everlasting, he must from everlasting have created men, Angels, and the creatures, and from everlasting he must punish sin; Life may be considered. 1. As life. 2. As such an excellent life, to wit, a communion with God.

In the former consideration, life is either considered as the end, or secondly as a free reward. In the former respect. To live an intellectual life in obeying God, was to Adam so created a connatural end, as to burn, is to fire, and to give light, to the Sun. And God may put the respect of a reward upon any obedientiall end. But that Adam should have such an eminent life, for the reward of his obedience as a communion with God, which is farre above his obedience, is the free donation of God: nor is there any necessary connexion between Adam's perfect obedience, and so high and eminent a life, nor can this Covenant, as touching such a promise, be written in his heart. God then never loved to make any Covenant, yea even that of Works, without some acts and out-goings of grace, and the hyre was grace, how is he not to be served, who loves to hyre and allure us to be happy?

*Arminius* faith, the reward of keeping the Covenant of Works, cannot be spiritual, nor can the punishment be spiritual, because you teach (faith he) that the obedience is natural. Ans. It followeth not, for the reward is spiritual, yea and supernaturall from the free promise of God: It was, that God should recom pense our natural obedience, coming from connatural principles, with so eminent a Crown as communion with God-Creator, in a life of glory. And this came from no innate proportion between a natural work and supernaturall reward; Otherwise we must say, first, that there is such an intrinsicall connexion *ex natura rei* between
PART I. No meriting in the creature to the Creator.

tween Adams work and so high wages, as that glorious communio-
on was, as the Lord could not but in justice, so have rewarded his
obedience, except he would be unjust, but there is nothing in the
creature, that can conclude, limit, or determine his will and
wisdome, who is infinite. 2. It had been nothing against justice,
if the Lord had followed Adams obedience, with no reward at all;
For man as a creature, owes himself to God, and as sweetly and
pithily Anselm faith, as a redeemed one I owe my self and more then
my self to thee, because thou gavest thy self who art so farre more
then my self, for me, and thou promisest thy self to me. Now God,
who is more and greater then Adam, promised himself, to be en-
joyed by Adam, if he should continue in obedience. For what
can the highest goodness (faith he), give to one that loves it, but it
self?

beo amori tuo plus quam me ipsum. Quantum tu es major me, pro quo dedisti te ipsum, & cui
promissit te ipsum.

Anselm. Monolog. 40. quid enim summa bonitas retribuet amanti & desiderante
se nisi se ipsum.

3. If God, of justice, give Adam life, Adam might compell
God to pay, what he oweth him, else he should be unjust: But
the creature can lay no necessity on the Creator, either to work
without himself, nor can he cause him to will. 4. The proper
work of merit (faith great Bradwardine) and of him that work,
must go before the wages, in time, or in order of nature. And if
the worker receive its operation, and working for wages from
God first, and by his vertue and help continue in operation and
working, he cannot condignely merit at the hand of God, but is
rather more in Gods debt, after his working, then before his
working, because he bountifully receives more good from God,
then before, especially, because he gives nothing proper of his
own to God, but gives to God his own good; But no man first acts
God for God, for God is the first actor and mover in every action, and
motion. As that faith, Who gave first to the Lord, and it shall be re-

No merit

No merit

No merit

No merit

No merit

No merit

No merit

compensed him?

5. If this was yesterday just, that life eternall is due to Adam
with life
for his work before God made it just and due, then from Eternity
before
and before any decree of God it was just and due; Certainly, God, it just.
upon
upon the same reason, was debtor, to make such a Covenant, that was just, before he made it just. And this is no Covenant of God, for God, not making the justice of the Covenant, and the just connexion between work and wadge, he cannot be the Author of the Covenant: But neither is Adam the Author of the justice, nor of the just Covenant: Upon the same ground, it was then an ever-lasting justice without and before God from Eternity. Non datur justum prius primo justo.

6. If God did more for Adam, then he can recompence God for it, as the Father hath done to the Sonne, then he could not merit at the hand of God: But God did more to Adam in giving to him being, faculties, mind, will, affections, power, habits, his blessed-Image, then Adam can never be in a condition, in which he can recompence God, or give him more annuall and usury, in his acting of obedience, then the stock was he received in proportion. As the Son can never give the Father, in recompence, so much or the captive ransomed from death, can never give to his ransome-payer, who bought him, so much, as the one and the other shall no more be under an obligation, and debt of love and service to father and ransomer, then to a stranger that they never knew: Nor could Adam thus be freed of God, so as he should be owing nothing to him. If any say, God may freely forgive all this obligation and debt: To which Bradwardine Answers well: 1. The forgiving of the debt, when the debtor hath nothing to pay is a greater debt taken on. 2. God (faith he) may forgive so in regard of actual obligation, that he is not obliged ad aliquid faciendum sub pena peccati, to do any thing under the pain or punishment of sin, as the hireling is obliged to work, when he hath made a Covenant to work, and so we are not obliged to do, as much as we can for God. But in regard of habituall obligation, God cannot forgive the debt, that the reasonable creature owes to God, for so he might dispense with this, that the reasonable creature owe no obedience to God, suppose he should command it, which is impossible.

They seem therefore, with eyes of flesh, to look upon God, who say that God by necessity of justice must punish sin, yea that the most High cannot be God, except he punish sin, and that he should not
not be God, if all his Lawes imposed upon men, were only pro-
misatory and void of all threatnings.

What? could not God have said, eat not of the tree of know-
ledge, for if ye eat not, your obedience shall be rewarded with life
eternal, and no more? might he not have laid aside all threatning?
What Scripture or reason teacheth to say, that God, if he create a
reasonable creature, and under a morall dependency, which it
hath and must have of God, then must God, by necessity of nature,
punish the sinner, yea so as, if he punish not, he should not be God,
nor just, but must fall from his naturall dominion, except he make
penall laws, and so he should not be God, except he say to Adam
(if thou eat thou shalt dye) or (shalt be punished for eating) but this
is not proven by one word, except this, the reasonable creature is
not, nor cannot be subject to God Creator, except God punish the sin-
ner; But that is denied: Adam should have had a Morall depen-
dance upon God, and God should have been God, and essentially
just, if sin had never come into the World, and if God had kept
Adam under a Morall Law, as he did the Elect Angels, who
never felt or knew the fruit of a Moral Law broken and transgressed.
And God, if he imposed any penall Law upon the Elect Angels
as penall (which shall be an hard work to prove) yet had a na-
turall dominion over the Elect Angels, and suppose no Law, but
only a rewarding and remunerative Law, had been over their
heads, should God be no God, in that case? and if any deny, that
God hath a perfect dominion over the Elect Angels, he is not wor-
thy to be refuted. 2. Shew me, in all the Old or New Testament,
any penall Law of active obedience as penall, imposed upon the
man Christ, or where is it written, If the Man Christ sin, he shall
eternally dye? I tremble at such expressions: Is the Lord therefore
not the Lord, and hath the Lord fallen from his naturall domin-
on over his Son, the Man Christ? Or (3) will any man deny, but
the Lord might justly have laid upon all men and upon the Elect
Angels a Law only remunerative, not penall at all, a Law only
with the promise of a reward, and void of all threatning of death,
first or second, or any other punishment, and yet he should have
been the Lord, and had a naturall dominion over? Angels, the Man
Christ, and all mankind?
The Lords dominion over man, is without Scripture or reason restricted to penall Laws.

Si enim lex talis non feratur necessaria, possibile est ut vel Deus jure suo naturali et Domini in creaturas eaderet, et sic non est DEUS, vel stabilito into jure, creaturam ei non esse substitam.

Quod implicat contradictionem neminem intercella obedientia (quod nec potuit de fatis est) dependet et (moralis creature rationalis à Deo) illa nullo modo continuari ostit, nisi ut penam citariam.

(3) Suppose the Lord had never imposed the Law-penall forbidding the sin against the Holy Ghost, upon the Elect believers, nor any other penall Law, but by vertue of the most sufficient ransom of the Blood of God payed for man, he had made them now after the fall, as the confirmed Angels, and holy as the Man Christ, and brought them so to glory, should he not have been God in that case, and should he have lost his natural dominion over men in that case? 4. The dominion of God over men is not only in one particular, of penall Laws, it is in remunerative Laws also, in giving predeterminating influences to obey and persevere in obedience, in not leading into temptation, in hyring and alluring us to serve God, in terrifying men with examples of the Lords Judgments on others, he spared not the Angels, &c. 2 Pet. 2. 4. Jud. 6. and therefore, to say, that God falls from his natural dominion over man, and leaves off to be God, except he impose penall Laws upon men, is first an error in Logick, a negationem specier ad negationem generis, nulla est consequentia: If God have not a dominion over man, in one particular of penall Laws, he falls from his whole dominion natural, in other things: It is an undue inference. 2. It cannot be but too daring to say the blessed Godhead, and his essential dominion over man, to only making of penall Laws: it smels of Scriptureless boldness with the most High, and limits the Holy One, that he cannot be God, except he be God in our way: And faith, he hath no way to preserve his glory, but by creating a Hell: And therefore let that stand as an unproven position, since it hath no probation: The reason that is given is as weak as the weak conclusion: Though water may bear up water, yet it cannot support the earth. For it faith, if man be created a reasonable creature under a Law, he may sin, intercedi potuit obedientia, and he may be created under a Law, with perfect moral dependence upon God Creator, as the Elect Angels and the Man Christ, and never sin, and yet God falls not from his dominion, and leaves not off to be God.) (2.) This looks somewhat the Arminian way, that man cannot be under the subjection of, properly so called, Morall obedience, except his will be indifferent as Adams was, to stand or fall, to run to Heaven or Hell, which indeed faith, that the most perfect obedience of Christ,
who was obedient to the death, Phil. 2. 8. and delighted to do the will of God, 1 Pet. 40. 8. John 4. 34. is no proper obedience, that is, perfect obedience is not proper obedience. And that obedience of Elect Angels the samplar of our obedience, Mat. 6. 10. 

is not free, but mercifull in speaking truth! infinitely upon God, nor from time, but he shall not be God except he actually punish man, or his surety Christ. But the same pen faith that the out-goings of justice are Jam vero free, that is to say, it is free to God to punish sin; and yet he fals from his natural dominion over man, and leaves off to be God, if he punish not sin. But we do deny that God fals from his natural dominion over man, though he never impose a penal Law upon him, and never punish, and desire that this may be proven, nor is it imaginable, how God by necessity of nature, must punish sin: And yet, in the way, measure, and degree of punishment, and in the time when, he can use moderation. Which is as good as to say, the fire must, by necessity of nature, burn, the Sun cast light. But the fire hath free will to burn when it pleaseth, and at this time, and not at this time; and the Sun must shine, by necessity of nature, but it is free to shine at ten hours of the day, and not at twelve, and it may shine as bright as the Sun, or as dimme as the Moon. Or God the Father loves himself, but it is free to him to love himself to day, to morrow, and to love himself so much, not so much. And so he may say, God is so mercifull and just to day, as he may be no mercifull, no just to morrow; and God is infinitely mercifull and just, and yet he is felle mercifull and more mercifull essenially according to his good pleasure, which are speaking contradictions. Yea this is that which misjudging Suarez faith, that the creature may do a reall injury to God, and take away from God jus Dei ad gloriam, his right to glory, but the truth is, the creature by his darkeneth or overcloudeth his declarative glory, but can take away no essentiaall glory, nor any reall right or reall good from God, so Elibu, Job. 39. 6. It thou finnest what doth thou against him? If thy transgressions be multiplied, Selah. what dost thou to him? To take his declarative glory from God.
is no loss to him, no more then it is loss to the Sun; that ye hinder it to shine upon the wall, when yet ye take no light from the Sun, for it shines upon an interposed body. 

Job 35. 8. Thy wickednesse may hurt a man as thou art, and thy righteousnesse may profit the Son of man. It is needfull (say some) that God preserve his own glory safe, but if sin be without infliction of punishment, it is impossible that he can defend his own glory. Ergo, of necessity he must punish sin. The proposition is out of controversy, for all confess, that God must preserve his own glory, but by necessity of nature he mus do so, quoniam seipsum non potest non amare. Because he cannot but love himself, and he hath said, my glory will I not give to another.

To this is answered, the glory internall, eternall, and essentiaal to God, the Lord must defend and love as he loves himself, by necessity of nature, and if any say that the egressions and out-goings of God to defend and love his own essentiaal Glory, and his own holy Nature, so as he may use moderation in the degrees and time of these, & he may love himself and his own essentiaal glory, more or less, and touching the time, he may delay to love himself, and he may love himself and his own essentiaal glory to morrow, not to day. As the Author says, the out-goings of revenging justice are moderated in punishing; he speaks wonders and things unworthy of God. The place, Isa. 42. speaks not of this glory, for no idol, no creature, can more take away from the Almighty, this essentiaal glory of God, nor his blessed Nature can cease to be, but there is a glory declarative of pardoning mercy, as well as of revenging justice; It must be a carnall conception and a new dream, that God by necessity of nature, loves himself as cloathed with revenging justice, or as just, and his own glory of revenging justice, but that God loves himself as mercifull and ready to forgive, or his own glory of pardoning mercy freely, and by no necessity of nature: Which the Author must say, for the place, Isa. 45. Should otherwise bear this sense, my glory of revenging justice only, I will not give to Idol gods and creatures. But the place of Isa. ch. 42. 8. should not conclude, but they might ascribe the glory of salvation and mercifull deliverances & victories over Judah, the Temple, the Sanctuary to their idol gods, the contrary whereof is intended by.
by the Prophet: But if the Lord, by necessity of nature, love his declarative glory, as he loves himself, then he must love glory of one attribute, as well as of another, and so as his Nature, not freedone or sovereignty puts him to it, to defend the glory of justice, when man sins; Yea so as he cannot be God and essentially just, except he vindicate his glory of justice; Yea so he must love the glory of saving and pardoning mercy, as himself, for the one glory is no less essential to God (if it be essential at all) then the other. And by this means, God, by necessity of nature, to preserve safe the glory of saving mercy, must send his Son, and by the like necessity, by which he loves himself, he must redeem man; Now the Lord does not love himself, of free grace, for he every way, for the infinite excellency of his Nature is love-worthy, and there is no interveening of freedome, or free grace, or sovereignty in the Lords loving of himself and his own essential glory. There is a declarative glory, which is not essential to God, of which the Scripture, Prov. 16. 4. The Lord made all things for himself, that is, for his glory, to be declared. Eph. 1. 6. He hath chosen us to the praise of the glory of his grace, v. 11. In Christ we have obtained an inheritance. v. 2. That we should be to the praise of his glory, Rom. 21. 36. All things are to him, to his glory, Isa. 43. 21. This people have I formed for my self, they shall hear me, for my praise. All these are to be understood not of the essential glory of God, but of the declarative glory of God, that shines additional. And this glory is not essential to God as so declared, for he was infinitely glorious from eternity, and should eternally be essentially glorious, though neither world, nor man, nor Angel, had been created. And the meaning of that, Isa. 42. 8. is most taken, the length of the Heaven, into Calv. It is not this, as I love myself, so by necessity of nature I will, and desire that my glory due to me, as God, be not given to idol gods, and creatures. 1. What by necessity of nature, God wills, that certainly, and by necessity of nature is and existeth, as he loveth himself, and his Son by necessity of nature, and begets, his Son by necessity of nature, so also by necessity of nature God is loved, and the Son of God is loved, and the Son is by necessity of nature, begotten of the Father. But it is most untrue, that by necessity of nature, the Glory of
of God is not transferred to Idoll gods and creatures; The Scriptures cry the contrary. When ever Idolatry is committed, Isa. 40. and 41. Isa. 46. Rom. 1. Acts 17. his glory declarative is given, more fully to another against his approving will. 2. What ever sin God forbids, he forbids the existence of it, by his approving will, not by necessity of nature, for if God essentially and by nature willed that sin and Idolatry should never be, he would efficaciously hinder it; But what God wils by his commanding will, we see he does not efficaciously hinder the existence thereof: For then sin and Idolatry should not be all, nor have any existence, which is contrary to Scripture and experience; And surely, if God love his declarative Glory essentially as himself, he must essentially no less love to keep this glory, when Angels and men do obey him, and to hinder the taking away of this Glory by sin, then to revenge the taking away of this glory by punishment, for every sin against a positive Law, to eat of the tree of knowledge, or for the Jews to eat swines flesh, before Christ abolished such Lawes, as well as sins against the Law of nature, are contrary to the Glory of God, and so contrary to that essentiall love that God hath to his Glory, and to the Glory of the Lord, the Law-giver himself. Ergo, by necessity of nature, because he cannot but love himself, he should preserve his legislative Glory, (it is as properly and essentially the Glory of God, which he requires of us, in doing his will, as the Glory of suffering punishment for sin committed, is his Glory) therefore, by necessity of nature, because God cannot but love himself, he should essentially hinder sin; And if God absolve the guilty, where is the Glory of his Justice? True, it should be lost, so when God suffers the Angels to fall, and Adam to sin, where is the Glory of his legislative Majesty? it is lost so far. God is obliged to defend the Glory of his Justice: say and prove that he is obliged by necessity of nature to defend the Glory of his Justice, more then by the same necessity he must defend his legislative Glory. 3. God must defend all his Glory with the same necessity, except the Scripture make some exception of some Glory which he must preserve, as dearer to him then some other Glory, which is unwarrantable to say, and if God must, by necessity of nature, and as God, because naturally he loves himself and
his own Glory, defend his own Glory, then, by necessity of nature he must defend the Glory of all his Attributes, of Holiness, Graciousness, Greatness, Omnipotency, Eternity, Infinite knowledge, &c. that the Glory of not one of these be taken from him by sin: And because the Lord maketh, and worketh all, that he doth without himself, in the creature, for his own Glory, Prov. 16. 4. Rev. 4. 11. Rom. 11. 36. in all that he doth, he must by necessity of nature love his own Glory, quoniam, siipsum non potest non amare, because he loves himself. Ergo, by this ground the Lord doth nothing freely without himself, and so the Lord makes not the rain to fall, the tree to bud, the sea to ebb, the wind to blow, the fowls to flee, the fishes to swim, for the declaration of the Glory of his goodness, or his power, or his mercy, his holiness, with any freedom, but all these he must do for Glory to himself by necessity of nature, which Glory he loves as himself, for his Glory in all he doth without, he loveth by necessity of nature, as he loves himself faith the Author. And therefore as he cannot preserve the glory of his Justice, but by punishing sin, and that by necessity of nature, so he cannot preserve the Glory of the rest of all his Attributes (which Glory also he loves as himself) but by doing all without himself in like manner by necessity of nature, which utterly destroys the liberty and freedom of God in all his works of Providence and Creation, and so God shall be a natural agent in all his works without himself, not a free agent in Creating and Redeeming. 4. The Scripture says, he workes all things according to the counsell of his will, for his Glory, and therefore he intends not his own declarative Glory as he loves himself: For by necessity of nature he loves himself, and cannot but love himself. But, he might, if so it had pleased him, never have intended to shew forth, his own Glory, and doth not shew it forth by necessity of nature as he loves himself. Yea, he might never have created the world, never have acted without himself: For he was sufficient within himself, and no longer in need of no declarative Glory: Gen. 17. 1, Acts 17. 25. 5. Yea if by necessity of Justice, God cannot but punish sin, especially this Justice shall carry him to follow the Law of Work without any Gospel mediation, which is that the same person that sins, and the same God, Ezek. 18. and
If God punish sin, by necessity of justice, he must punish Adam and all his sons in their persons, and by necessity of justice, deny them a Savior.

The necessity of declaring the righteousness of God by mortal men: Shall an earthly father freely for no real good to himself beget hundreds of children, when he needs not, and yet he foresees the largest number of them shall perish eternally, and the eldest must die and be made a curse, to save the rest. The Lord punished Christ for us to declare the glory of his justice in punishing sin in his own Son, who was the fitter by Adam, or the surety Christ, makes not God to punish, by necessity of nature.
that eating with death, either to be inflicted upon the eater or his surlery. *Quid hares ?* Prove that by the word of God, it is sin to eat, when God forbids; but the Lord's soul hates sin. True, but does the Lord's soul hate sin naturally, as he loves himself and by necessity of his essential justice as contradistinguished from his immutabilitie, and his truth and faithfulnesse, according to which attributes, he decreed and said, that the soul that sins shall die, and (he that eats shall die) and he cannot change, nor alter, what he hath decreed, and cannot but be true in his threatenings. But the Question is, whether (laying aside the respect of God's unchangeablenesse and truth) there be such a connexion internall, between eating and dying, or between eating forbidden of God, and punishement, as God cannot be equally and essentially just, nor can he be God, except he punish forbidden eating; for sure eating of that fruit, is not of its nature, sin, but it is sin, from the only forbidding will of God; for the Lord had been no leffe essentially just, had he commanded Adam to eat of the Tree of Knowledge. Ergo it is punished from the forbidding will of God, for say that to be punishable or to be punished be essentially to sin, if eating of such fruit be sin from the forbidding will of God, the essence thereof must be from the same forbidding will, then must it follow that God hates not all sin, by necessity of nature; And that he hates such eating only conditionally, if he forbid it; but he from his meer free will did forbid it. So the Question shall not be, whether God in justice, punished Christ, and made him a propitiation to declare his justice, but what the relative justice *ad extra* is, by which God punisheth sin, and whether God should leave off to be God (hallowed be his high Name) if he should not make first penall Laws to threaten all sin with punishement. 2. Whether he should not be God, if he should not punish all sin, even the eating of the forbidden tree. 3. What can be said that is more weak and wa-trie, to enervat the glory of free grace, then to confound the Glory of God's Justice in giving Christ to die for sinners, and this glory as manifest and declared: For sure the manifestation of his glory is a work of free grace, and most free, if God doe any thing freely, he must freely, and by no necessity of Justice, Mercy, Omnipotency, Patience, Grace, &c. manifest the glory of all these
these to men and Angels, and these attributes and the internall splendor, beauty, or (to speak to) the fundamentall glory of all the attributes of God is essentiall to God, and his very Nature. And they deny the Lord, who teach that any attributes or such glory are in God freely or contingently (if I durft to speak) for then might we say, these may go and come, ebbe and flow, in the Lord, and he should be God, though Mercy, Omnipotency, Gloriouiness, Graciousnesse, were now and then wanting in him, as he punishes not alway, and yet he is eternall just, he saves not always, and yet he is eternally mighty to save, and abundant in compassion. But as to the manifestation of Power, Mercy, Justice, that is freely in God: He sent his Son, and gave his Son to death for us, out of love, John 3. 16. But it is against common sense, to infer, Ergo, God sent his Son, by necessity of love, and mercy, and free Grace. So that he should not have been infinitely loving, mercifull, gracious, if he had never sent him. And it is as poor Logick to say, because of grace and free-love he sent his Son, and so might not have sent him, as to say he loved where there was no need, & it is in vain to shew the glory of Justice (faith the Author) when God can take away sin, out of free pleasure, and why should he expose his Son to shame, death, and a curse, whereas he might have taken away sin freely, because it is his pleasure? This is the very thing that Socinians say, there is no need of blood, and satisfaction by blood, if God out of his absolute Sovereignty can take sin away without blood, and so there was no need of real satisfaction; This is against the Holy Ghost, and we may hear it. All the Scriptures cryes that out of free grace the Lord sent his Son, and delivered him to death; By the grace of God He tasted death for every man, Heb. 2. 9. Shall we infer there was then no necessity that he should die? It is safest to say, the only wise God decreed that sin should be. 2. That the glory of his Justice should appear in taking away sin, not in our way, but in the way of God, to wit, in a way of justice, of mercy, of free grace, in incomparable love, of mighty power; and in all these so acts the Lord as he should not leave off to be the Lord, but acts most freely, though he had not taken that course. But far be it from the godly not to adore him in this, as the admirable way beyond the thoughts of men and Angels.
PART I. Humble thoughts of free-Grace should take us up.

Grace and the measure of it is to be humbly looked on.

It were safest to draw holy practices by way of use from this.

In all passions between the Lord and man, even in a Law-Covenant there is some out-breakings of Grace. Its true, there was no Gospel-Grace, that is a fruit of Christ's merit in this Covenant. But yet if grace be taken for undeserved goodness: There are these respects of grace. 1. That God might have given to Adam something inferior to the glorious Image of God, that consists in true righteousness, knowledge of God, and holiness, Gen. 1. 26. Eph. 4. 24. Col. 3. 10. It was a rich enough stock, this holy Image to be so badly guided. And who looks spiritually to their receipts? Its either too much of grace and holiness that another hath, and too little that I have, so arises virtuous fighing and grudging at the dispensation. Or 2. A swelling that it is so much, as if it were not receiving. I am holier then thou, Isa. 65. 5. A miskening of him that makes me to differ, 1 Cor. 4. 7. A blecking of others, Luk. 18. 11. A secret quarrelling at God as too strickt and hard in his reckoning, Mat. 25. 24. And what pride is this, because I am a meer patient under gifted holiness, to usurpe it as mine own? As if a horse should kick and fling, because he wears a borrowed fadle of silk for a day.

2. Being and dominion over the creatures is of undeserved goodness. Who looks to a borrowed body and a borrowed soul, yea and to self, and to that which is called I, as to a thing that is freely gifted? So that though thou be in an high opinion of self, self is self, and what it is, from God. And when thou rides, whence is it that I am the rider, and the weared horse the carrier, but from God? 3. The Covenant of Works it self, that God out of Sovereignty does not command, is undeserved condescending; that God bargains for hire, do this and live, whereas he may bide a Sovereign Law-giver and charge & command us, is overcoming goodness. Law is honeyed with love, and hire; it is mercy that for our penny of obedience, so rich a wadge as communion with God is given. 4. The influences to acts of obedience, come under a twofold consideration. 1. As congruous and suitable concurrences of God to Adam's act of obedience: And so they were free gifts to Adam not promis'd, as we shall hear in the New Covenant. 2. As such influences by which the standing Elect Angels (who were
Humble thoughts of free-Grace should take us up. Part I.

An admirable sovereignty in the standing of Angels and in the fall of man. Gifts and habits of saving grace cannot keep creatures on foot.

were under this Covenant as well as Adam) were differenced from the Angels that fell, and were confirmed that they should not fall, in this latter respect. Absolute Sovereignty shines in Adams fall. So if a Sparrow cannot stir its wing without God, Mat. 10. 29. nor a hair fall from our head, ver. 30. far less could Adam fall, and all his, without a singular providence; And farre less could Adam go on and act without influences from God. And if strong Adam and upright, created in holiness, could not then stand his alone; Shall our clay legs now under the fall bear us up? What Godly trembling is required in us? 5. The gift of Prophesie, Gen. 2. 23. seems to be freely given, besides the Image of God, and Adams knowledge, Gen. 2. 19. of every living creature, according to their nature may be proven, but it appears to be naturall, and he is a lamentable example to us of abusing the Image of God, and good gifts; But no habite without the continued actings of God can keep us in a course of obedience: There is no ground to make habits of grace our confidence. 3. There can be no giving and taking between the creature and the Creator. Elihu pleads well for him, Job 35. 7. If thou be righteous what gives thou to him? Or what receiveth be of thy hand, v. 1. Thy wickednesse may hurt a man, as thou art, and thy righteousnesse may profit the Son of man, Job 22. 2. Can a man be profitable unto God, as he that is wise may be profitable to himself? Is it pleasure to the Almighty that thou art righteous? Or is it a gain to him that thou makest thy ways perfect? So Eliphaz. And David, Psal. 16. 2. My goodness extendeth not to thee. Acts 17. 25. Neither is the Lord worshipped with mens hands, nor with their spirits: as if he needed any thing, seeing he giveth to all life and breath and all things. What then is the glory of the creatures obedience to him? It is some shining of the excellency of God upon men and Angels, from the works of God, and our obedience to him. But suppose there were no creature to pay the rent of this glory to him, is the Lord a loser therefore? Hath he need of our songs of glory? Or that creatures should be Heraulds of his praise? Or needs he the workmanship or structure of Heaven, Sun and Moon to be a Printed Book to spell and sound his glory? If he need not the Book (as he needeth nothing, created. Who sayeth I am the Lord All-suf-
PART I. Nothing can be given to God All-sufficient.

He needs not one letter, nor any sense of the Contents of the Chapters of that Book. There is a secret carnall notion of God in us, when we act and suffer for God, that brings a false peace, and some calmes of mind, we have pleased him once, and beside that peace, a scumme and a froath smokes up unsensible in the heart, we are profitable to God, it would be the worse with him, if he wanted our prayers and service: but had the Lord any missing of Heaven and of Angels and Men, in these infinite and innumerable ages of duration, that went before any created being? When he was upon these infinite and self-delighting thoughts, folacing himself in that infinite substantial fairness and love his Son Christ, Prov. 8. 29, 30. (2.) You can give nothing to God Creator of all, but it must be either an uncreated God-head, but he who perfectly possesses himself, will not thank you for that, or your gift must be a created thing: But how wide is his universal dominion? can you give to one that, of which he was absolute Lord before? all the Roses are his, all the Vineyards, all the Mountains, he is the owner of the South and the North, of the East and the West, and infinite millions of possible Worlds, beyond what Angels and all Angels can number, for eternity of ages, are in the bosome of his vaste Omnipotency; He can create them if hee will.

And what ye give to another, it was out of his dominion, but all things are in his dominion, for who spoiled him of what he had? David blessed the Lord, when the people gave for the Temple, excusing himself and the people, that they took on them to give to the great Lord-giver: 1 Chro. 29. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine, thine is the Kingdom, O Lord, and thou art exalted as head above all. vers. 12. Both riches and honour come of thee, and thou reignest, and in thy hand it is to make great, and to give strength unto all. 14. But who am I, and what is my people, that we should be able, so willingly, to offer after this sort? for all things come of thee, and of thine own have we given thee. Hence, none can give to God. 1. Because he is JEHOVAH the Eternall God, then he gives all and nothing can be given to him. 2. Because of the greatness
Nothing can be given

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neffe and infiniteness of God. Giving is an adding to him, to whom we give. But nothing can be added to him, for thine is the great-
ness, the power, and the majesty. 3. Nothing can be given to him who is univerfall and full Lord and possessor of heaven and earth, and all things therein, for all that is in the heaven, &c. are thine. 4. Nothing can be given to him, who is so Lord, that he is exalted as Head, Prince and King, above all created Kings, and their dominions over their own. 5. But all the goods of the Sub-
jects are the Princes, or the Commonwealths. The Jurists di-
singuish as the Schoolmen Theod. Smifing, Tom. 1. de Deo, tra
ciat. 3. disp. 4. q. 5. fig. 65. a two-fold jus, jus altum & jus bafsim: The Prince and Commonwealth, have a sort of eminent right to the goods of the Subjects, to dispose of them for the publick good, as they may demolish a castle belonging to a private man in the frontiers of the enemies land, because it hurts the country, and may be better made use of by enemies against them for the countrey; And they may compell him to sell it, but this hinders not, but every Subject hath a dominion and right to his own goods, to use them at his pleasure, which the Prince cannot do. Ahab the King hath no right nor dominion over the vineyard of Naboth to com-
pell him to sell it or give it against his will to his Prince; For the earthly Prince, nay the man himself, the just Proprieter before men cannot bear that, so as it may be said of God, vers. 12. both riches and honour come of thee, and thou reignest over all: For God created the being of gold and of every thing, that we can give to God, which no earthly Prince can do.

6. Nothing can be given to him, in whose hand is power and might, and to make great and to give strength: For 1. Riches and things we give are of him. 2. Power, might and strength to give, either Physicall, to bear a burden to his house: Or, 2. Mor-
all, a willing mind and heart to give is in his hand: Or, 3. A mixt power, the being of the act of giving is his. v. 7. Of thine own we give thee. Can we give to any that which is his own already? Can ye give to a Crowned King over such a Kingdome his own Crown? Can ye give to the righteous owner of his own lands, his own Garden, and his own vineyard, in gift? but every being cre-
ted is the Lords.

8. Saith
8. Saith David, v. 15. We are strangers before thee, and sojourners as all our fathers were: And that faith, the Lord is the only He- ritor, and we but Tennents at will, and strangers both fathers and sons, though for five hundredth or a thousand years fathers and sons have lineally and in heritage before men possessed such lands: yet before thee (faith he) we and our fathers have but Tennent-right, and are strangers from thee. And what can a meer stranger to life and being give to the just Heritor and Lord of life and being?

9. And our days (faith David) on the earth are as a shadow, and there is none abiding life, and being is a shadow of being, and God is the only first excellent being: and suppose we should give life and being to and for him, it is but a borrowed shadow that we give him; And we are not lords of our own being, we have not absolute right over our selves to give our selves to him. If Doeg will not give himself to God, and act for God, Psal. 51. 2. God shall take thee away and pluck thee out of thy dwelling place, and root thee out of the land of the living. Job 27. 21. the east wind of God carrieth him away, and as a storm hurleth him out of his place. Ye shall beftow life and being worse then upon God. God shall make morter of thee, O fool! who makes a god of borrowed I, great I and poor Nothing-self: Nay if there be a Pronoun in thee, place. O let it be this: Oh if my separation from Christ and the bloting of my name out of the Book of Life, and my heaven might be a foot- stool to heighten the glory, and high glory of the Lord in the salva- tion of many. 2. This Pronoun self and mine is a proud usurper a- gainst God. Was he not an Atheist or a curle, and his name folly, who said, 1 Sam. 25. 11. and breathed out so many my's? Shall I take my bread and my waters, and my flesh which I killed for my shearers, and give it to men whom I know not whence they be? my, and And he was as mad a fool who thus speaks, Isa. 10. 13. By the self. strength of my hand have I done it, and by my wisdom, for I am pru- dent: and I removed the bounds of the people—14. And my hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, so have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped. This is the fool-axe boasting against him that heweth with it. And anoth- er fool said: Make an agreement with me by a present, and come
The folly of boasting in self and mine.  PART I.

come out to me, Isa. 36. 16. And this mad nothing is above God, chap. 37. 10. Let not thy God in whom thou trustest deceive thee. The Tyrant of Egypt, the great Dragon that lyeth in the midst of the river said, My river is mine own, and I have made it for myself, Ezek. 29.

3. God made the Sea and all the Rivers. There be three Pronouns in the mouth of another proud Monarch, Dan. 4. 30. And the King spake and said, Is not this great Babylon that I have built for the house of the Kingdom, by the might of my power and the honour of my Majesty? So soon as there falls from the great Lord of being a chip or shadow of created-being, especially where being is rational and under a Law, there follows and results (the Lord withdrawing) a proud supposed I, and a vain conceit of self, and a dream of God-head comes in with borrowed being; And therefore created sinless self is to be denied. Adam denied not himself, and thought in his sick imagination he should be like God knowing good and evil, Gen. 3. Christ the more excellent Adam pleased not that noble self, Rom. 15. 3. Kai yap iXoroc òvX iXov TOV ujov. He denied himself as man, as a gracious meer man, to be God or more then a man. And this self-denial is in elect Angels, who blush and are sinlessly ashamed of self, and cover their faces with wings before shining Infiniteness of Glory, and proclaim him thrice Holy, holy, holy, Isa. 6. 2, 3. And who knowes not we own grace as our own? my prayers, my faith, my holiness, my tears, as if grace had a relish from self, not from God; but Paul, 1 Cor. 15. 10. Not I, but the grace of God (not my grace in me) that was with me, óvn òvòv A'A' h' òvòvés òvòv òvòv óvòv.

4. But is there no passion between GOD and the creature? Surely we must say that the covenant between GOD and Adam is of another nature, yea and promises also, then these that are between man and man, for there is proper giving and taking between the creature. 2. The proper covenants between man and man require that both parties be free and independent one of another, there may intervene a jus, a right and a debt upon the promissor to him to whom the promise is made. Omne promissum ex ore fidei cadit in debitum. Jurists say there is no proper binding Covenants between the father and the son, the lord and the servant; for the son and the servant are not lords of themselves nor sui juris.
The father by no passion can remove the foundation of the debt of nature that the son oweth to the father: for impossible it is, but if such a man be son to such a man, but he owe to his father as to an instrument, quod sit & vivas, being and living, and the son cannot satisfy by paying the father for that summ, and the father cannot cancel the bond, nor give him an acquittance. For less can any recom pense the Lord for life and being. The fallen Angells and damned in hell and all wicked men are in the Lords Comp.-booke everlasting debtors to him for being. But God who is more then a Father (to whom men are but painted fathers) may thus farre loose the bond, as he may command the son to sacrifice the father, as well as once he commanded the Father Abraham to offer up his Son to God. But God cannot resign his right that he hath over the creature to a creature, because he cannot leave off to be Creator, and so cannot lay aside or make over Creator-right, jus Creatoris, to any. 2. Say that a creature had a jus or right over the Creator, it is either an uncreated right or a created right, so to pursue God by Law, as to cause him do him justice; it cannot be an uncreated right; for that were near to blasphemie: For no created head can beare the Royall Crowne of the King of Ages. If it be a created right, this created right must be under the dominion of him who is universal Lord of all: then may the Lord make use of it at his pleasure; then may not the man make use of it at his pleasure: for an absolute dominion of one and the same thing cannot be in the hands of two absolute Lords, who may have contradictory desires concerning the same thing: such as the holy Lord and unintell men often are. Let us correct the bold pleadings and the daring charges that our vaine hearts put upon the Lord: Why dost thou strive against him (saith Elisha, Job 33. 13.) for hee gives not account of any of his matters? Men dare lay, when they are under the vengeance of ordinary sufferings, The wayes of the Lord are not equal, Ezek. 33. 10. If our transgressions and our sinnes be upon us, and wee pine away in them, how shall we then live? But upon whom should sinnes and transgressions, and the punishment thereof be, if not upon the carcases of the Authors? Will ye raise letters to sum mon him Where is the Judge? Where is the Tribunal? But he promised so and so; but this is not the Quesion of strict justice.
that faith something against the veracity and faithfulnesse of God, but nothing against the justice. But neither doth a promise as a promise raise a plea of injustice against the holy and glorious Lord, suppose he should not fulfill his promise. For I. A passion by promise creates no equality of justice between thing and thing, between wage and works: otherwise he that is called to the Vineyard, and labours from the third hour, hath a just plea: for he should have more wages then a penny, which he gets who labours but one hour: But the Lord makes not the equality or proportion between much labouring for many hours, and the quantity and degree of the wage his rule. But the Lord pleads the free Covenant for his standing rule. Matth. 20. 13. Friend, I doe thee no wrong: didst thou not agree with me for a penny? And verse 15 Is it not lawfull for me to doe what I will with mine own? Hence read our sickly querculus nature. I. Naturally we agree from much working, and would conclude God, much running, long sweating, and pains in keeping the Covenant of Workes should binde God, except he be unjust, to give us as many ounces and pound weights of Glory everlasting, as I have fasted moments, and told over prayers upon beads, and uttered sighs: Wherefore have we fasted and thou feest not? We work and keep the Covenant of Works, but God payes us not our wage. Though it be a doubt to me, if the Covenant of Workes had stooden, and Adam and all his had fulfilled it perfectly; if the Lord should weigh in an even ballance, by ounce weights, our poore labour, and great reward of Glory, for had he entered such a Marker, the losse had been ours; we could not have obtained life eternall that way, for our stock of time working should have dried up. The vertue of justice stands in the equality of that which is given and received. Now there is a two-fold equality, one rei ad rem betweene thing and thing, an Arithmetick justice, so many ounces of naturall actions, and the same number of ounces of grace and glory: This commutative justice is not in God, as the foundest and learned School-men teach. There is another justice of proportion duarum rerum ad duum ali- a rei, of two things proportionally answering to two things, distributive-justice is this, and it keepes a Geometricall proportion. Augustine with the Scripture faith, God is become our debtor
P. I. God becomes not our debter by strict justice, but by promise. 
not by receiving any thing from m, but by promising what bee 
pleaseth.

2. It followes from the Parable, that Gods bargaining with us 
depends not upon the equality between thing and thing, the work 
and the wage; But upon his own free pleasure of disposaling of his 
own: And it is the frothinesse of our nature to judge the penny of 
Glory, that we get by labouring to be our own, whereas after the 
promise, and after we have fulfilled the condition, it is not ours, 
but Gods, and he calls it his own, and it is to be disposed on by the 
Lords free-grace. Friend, may not I do with mine own, what I 
please? Matt. 20. 15. 2. No promise as a promise can give us a 
proper right, by way of strict Justice, to plead with God. 1. A 
promise of grace is a free promise, and no man can lay, because 
God promises the new heart to most undeserving men, that are of 
a foly heart, and do profane his holy name, amongst the Gentiles. 
that therefore it is just by condition it of the thing, that a new 
heart should be given to them, that are foolish, disobedient, and 
lotting diverse lusts. The farrest that hard-faced Jesuits go in this, 
is to tell us of the poore penny of the merit of congruity, for the 
right weight of the summe and thousands of saving grace which Pa 
pitts have refused as ashamed thereof.

3. If a promise as a promise should make an equalitie betwenee 
one thing and another, and so lay a band of strict commutative ju 
tice upon God, then should every promise do the like, quod conv 
venit nubil sibi convexit ad amans, but that cannot be saide: For then 
if God should promise glory of ten thousand millions of degrees 
avove the glory that Angells and men now enjoy, for speaking one 
good word, that should be a free Promise, but that promise 
should not make an equality between so huge and rich a reward of 
glory, and so hungry and poore a work as the speaking of a good 
word, so as God should faile in Justice, if he should deny a reward 
to great, for so small a work: For the denying thereof should be 
against the veracity and faithfulness of God, if he should not ful 
fill his promise, but he should not faile against strict Justice either in 
not rewarding the work with a condigne reward, or in not giving 
to the man that spake the good word his own: For there is no 
just equality between work and wage here. Nor can ever so feckles
...God is under no band of commutative
PART I.

...a work, or all the works of men and angels, make the glory of life everlasting our own. For glory remains over the proper gift of God, and under his dominion.

4 A promise is, by order of time or nature, latter and posterior to the good thing promised, as words of truth are latter to things, and things have the same valour and worth, before and after the promise; yea if one promise to give for a plot of ground, a summe of money of value, five hundred times above the worth of that plot of ground, that promise cannot make the unequall and unjust price to be a just and equal price. Even so the promise of God to give eternal life to the obedience of Adam can make no equality of strict Justice between the reward and the wage: For the reward promised for the wages is equal and just before the promise, and ex natura rei; and so must lay bands on the Lord, so as he cannot do contrary unto it, which is against all reason.

And who gave first to the Lord, and it shall be recompenced to him, and he that gave first to him, man or Angel, must give his owne (or then it is no giving) which he received not from God, either created being, or gift, or worke, (for any uncreated gift none can give to him) as is said. 2. What is given is amongst the all things that are of him, as the efficient, and to him, as the last end, and through him, as the conserver of all, and so can be no gift to him, Rom. 11.36.

And what God of free goodnesse, decrees to doe, that he may decree not to doe; and things falling under his decree, are not necessary, he cannot decree that man should be a reasonable creature, for it involves a contradiction to be a man, and not to be a reasonable creature. But no shadow of contradiction there is for the Lord to forbid to eat: and to forbid to eat under a punishment: And the not created World (it being from eternity nothing and a nou ens) could not have any jw or right to plead that God would stand to what he decreed, and give being and create a world, for if the Lord should not give being to it, and create what he had decreed from eternity to create, he should fail against his owne unchangeable Nature, but should doe no unjustice to an uncreated World, except we say God should be unjust, if he had not created the World: For being of Justice is due to the World, and God re-
Part I. Justice to the creature.

fuses to pay the debt of being to the uncreated World, which is non-sense. And upon the same ground, if he should annihilate the World or take away life from living things, he should be unjust: It is safer therefore to say that God oweth the creature nothing, but we are his debtors, for service and praises, while we have any being.

4. Use. If God of his free will, so placed Adam to reward his obedience: We think hard to serve God for wages, and to be placed in a condition of obedience. Evab, and we with her, fucking the same milk, thirst after such lawlesse Independency to be from (Gen. 3. 5, 6.) under God; Whereas Adam and Angel-courtiers that have wings to obey, and the Noble and High Heire who learned obedience through the things bee suffered were in this condition, and Christ a King in the shape of a Servant was obedient to death, to the death of the Cross, Phil. 2. Hence, too weary of submitting to God, speaks much unnaturall pride, yea will not be under God. 2. There is little of Christ in such, for it was life to Christ and meat and drink, Psal. 40. 8. Heb. 10. 8. John 4. 34. A& 10. 38. to obey, and it is the Angells life, Isa. 6. 2, 3. Psal. 103. 20. Revel. 4. 8. and they are near him, who both at once serve, and Raigne, Revel. 22. 3, 5. much delight to obey, speak much of God in the heart. Tire not out your Matter; examine more, untoward nesse to pray, to confer, to give, &c. if it be not a cause of deadness, and be not a way of back-sliding.

5. Use. If creatures keep their Covenant-naturall with God, shall not the oxe, the cran, Isa. 1. 3. Jer. 8. 7. the ass, 2 Pet. 2. 16. who never had a design of rebellion, depone against us in judgement? Ah! what an unnaturall policie, the first evil wit of him that sinned from the beginning, John 8. 44. and whom we follow at the heels, it is to please our own wit, in Covenant breaking. Such as are sick of love for their own wylie time-serving custome; if all naturall men in their death-bed damne not this folly, ask them and they shall speak.

6. Use. It God Covenant with us for hire, when his absolute nature may beare him to command, how sinfull we are, if our spirits, and weak is reason, that is broken with a straw, when an apple conquers Eva's eye and heart? Talents of Silver, and a wedge of Gold.
Gold Aban, and Gihazi; A drink of water, if not at hand, in time of thirst, make the people murmur against God; the more sanctified, defecat and spiritual reason be, the farther it is above that which crusheth Balaam and Judas; The first Heavens motion, the primum mobile, which draws all the rest, must be the most excellent, and the moving power must be most spiritual; its neither heaviness which is in stones or clay, nor lightness in the aire and fire, but a more heavenly force, which throwes about that body, to the motions of sanctified reason which is swayed and driven by no Argument, but from eternity, communion with God, a Kingdom above time, must be most spiritual. The Dogge is moved with a bone, the Ox with hay.

7. If no law and poor obedience of ours can buy a communion with God, let us examine the peace that flowes from obedience; Its purer and more solid peace, that flowes from Justification, and more immediately removes the warre between God and us, Rom. 5.1 and comes by a purer and nearer emanation from God, and from the ransom of Redemption that is in Christ, then that which flowes from created acts of inherent holiness. (2) Our first Adam's element is Justification by works, in which we love to live and die. The Law is an home-borne idol in us: Our apprehensions of our owne actings are lively and vigorous; the 3000. Acts 2. 37. Saul, Acts 9. 6. and the Jayler, Acts 16. 30. Ask what we shall doe to mor. But it is not the law-word of working, Rom. 4. 2, 4, 5, 6. Rom. 3. 20, 28. Its much to be dead to the Law, and to Law-righteounesse: Galat. 2. 19, 20. I live not, but Christ lives in me. Christ (2.) is a stranger to us, and comes from without, gifted righteounesse comes from Heaven. Grace onely makes us willing debtors to grace. The pride of selfe, will neither begge nor borrow from, nor be debtor to a crucified Saviour, when it despiseth him untill the roose of the house fall. 3. Seldomre do these two concurr, deadnes to works of grace, and lively actity in the doing of them. Paul attained to both (but every man is not Paul) 1 Cor. 15. 9, 10. I laboured more abundantly then they all. But fearing and trembling at that (1.) I say, he strikes false to Christ, yet not I, but the grace of God in me. This pride Paul notes in the Jewes, they stooped not, nor bowed (as inferiour to their Master, King, or Lord,
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It is a Kings life to serve God.

Lord, or Father and Husband, (to the word) in the righteousness of God. When (I) (self) or nature meets with working, yea with grace often, there followes some loftinesse, except it bee humbled and mortified, (I) which can weep and say, Lord what shall I do am I?

CHAP. VIII.

What place Death hath in the Covenant. 2. What such as Caine and Judas are to do in their desperate state. 3. And why the LORD is nowhere called the GOD of Adam.

Q. What room hath death in the Covenant?  
A. Death hath room in the broken Covenant of Works, as the Pursuevant and Sergeant of revenging Justice. Hence Deaths reign, [I must die whether I will or not] Unwillingnesse to die and bondage through fear of death is the Law-sting in death, from which Christ hath delivered us, Heb. 2. 15. Original sin and death came and entered the world by the Covenant of Works. The Covenant of Grace made not death, but found it in the world, Christ made of an old enemy death a new servant: its now the Kings Ferry boat to carry the children over the water. Its a suitable condition to a spiritual state to die being sent for, not legally summon'd, and to die, because I desire to be dissolved, Phil. 1. 23. not because I must. And better it is to summon our selves then to be summoned. Though we love Heaven too much as a place of pleasure, rather then a place of holiness, yet most men would wish a better causey to it then to sleep through the cold grave, or a dark hole in the earth.

Q. What room hath life in the Covenant? Ans. The Administration of the Law-Covenant is first habituall holiness of Works, and then a Crown. The Administration of grace is first faith and a title to Christ our life and hope of glory, and then habituall holiness, begun here and perfected hereafter. The Gospel-life is both a reward and a duty of praising and loving eternally in place of all the ten Commands, yea of Law and Gospel. The Law-life
What a soul is to do, that's near despaire.  Part I.

(for ought that is revealed) is a reward to be purchased by our legal obedience.

Quest. If Adam in the interval betwixt his fall and the publishing of the blessed Seed, was not to despaire, but to rely upon God as mighty to save; what should such as Judas or Cain do?

Ans. The conscience of Cain and of despairers, being no authentick Bible nor Judge, which can carry the controversy between them and God, so long as they are in the way, or are violators, the Gospel treaty betwixt them and Christ yet standing and not broken off upon the part of Christ, they are to cherish and hold up the Treaty, and (as it were) to force speech out of Christ, and to pursue the news of an offered salvation. 2. There is no Spirit of God that suggests to them despaire, and bids them write themselves in the black roll of Reprobates, for though they believe hell, as the Devils haphly believe there is a God, yet they blow the coals of that hellish furnace, and kindle a fire before night. 3. They being under the Law of Nature, are to rely on infinite mercy able to save. Their witty darkness of unbelieving faith they believe, but they hate mercy in the general toward others, as to themselves.

2. For a doubting Child of God, because the light of evidence (which to them, in that case is dimme) comes nearer to the natural light of reason, then to spiritual light, therefore faith must be set on work to act as faith, and faith acts most strongly when reason is weakest. Natural causes work more strongly under opposition, the fire burns most vehemently in winter frost, and the interval heat of the body is most mighty for concotion, when the coldness of the air is most piercing without, faith sees God most piercingly at midnight in Job, when rottenness and deadness speaks the contrarie, Job 19. I know surely (to the word, Exod. 8. 1. Psal. 31. 8.) that my Redeemer lives. Isa. 50. 10. He that walkes in darkness, and hath no light (of evidence) let him trust on the Name of the Lord, and let him stay himselfe upon his God, Rom. 4. 19, 20. (2.) There is a piece of unseene wilfulness in unbeliefe, and two refusals in it, as wee see in Thomas. John 20. 25. as there is a masse of sanctified will required in sincere faith, Rom. 10. 9, 10. Mark 9. 24. and so resistance must be made to that blind impulsion of will in unbeliefe, by which we please ourselves in doubting or doubting.

(3) Should
PART I. And the beleeuer in darknesse.

(3.) Should the commanding of killing the Son, Gen. 22. 2. seem to contradict the whole Gospel of the promised Seed, Gen. 15. 4. yet knowing both to come from God, Abraham did well to leave the supposed contradiction to be solved by God, and believe both as we are to believe food, in no food, and in famine.

Quest. Where was there a word that God was Adams God?

Ans. Not directly. For 1. that Covenant was like Letters of the King raised to such a day, and the date being expired, the Letters cease to be in force. 2. Adam was to winne and purchase (as it were) God to be his God, by consummate obedience. God never said that he would be Adams God by giving him influences to obey, and to obey to the end, all influences granted to Adam, to will and to do, were granted to him. 1. By God Creator, not by the grace of a Redeemer, as in the Covenant of Grace, to walk, Ezek. 36. 27. to love, Deut. 30. 6. to persevere, Jer. 32. 39, 40. 2. These influences were free gifts, but not promised. 3. They seem to be ordinaries naturalis, natural, though they did bow and previously incline the will, but not so in the New Testament, for the whole Covenant is called by the promise of the giving of a new heart, Heb. 8. 10. Isa. 54. 9, 13. Jer. 31. 31, 32, 33. Ezek. 11. 19, 20. Hos. 2. 18, 19. And therefore better it is that God be Lord of my heart, and it be his, then that I be Lord of it, and my heart be mine own heart, the less of our heart be upon our heart, the more upon God, the better. Ah! we cannot skill to guide a heart. 3. The threatening of death to Adam, if he should sinne, Gen. 2. 17. may infer a Covenant of life, and that God should be Adams God, if he should obey.

CHAP. IX.

What life is promised in the Covenant of Works. 2. Whether all we, especially the Reprobate, by the fall, lost all right to the creatures. 3. How the Lord is our God.

What is meant by life promised in the Covenant of Works? Ans. 1. Not a life in Christ and the fruit of the merit of blood, as our life is in the New Covenant, John 10. 11. What a life was promised to Adam.
John 3.16. For Adam was not Mediator of reconciliation here, he was a sort of publick Law-head in whom he was to stand or fall, if any please to call him so: Mediator, but it is a Law-life, happily a communion in glory. But the life he lived, and the creatures for his service seems not to belong to this life, for the creatures were given to Adam, he not working for them. Yet I should not suppose, if any say that earthly blessings were given to Adam, as a reward of an actual obedience, as they are given to such as keep the Law, Deut. 28. But sure our gain in Christ of such a life, bought by Conr'se as the Blood of God-man, is not little. Its rawennesse and greenenesse of wit, to value it so low as we do. Children see not what a hiring and taking Apple Heaven is.

Of our right to the creatures.

Quest. Whether or no did Adam, and all the Reprobates in his loyns, by sin, lose right to the creatures.

Ans. There is a three-fold right.

1. Natural.
2. Providential.
3. Spiritual.

A natural right may be conceived two ways. 1. Absolutely, so creature, and man not created, can have no jury or claim to being or life, the Creator's free gift is our best Charter to life and being. 2. This right may conceived, conditions, as if God create the Sun, a power to give light is congruous, and debita nature Solis, suitably to the nature of the Sun, nor can the creature plead for this, as debt: but if the Lord give being, to enjoy this being cannot be sin, because there is no Law and Command to nothing to receive or not to receive being and life from the Creator: And where there is no Law, there is no transgression. And therefore to have being and life, cannot be in itself a sin.

2. Providential right is but a continuing of life and being until the same power that gave it, shall remove it, by way of punishment; For God as Creator, of his Sovereignty, gives being and life, and the comfortable use of the creatures; but as a Judge ordinarily for sin he removets it, though he, I deny not, out of his Sovereignty, may, and possibly doth, annihilate the meat that the Angels
PART I. we lost right to the creatures.

Angels in assumed bodies, and which the Man Christ, after the Resurrection, did eat.

3. The spiritual right is that new supernatural Title, which the Elect believers have, in order to supernatural end, and all these being made theirs, to promote their salvation, 1 Cor. 3. 21. All things are yours, Rev. 21. 7. He that overcometh shall inherit all things, by Covenant-right, for he adds, And I will be his God, and he shall be my Son, Psal. 22. 10. A drink of cold water, by this Charter, is better than a Kings Crown, and hath refreshed some more then all the choice wine the earth yeelds. The love of the Giver is better then wine, Cant. 1. 2. and here the Charter is, by many thousands, more precious then the Land. For nature common to all is over-gilded with free-Grace. And the natural life and being, and the material heavens we shall enjoy, are blessed in another manner to the glorified, then these they now enjoy, 1 Cor. 15. 40, 41, 42, 43, &c. 2 Pet. 3. 13. Rev. 21. 1. Isa. 65. 17. and they shall be above the Heavens that are, when the mystical body shall be perfected, yea, and the dust into which the bodies of the Saints are resolved, keeps a spiritual Covenant relation to God in Christ: As Exod. 3. 6. Matt. 22. 32. John 6. 39. Rom. 8. 21, 22, 23. for no joynt or part of the body, but it must share of Covenant-glory. We look little to any thing but to have and enjoy the dead lump and body of Gold, dead lands without Christ. See Hos. 2. 18. 22. Ezek. 34. 25, 27. Ezek. 36. 29. Lev. 26. 6. Psal. 37. 9, 11, 29. 1 Tim. 4. 8. Heb. 13. 5, 6. Matt. 6. 25, 26. Psal. 34. 10. O faire inheritance.

4. As to the second (which is the main controversy) to enjoy life and being, is the substance of the act, no sinne. Men contraveen a Law to be so and so born, to wit, in sinne, for its forbidden by a Law: But to be borne and live, is no sinne, but by order of nature, before Original sinne. Nor is it forbidden more to man to be borne and live, then its forbidden to beasts, nor to eat, sleep, wake, then to them: So neither is it commanded by a Law to die, but it is command and commended to die well, to fall a in it self sleep in Christ, 1 Thes. 4. 14, 16. to be faithfull to the death, Acts 5. 7. 60. Rev. 2. 10. Rev. 14. 13. (2.) The Elect who are born heirs of wrath, as others, Eph. 2. 3. And all is the Reprobate should kill themselves, or be killed, from the birth, if to live and eat were sin, in
Whether, by the fall, PART. I.

in it selfe. But only the Lord of life and death, and his Minister, the Magistrate hath power to take away life and being, no man can be his own burrio. But if it were sin in it selfe to live, they ought to expire and restore an usurped life, which they possess, mala fide, to the owner the Lord, as a thiefe is obliged to restore stolen goods. (3.) The dominion of Reprobates over the creatures, is a part of the good Image of God, Gen. 1. 26, 27. and they breath, live, ride, fail, and are no more then the Elect to lay these aside, then they are to lay aside the natural knowledge of God, by which they are to glorifie God as God; Rom. 1. 19, 20, 21. Rom. 2. 14, 15. Acts. 14. 16, 17. Now the Reprobates have not utterly lost the Image of God, as to know there is a God, to honour their parents, to hurt no man.

4. This opinion looks the rather like a fancy, that it is a temptation in weak ones, under a sad desertion, Satan riding upon their Melancholie (a complexion not sanctified, usefull to Satan, and if sanctified, a seat of mortification and humble walking,) for they judge it sin to eat, and drink, and sleep, they having no right thereunto, but so they have no right to live, and are obliged to kill themselves, and upon the same ground, it was sinne to Adam to speak, to answer God, to breath, to hear the newes of the blessed feed, which all are acts of life, and so acts of sinne, and upon the same ground, that they cannot performe these without sinne, they should not pray, for in praying, they cannot but take the Name of God in vaine. For we are not to abstaine from a duty, because of the sinfulness, which adheres to the duty, by reason of our corruption, for in Christ the sinfulness is pardoned, and the duty accepted.

5. It necessarily must follow, if it be sin to eat, because the non-converted have no right spirituall in Christ, to bread, the converted may spoile by their grounds, all the non-converted, of their goods, houses, gold, gardens, vineyards, lands, and upon the same ground, for the crime of non-regeneration, they must also deprive them of their lives, and kill them; For they have a like right, that is, no right (these men being Judges) to either life or goods. And so, Thou shalt love thy Neighbour as thy selfe, must be meant of the converted neighbour: but with fire and sword all other neighbours may be killed and spoile, and so there should be
be no stealing, no oppressing, no crushing of the Widow, the stranger, the fatherless, the weaker; not grind the faces of the poor, though their Redeemer be strong, contrary to the Scripture, Prov. 23. 11. Jer. 50. 33. 34. Psal. 94. 5, 6, 7, 8. Psal. 14. 4. Exod. 22. 26, 27. Isa. 3. 12, 13, 14, 15. Mic. 2. 3. and so it were lawful to take Crowner, Kingdome, Inheritances, Lands, Dignity, and Honour, from all the unregenerate Princes, Powers, and Rulers on earth, to cut off with the sword all the heathen Nations who as yet know not Christ, and it were lawful for the regenerate sons and brethren to kill and spoile Father, Mother, Brethren, Sisters, Kings, Potentates, Countrey-men, Strangers, Orphans, exiled Captives, Prisoners. sick, weak, imprisoned, all infants that are by nature the heirs of wrath, upon this ground, the converted ones judge all non-converts to be void of all due right to life, or goods, and so in these men, the Societies, Churches of Christ must cease.

Objec. They who enjoy that of which they deserve to be deprived, have no due right to that of which they deserve to be deprived; but are usurpers, and so sin. But all the non-regenerated are such, or, they who use that to which they have no right, do sinne in the act of using it.

Answ. 1. They who enjoy that of which they deserve to be deprived, they sinne, and have no due right to use it; is not universally true. They who enjoy that which they may and ought by their own private power, restore, such as ill conquered goods. They sinne in using that, true, Prov. 3. 27. Exod. 22. 26, 27. Luke 19. 8. Its a sinne to withhold the rayment though laid in pawn, which should cover the poore mans skin in the night, and they have no right to enjoy that.

But they who enjoy that, whatsoever it be, of which by sin, they deserve to be deprived, they have no due right to that, it is denied. For if it be life, being, eating, sleeping, and such things, as onely can be taken away, by a judicial power, and by God the Lord of life and death, and cannot be taken away by themselves, it (for it is lawful for no man to punish himselfe and take away his own life) nor by any other, except for capitall crimes, they have due providentiall right to keep and enjoy all such things till the same power that gave them remove them, nor do they sin in using them.
Living in the Devils and damned and Reprobate is no usurping of life.

Simile.

The Reprobate & non-converted, in the Visible Church, want all spiritual right by faith in Christ to life and the creatures, and they sin in the manner of living, eating, &c.

How woful to have a lump of life & time & no right to life.

The spiritual use of being and living. Part I.

them. And it is most dangerous to say, that Devils and the damned in Hell who dis honour the Majesty of God by their living and being, and so by sin, deserve to be annihilated and deprived of their being, do sin, in that they live and are not annihilated, and that all the Elect before their conversion, sinne in that they enjoy being and life. A Judge sentenceth a man to die for killing his Father within 24 hours, but by invincible providence he is rescued out of the hand of the Magistrate, and lives divers years after, the sentenced man sinne not before God nor against the Law of the Land, in that he lives, nor can he be called an usurper and unjust, malefidei, possessor of his life: For the sentence was not that he should take away his life with his own hand, but that it should be taken away by the judicall hand and executioner of the Magistrate. Nor is this Providential right, a right of meer permission, but of positive donation and free-gift, for then we might by the same reason, say that Reprobate men have a right of meer permission to keep and enjoy the knowledge of these, that God is: Superiours, Parents are to be honoured: the whole is more then the part; Yea they have the same naturall and providentiall right by nature that other sinners have to the one as to the other. 2. These who enjoy that, of which they deserve to be deprived, they sinne in the act of using, as touching the substance of the act of living, being, eating, drinking: That is most false. These who enjoy that, of which they deserve to be deprived, they, in modo, in the way, manner, and end of living, eating, &c. doe sinne: It is true: and such have not spirituall and supernatural right in Christ (which they ought to have, if they be in the Visible Church and hearers of the Gospel) to life, being and the creatures, and they sinne in not believing, Rom. 14. nor eating for the glory of God, 1 Cor. 10. 31. Natural men care not if they have and enjoy things so they have them: They have being, so have earth, stones, &c. they live, so doe Trees and Herbs, they have health, so have beasts and birds, they swallow up many years, so do Ravens, and Harts and other beasts, a long lump, many thousand yards and miles of life are sought, dix sunt, non dix vivunt. But who lives for God, who sleeps, who wakes, who eats for God and his Glory? and they who make themselves their last end, Idolatrously put selfe in the room of God, who only
is the last end of all, Rom. 11. 36. Revel. 4. 11. Prov. 16. 4. and as good make selfe the first Author of Heaven and Earth and Creator as the last end: Ye who eat and drink, who payes your reckoning? Christ? Or are you usurpers? Have you any Charter? Or do ye robbe the Lord?

Quest. What way is God ours?

Answ. By Covenant, Ezek. 34. 24. Genes. 17. 7. Jerem. 32. 38. Zech. 13. 9. But he is not ours as if we had some gifted right and dominion over him, as we have over the creatures. 2. Nor is he ours as we are his, the clay hath no sovereignty over the Potter. Nor 3. is God simply as God ours, but God as it were comming downe in Christ to us Covenant-wayes as God incarnate, to make out his goodnesse, grace, mercy to and for us. 4. Its true God incarnate, Christ, is principally Gods, 1 Cor. 3. 21. not ours. He is all for God, he is Immanuel, our Immanuel in order to save us, and so is more ours then the God of Angels.

2. God is the fluier of the Saints desire, more to them then all Heaven in the length and breadth thereof, and all the inhabitants thereof, Psal. 73. 25. Isa. 63. 16. more then all the Angells and Saints, 1 Thes. 4. 16. (2.) There is no hell to Christ but a farre off God, Psal. 22. 1. Mat. 27. 45. no Heaven but the glory be had with the Father, John 17. 5. (3.) There is nothing more like a spirituall disposition then when the Spouse, Cant. 3. hath soul-love to Christ: I sought him whom my soule loved. (2.) She hath an ardent desire after him, I sought him but I found him not. 3. There could not be such diligent search after she found him, if there had not been strong faith. 4. And her conference with the Watchmen, Saw ye him whom my soule loveth? faith, She enjoyed Ordinances and meanes, yet there may be (which is to be observed) a furniture of Grace and a want of Christ, I went a little further, I found him whom my soule loveth, Cant. 5. There is 1. a waking heart. 2. A discerning of the Beloved, and a telling over again of his words, Open to me, my sister, &c. 3. A stirring of Christs hand upon the key-hole of the heart. 4. A moving of the bowels for him. 5. A seeking of him and a praying, but no finding nor answer. 6. A love-sicknesse for him, and yet a missing of himself, I sought him but I found him not: So compare Cant. 1. 1. 4. with Cant.
How God is our Lord.

Part I.

Cant. 2, 3, 4. with v. 6, 8, and other places, it will be clear a God's head can only be quiet the spirit, and that it's a question whether we know the field where the Pearle is, and the Rubies, Saphirs, precious stones that are hid here, which do in worth exceed the capacity of Angels and Saints.

Therefore should his glory be the last end and fountain of us in all our actions, and grace the only efficient in all, and so much of God (if he be ours by Covenant) as our ways, intentions may smell of him. But there is much of the creature, of self, of gain, of empty glory, in our spiritual actions. God weighs not down the creature nor Heaven and Union with Christ: as Exod. 32. 32. Rom. 9. 3.

(2.) Its a spiritual soul that miseth God, rather then the train of all the graces of faith, love, hope, desire of and joysing in him. And know he is away, though Heaven were in the heart, and can discern where the Ordinances are empty. 3. It engages all we are, hands, knees, body, Exod. 20. 5. Psal. 44. 20. 1 Cor. 6. 19. selfe to be for God, and to live wholly in him, not in our selves. 4. We are not to believe in believing, nor to be sick of love with the love of Christ, nor to make a god of faith or love. It's a spiritual condition.

Chap. X.

What are the false grounds of the Lords making the Covenant of Grace?

Ans. There are two bastard grounds devised by Arminians. 1. Because the Covenant of Works cannot oblige both to active and passive obedience, but to one of them only (say they) and the Covenant of Works was so rigid, that God could not follow it out, and cast infants in hell for a sin which is theirs, only by imputation, and was pardoned to the first man that committed it. Therefore he was necessitated to make a Covenant of Grace with all mankind, none excepted. But the Covenant of Workes is broken, and can now be a way of Justification and Salvation to none, but yet it obliges all. And sinne cannot make us lawfull, for the spiritual Law is of an eternity obligation. 2. They that never heard of Christ, perish by the Law, and not by the Covenant of Grace of which
PART I. The Arminian ground of the new Covenant rejected.

The Law & the first Covenant is holy, and obligeth all to active obedience always.

There is sin in Infants.

The natural antecedent desire and love of God to have all saved, moved him (say they) to make this Covenant of Grace with all. But this makes away free-grace, and changes God as the blind Talmud, which faith God hath a secret place in which he afflicts himself, because he burnt the Temple, and delivered the Jews to captivity. As also, the Lord remember the captivity of the Jews, and their desolation, he pours out two tears every day in the Sea of Ocean; and for grief, smites his breasts with both his hands. And the Alcoran faith, that God and the Angels with well to Mahomet, but cannot free him from death. So made the Heathen their Jupiter to deplore the destines which he could not amend. And what is this, but to say, God hath passionate desires to have all, Elect and Reprobate, Men and Angels, to obey and be eternally saved, but he cannot help the matter; and therefore must upon the same account, be sorrowfull and mourn that he cannot get all saved, which destroys the power of grace, and restrains the outgoings of free-love.

CHAP. XI.

The three-fold Covenant considered. 2. The Law pressed upon Israel was not a Covenant of Works, but a darker dispensation of Grace. 3. The three-fold Covenant of Arminians refuted. 4. Divers considerations of the Law and the Gospel.

There be who hold that there be three Covenants. 1. A Covenant of Nature, whereby God as Creator required...
The three Covenants considered. 

2. The Covenant of Grace, whereby he promises life and forgiveness in Christ's Blood to believers.

3. A subservient Covenant, made 1. With Israel, not with Adam, and all mankind. 2. For a time with Israel, not for ever, as the natural Covenant. 3. In Mount Sinai, not in Paradise. 4. To terrifie and keep in bondage (the other from an inward principle required, obedience.) 5. To restrain Israel from outward sins, to prove the people, that the fear of God might be before their eyes, that they should not sinne. So they expound Exod. 20.20. the other Covenant was to restrain from all sinne. Yea, and so was that on Mount Sinai, to do all that are written in the Book of the Law, Deut. 27. 26. Deut. 28. 1, 2, 3, 4. &c. to that same end, to love God with all the heart, and with all the soul, Deut. 10. 12. Deut. 5. 1, 2, 3. Deut. 6. 1, 2, 3. Deut. 5. 29. Deut. 6. 5. With all the heart, with all the soul, with all the might, which is expounded by Christ, Matt. 22. 37. Luke 10. 27. in as full a height of perfection as ever was required of Adam. 6. It was written to Israel in Tables of stone: The natural Covenant was written in the heart; so was there a circumcised heart promised to Israel, Deut. 30. 6. though sparingly. 7. It was (say they) given by the Mediator Moses, as that of Nature was without a Mediator. Yea, Moses was the Typical Mediator of the young Covenant of Grace.

The differences between the subservient Covenant, and that of Grace.

1. In the subservient, God onely approves righteousness and condemns sinne; in that of Grace he pardons and remits. Ans. AEl. 15. 11. We believe through the Grace of the Lord Jesus, we shall be saved even as they under that Covenant, Acts 10. 43. To him gave all the Prophets witness, that through his Name, whoever believeth in him, shall receive remission of sinnes. Abraham and David were justified, in that sinne was not imputed to them, not by works, Rom. 4. 1, 2, 3, — 6, 7, 8, 9. &c. Gen. 15. 6. Ps. 32. 1, 2, 5. I said I will confess my transgression, and thou forgavest the iniquity of my sinne. Isa. 43. 25. I, even I am he that blots out thy
Part I. The three Covenants considered and rejected.

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1. The three Covenants considered and rejected.

So David was a man according to the heart of God. So 
Jehoshaphat, Samuel, Baruch, Gedeon, Daniel, the Prophets, 
under that subservient Covenant (except they be under a fourth Cov-
enant) were renewed, justified, saved by faith, Heb. 11, as under a 
Covenant of Grace.

2. The former was, do and live, this was, believe and live. An-
swer. True, but he speaks of the Covenant in Sinai, according 
to the strict Law part, which could not save, and so its different. 
But that proves not two Covenants.

3. In antiquity, the former came in as added 430 years after 
the promise of grace, Gal. 3. 17.

Answer. True, but he speaks of the Covenant in Sinai, according 
to the strict Law part, which could not save, and so its different. 
But that proves not two Covenants.

4. In the former is compulsion and the Spirit of bondage, in 
this heart inclining freedom and the Spirit of Adoption. An-
swer. Yet the differences are accidental, there was a legall awing 
of the hearts, as if they had been Servants, yet Heires and Sons they 
were, Gal. 4. 1, 2. The whole Book of the Proverbs spake to the 
Godly as to Adopted Sons. They were believers, Heb. 11. Rom. 
4. Acts 10. 43. and so Sons as touching a spiritual State, John 1. 
11, 12. In regard of Oeconomy, it was somewhat more rigid and 
legall, they were restrained as Servants; yet it was the Covenant 
of Grace, by which believing Jews were justified and saved, Acts 
15. vs. 11. Acts 10. 43.

5. In the former man is dead, in this man is humbled for sinne. 
Answer. Legally dead, except they would flee to Christ, and legally 
condemned, but there was true humiliation for sinnes under that 
Covenant: As David, Josiah, Hezekiah, and all believers then, as 
now, were pardoned and justified.

6. In the former there are commands, not strength, but here 
there be promises and grace given? Answer. The full abundance of 
grace and of a new heart, was reserved untill now. And the Law 
could not make perfect nor give pardon, in the blood of beasts; 
as touching that legall dispensation: But both Grace, the Spirit, 

Pardon,
pardon, righteousness and life were received and believed; by looking on Christ to come.

7. In the former, Canaan was promised, in this, Heaven. As Canaan is promised only but Sacramentally, and that was a pedagogical promise for the infancy of that Church, but a type which was then in that Covenant, and is not now, make not two Covenants, one then, and another now? Except ye say, there was then a Lamb in the Passover, which was a type of Christ to come, and there is now no such Type, because the body is come, and Christ the true High Priest offered himself. Therefore there are two Christs, one then to come, another now who hath come already. The Lords dispensation with Israel is often called a Covenant, now it must either be a Covenant of Works, or of Grace, or a third Covenant.

But the truth is, the Law as pressed upon Israel was not a Covenant of Works.

1. The Law as the Law or as a Covenant of Works is made with perfect men who need no mercy; But this Covenant is made with sinners, with an express preface of mercy: I am the Lord thy God that brought thee out of the Land of Egypt, &c. It is made with stiff-necked Israel, Deut. 29. Deut. 30. c. 31. c. 32. and that is called a Covenant from the end and object, as motions are determinate from their end: for the end of the Lords pressing the Law upon them was to bring them under a blessed necessity to seek salvation in their true City of Refuge Christ Jesus, who redeemed them out of the spirittual bondage of sin. 2. It was the Covenant made with Abraham, which was a Covenant of Grace: and though it be called, Deut. 29.1. a Covenant beside that which was made in Horeb: Because 1. Renewed again after their breach. 2. Repeated a little while after the death of Moses, Deut. 31. 28, 29, 30. (3.) Because there were some additions of special blessings, cursings, ceremonial commands, that were not in the formerly proposed Covenant, Exod. 20. yet the same it was in substance, to love the Lord with all the heart, Deut. 2. 10, 12, 13, 14. The same with that of Abraham, Deut. 8. 18. That he may establishe his Covenant, which he sware unto thy fathers, as it is this day: When he is to deliver them out of Egypt, Exod. 2. 24. And God heard
heard their groaning, and remembering his Covenant with Abraham, and Isaac, and Jacob. So the Lord expones it, in his appearing to Moses, Exod. 3. 6. Jer. 31. 32. Not according to the Covenant which I made with their fathers, in the day that I tooke them by the hand, to bring them out of the Land of Egypt. Now that was the Covenant which God made with Abraham, of which Circumcision was a seale, Gen. 17. not of a temporary Canaan only, but of heart-Circumcision, Col. 2. 11. For the Lord expressly tells them, when he tooke them by the hand, as his married people, to bring them out of the Land of Egypt, and out of the house of bondage, Exod. 20. He meant no other Covenant then he made with Abraham of believing, Gen. 15. and of walking before him, and being perfect, Gen. 17 1, 2. which is somewhat more legall, as Moses and the Lord himself expounds it, Exod. 2. 24. Exod. 3. 6. Exod. 20. 1, 2. And he showes them, Levit. 26. if in their enemies land they repent and shall come out and meet the rod, and their uncircumcised hearts shall willingly accept of the punishment of their iniquity: 24. Then (faith the Lord) I will remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham, will I remember: Besides there are not here three Covenants, but one; there is no word of the subservient Covenant with Israel in Sinai. Except that when he mentions the one, he excludes not the other. For to walk before the Lord required in Abrahams Covenant, Gen. 17. 1. is to walk in all the ways of the Lord, to seare and love him, Deut. 10, 12, 13. and Samuel, 1 Sam. 12. 22. Joshua, Josh 24. 22, 23, 24, 25. And Mary, Luke 1. 55. And Zachary, vers. 70, 72, 73. refer to the Covenant made with Abraham, and Deut. 6. the Covenant at Horeb. the Lord made with Abraham to give Canaan to his seed, vers. 10. Deut. 7. 12. If thou hearken to these judgements to do them, it shall come to passe that the Lord thy God will keep unto thee the Covenant of mercy that he sware unto thy fathers, &c.

3. This Covenant hath the promise of a circumcised heart, Deut. 30. 6. and of the word of faith that is neer in the mouth, and of the righteousness of faith clearly differenced from the righteousness of the Law by doing. For so Paul, Rom. 10. 5, 6, 7, &c. expones, Moses, Deut. 30. 11, 12, 13, 14.

4. The
4. The Covenant of Works taught nothing of the way of expiation of sin by blood typifying the Ransome of blood that Christ was to pay for our sins, as this Covenant, all along had sacrifices and blood to confirm it. Exod. 24. 8. And Moses took the blood and sprinkled it on the people, and said, behold, this is the Blood of the Covenant which the Lord hath made with you, concerning all these words. Now the words were the ten Commandements: See Heb. 9. vers. 18, 19, 20, 21, 22, 23, 24. (5.) This Covenant is made with Israel only, Exod. 20. Deut. 5. c. 6. Deut. 6, 5, 6, 7, 12. The Covenant of Works is made with all mankind. (6.) No people under the Law can be justified and saved thereby, nor have their sins pardoned, Rom. 3. 9, 10, 11. — 19, 20. Rom. 4. 1, 2, 3, 4. Rom. 9. Rom. 10. Psal. 130. 3. Psal. 143. 2. Gal. 3. 1, 2, 3. — 10, 11, 12, 13. But in this Covenant, Abraham, David, Gen. 15. Psal. 32. Rom. 4. 1, 2, 3, 4, 5, 6, 7, 8, 9. And the Jews by faith, have remission of sins and salvation, as also the Gentiles have, Acts 10: 43. Acts 15. 11. (7.) The Lord minds to lay aside the Law as inconsistent with the Covenant of Grace, Gal. 3. 18. If the Inheritance be by the Law, then it is not by promise, but God gave it to Abraham by promise: For to live by this Covenant, is a life of promises, all being here promised, both faith the condition, and perseverance therein, and a new heart, righteousness, pardon, and life. A man that hath his estate in papers and in good words that are transient things, may seem a poor man, but to live by promises here is the rich life of the heirs of hope; this is strong consolation under deadness, absence, faith working under-ground in the dark, Gal. 3. 21. If there had been a Law which could have given life, verily righteousness should have been by the Law.

The new Covenant.

a life of promises.

How God commands what.

Though he commanded them to do the Law, it was not that they should live thereby, and though he commanded us the same, it is another command, as it were, it is not so much now that we obey from the Authority of God Law-giver under the pain of damnation (though that be not laid aside, but urged in a Gospel intention upon heirs) as from the love of God, Grace-giver; as also there is an intrinsiecall amanitie in Christ drawing, and obedience now becomes connatural, free, delightful. Let these consider, to whom the yoke of obedience is a torment and man-mill.

8. The
PART I.

Covenant of Grace that we are.

8. The Passover and Circumcision. Gen. 17. 7. all along were Seals of the Covenant, as Baptism one with Circumcision in substance, Col. 2. 11. is the Seal of the same Covenant, A 4. 2. 29. 40. 41. Now the Law required no Circumcision, no shedding of blood, no repentance, no new heart, but eternally condemnation followed the least breach thereof. Paul faith indeed, Gal. 3. 3. If ye be Circumcised (as the false Apostles would have, that there by you may be justified and saved) you are debtors to keep the whole Law perfectly, as the only way to life, and by no other Covenant can you be justified and saved, now Abraham was not circumcised that way, circumcision did bind Abraham to keep the Law, as a ceremony and seal of the Covenant of Grace commanded of God. But the Law as a Covenant of Works doth command no ceremony, no Sacrifice, no Type of Christ Mediator at all.

It is true, that first Covenant had Moses for its Mediator, but as he was a Type of Christ, so Christ yesterday and today was the real Mediator, but vailed. The new Covenant hath better promises, Heb. 8. 6. Heb. 7. 22. its a better Covenant, Heb. 7. 22. hath a better, real, not a Typically Surety, a better Priest who offered himself through the eternal Spirit, Heb. 9. 14. a better Sacrifice, because of the plainness, John 16. 29. 2 Cor. 3. 18. because the real promises are made out to us, because of a larger measure of Grace, 2 Cor. 3. 1, 2, 3, 4. And the first Covenant is faulty, Heb. 8. 7. not because there was no Salvation by it, the contrary is Heb. 11. but that is comparatively spoken; because the blood of beasts therein could not take away sin, Heb. 10. 1, 2, 3, 4. because forgiveness of sin is promised darkly in the first Covenant, but plainly in the other, because Grace is promised sparingly in the former, but here abundantly, the Law being written in the heart, John 7. 39. Eys 54. 13.

And it is true, Gal. 4. 22, 23, 24. &c. they seem to be made contrary Covenants: But Paul speaks, Gal. 3. of the Law as relative to that people, and so it pressed them to Christ, and keeps them as young Heirs under nonage. 2. He speaks of the Law absolutely, as contradistinguished from the Gospel, Gal. 4. 21. so it is a Covenant of Works begetting children to bondage: 2. Who come short of righteousness and the inheritance, and shall not be saved.
saved. 3. Who are casten out of the Kingdom of Grace. 4. Who persecute the Godly the Sons of promise, so is the Law as it was in Adams dayes, and is now to all the Reprobate; so the Godly are not under the Law and the Covenant of Works. The Covenant urged upon Beleivers is to prove them, when they stand a far off and tremble, Exod 20. 20. Fear not (faith Moses) God is come to prove you (not to damne you) and therefore Calvin distinctly observeth that Paul, 2 Cor. 3. speaks with lesse respect of the Law then the Prophets do, for their cause, who out of a vain affection of the Law Ceremonies, gave too much to the Law & darkneth the Gospel, and faith the one was 1. Literall. 2. Written in stone. 3. A Sermon of death and wrath. 4. To be done away and lesse glorious, whereas the Gospel is Spirituall. 2. Written on the heart, 3. The Ministry of life. 4. And glorious: and praises put upon the Law, agree not to it of its own nature, but as it was used by the Lord to prove them, Exod. 29. 20. and chase them to Christ.

The Arminians also (especiall Episopus) make three Covensants. 1. One with Abrabam, in which he requires sincere worship and putting away strange gods: Beside 2. Faith and Universal obedience, and promised Canaan to his seed and Spirituall blessings darkly. 2. One in Mount Sinai in these three Laws, Moral, Ceremoniall, and Judiciall, with a promise of Temporall good things, but to no sinners promise of life Eternall. 3. A Covenant of Grace, with a promise of pardon and life to all that beleve and repent, to all mankind: but he denyes 1. All infused habits, contrary to Isa. 44. 1, 2. 3. Isa. 59. 20, 21. Zach. 12. 10. John 4. 14. John 7. 37. John 16. 7, 8. 1 John 3. 9. he sayeth that 2. all commands are easie by grace. 3. That the promise of earthly things in their abundance is abolished, in that we are called to patient suffering. 4. That there is no threatening in this Covenant, but that of Hell fire. But the Covenant made with Abrabam is that of Grace made with all the Seed, Deut. 30. 6. Deut. 7. 5, 6, 7, 12. Levit. 26. 40, 41. and made with all Beleivers, who are Abrabams children, Gal. 3. 13, 14, 18, 19. Rom. 4. 1, 2, 3, 4. Luke 19. 9. yea with the whole race of man without exception. (2) The second Covenant which promiseth onely blessings is made rather with
with beasts, that are well fed, then with men, contrary to Psal. 73. 25. Isa. 57. 1, 2, 3. Psal. 37. 37. and it must build some chalmer in hell, where the fathers were before Christ, a dreame unknown to Scripture. The third Covenant makes the Covenant of Grace a Covenant of Works, and holds out life and pardon, upon condition that free will repent and believe and stand on its own feet, for there is neither faith, nor a new heart, nor repentance promised, contrary to Deut. 30. 6. Ezek. 11. 19, 20. Ezek. 36. 26, 27. Isa. 59. 19, 20, 21. Isa. 44. 1, 2, 3, 4, 5. Zech. 12. 10.

CHAP. XII.

1. All are to try under what Covenant they are. 2. Threatenings under the New Testament are more spiritual. 3. Desertions under both are compared. 4. Considerable differences of such as are under the Covenant of Works, and such as are under the Covenant of Grace. 5. Of legal terrors. 6. Of convictions compelled, free, legal, &c.

Quest. 1. Whether should not all try under what Covenant they are?

Answ. Self-searching is a reflecting act upon the state (and such acts are more spiritual), then directing acts (and therefore it should be the work of all, to try, under what reign they are, whether of the first or second Adam. And whereas Angels cover their faces and their feet with wings, Isa. 6. before God, and are full of eyes, as without, so also within, Rev. 4. 8. We may hence learn, such come nearest to the nature of these pure and heavenly Spirits, who have eyes within to see what they are, and their blackness of face and feet, when they compare themselves either with the Holy God, or his Holy Law. 2. The carnal man is a beast, Psal. 49. 20. and beasts have no reflecting acts upon their own beastly state. 3. The more of a spiritual life is in any, the more stirring in communing with their own heart, the Law makes, the more of life that is in the worms when trampled on, the more stirring it makes: deadness and stupidity in not being versed and well read and skilled in our selves and our own heart, argues little of the Spirit,
Threatnings under the New Testament spirituall. PART I.

Spirit, and estrangement to a spirituall Covenant, nor can any lay hold on the Covenant of Grace in a night-dream.

Quest. Whether are there rarer threatnings of Temporall evils under the New Covenant, then under the Old?

Answer. It cannot be denied, except the threatnings of the Sword, Famine, Pestilence on Jerusalem, and the desolation upon the Jews, Matt. 23. Matt. 24. but in place of all the diseases of Egypt, Levit. 26. and the long Roll of dreadfull judgements and curses temporall. Deuter. 28. denounced against the transgressours of the former Covenant, Christ and the Apostles are more sparing in denouncing temporall plagues in the New Testament. Christ sayeth the worme never dieth, the fire never goeth out, the Hypocrite is to be bound hand and foot and casten into utter darknesse, Matt. 22. 12. and the Holy Ghost, such shall not inherit the Kingdom of Heaven, 1 Cor. 6. 9. Ephes. 5. 5. the Apostle is near a curse, his end burning, Heb. 8. 6. he is to looke for judgement and fiery indignation, Heb. 10. 27. to some is reserved the blacknesse of darknesse for ever, Jude 7. the Lake that burneth with fire and brimstone, which is the second death, Rev. 21. 8. Because 1. Temporall blessings and curses are more legall and more easily beleived, when the light was dimmer then now, when light is larger, convictions stronger, and men are more apt to believe Everlasting wrath. 2. Its a more Gospel way to bear in the threatning of Everlasting wrath then of Temporall rods. 3. Deserptions and tryalls under the Law were more legall and sharp and sad upon David, Ezekiel, Job, Jeremiah, Haman. Psal. 6. Psal. 38. Psal. 77. Psal. 102. Psal. 88. Is. 38. Jer. 20. But it is to be thought, that in regard the day now hath dawne, the Gospel deservtions ceteris paribus for the abundance of light, are more sharp nearer to despaire; See 2 Cor. 1. 8. We were pressed out of measure above strength, in so much that we despaire, and expect death, having received the sentence of death. Its a doubt if Paul should be so pressed by a sentence of temporary death. Though there be a larger measure of faith, to bear up the soule under the New Testament, but it would appeare there is more of hell now then under that dispensation, and that the Gospel despair of Judas and of these that cry for mountaines and hills to cover them,
Part I. Marks of such as are under the Law, &c.

Luke 23:29,30 is more intolerable under the Gospel. (4.) There is a more numerous company of these who have not loved their lives to the death, and the Martyrs that suffered more exquisite torments for Christ, under the persecuting Emperors and reign of Antichrist, than ever before; the constraining love of Christ, which is stronger than Death or Hell hath so swallowed up all temporary sufferings, the Spirit hath such influences on the flesh.

(5.) When the world seeketh wisdom, 1 Cor. 1. and the Rabbies of the Jews and learning and arts abound all the world over, as the profound Philosophers of the Gentiles, the wonders of nature prove, yet not many wise are called, 1 Cor. 3:21, 26, 27. and unlettered and ignorant, are in number, for Godly spiritual knowledge, farre beyond the Godly learned; and make that true, Esa. 11:9 The earth shall be filled with the knowledge of the Lord, as the waters cover the Sea, and Isa. 30:16. And the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be as the light of seven days, so hath the Lord darkned carnall learning, though oft it fell the good gift of God, with the shining of spiritual wisdom in the fools of the world, for so are they judged.

1 Cor. 1:27.

Quest. 3. What are the special differences of one under the Covenant of Works, and of one under the Covenant of Grace?

Ans. 1. The dominion and kingly power of sin, to condemn & judge to eternal wrath, and also to command against all shadew of reason, such crying sins, 1 Cor. 6:9,10. Rom. 1:29,30. Gal. 5:20, 21. Eph. 4:17, 18, 19. Col. 3:5. 1 Tim. 1:9. Revel. 21:8. Revel. 22:15,16. without exception makes an universal slave; for as far as the lusts of sin go, as far goes the dominion of sin, and this is to be under the Law, Rom. 6:14. (2.) There is subjection to the Law when men are agents in resigning & giving themselves over, or offer themselves as sacrifices at the altar, or servants that tender their service to their Masters, Rom. 6:16. to sinne, which hath strength from the Law to condemne, 1 Cor. 15:56. and to be a captive is not intended, but comes on by occasional force, Rom. 7. such are patients as it were. But 3. Then they are sins servants, when there is a Law of sin and a Covenant, as there is between a Master and a Servant; And 2. full consent, and men give them-
Marks of such as are under the Law.  

PART I.

The difference between the wrestling and protesting of a natural conscience against the flesh, and between the flesh & the Spirit.

The word spoken of Christ's willingness to offer himself for us, Eph. 5. 25. and to God the Judge, 1 Pet. 2. 23.) to commit filthiness, in abundance, with greediness, Es. 9. 17. when the re-rued part enters not a spirituall protestation on the contrary, see Rom. 7. 19. the carnall protestation entered by naturall reason is not the protestation of the rerued will and affections against the will and affections, but will against will makes a division of the practical act, and division weakens, the halfe is lesse then the whole, especially when halfe and halfe are contrary, halfe fire and halfe water makes the burning lesse, halfe light, halfe darkness makes twylight, its not perfect day light, yea, and it not only les-seneth, but weakeneth, yea and alters the kind of the morall act; no reason can admit that when a merchant cast his goods in the sea for fear of shipwreck, that he does an act of prodigality or waftry: It wants delight and full consent. Herods killing of John Baptist, though he did it with sorrow, yet was no compelled nor divided act on between rerued affection and unreuened affection. And so it was no protestation in favour of the Law of God, for he was not grieved, because murthering of the man of God was against the honor of God, but because not murthering of him was against his supposed credit, he should appear before men perjured, and to kill was a torment of conscience, it was then a protestation in favour of his own credit and conscience naturall. Hence the formall objects of action and action, show the cleare difference between the combate between sense & reason, or between a naturall conscience and the flesh (for a naturall conscience cannot plead for, and protest in favour of the spirituall Law of God) and the combate between the flesh and the Spirit. 2. The second speciall difference is in the Law convictions and the Gospel convictions, convictions under the Gospel, are stronger and more solide, for they have more of sanctified reason: 2. Will. 3. Inclination of heart and affection: A believer accuseth himself and joyns actively with the Spirit to convince himself, and heightens his own guiltiness, Psal. 51. 1, 2, 3, 4, 5, 6. Dan. 9. 5, 6, 7, 8, 9, 20 but a Law conviction comes upon Devils and they tremble, John 2. 19. and upon such as are under the Law, and are unsent for, by resitance from a naturall
natural conscience, as heat from fire, light from the Sun: Compelled convictions speak a Law-state.

2. It is easier to be found and Orthodox, then to be Godly, Satan in a manner soundly believes there is one God, *James 2 19.* and that Christ is the Son of God, *Luke 4 34.* and so doth the carnal Jew teach that it is not lawful to steal, to commit adultery, *Rom. 2 21, 22.* But in the Old and New Testament, Devils never accuse themselves of sin, but tempt to it, and challenge the Law and God. *Gen. 3 4, 5.* of unjustice, never themselves; Devils are most properly under the Covenant of Works, and by no command is the Gospel preached to them, and next to them are such as are found in the letter of the Gospel, but never convinced of sin: Such are most under the Law, as have least Law-work and Law-condemnation upon their Spirits, these that are under the Law most, as touching their state, are most under the letter, least under the Spirit, as touching any penall awaking. To be under Law-bondage is, a more punishment to devils & men under a Law state, for legall terrors are upon Devils, *Matt. 8 29, James 2 19.* and *Cain, Gen. 4 14.* Punishment as such neither maketh nor denominateth any gracious, it is but accidental to prepare any for Christ, many tormented with the Law have believed such a case to be the paine of the second birth, when it was but a meer Law-feaver, and have returned to their vomit and become more loose and profane. 1. Because the Law as the Law can convert none.

2. Wrestling with Law-bondage without any Gospel-Grace is but a contradicting of God, and his justice; and God recompences opposing and blaspheming of him in hell, with more sinful loose-ness. 3. Law light under legall terrors shines more clearly, and the guiltiness in not making use of rods of that nature is so much the more grievous. Ye that have been scorched and burnt in this furnace, and are come back from hell, are taught by fence to believe there is a hell, and though hell torment can convert no man, yet it renders men more unexcusable: Humbling, waking; and sanctifying Law-bondage is more then a work of the Law when it brings forth confession, praying, believing, humble submitting to God, in *Job, David, Hezekiah, Heman,* and what a Physician is Christ who can heal us with burning and coals of hell.
3. A man under a Law-work may give a legal and dead assent, to both the truth and goodness of the promises liberally conceived, as temporaries doe, and Simon Magus wonders, but Saul, Acts 9.; the Taylor trembles, Acts 19. but that is in regard of the conviction out of the mind only, but of the conviction of affection and the yielding to what shall I do? But Felix trembleth, but only in regard of literall conviction on the mind, but neither he nor Magus comes to what shall I do? they differ as the burning light of a fire, which both casts light & with it a shining heat also, and the light that precious stones cast in the night, which is both little and hath no heat. Firy and piercing convictions are good, there is a dead conviction of the letter that doth not profit.

4. There is a strong Law-conviction that vengeance followeth the scaddings of Sodomy, and the killing of Parents, because naturall instinct kindles and fires the soul with Law-apprehensions, when the minde hath engraven sharpnesse to discerne undeniable principles, but the conscience is more dull in apprehending that spiritual vengeance followeth such spiritual sins as unbelief, because untill there be some supernaturall revelation, we are dead to the Gospel truths, and Gospel sins, but when a common Grace heightens the soul to a supernaturall assent, that Christ is a Teacher sent of God, John 7. 28. John 3. 2. the conviction is more strong: But because it is more supernaturall, and in stead of kindly affection of love which it wants, it is mixed with hatred and anger, and so degeneres into fierce indignation against the Holy Ghoft, as John 15. 24. compared with Matt. 12. 15, 26, 31. cleareth. 5. Conviction which is no more but conviction, is no godly principle, nor makes any heart change, yea, it goes dangerously on to wonder and despise, except it send down coals of fire to the affections. 6. He who is under the Covenant of Grace findes a threefold sweetness in obedience. 1. An inbred sweetness in the command. 2. In the strength by which he acts. 3. An inbred sweetness in a communion with God. No man is any other way under the Law, then under a yoke, what is only written seemes the oldnesse of the letter, Rom. 7. and is dead of it self, and lays on a burden, but gives no back to beare. He that is under Grace findes sweetness of delight in a positive Law, though the thing commanded be as hard to
to flesh and blood as to be crucified, *Job* 10. 18. yet it obtains a
twentysele of holiness from God's will, *Psal.* 40. 8. *I delight to doe*
thy will, *O God,* (even to be made a curse and crucified) *Thy Law*
is within my heart, and he would but fulfil all righteousness, even
that which seems to be the out side of the Gospel, to be sprinkled
with water, *Matt.* 3. 15. and this Christ would do as under the
Covenant of Grace.

2. The stirrings and breathings of the Spirit makes the work
sweet, hearing brings burning of heart, *Luke* 24. 32. willing
from the Lords putting in his hand through the Key-hole of the
doors of the heart, *Cant.* 5. 4. whereas to a natural man under
the Law, to lift up a Prayer is to carry a millstone on his back,
every syllable of a word is a stone weight which he cannot bear.

3. Were there no more in praying, but a communion with God,
how sweet is it? when Christ prays, the fashion of his countenance
is changed, *Luke* 9. 29. There is a heaven in the bosome of Prayer,
though there were never a granting of the suit; sure there is a fin
in making heaven a hire, and in making duty a relative thing, a
horse for a journey, a ship for a voyage to fetch home gold, where
as there is heaven in praising God before the Throne, such as is
both work and wages, and so in spiritual duties here.

7. Suppose there were no letter of a command, because there
is futeablness between the Law engraven in the heart, and the
spiritual matter commanded, a child of Grace under Grace sets
above duties, so that (in a manner) there is no need to say to Da-
vid, *Get thee to Jerusalem, and to the House of God,* for he sayeth,
*Psal.* 122. 1. *I was glad when they said, Let us go to the House of
the Lord.* As there needs no command, that the Father love the
child, nor is there need to exhort the Sea to ebb & flow, or the Sun
to shine: nor are any more arguments useful to press the mother
to give suck to the child, nature stands for a law here, the strength
of the engraven Law in the heart, overpowret the letter. So the
new nature, the indwelling anointing, as a new instinct putterth
the child of Grace to act. But here we are to beware, that we sepa-
rate not the Word and the Spirit, the Father of Spirits loves to
work with his own tools, and sown with his own seed the Word of
God.
God, these three agree in one. 1. The Spirit acting. 2. The habit: of grace acted upon by the Spirit, who blows away the ashes, and 3. The word of exhortation: nor do we extoll dead letters and liveletter forms, as Libertines say, for we take in with the letter the quickening sense and convincing meaning of the Word, and its considerable that the Spirit draws sweetly after him, the nature, faculties of will, mind and affections, and they need no other allurement but the Word, the Spirit, and the new nature: But when they barbarously slew their children, and made them passe through the fire, they must put out of their eares and hearts the crying and howling of the murthred Babies, with the noise of the beating of drums: nature serves the Devill often weeping, and Satan deadens nature, Grace so mortifies, as the consent of delegation goes alone, Psal. 1.2. Psal. 119. 72, 97.

CHAP. XIII.

There are two sorts of Covenanting, one externall, profess'd, visible, conditionall, another internall, reall, absolute, and the differences between them. 2. Infants externally in Covenant under the New Testament. 3. Some Questions touching Infants.

Persons are two ways in Covenant with God, externally by visible profession, and conditionally, not in reference to the Covenant, but to the thing promised in Covenant, which none obtains, but such as fulfill the condition of the Covenant: For consent of parties, promise and restitution whether express, by word of mouth, Deut. 5.27. We will hear and do, Josh. 24.24. And the people said unto Joshua, the Lord our God will we serve, and his voice will we obey. Or yet tacit and implicit by profession. I will be thy God, and the God of thy seed, make parties in Covenants. The keeping or breaking of the Covenant, must then be extrinsical to ones being confederate with God. And 2. Infants born of covenanted Parents are in Covenant with God, because they are born of such Parents as are in Covenant with God, Gen. 17.7. I will be a God to thy seed after thee.
PART I.

(2.) The Covenant-choise on God's part is extended to the seed; Deut. 4:37. And because he loved thy Fathers, therefore he chose their seed after them. Deut. 10:15. Only the Lord had a delight in thy Fathers, to love them, (and) he chose their seed after them, (even you (Fathers and Children) above all people, (as it are in Covenant) this day. And the Covenant-choise of seed is extended to the seed in the New Testament. Acts 2:29. For to you, and to your children is the promise made. He speaks in the very terms and words of the Covenant, Gen. 17:7. And God said unto Abraham, every one of you be baptized, he faith not every one of you, old and young, Parents and Children, repent. For that command of Repentance is given only personally to them who moved the Question, What shall we doe, Men and Brethren? 37. For we are under great wrath, and crucified the Lord of Glory. The Answer is, you aged, Repent. 39. True. But ah, we prayed, his blood be upon us and our children. He answers to that, every one of you be baptized. Why, that must be every one of you who are commanded to repent? No. It must be every one of you to whom the promise is made, but the the promise is made εαυτοις πινονι.ruς. Observe the very two pronouns that are, Gen. 17:7. Deut. 4:37. Deut. 10:15. to thee and thy seed. To you and your seed, and children. Now the Answer had been most impertinent, if he had mentioned their children, except in order their Baptism, and their being in Covenant. For their Children crucified not the Lord Jesus; Nay by Anabaptists grounds, their Children not being visible in Covenant with their Parents, and not capable of actual hearing of the Word, of actual mourning for, and repenting of their sins, as Zech. 12:10. Mat. 3:8,9,10. they were not concerned either in the evil of their Parents, who crucified the Lord of glory, nor in the good of their Repentance more then stones. So that (every one of you be baptized, for the promise is to you and your Children) should be impertinent, and so false; for Covenant promises are more made to Children, then to stones, say the opposites of Infant Baptism. Yea also, as the Lord in the Old Testament, calls Israel his people. My people old and young, Saul shall be Captain of my people. David shall feed my people, old and young, and shall punish with the sword the murthering of Infants. 2. Because he choise (with a Covenant-choise) the Jews
Covenanting externally, Part I.

Jews and their seed, Deut. 4:37. Deut. 10:15. Gen. 17:7. Then he must be the God of their seed. But he chooseth with a Covenant choice, and calling all the Nations, Isa. 2:2, 3. All the kindreds of the earth under the New Testament, Psal. 22:27. All Egypt and Assyria under the New Testament. Blessed be Egypt my people, and Assyria the work of my hand, Isa. 19:29. All the Kingdomes of the world are the Lords, and his Sons, and he reignes in them, by his Word and Gospel, as the seventh Angel soundeth, Rev. 11:15: All the Gentiles are his, Isa. 60:1, 2, 3, 4. Mal. 1:11. All the ends of the earth, and the heathen, Psal. 2:8, 9. Psal. 72:7, 8, 9, 10. Now if they be not his by visible and externally, professed Covenant, they must be the Lords Kingdomes only, because some in these Kingdomes 1. Are come to age. 2. Professe the truth. 3. Give a signification that they are converted and chosen, and so baptized. But so infants and all the rest of these Kingdomes who fixedly, in a Church, hear the Word, professe they are followers, and by so doing are witnesses against themselves that they have chosen the Lord to be their God, and have consented to the Covenant, as Josua faith, Josb. 24:22. must be under the New Testament cut off from the Covenant, and a place must be shown where God hath now under the New Testament, broken the staves of beauty and bands, and hath laid this curse upon all the Infants of Egypt, Assyria, of all the Kingdomes of the earth, that the Lord is now no God to them, and feeds them no more, and therefore that which dies, let it die, and that which is cut off, let it be cut off, as it is, Zech. 11:9. And the like must be said of all that are come to age, and not baptized, or as good as not baptized. And Covenant-promises are not to the Children of Believers, contrary to Acts 2:39. nor to the aged, untill they be converted visibly and Baptized. This then hath never yet been fulfilled, that the Gentiles and Heathen are become the Lords people. Surely it is (2.) and was a mercy for the seed to be in Covenant, Exod. 20:6. I am the Lord shewing mercy unto thousands of them that love me, and keep my Commandements. Psal. 89:28. My mercy will I keep with David and his seed. What mercy? My Covenant shall stand fast with him. Hence we are called the sure mercies of David. Isa. 55: The Lord following the seed of the Godly.
with real mercies (so that it cannot be called the favour of a ceremony and institted or positive privilege belonging only to the Jews) as that his seed is blessed, Psal. 37. 26. Psal. 112. 2. This mercy must be taken away either in mercy or in wrath: but that a real mercy of a blessing should be taken away in mercy, except a spiritual mercy of saving grace in Christ were given in place thereof, cannot be said, far less hath it any truth that a real mercy can be removed in wrath from Infants in Jesus Christ, in whom the Nations are blessed. And we see, Deut. 28. the blessing of an observed Covenant, and the curses of a broken Covenant are extended to the fruit of the body to the sons and the daughters, v. 4, 18, 32. Job 21. 19. Job 29. 14. Job 18. 15, 16, 17. And that this is not a New Testament dispensation, who can say? And that outward positive favours are bestowed on Infants, is clear. (1.) That Christ laid his hands on them and blessed them, making them a fixed copy of the indwellers of his Kingdom. (2.) The promises of the Covenant are made to them, Acts 2. 39. (3.) They are clean and holy by Covenant-holiness, 1 Cor. 7. 14. which cannot be meant of being born of the marriage-bed. For Paul, Rom. 11. 16. saith the same of the Jewes, root and branches, Fathers and Children: And no man dreamed that Paul, Rom. 11. intends to prove that the Jewes shall be infert in again, because they are free of bastardy Father and sons. Now Infants understand no more any of these to be blessed by the laying on of the hands of Christ, and to be such as have title to the promises, Acts 2. 39. and to be Covenant-wise holy, 1 Cor. 7. then they understand Baptism. (4.) The same Covenant made with Abraham is made with the Corinthians, 2 Cor. 6. 16. I will be their God, and they shall be my people. Which is prophesied of the Gentiles under the New Testament, Ezek. 11. 17, 18, 19, 20. Ezek. 34. 23, 24, 25. Jer. 31. 31, 32, 33, 34, 35, 36. Jer. 32. 36, 37, 38, 39, 40. Zech. 13. 9. Hos. 1. 10, 11. 1 Pet. 2. 9, 10. And it is made to the Gentiles with an eke of a new heart, and a larger extent of the Covenant under the New Testament, for which cause it is called a better Covenant, hath better promises, Heb. 7. 22. Heb. 8. 6, 7, 8, 9, 10, 11, 12. Now that were a strange eke and excellency of the New Testament Covenant above the Old, to forfeit, without farther proceede, all Infants under the New Testament.
Extentials Covenantant

P A R T I.

Itament of all Covenant-right, which was due to them of old under the Covenant which the Lord calls faulty: Egypt shall be my people, except their 1. Infants. 2. And except their aged, and their non-Saints. (5.) Infants in the former Covenant had right by birth to the means of salvation, to be taught and Catechized in the Law of the Lord, because born of Covenanting Parents within the Visible Church, and so had title to Covenant-calling, and GODS Covenant-choosing, Mat.22. 4. as is clear, Gen. 18. 19. I know Abraham will command his Children and his household after him, and they shall keep the way of the Lord, Exod. 20. 10. Deut.6.6, 7. And thou shall teach them diligently unto thy Children, s. 12. 26, 27. Psal. 78. 4, 5, 6. Now if Infants be without the Covenant as the Infants of Pagans, then they have no more Covenant-right to the hearing of the Gospel, and a treaty with Christ, and Covenant, then Pagans have. It's not enough to say their Fathers owe that much natural compassion to their souls, as to teach them, it being a Parents duty; Yea, but what warrant hath a Father as a Father to make offer of a Covenant of Grace in the Name of GOD to one pagan more than to another, since all are equally without the Covenant, if there be a Covenant-call warranted to them, where is the fathers command to propose and engage the Covenanters consent, if the Children be Pagans? but as they have a right by birth to the call, they being born where the call foundeth, they must have some visible right to the Covenant it self, more then other Pagans. Its but of small weight to say that, Rom. 9. Paul expoundeth that in the New Testament, I will be thy God, and the God of thy seed, only of the spiritual seed, such as Jacob, who was predestinated to Glory, not of those that are carnally descended of Abraham, otherwise it should follow, that these that are in the Covenant, might believe that they should be saved, though void of Faith and Repentance. Ans. The purpose of the Apostle, Rom. 9. is to Answer a sad Objection: if the Jews be cast off, and rejected of God, as Paul, by his extream desire to have them saved, infinuates, then the Word of God takes no effect, and his calling and choosing of them for his people, takes no effect, v. 6. He Answers, it is not failed, though the body of Israel be rejected. For there are two kinds of Israelites, some only carnall and born according.
Part I. and personal.

according to the flesh: others sons of promise, and chosen of God. Now the word of promise takes effect in the latter sort, to wit, in the chosen, and in the sons of promise, for they are not cast off of God, and so the Word of God takes effect, v. 6. (2.) But the truth is, if there be none Covenanted with God, but the chosen under the New Testament, then there is no such thing as an externall and visible Covenanting with God, under the New Testament, then must all the Nations, Isa. 2, 1, 2. Kingdomes of the World, Rev. 11. 15. all Egypt, Assyria, Isa. 19. 25. all the Gentiles, Isa. 60. be internally Covenanted and sons of promise, and predestinated to life? And that, 2 Cor. 6. 16. I will be your God, and ye shall be my people, under the New Testament, must infer, that all in Covenant under Christ must be spiritually in Covenant, and the visible Church of Corinth, and of all the Kingdomes of the world, Rev. 11. 15. must be the invisible and chosen Church, and as many as are called, must be chosen, contrary to Mat. 22.

14. Hence. Q. 1. Have Infants now under Christ no privilidge nor Covenant-Grace externall by their birth and descent from believing Parents? Answ. Sure they have. For Acts 2. 39. the promise is to you and to your children. Either to all children, or to some, the Text makes no exception. If it be said to all conditionally, if they believe, not absolutely? Answ. That must be an internall covenanting proper to the elect, and the promise is not made to the aged but conditionally, so they believe. And yet the promise shall be made to Infants and Children, but not while they come to age. 2. To be cut off and casten out of Covenant is a dreadfull Judgement, Zecha. 11. 9. Hose. 2. 3, 4, 5, 6 Rom. 11. 20. well, because of unbelief they are broken off. Then because the Jews believe in Christ already come, all their children, for no fault, but for the belief of their Parents, must be cut off. (3.) Whereas Paul makes it a misery that the Ephesians, 2. 12. were strangers from the Covenants of promise, having no hope, and without God, without Christ. And Peter, that the Gentiles were no people; 1 Pet. 2. then that misery lies upon the Infants of Christians and all within the visible Church, until they be converted and baptized, and the Gospel is no favour to them, that they are within the net, and in the office-house of Grace the visible Church, where
Children have Covenant-priviledges  PART I.

where the word is Preached to children, who are to be taught, Gen. 18. 19. Deut. 6. 7. Exod. 12. 26, 27. Psal. 78. 1, 2, 3, 4, 5, 6, 7. 2 Tim. 3. 15. and the Lord reckons it among the favours, that he bestowes not on every Nation, but onely on his own Covenanted Israel, that the Word of the Gospell to gather them and their Children, Matth. 23. 37. 2 Tim. 3. 15. Psal. 78. 1, 2, 3, 4, 5. and his Statutes and his Judgements are declared and preached to them, Psal. 147. 19. 20. Deut. 5. 1, 2, 3, 4. c. 6. 1, 2, 3, 4, 6, 7. Psal. 81. 4. and that the Oracles of God, and the promises are committed to them, Rom. 3. 1, 2 Rom. 9. 4. the promises and the giving of the Law, & the Covenants and the service of God. And that this is a speciall blessing in the New Testament to old and young is clear from Acts 13. when Paul turn'd from the blaspheming Jews to the Gentiles. 47. I have set thee to be a light to the Gentiles, that thou shouldest be for salvation to the end of the earth. Now this Covenant-salvation is, Isa. 49. 6. I will give thee to restore the preserved of Israel. ————8. I will give thee for a Covenant to the people to establish the earth. ————9. That thou mayest say to the prisoners go forth, &c. Now if it be said, it was indeed a singular priviledge to the Jews, but what places of the New Testament make it a Covenant priviledge to the Gentiles and their seed, if the Word of the Covenant Preached to the aged under the new Testament, can the same wailles, by accident, be preached, and promises come to the ears of the unbaptized Children, now growing to be capable of hearing the Gospell, Acts 2. 39. 2 Tim. 3. 15. as to Pagans, and such as are no lesse strangers to the Covenant, and void of all right by the Covenant made with their Parents, then Indians and their children who worship Satan? Paul not without a command Preacheth the Word of the Covenant to the discerning Gentiles, Acts 13. 47. from Isa. 49. 6, 9, 10. must not the fathers have command to speak the Gospell to their children? Or doth not the warrant that Parents and Pastors have to take within the Covenant the fathers, warrant them to preach the same Covenant to the children? whereas, otherwise the Apostles should have said, we have no warrant to offer the Covenant to any or to Preach Christ a given Covenant to any: But 1. To such as are come to age. 2. Such as are Converts. 3. To such as can give
give signification by confession, that they are not only visible but
also invisible and chosen confederates, and they should have said
all children are now by Christ excluded as prophane Gentiles and
heathen from the Covenant of Grace, because there can be none
(fay Anabaptists) but all believers under the New Testament in
Covenant with God.

Yea but the New Testament offers Christ a Covenant, in the
preached promises, alike to fathers and sons. *Matth.* 4. 16. The
people (fathers and sons) that were in darkness saw great light, &c.*
Matth. 19. 43. Therefore I say unto you, the Kingdom of God shall
be taken from you and given to a nation bringing forth the fruits
thereof. And is it not a punishment to be deprived of the King-
dome? If the Kingdom of God come where the Preached Co-
venant is, *Matth.* 3. 2. *Matth.* 12. 28. and the Bridegroom am-
ong them, and to cause of joy, *Matth.* 9. 15. and the Golden
Candlesticks be there and the Son of God walking in the midst of
the Golden Candlesticks, *Rev.* 1. 20. c. 2. 1. sure this is much to
children. If it be said, it is very nothing, for children understand
nothing of this. What then is meant by the Prophecy of the in-
comming of the Gentiles, *Psal.* 87. 3. Glorious things are spoken of
thee, O city of God. 4. I will make mention of Rahab and Babylon
to them that know me; behold Philistia and Tyre, with Ethiopia,
that man was born there. 5. And of Zion it shall be said, this and
that man was born in her. 6. The Lord shall count, when he writ-
eth up the people, that this man was born there. And Christ Prop-
hecying of the desolation extends the judgement of a despised
19. 44. *Luke* 22. 24. how should there be under the New Testa-
ment Covenant wrath, for the fathers Covenant breaking derived
to the children, if in their fathers the sucking children brake not
the Covenant, then they have been in Covenant with their pa-
rents, especially since a Visible Covenanting, by borrowed allu-
sions to altars, speaking the language of Canaan, offering incense,
swearing by the Lord, is spoken of Egypt and of live, that is, of
many cities of Egypt, and of all the Gentiles, *Esai.* 19. 18, 19, 20.
2 *Mal.* 1. 18. and Covenant blessings shall be derived from fa-
thers to children. The Lord shall say, 25. Blessed be Egypt my
people.
Children have Covenant-privileges. Part I.

People, and Assyria the work of my hands, and Israel mine inheritance. It must be a narrow blessing of Covenanted Egypt, Assyria, Israel, if it be a blessing of these come to age. 2. Professing the faith. 3. And baptized. How can the Lord say, blessed be Egypt, and though the whole seed be visibly in Covenant, old and young, yet it followeth not, that therefore every promise that is absolute, that is, that of a new heart is made to all and every one within the Visible Covenant: for it is promised Deut. 30. 6. to the Jews, and was given to them and undeniably the visible body of the Jews, and their seed were the chosen and externally adopted and Covenanted-people of God, Deut. 29. 10, 11, 12, 13. Deut. 7. 6. Deut. 10. 19. and the Lord calls them those whom he delivered out of Egypt, his people, Exod. 3. 7. I have seen the affliction of my people, Ezek. 37. 12. O my people, I will open your graves, as many as Saul and David did feed, whether they have a new heart or not, the Lord calls them his people, 1 Sam. 9. 16. 2. 2 Sam. 7. 8. See Psal. 50. 7. Hear O my people, Psal. 81. 13. Jer. 9. 26. and to the Church of Corinth. 2 Cor. 16. is called his people, and the Kingdomes of the world the Lords Kingdomes in Covenant, Rev. 11. 15. and there were many of them uncircumcised in heart, Jer. 9. 26. Isa. 1. 10. Amos 9. 7. and with many of them, God was not well pleased, 1 Cor. 10. 5. and so it is most false that none are in Covenant under the New Testament, but only Believers; for Judas, Demas, Simon Magus, and all the externally called (for they cannot be baptized but as in Covenant with God) Matth. 22. 10. are by their profession in Covenant externally, as the Jews profession faith they accepted of, and consented unto the Covenant of Grace, for 1 Cor. 10. 7. Be not ye Idolaters, as some of them, commit not fornication, tempt not Christ, murmur not, as some of them, v. 8. 9. these and the like say we are the same way in Covenant as they were, and our Visible Church, now, and the Visible Church then are of the same constitution.

Q. And may we not say, that the same Covenant of Grace, we are under, is the same in nature and substance with that Covenant made with Abraham? Ans. The same Christ was their Mediator, as ours, Heb. 13. 8. their Rock and our Rock, Christ, 1 Cor. 10. 1, 20. 3. 4. 5. 6. Job. 8. 56.
PART I. under the New Testament.

(2.) We are justified as Abraham, and David. Rom. 4. 1. 2. 3. 4. 5. Gen. 15. 6. Psal. 32. 1, 2.

3. They are saved by Grace, the Gentiles as well as they, Acts 15. 11. by faith, Acts 10. 43. Heb. 11. 1, 2. 3. 4. 13. &c.

4. There is no more reason to say it was a civil Covenant made with Abraham, because it distinguished Abrahams seed from other Nations, and an earthly Covenant, because Canaan was promised to them, not to us, then to say there be two Covenants of Works, one made to Adam, with a promise of an earthly Paradise, and another Covenant of Works to the Jews, with an earthly Canaan; And a third to these who in the Gospel-time are under a Covenant of Works. Yea upon the same account, the Covenant of Grace made, Psal. 89. 2. Sam. 7. with David, having a Throne promised to him, should be yet another Covenant different from the other two; And since a Covenant here is a way of obtaining salvation upon condition of obedience, John Baptist should be under another Covenant of Grace, then the Apostles: For to their faith is promised the working of miracles, Mark 1. 6. 16. 17. 18.

But John wrought no miracles, and many thousands of believers work no miracles, and they must be under a third Covenant: For though Canaan was promised to Abrahams seed, there is no reason to call it an earthly Covenant, or another different Covenant, for to all believers the blessings of their land are promised, Ezek. 36. 25. 26. 30. 31. Jer. 31. 31. compared with 38. 39. 40. 41. 42. 43. Math. 6. 33. Luke 12. 31. 1 Tim. 4. 8. Heb. 13. 5. 6. 5. What if we say the Covenant made with Abraham, Exod. 3. proves by our Saviours reasoning, Mat. 22. 31. 32. 33. that Infants shall not rise again and be in Angel-state and saved, otherwise if Infants and all believers in the Sadduces time be not under the same Covenant with Abraham, no Infants shall have a Covenant-Resurrection, nor a Covenant-Salvation; Or then there is some other salvation for Infants that are saved, to wit, some Pagan heaven without the Covenant, either none of them are saved and chosen to life. Contrary to Christ, Mat. 18. 2. 3. 4. Mark. 10. 13. 14. 15. 16. and the Anabaptists grant. Or there is a salvation without a Covenant, and so without the New and Old Testament. 2. without the
the Name of Jesus and the Blood of the Covenant: Contrary to Acts 4.12. 1 John 1.8. Rev. 1.5. (3) they shall be saved without the visible Church, the way that Pagans are saved.

Q. 3. Are they not saved all of them? Is not this enough? But because the Kingdom of Christ is spiritually, the Element of water can do them no good, except they believe?

Answ. If his Kingdom be not spiritually, because his wisdom hath appointed external signs, then no promise (which is but good words) shall be made to Children, contrary to Acts 2.39. for they can do them no good until they believe. 2. Then should there be no preaching of the Gospel to all Nations, as Matt. 28. 20. for impossible it is that all Nations can be profited by the Gospel. 3. The doubt supposes that it is legal servility and Jewish to be under the Gospel preached and the dispensation of signs and seals, even to the aged, such as are Baptism, the Supper, reproofs, censures. 4. To be a visible member, and visibly in Covenant, and to be baptized, except all be found believers, must be Jewish. Now certain, it is a new Testament Ordinance that Ministers preach and baptize all Nations, though the greatest part believe not.

Q. 4. If faith sanctifies as faith, then an unbelieving whore might be sanctified by a believing fornicator: For faith will do its formal work in every subject?

Answ. Paul never meant that faith doth sanctify in every subject, but in subjecto capaci. Faith sanctifieth not inceast and sin, they are not capable to be separated to a holy use: If fire as fire burn, then might all the water in the Ocean be dried up with the least sparkle of fire. If prayer as prayer obtain all things, shall it obtain that the sacrificing of your son to God, shall be accepted of him as holy and lawfull worship? Mr. Baxter faith excellently upon this subject. A thing must be first lawfull, before it be sanctified; God sanctifieth not sin in, or to any. See the Argument, 1 Cor. 7. learnedly and fuldently vindicated by him, so as the dispute is at an end now.

Q. 5. What holiness is it that is called federal, or Covenant-blessed which is in Infants?

Answ. It is not so much personal holiness: (though it may so be
be called, because the person is a Church member, separated from the world to God) as holinesse of the seed, Society, Family, or Nation, which is derived from father to son, as if the father be a free man of such a City, that privilege is personal, as it is by the Law hereditarie freemome derived from father to son, if the father have jus admedia salutis right to the means of salvation, so hath the son. Hence this was first domestical, God made the Covenant with Abraham and his family: I will be thy God, and the God of thy seed, Gen. 17. it was extended to him, not as a father only, but as to be the head of the family; the children of Servants born in Abrahams family were to be circumcised and to be instructed as having right to the means of salvation. Gen. 17. 12. He that is eight dayes old shall be circumcised among you, every man-child in your Generations (so it is Generation-holinesse) he that is born in the house, or bought with money of any stranger, that is not of thy seed. So God shewes clearly that in Abraham he chooseth the Nation and the house, Gen. 18. 19. I know Abraham, that he will command his children (that is too narrow a Church Visible) and his household after him, that they shall keep the way of the Lord. 2. Afterward he chooseth the Nation to be a peculiar people holy to himselfe, Deut. 7. 6, 7. but not with an other new distinct Covenant, but in the same Covenant. 8. But because the Lord loved you, and would keep the oath that he had sworn to your fathers, to wit to Abraham. Deut. 10. 15. He chose their seed after them, even you, above all people, not above all houses.

Amos 3. 2. You only have I known of all the families of the earth. So the externall Church Covenant and Church right to the means of grace is given to a society, and made with Nations under the New Testament, Isa. 2. 1, 2, 3. Psal. 2. 8, 9. Psal. 22. 27. Psal. 87. 2, 3, 4. Rev. 11. 15. Matth. 18. 19, 20. And not any are baptized in the New Testament, (except the Eunuch, and Saul, Acts 8. 39.) who are baptized firstly, but they are baptized as publick men representing a seed; also societies are baptized. All Judea, Mat. 3. 3. All the land of Judea, Mark 1. 5. All the multitude, all the people, Luk. 4. 7, 21. Sure the fathers were so Christianed and Baptized as their children had right to the same seal. So John 3. 22, 23, 26. Cornelius his house and with him were baptized.
National or Society holiness.

Acts 10.33.47. Three thousand at once, Acts 2.39,40,41. The Jayler and his house, Acts 16.33. servants and friends. The household of Stephanas, 1 Cor.16. was Baptized. And this 3.
is holden forth as the Church, as the household of Narcissus which are in the Lord, Rom.16.11. Aquila and Priscilla, and all the Church at their house v. 5. The Church at the house of Philemon, Phil. v. 2. which teacheth that the Covenant-holiness is of societies and houses under the New Testament as in Abrahams house, and as Abrahams house was Circumcised, so are whole houses under the New Testament Baptized. 4. Paul aptly calls it the holiness of the lump, or Nation, and the first fruits, root-holiness, the holiness of the root and the branches. Of the Clive Tree and the branches, Rom. 11. 16, 17. (5.) The speciall intent of God in sending the word of the Covenant must evidence this; he sends not the Gospel unto, and for the cause of one man, to bring him in, but to gather a Church and his elect ones, by a visibly and audibly Preached Covenant to a society, to a City; to Samaria Acts 8. To the Gentiles, Acts 13. To all Nations, Mat. 28. 19, 20. that they and their children may have right to salvation and to the means thereof, and to the Covenant, and therefore we are not curiously to inquire, whether the faith of the father be real or not, if the Gospel be come to the Nation, to the House, to the Society. The Lord in one Abraham, in one Cornelius, in one Jayler, (whom he effectually converts as far as we can gather from the Scriptures) chooses the race, house, society, nation, and gives them a Covenant-holiness, the mans being born where the call of God is, does the turn, as much as the faith of the Parent. For by the root is not necessarily meant the Physicall root the father. For Abraham was not the Physicall root and father, nor Cornelius of all the servants and friends in the house. But if a friend be in the house, or society, and profess the Gospel, he and his obtain right to Baptism and the means of salvation. But as touching real holiness, it is not derived from a believing father, to make the son a believer, Scripture and experience say the Contrary. Nor 2.
is internal and effectual confederacie with God, that by which one is a son of promise, Rom. 9. and predestinate to life, a nationall favour. For no man is chosen to life in his father, because the father is chosen:
chosen: A chosen father may have a reprobate son. 2. Election to life is not of nations, or houses, or societies, but of single persons. It is not said, before the nation had done good or evil, I chose this nation all and whole, not this, but I loved this man, not this man.

Q. What is the formal reason and ground that any hath right to Baptism?

Answ. If we speak of a passive right, if the Eunuch believes, Acts 8. and if such have received the Spirit, Acts 10. they may receive baptism. The Eunuch, moves not the Question whether Philip should sin in baptizing him or not? The Eunuch was troubled to make sure of his own, not Philip's Conversion. They who bring that Argument, Acts 8. and that, Mark 16. to prove that only such should be baptized, who believe actually and are come to age: They prove that the Church sinneth, if they baptize any, but such as are predestinated to life and really believe. For the faith that Philip asked for, was real, with all the heart, not as the faith of Simon Magus: And the faith, Mark 16. is real saving faith, that brings salvation; he that believes is saved. 2. It cannot be visible faith only; for that is in Simon Magus, he doth visibly so believe and is baptized. Yet upon that faith he was not saved, being in the gall of bitterness (3.). He that believes not is damned. The meaning must be, he that believes not savingly is damned: Or then he that believes not visibly, as Magus, and Judas, is damned, but this is most false, for Peter believes not as Judas, and yet he is not damned: Or then the meaning must be, he that believeth both really, savingly, and also professedly and visibly, is saved. And that is true, but it concludes that none are to be baptized, but both real and visible believers.

4. If it be true that none are to be baptized but Covenanted ones, as Acts 2. 39. And if none be Covenanted ones under the New Testament, but real believers and such as are predestinated to life, as our Anabaptists teach from Rom. 9. then must the Church without warrant of the Word baptize Magus, Demas, Judas. (5.) Then must also all Judea, all the Generations of vipers baptized have been both real and visible believers, for they were all baptized, Matt. 3. 3, 4. Mark 1. 5. Luke 1. 7, 21. Let Independents consider this, and what D. Fulke, and Mr. Cartwright.
The place, Act. 2. 32. for Part I.

wright, Pareus, Calvin, Beza; and our Divines speak on these places against the auricular confession of all the huge multitude. (6.) It is a wonder that any man should dream that the Eunuch made a case of conscience, Acts 8, whether it was lawfull to Philip to baptize, and not whether he himself did believe and could worthily receive the seal, Act. 8. 36. here is water (faith he) πνευματικα κεφαλαὶ βαπτισμοι. (7.) So none can warrantably baptize any but persons dying in faith, and its not certain these have the faith that is, Acts 8. 37. Mar. 16. 16. But for the formall warrant of such as baptize: neither are the aged as the aged, nor Infants as Infants to be baptized; for so all the aged and all Infants even of Pagans are to be baptized. Nor 2. are all in Covenant, to be baptized: For such as are only really and invisibly in Covenant, and do make no profession of Christ at all, are not warrantably by the Church to be baptized. Only these whether old or young that are, tali modo visibili federati, such as professedly and visibly in Covenant, and called, Acts 2. 39. are warrantably baptized. Hence they must be so in Covenant, as they be called by the word of the Covenant, for they cannot be baptized against their will, Luke 7. 29. 30.

Q. What warrant is there, Act. 2. 39. for Infant Baptisme?

Ans. I shall not contend for the actuall baptizing of them at that instant. But every one of you be baptized, your father and sons. Why? the promise is to you and to your children, break the Text into an hundred pieces, and blood it as men please, the Genuine Thesis which cannot be neglected, is, These to whom the promise of the Covenant does belong, these should be baptized, Ινα γυριζω. But the promise of the Covenant is to you and to your children. Ergo, you and your children should be baptized. The assumption is the expresse words of Peter and the Proposition is Peters. Every one of you be baptized, ίνα γυριζω ουτως. for to you is the promise of the Covenant. Calvin, Bullinger, Brentius, Gualther clear it.

2. Who they are, who are in the nearest capacity to be baptized, he explaines, when he sheweth, that the Covenant promise is made to those who are far off, to the Gentiles, who the Lord shall call, then all that are under the call and offer of Christ in the preached Gospel, as Prov. 9. 1, 2, 3, 4. Matth. 22.
**Part I. infants Baptism considered.**

*bid them come to the wedding,* Luke 14. 16, 17, 18. &c. are externally in Covenant, and such to whom the Covenant is made, and should be baptized, its presumed they give some professed consent to the call and do not right down deny to come, else they should be baptized against their will. 3. Calvin shewes Acts 2. 39. that the Anabaptists in his time, said, the promise was made to Believers only, but the Text faith, it is made to you and to your children, to infants, to the children of the Prophets and of the Covenant made with the fathers, Acts 3. 25. Now what ground doe Anabaptists give that all infants believe, or that some believe, since to them, their children were as Pagans without Christ, without the Covenant? if to the children when they come to age and shall believe? but what need to add, and to your believing Children? for these are not children but men of age, their fathers and they both being believers. Now Peter sets down two ranks, the aged who heard the word with gladnessse, and were pricked in heart, v. 37. 41. and the children, and to both the promise is made, and what ground is there to exclude sucking children? for the word, Acts 2. 39. is Matt. 2. 18. 1 Cor. 7. 14. where sure the word is taken for sucking children of whose actual faith the Scripture speaks not.

2. The promise is to you and to your children, can have no other sense. The sense then, the promise and word of the Covenant is preached to you and to your children in you, and this is to be externally in Covenant, both under the Old and New Testament. If it have another sense it must be this, the Lord hath internally Covenanted with you the 3000. who have heard the word and with your children, and you children are the spiritual seed, and sons of promise, predestinate to life eternal: as Rom. 9. they expone the seed in Covenant: But 1. Were all the 3000. Ananias and Sapphira and their children the spiritual and chosen seed? he commands all, whom he exhorts to repent, to be baptized: And 2. Now to Simon Magus and Demas, and numbers of such, Peter could not have said, the promise is made to you and to your children, if it be only made to all and actual believers, as they say, Peter therefore must own them all whom he exhorts to repent, as the chosen seed. But if the former sense be intended (as how can it be denied?) to wit, the word of the Covenant is preached to you, an offer of Christ.
is made in the preached Gospel to you. Then it cannot be denied, but the promises to all the Reprobate in the Visible Church whether they believe or not, for Christ is preached; and promises of the Covenant are Preached to Simon Magus, to Judas and all the Hypocrites who stumble at the word, to all the Pharisees, as is clear, Math. 13:20, 21, 22, 23. Acts 13:44, 45. Acts 18:5, 6. Math. 21:43. 1 Pet. 2:7, 8. (3.) The promise, I will be your God, and ye shall be my people, must be one way expounded in the Old Testament, so wit, you are externally only in Covenant with God. But in the New Testament, it must have this meaning, I will be your God, 2 Cor. 6:16. that is, you are all predestinate to life, and the sons, by promise, and the spiritual seed, to whom I say, I will be your God: But if it may well be said, there were no internal Covenanters in the Old Testament, and there be none but only internal Covenanters in the New Testament, so that when the Lord saitheth, Rev. 11:15. The Kingdomes of the earth are mine, and my sons. He must say, the Kingdomes, Egypt, Assyria, Tyrus, Ethiopia, &c. are chosen and the spiritual seed, and these Covenanted Nations and the Kingdomes of the Gentiles are all internally and effectually called, and there are no Visible Churches in the New Test. but only all invisible and saved. 4. If these words, The promise is to you, and to your Children, be limited, to as many as the Lord shall effectually call, either fathers or children; But Mr. Stev. Marshall judiciously observes; there is no more a Covenant-favour holden forth to their children, then to the children of Pagans; for the children of Pagans, if God effectually call them, have the promises made to them. 5. It's clear that externall Covenant-holiness, is to these men ceremoniall holiness now out of date, and then externall calling the only means of internall and effectually calling, Math. 22:14. 1 Cor. 1:18. 23, 24. Luke 15:1, 2. and the fixed Church-hearing of the Preached Gospel is a ceremony. 2. That God should be the God of Infants of the seed of the Jews, a mercy to fathers and sons coming from free love, Deut. 10:15. Gen. 17:7. Deut. 7:6, 7, 8. and Prophefied as a mer-

External Covenant & the blessing of the Gospel Preached to the Nation, is but a Ceremony to the opposers of Infant-baptism contrary to all ancient Prophesies, Isa. 2:2. 19. Jer. 23:1. 11. &c.
for Infant-Baptism, considered.

Part. I.

cy to the Gentiles by all the Prophets was a ceremony removed now in Christ. Yea 3. Externall covenanting and adopting, and choosing of Israel is no mercy, except that a Pedagogue of the Law is a mercy for a time. 4. The promise is to you and to your Children, must be in a contradictory way expounded, to wit, the promise is no more made to your Children so long as they are Infants, then to Devils. Yea Fathers and Children not believing, though chosen to life, are excommunicated from visible Adoption, calling, hearing the Gospel-promises, for there is no covenanting now under the New Testament, but only internal covenanting of the Elect. 5. Young Timothy and children of believing Parents, and all the aged within the visible Church, have no right to hear the preached Gospel, before they believe and be the holy seed, more then Pagans. Yea 6. They can have no command of God, to hear the Gospel, nor any covenant or Gospel warrant, until they be believers, for if there were no promise made to hearing and considering the word, if they shall believe, while as yet they believe not, and until they be effectually called, there can be no command, and no Law, to hear the Gospel and the covenant offer made in Christ. It shall then be no more sin for unconverted persons to turn away their ears from the Law, and not to hear the Gospel. 7. It were nonsense to say to men under the externally proposed covenant, repent, hear the Gospel, use the means, receive the seals, and yet you have no right to hear, nor have we any warrant to baptize you, until ye believe; for there is no promise made to you, nor to your seed and Children, until first you believe. And it must say there was no threatening to Adam. Gen. 2. 17. before he sinned, and no promise to Adam nor to any now, do this and live, until Adam first sinned, and first obeyed the covenant; and so, if John covenant to labour in Peter's Vineyard, and Peter promise to him four pence, so he work twelve hours, otherwise he shall not pay him 4. pence, though John accept of the covenant, and work but one hour, whereas his covenant is to work for twelve hours, then no man can say to John (work, for there is a promise made of four pence to you) the other might deny; no such promise was made to me, except I work twelve hours. It were, sure, unfaithful dealing to John to say.
Infants are under the Covenant of Grace Part. I.

A conditional covenant hath the compleat essence and nature of a covenant, and they are truly in covenant that are under it.

So for the four pence ought not, by this covenant, to be given to him except he work twelve hours: but he cannot without palpable falsehood, say, I have broken no Covenant, in not working twelve hours: For though I conformed to the covenant, and began to work an houre, yet the promise was not to me simply, but to me as working twelve hours; but there is neither face nor faith in this Answer: For the fulfilling of the covenant is only to give four pence to John, if he work twelve hours; but the promise and covenant was made to him and he hath foully broken. Yea a conditional covenant agreed unto and accepted, is a covenant, if we shall (as in reason we ought) distinguish between a covenant, in its essence and nature, and a covenant broken or fulfilled, a covenant or threatening, is a covenant and threatening obliging Adam, if it shall be agreed unto by silence, as Adam accepted the threatening, Gen. 2:17. by silence, and Professors within the visible Church, by their professing of the Doctrine of the Gospel, covenant of grace, their receiving of the Seals and professed hearing of the Word, are under the covenant of Grace, and engage themselves to obey commands, promises, threatenings, and therefore promises are as properly made to them, Acts 2:39. As commands, and threatenings, exhortations, invitations, and Gospel-requests are made to them. But though the Anabaptists ignorantly confound the promise, and the thing promised, the covenant, and benefits covenanted. The promise is to you, and so are the commands, and threatenings, whether ye believe or not, the command is to you, and lays an obligation on you, whether ye obey, or obey not, and the threatenings are to you, whether ye transgress or transgress not. It is true indeed, the promise, that is, the blessing promised, righteousness and eternal life is not given to you until you first believe. Object. Is not the promise made the same way to the aged as to the children; and the same thing required of both: The promise is to you and to your Children. But the promise is made to the aged only, if they actually believe. Ergo, the promise is made to the Children only, if they actually believe, and not to Infants. Answer. Neither proposition nor assumption can bear weight. For the proposition, when God saith, I will be thy God to Abraham, and the God of thy seed. Is it need-
tho^ghthij/aSmj

Anabaptists provide no salvation by Law or Gospel, or by Jesus Christ; for the saving of Pagans and their Infants.

2. It is false that the promise is made only to the aged, upon condition of actual believing. It is made to their children expressly in the Text, and for the way of their believing, we leave it to the Lord. Nor is it true, that the promise is made to the aged, upon condition of believing. The promise is made to them absolutely, whether they believe or not. But the blessing of the promise and covenant of grace is given and bestowed only conditionally.

M 2
How visible professors and Infants

Part. I.

How visibly professors are really within the Covenant, and not really within it.

The promise is absolutely made: its called conditional from the thing conditionally given.

Obj. But is not this an approved distinction, that persons are within the Covenant, either externally, professedly, visibly, or internally, really, or according to the intention of God? Ergo, such as are externally within the Covenant, are not really and indeed within the covenant of grace.

Ans. The Adverb (really) relates to the real fruit of the fulfilled covenant, and so such as are only externally within the covenant, are not really within the covenant, for God never directed, nor intended to bestow the blessing covenanted, nor grace to perform the condition of the covenant upon them? but they are really covenanted and engaged by their consented profession to fulfill the covenant. And as the commands and threatenings of the covenant of grace lay on a real obligation, upon such as are only externally in covenant, either to obey or suffer, so the promise of the covenant imposes an engagement & obligation upon such to believe the promise, but sometimes, we say the promises of the covenant of grace are not really made to the Reprobate within the visible Church, because God intends and decrees to, and for them, neither the blessing promised, nor the saving grace to fulfill the condition or to believe. And therefore these words are figurative, Heb. 8.10. This is the Covenant that I will make with the house of Israel, I will write my Law in their minds, &c. that is, this is the speciall and principall covenanted blessing, I will give them a new heart: which must not be called a simple prediction, though a prediction it is, but it is also a real promise made absolutely to the Elect, which the Lord fulfills in them: And this is called the Covenant. Because 1. They are no better then non-Covenanters upon whom the Lord befores not this part and blessing of the covenant. 2. The truth is, the promise of a new heart is not made to the visible Church, which is only visible: but to the Elect & invisible Church. And if Anabaptists shall expone these words, Acts 2.39. The promise of a new heart is made to you and to your Children, upon condition that you and your Children believe, which they cannot do until first they have a new heart, its as good as Peter had said, God promises to you and
and to your Children grace to believe, and a new heart to obey him, upon condition that you first believe. And that is, God's promise to you to believe upon condition that ye believe, which is ridiculous, and therefore we cannot say that this promise of a new heart is made to all that are commanded to believe and repent and be baptized. For Elect and Reprobate, and all are under these commands, if they be members of the visible Church. But the promise of a new heart is not made to all within the visible Church.

Quest. How then? Must the promise of a new heart be here excluded? And shall nothing be meant in the word, but a promise of forgiveness and life is made to you and your Children.

Answer. I should judge it hard to say, that were the only promise here made, the promise of a new heart is made to you all, therefore repent and be baptized. The Antecedent is not true. 2. Therefore because Peter speaks unto, and of a mixed multitude, Fathers, Children, Elect and Reprobate, who must first understand, the promise of life and forgiveness is made to you. Ergo, all come to age, repent and be baptized. And because the promise is made to your Children, therefore let them be baptized. And 3. the promise of a new heart is not to be excluded, because there were in the company to whom, and of whom the Apostle Peter speaks, many Elect, in whom the old Prophesie, Jer. 31. Ezek. 11. was to be fulfilled; for he saith, The promise is made to as many as the Lord shall call; to the Gentiles, it were a sense too narrow, to exclude that promise, and therefore, as the great promise, I will be thy God, and the God of thy seed (which chiefly is meant, Acts 2. 39.) requires not the same condition in Fathers and Infants, nor the same condition in Fathers, Wives, Hewers of wood, Officers and Commanders, little ones, and such as were not born, Deut. 29. with whom the Covenant is made. For the same faith in Fathers & Infants, and faith working in the same duties cannot be required of Husbands, Wives, Magistrates, and Hewers of wood.) so neither is the promise made the same way to Fathers, Children, Jews near hand, and Gentiles farre off, to Elect and Reprobate.

Quest. How can the promise of the Covenant, to write the Law in the
In what sense the promise of a new heart Part I. the heart, be made absolutely, and not to the Reprobate, but to the Elect only? For the Elect are only those to whom that promise is made, and yet the Reprobate is really in the Covenant of Grace, and the promise is made to them as hath been said.

Answer. It is no inconvenient that the Reprobate in the visible church, be so under the covenant of grace, as some promises are made to them, and some mercies promised to them conditionally, and some reserved special promises of a new heart, and of perseverance belonging not to them. For all the promises belong not the same way, to the parties visibly and externally, and to the parties internally and personally in covenant with God. So the Lord promiseth life & forgiveness shall be given to these who are externally in the covenant, providing they believe, but the Lord promiseth not a new heart and grace to believe, to these that are only externally in covenant. And yet he promiseth both to the Elect.

Hence the covenant must be considered two ways, in abstracto and formally, in the letter as a simple way of saving sinners, so they believe, so all within the visible Church are in the covenant of grace, and so it contains only the will of precept. 2. In the concrete, as the Lord carries on the covenant in such and such a way, commensurably with the decrees of Election and Reprobation; as the Lord not only promises, but acts and engraveth the Law in the heart, commensurably with his decree of Election, so the Elect only are under the covenant of grace. The word tells of no condition or work, or act to be performed by any, which if he do he shall have a new heart: and therefore the promise of the engraven Law in their heart, is not a simple promise made to the covenanters as covenanters, for so it should be a promise to all visible covenanters (for visible covenanters are essentally covenanters) but it is both a promise and a prediction, yea a real execution, or an efficacious way of fulfilling the decree of Election to such & such chosen, & specially loved of God Covenanters.

2. A new heart hath a twofold consideration, one as a duty command. 2. As a blessing promised, as to the former, Ezek. 18. 31. make you a new heart and a new spirit, Jer. 4. 4. Circumcise your heart to the Lord, take away the foreskin of your heart,
heart, ye men of Judah, Eph. 4. 23. be renewed in the spirit of your mind, Eph. 4. 14. Awake thou that sleepest and rise from the dead: these are either bare commands, without any Gospel-strength given to obey, and so they are illegal commands in the latter obli- ging all visible covenanters to obedience, and so, all Letter, all Law, no Gospel-strength to perform speaks poor unmixt Law. In this case God repeats and craves back again from broken men a sound heart, which they sinfully lost in Adam, and may justly seek heart-conformity to his holy Law from all men. Or then these commands are backed with Gospel-strength to obey, and so they are both commands and blessings promised, as Jer. 31. 33. This my Covenant (a covenant and something more) shall be — I will put my Law in their inward parts, and write it in their hearts — 34. Ezek. 11. 19. Ezek. 36. 26. Hab. 2. 10, 11, 12. So the more strength promised the more Gospel. Neither is there any inconvenienc, to say that the Reprobate visible covenanters are not thus, as touching the special promises of a new heart and perseverance of the Saints, really in the covenant of grace.

Q. Who are they, who are to believe God shall give them a new heart?

Ans. No man is positively to believe it, while God work it in him; for no man is to believe that he is predestinated to glory, while he first have the effects thereof in him, the hidden Manna, the white Stone, the new Name. But no man is to despair or to create fatal inferences that he is Reprobate, since God begins kindly with him with a Gospel-call.

CHAP. XIV.

initial seal of Circumcision, and so women also who eat the Passover, which the uncircumcised might not do: and Peter was sent to the Circumcision, that is, to all the Jews men and women, and so the women is some way in the men, any they might be circumcised in them upon the same ground, because the same promise is made to fathers and to children, must infants be baptized, Acts 2.39. 1. This is the Lords own Argument, Gen. 17.7. there were multitudes of differences between Circumcision and Baptism as we grant, but in the substance nature and Theologicall essence, and in the formall effects they are the same. We grant that Christ revealed in Types, Sacrifices, to come, darkly offered may differ from Christ as clearly offered, Preached without these already abolished shadows and who is now come. Yet he is the same Saviour to them who believed in him then and now, Acts 10.43. 17.11. And we 2. argue not simply from the letter of the Covenant. I am your God. Ergo, be baptized, for one might reply, I am your God, Ergo, offer such beasts to me, it shall not follow, But I am your God, and the God of your seed offering to you the same Christ and righteousness that was offered to Abraham in the same Covenant: Ergo, all of you be baptized who are under the same Covenant. For,

1. Circumcision of the flesh was a seal of the Circumcision of the heart promised in the Covenant of Grace, Deut. 30. 6. and of the cutting of the foreskin thereof, Jer. 4. 4. Jer. 9.26. Ezek. 36. 26, 27. and Baptism is the same, Col. 2. 11, 12. Tit. 3. 5.

2. Circumcision is a seal of the righteousness of faith, Rom. 4. 11. so is Baptism, as 1 Pet. 3. 21. Rom. 4. 24.

3. Circumcision is a seal of the Covenant, and by a metonymy called the Covenant of God in the flesh, Gen. 17. 7, 13. so is baptism, a solemn instilling of all Samaria, Acts 8. in the Christian Covenant, and so Acts 2. 39.

4. Circumcision is a solemn way of instituting any in the Church of Israel, so we are by one Spirit baptized into one body, 1 Cor. 12. 12, 13.

1. The command of Circumcising is as large as Covenanting, but that is with Abraham the father, and his seed, Acts 2. 39. makes the command of being Baptized, Isa. 56 every one of you be Baptized,
PART I. are one in substance.

2. The command supposes that all the Circumcised, the males of eight days old understand not the promise of the Covenant, the nature, use, signification, and end of the seal, and the command to be baptized; supposeth that the children to whom the Covenant promise is made do not understand the same as touching baptism and the Covenant-promise, Acts 2:39.

3. If the positive command be generally, that all these in Covenant should be marked with the initiatric seal of the Covenant: As Gen. 17:7,8. I am thy God, and the God of thy seed: Therefore old and young be Circumcised, then there was no other command in particular, to baptize old or young, but the institution of Baptism in place of Circumcision needful. As touching the application of it to persons, old or young, except the ground of externall Covenanting stand as warranting to administrate the seal to all, so Covenanted; Yea, and if there be a positive command and warrant in the New Testament to tender the Seal of Baptism to none but to the aged, that can give an account of their faith, and do actually believe; then should there be an express command in the New Testament concerning Baptism as concerning the Lords Supper, that every one before they be Baptized, try and examine themselves, whether they favingly believe or not, before they be Baptized, otherwise they receive their own damnation, as in the Lords Supper, for self-judging and self-examination, if actually believing and being internally in Covenant, as these in whose heart and inward part of the Law of Grace must be ingraven, be the necessary condition required in all these to whom the Church can warrantably tender Baptism as the seal of the Covenant: And we require a positive command in the New Testament, see that ye Baptize none though they profess they be in Covenant, except such as can try and examine whether they saviourly believe or not: and here Anabaptists must flee to the consequences of the Word and reasons drawn from the Covenant of Grace, as well as we, and an express command they cannot flee unto, nor is it in Old or New Testament: It should not move us, that Infants understand neither command nor

But it were an easier way to Anabaptists to say, Infants under the New Testament are externally in Covenant, where as Parents believe, and members of the Church are follow'd with Covenant-mercy, only because they understand not, and the administration is more spirituall under the New Testament, and faith more urged God requires not the dipping of Infants in Rivers (a ceremony more onerous, more truely in women with child, virgins, diseased persons, in winter, in cold countryes, against the world, the second Command, the third, the fourth, the sixth, the seventh, then that it needs be refuted) it being only a ceremony which they may well want. But now Infants of believers are casten out, for no fault, of the Covenant of Grace.

(2.) From Covenant-mercy to the thousand Generation. Contrary to Gen. 17. 7. Exod. 20. 5.

(3.) From Covenant-prayers and Church-prayers: Contrary to 1 Sam. 12. Psal. 28. 9. Psal. 67. 1, 2. Psal. 103. 4, 5.

(4.) From the blessing of the Lords Covenant-presence, who dwels in the Nation, in the Kingdome, Ps. 135. 21. Ps. 132. 13, 14. Rev. 11. 15. Isa. 19. 25. Isa. 2. 1-12, 15. 2 Cor. 6. 16. I will dwell in them, and walk in them, and be their God, and they shall be my people. 18. And I will be a father to you, and ye shall be my sons and daughters, faith the Lord Almighty. Though this be spoken to all the Covenanted people of God, yet are Infants casten out of the bosome of a Covenant Father and God.

(5.) Infants
PART I. excluding of Infants from the Covenant of Grace.

(5.) Infants are debarred from Covenant-calling and gathering in under the wings of Christ: Contrary to Matth. 28. 19, 20. Matth. 23. 37. Psal. 147. 19, 20. and excluded from God's Covenant-choise; Contrary to Deut. 7. 6, 7, 8, 9, 13, 14. Deut. 10. 15. and left being heirs of wrath, a prey to Satan.

(6.) They are Excommunicated from Covenant-blessings earthly, and the tabernacle-protection promised in the Old and New Testament: Contrary to Deut. 28. 4. Lev. 26. 6, 7, 8, 9. Psal. 37. 18, 22, 25, 26. Psal. 92. 10. Psal. 112. 1, 2, 3. Ezech. 34, 24, 25, 26. Ezech. 36, 29, 35, 36, 37. Ezech. 8, 7, 8. And in the New Testament, Matth. 6. 27, 28, 33. 1 Tim. 4, 8. Heb. 13, 5, 6. which were nothing if our Heavenly Father provide bread, protection, safety, dwelling in the land, and our houses, to the fathers, but the children had no charter but to beggary, to the sword, to be devoured by wild beasts and the diseases of Egypt: And the Infants have nothing from the Covenant but what Infants of Amaleck, and Babylon, 1 Sam. 15. 1, 2. Psal. 137. 5. and of Sodom have, Gen. 19.

(7.) they are members of Satan, of the Kingdom of the Prince of darkness, not members of Christ's Body, since there be but two Kings, two Gods, Satan, 2 Cor. 4, 4. Eph. 2. 1, 2. Eph. 6. 12. Matth. 12. 29. and Christ the King and Head of his body. And it is known that Infants within the Visible Church, suffer incursions of Devils, dreadful diseases, death; and being without the Covenant, as Pagans; these evils must either be acts of revenging justice, and preparatorie to the judgement of eternall fire, or blessed in Christ: But if the former, they are damned, if the latter, what blessing is there without Christ?

(8.) Being without the Covenant. 1. Infants cannot be chosen and predestinate in Christ to salvation, Eph. 1, 4. Rom. 9, 11. nor given to Church to be saved Covenant-ways, as John 17. 2. John 6, 39. nor loved, from eternity, nor in time, as Arminians teach, and so must be carried in Christ to Heaven or Hell, or rather to a mid place, without God or providence, or decrees, or fore-knowledge, or counsel of God. 2. They being without the Gospel-Covenant, cannot be redeemed by Jesus Christ his Blood, but some other way: Contrary to Acts 4, 12. 3. If Infants be born without sin, as Anabaptists teach, they die, and go either to Heaven, in Christ, and

and so Christ took not on him their nature, and is not their Saviour: or they go to everlasting torment, and yet never sinned, which is repugnant to Divine justice: Or to some third place of which the Scripture speaks not. And yet the word faith, Rev. 20. 12. that the dead small and great shall stand before God, and shall be judged. And the Scripture faith Infants are capable of punishment, and of being cut off, and the Parents punished in them, and they bear Covenant-wrath in their Parents: As is clear in the seed of Jeroboam, of Ahab, of others, Exod. 20. 5. Gen. 17. 14. 4. Neither remission of sins, justification, nor life eternall, nor Sonship, nor adoption in Christ’s suffering death, and in the Blood of the everlasting Covenant, can belong to Infants if they be without the Covenant.

9. Nor can children be capable of being blessed of Christ, or of his laying on of his hands, As Mark 10. if they be not under the New Test. capable of Covenant grace: And it is to be minded, that Covenanting Parents, Luke 18.

1 Such as came to him to be cured of their diseases, and believed him to be Messiah, the Son of David, as the blind call him, Matt. 20. and the woman of Canaan, Matt. 15. Luk. 18. 15. πατέρες πατέρες brought to him little Children, as Matt. 8. 16. Matt. 9. 2. Luk. 4. 40. they brought the sick.

2 The children were not diseased, nor possessed: And the Parents being desirous they might be blessed, as the event proved, it is clear they were not children of heathen, but members of the Visible Church.

3. Τό άτομον Of such is the Kingdom of God, Luk. 18. 16. we cannot think that his meaning is of such as such, is the Kingdom of God, as if all Infants of Jew and Heathen, belonged as subjects to the Visible Church, for then the Infants of all Heathen should be Covenanted members of the Visible Church, and yet their Parents are without the visible Church, and when they grow to age, they should without any scandal be Excommunicate, which were monstrous, nor can the Invisible Kingdom of God be of such, as if all Infants, because Infants were saved. Nor,

4. Can the taking of them be a meer Emblem that such were God is not blessed, for so, beside that Doves and Lambs, for meekness are capable
Part I. touching Christ's blessing of children, opened.

capable of being taken in the arms of Christ, and blessed, Christ bids them, in all times coming, be suffered to come, and not forbidden. v. 16. which faith he desired the whole species of Infants of the Visible Church to be brought to him. Nor doth Christ make acts of Emblems ordinary, but he will have children at all times to come to him: forbid them not; He once cursed the fig-tree, that was an Embleme: and did but once wash his Disciples' feet, and that was an Embleme. And,

5. He could not mean, that only Infants predestinate to glory should be suffered to come: For he faith indifferently ἄπειρον τὰ αὐθεντικά, suffer little children to come: Now he should then have given marks to discern predestinate children and suffer them. (2) And receive them only as Disciples, in my Name, Mar. 6:36,37. (3.) He should have laid his hands upon some Infants, as predestinate to glory, and forbidden others to come. And the Parents should have known what children are predestinate to life, and should come, and what not.

6. The Text evidences that the disciples had a prejudice and a carnall one, at Infants, thinking they understood nothing of Christ and of the Kingdom of Grace. the Disciples Chri Cumow rebuked these that brought them: as Anabaptists do. And Christ rebukes them, and instates infants of believing Parents as members of the Visible Church.

7. Nor was it extraordinary, when Christ said suffer little Children to come, but he would have the species instated members of such a Kingdom. Ergo, some of the kind must be saved, and examples must be verified (faith Mr. Cobbet judiciously) in some particulars.

8. Of such is the Kingdom of God, of such in Covenant-relation is the Kingdom of God, of such subjects. For if Christ's reason be, of such for humilitie, meeknesse, want of malice, and envy, as 1 Pet. 2. 1, 2, 3. Matth. 18. Psal. 131. 1, 2. is the Kingdom of God: he must mean by the Kingdom of God, the Kingdom of Glory & the triumphing Church, this sense is refused by Anabaptists. 2. The Infants of Pagans, and of all men, by nature, within and without the Church, are as well marked resemblances of converts, as they. And we must say that Christ would have taken
ken in his arms, and blessed all the Pagan-Infants, and when they
grow to age they should be for no fault, but for age only, Excom-
municate from the blessing, for Pagan-Infants as well resemble hu-
mility and harmlesness (if only the personall qualification of
converts, and heart-converts, not the Covenant and Church-ho-
linefse of visible Professors, be here meant) as Infants within the
Visible Church.

6. There was no other designe and purpose in Christ, in that
emphatfick expression, forbid them not to come \( \text{πε[:,:]} \) Mat. 19.
14. \( \text{πε[:,:]} \) Luke 18. 16. to me their Saviour, as well as the Saviour
of the aged, but to hold forth the common interef of the whole
species of Infants within the visible Church, their Coven-
ant interest in Christ, for there is no imaginable reafon but, the
conceit of want of understanding (the prejudice of Anabaptifts
only) why the Disciples should have aimed to debar them or any
poor sinners from eceffe to the Saviour of Sinners.

10. Christ took them in his arms, layed his hands on them,
blessed them. Now this was a personall reall favour bestowed upon
intents, had Infants been meer symbolick and doctrinall reffemblances
of the humilitie of reall converts, and the young ones as much
without the Covenant as Pagans, and as uncapable of Covenant-
grace and covenant-seals, becaufe void of actuall faith now under
the new Gospel-adminiftrafion, as horses or beasts, let the appo-
sites of their Baptifm show what fort of blessing it was, that Christ
beftowed upon them, if it be not: 1. Of more value then Jacob's
blessing of Ephraim and Manafeh, or at leaft as reall, and certain,
Christ the Lord from heaven muft as Soveraigne, who had power
to curfe the figtree and it withered, by his Soveraigne power have
blessed, in them the whole race of Infants in the Visible Church,
and declared them Covenanted Church members under the new
Testament in this eminent act of blessing the children and in com-
mending that all such might have free access to him as King, since
the young ones were Subjects of the Kingdom of God, as well as
the aged, and expreffly forbids, that in time to come, they be
14. and three Evangelifts are three fufficient witnesses, (2.) Christ
the Lord is the Supreme and Soveraigne Lord of blessing and cur-
sing:
Part I. Touching Christ's blessing of Infants, opened.

Sing: for in him all the Nations of the earth, and with them, young ones a considerable part of the Covenanted Nations, must be blessed. (3.) If Isaac blessed Jacob, and he must be blessed, Gen. 27. 29. 33. and Jacob blessed the twelve Tribes, Gen. 49. 28. and Moses the man of God blessed Israel, before his death, Deut. 33. 12. &c. with Covenant-blessings, and they were really blessed; Christ must as really with Covenant-blessings, have, in this, blessed the whole race of infants of Covenanting-parents, except Anabaptists say that it was some complementall salutation, for the fashion that Christ bestowed upon infants, when the Evangelists say, he blessed them, Matt. 19. 13. τετευνηθαι Mark 10. 16. γνωσις αυτη 4. by the gloss of the adversaries. Christ blessed them symbolick and doctrinall resemblances of the humility and docility of reall converts, and they were blessed as meer signes, as the Elements in Sacraments are blessed, or as new made crucifixes are blessed and dedicated to divine worship, as resemblances of Christ crucified; and as Popish Images are symbolically blessed, a strange device, or rather a strong delusion. 4. If Christ prayed for infants as Matthew layeth the mothers or parents sought that of him, Matt. 19. 13. his prayers must be grounded upon the word of the Covenant, and what could he seek for infants peace in these, but Covenant-mercies and salvation: for Christ was not to work a miracle upon them, and he satisfied the desires of these, who brought them on their arms, and therefore could not go on their feet, nor give a confession of their faith, they were born as the man sick of the palsy, Matt. 9. 2. (5.) Now as Christ is always hard in his prayers, John 11. 42. so his blessing he bestowed upon them (though Anabaptists will have them without Christ and the Covenant and under the curse of God) must either be a blessing of the Covenant of Grace, or Covenant of Works, for a third sort of blessing the Scripture knows not: Moses takes all blessings up in these two. Deut. 27. 12. 15. 16. Deut. 28. 2. 3. 15. 16. Deut. of Grace. 30. 19. I set before you life and death, blessing and cursing, and so doeth Paul, Gal. 10. 13. 14. Heb. 6. 7. 8. 15. But Christ could not beleaf the Law blessing of Works upon these infants, for they had not fulfilled the Law in their persons, nor can infants or any flesh be justified by the Law, Rom. 3. 20. therefore must Christ have
have bestowed upon them the blessing of the Covenant of Grace, Gal. 3. 14. Heb. 6. 14. let it be the blessing of remission and life, or all right to the Kingdom of God, it is a blessing of the Covenant. 6. The faith of the parents that brought them is holden forth, Matth. 19. 13. Then were little children brought unto him, that he might lay his hands on them and pray: then had they faith in Christ, that his praying and blessing should be available to infants, its a conjecture that they came with a may be, or as Mr. Cocker well sayeth, a faith grounded upon a possibility of Election separated from the Covenant, that is secret, and the Covenant revealed, and so this, not election abstracted from that, can be the ground of faith, Deut. 29. 29. and when Christ faith, Matth. 18. 4, 10. that little ones Angels behold the face of his Father, and the Holy Ghost faith, Heb. 1. 13. that Angels are Ministring Spirits didos melinve χριστιμενας ολοφρενειαν, For these that shall by heritage or lot enjoy salvation. Its cleare, infants have their share of salvation, and by Covenant it must be. As also the blessed seed is promised to Adam before he have a child, and to his seed: To Seth, Japhet, Isaac, Jacob, Abraham, when Cainan, Cham, Ishmael, Esau, Abrahams Idolatrous house, to David, when his brethren are refused, and to these as heads of Generations, when contrary Generations, and the houses of Cainan, Cham, Ishmael, are rejected: Hence the house of Israel, the seed of Israel, the seed of Jacob, and there shall be added to the Gentiles, Isa. 49. who shall bring in to the Church their sons and their daughters upon their shoulders. 22. Isa. 54. 1. Sing O barren for no are the children of the desolate then of the married wise, saith the Lord, Isa. 60. 4. Lift up thine eyes round about, and see, all they gather themselves about, they shall come to thee: thy sons shall come from far, and thy sons shall be nourished at thy side. Israel marving and Israel according to the flesh is the holy seed, Neb. 7. 61. Neb. 9. 2. the holy seed have mingled with the heathen. 1 Chron. 16. 13. O ye seed of Israel his servants, ye children of Jacob whom he hath chosen, be mindful of his Covenant. And this holiness by external Covenanting is extended to the Gentiles, 1 Cor. 7. 14. But now are your children holy; and its holiness the Jews to be called in, Rom. 11. 16. If the first fruit be holy, the lump is also holy: and
PART I. belongs to Infants under the New Test.

And if the root be holy, so are also the branches: So it is prophesied, Isa. 61. 9. Their seed shall be known among the Gentiles, and their off-spring among the people: All that see them shall acknowledge them, that they are the seed that the Lord hath blessed. 6.

But ye shall be named the Priests of the Lord, (holy by Covenant as was Aaron's house, because in Covenant visible with God) men shall call you the Ministers of our God: Ye shall eat the riches of the Gentiles, and in their glory shall ye boast your selves, Isa. 62. 2. Thou shalt be called by a new name, which the mouth of the Lord hath named. v. 12. And they shall call them the holy people, the Redeemed of the Lord: And thou shalt be called, Sought out, A City not forsaken. Isa. 45. 22. As the days of a tree, are the days of my people: and mine elect (by calling) shall long enjoy the work of their hands.

Sure he prophesies of a visible Covenanted people under the New Testament: For he adds, v. 23. They shall not labour in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their off-spring with them. Now to any godly Reader, there is here. 1. a Prophecy to be fulfilled of the Gentiles brought is, as is clear, Isa. 61. 1, 2, 3, 4. Christ, Luke 4. applyes that Text to himself. And 9. Their seed shall be known among the Gentiles. Isa. 62. 2. The Gentiles shall see thy righteousness. And for Chapter 65. 1, 2, 3, 4, Paul expounds it of the in-coming of the Gentiles, Rom. 9. 24, 26. Rom. 10. 20. Eph. 2. 12, 13. Rom. 15. 20. (2.) He speaks of a Visible Church and of their seed, known among the Gentiles, all that see them shall acknowledge them, that they are the seed which the Lord hath blessed, Isa. 61. 9. But they did not see the white Stone (the seal of their election) and a new Name which none can read but he that receiveth it, Rev. 2. 17. And they see them a seed and off-spring of the Covenant people of God, Isa. 62. 12. They shall call them the holy people: then they must judge them a Visible Church. But a Church of such as are predestinate to glory, they cannot see them to be. (3.) Isa. 55. They are a Visible Church. 21. They shall build houses and inhabit them——

22. They shall not build and another inhabit, They shall not plant and another eat. And the reason is 33——7 Because they are (they shall be, its a Prophecy under the New Testament) the seed

There is Covenanted visible seed prophesied to be under the N.T.
There are promises of a Covenanted. Part I.

There are promises of a Covenanted. Part I.

seed of the blessed of the Lord, and their off-spring with them. Jer. 23.22. As the Holy of Heaven cannot be numbered, neither the land of the sea measured, so will I multiply the seed of David. What seed? The Visible seed: And the Levites that Minister Calvin in loc. unto me will I multiply: He alludes to the promise made to Abraham, of multiplying his seed, Gen. 13.15. Gen. 15.5. Gen. 2.17. And this promise made to Abraham (faith Calvin) belongs to them all, and he would have them not to doubt of the restitution of the people to their own Land. Now the people and Levites, and house of David were never so multiplyed in the Jews, after the deliverance from Babylon, and therefore must be extended to the New Testament. And if God establish Davids seed for ever, Psal. 89.4. And the seed of his people shall possess the gates of their enemies, Gen. 24.60. And if he powre his Spirit upon the seed of Jacob, Isa. 44.3. and Circumcise the heart of the seed of his people, Deut. 30.6. and put his words in the mouth of the seed of his people, and their seeds seed for ever, Isa. 59.21. And the seed of the righteous be blessed on earth, Psal. 37.26. not simply because they are a seed (for the whole seed of man should be blessed, if so) but because they are the seed of his servants, Psal. 36. of the Jews, Esther 6.13. the Children of his servants, Psal. 102.28. See Jer. 31.35.36.37. Isa. 6.13. because the seed of Abraham, and in the covenant made with Abraham, Exod. 2.24. 2 Kings. 13.23. Psal. 150.8,9. Psal. 111.5,9. Gen 17.25,7,9. Lev. 26.42,45. Ezek. 16.60. Luke 1 72. Exod. 6.4. Deut. 8.18. &c: Then must the Covenant be established under the new Testament with the Visible seed; and if there were an abridging and contradicting of his favour to the Elect only, it would have been shewed, and the Charter of reservation and exception must have been penned in the Old or New Testament. 2 Otherwise the seed of all Gentiles called in to Christ by the Preached Gospel, must be visibly cursed of God, cut off from the people of God, separated from the Lord from the Congregation of his people, not to the tenth Generation only as the Ammonite, the Moabite, the Bastard, Deut. 23.1,2,3, and Excommunicated out of the Camp as unclean, nor should Christians marry or Covenant with them As Deut. cursed seed 23.14. Lev. 13.43.44.45.46. Deut. 7.1,2,3. Exod. 34.15.16. 1 Kings.
PART I. seed under the New Testament.

1. King. 11. 2. Ezra. 9. 2. 12. Nehem. 13. 23. Judg. 3. 6, 7. Judg. 4. 2. 3. Except there be some middle between a cursed and a blessed seed, a seed in the Church, and in the Covenant, and the seed of the Serpent, of Heathen, without the Covenant. 2. A middle between the Kingdom of darkness, of Satan and the Kingdom of God of his dear Son: Contrary to Eph. 2. 2, 3, 4, Acts 26. 18. Col. 1. 13, 14. 1 Pet. 2. 9, 10. Eph. 5. 8. which is unknown to Scripture. Yea the Covenant is made to Christ and his seed, Gal. 3. 16, and the same blessing of Abraham, comes on us Gentiles, Gal. 3. 13, 14. But he and all his seed were blessed and in Grace by the externall call of the Covenant. Ezek. 16. 1, 2, 3, 4, 5, 6, 7, 8, Deut. 7. 7, 8, Rom. 10. 25. I will call them my people that were not my people, and her beloved which was not beloved. And this externall calling is of Grace and so Grace, no merit, as well as predestination to life is grace, or for grace. For whosoever are called, not because Elect, but because freely loved of such a God and without merit called, Father and Son, they are in a state of grace: But so are all within the Visible Church. If any object, by Christ's coming all the Nations old and young are not become the Nations of the Lord and of his Christ, but only true Believers, even by our Doctrine.

Ans. They are become the Kingdomes of the Lord, not only because they are truely converted, but because they are the chosen of God in the Office, house of Christ, and Christ reigns over them by the Scepter of his word whom he is to convert. And external Covenanting with God is of it self free Grace and a singular favour bestowed of God, Psal. 147. 19, 20, Deut. 5. 1, 2, Mat. 21. 42, 43, Luke 14. 16, 21.

2. It is free Grace that God will have hypocrites and real infidels to beget children to him that are internally in Covenant with him; and fills up the number of the Elect by Reprobate Parents who are instrumentall to the in-comming in the world, and into the Visible Church, of many Heirs of Glory: and in so doing there is a Church-right communicated from Reprobate Parents to their Children, that are Heirs of Glory.

3. Externall Covenanting goes before internall Covenanting, as the means of the end, and the cause before the effect: for the heirs faith of glory.
How the Lord is externally in Covenant

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The cause why we believe is, because God is thus and thus, in Covenant with us, that they may fear me for ever, for the good of them and of their children. 39. I will give them one heart, and one way, that they may fear me, for ever, for the good of them and of their children.

PART I

faith comes by hearing of a sent Preacher, Rom. 10. 14. and the Preaching of the Gospel is a saving means of begetting a new heart and of a new spirit: Hence 1. All must be first externally in Covenant, before they can be internally and really in Covenant. 2. God is a God simply to some, and no more but a God to them in regard of outward Church-priviledges, as the Word, Seals, Protection, Peace, Hedge of Discipline, his planting and watering by a Ministry. But he is, to speak so, more then a God to others, Hos. 2. 19. I will betroth thee unto me for ever, yea I will betroth thee unto me in righteousness, in judgement, and in loving kindness, and in mercy. Now the Lord is joined to back-sliding Israel, in an external marriage-Covenant: But Jer. 3. 14. not in righteousness, in loving kindness and mercy, in reference to the rotten party. In regard of which he faith, v. 2. Plead with your mother, plead: for she is not my wife, neither am I her husband. Zech. 8. 7. Thus saith the Lord, I will save my people from the East Countrey, and from the West Countrey. 8. And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness. Then he is not to all a God in truth and righteousness, fulfilling the first and substantiall promise of ingraving the Law in the heart, not that he keeps not Covenant even to external confederats, to wit, the conditionall Covenant, for if they should beleive they should be saved; but he promised not a new heart, and faith to them. 3. Because he is a God externall to the Elect, and that of free Grace, therefore he is a God in truth and righteousness, to ingrave his Law in their hearts. But externall confederation is not the adequate cause, for then he should give a new heart to all, with whom he externally Covenants, but the adequate cause is confederation externall talia modo, out of his discriminating love and free grace he is a God to some. 4. He is a God to his Elect, that he may engrave his Law in their heart and inward parts; so that the promising to be a God, talia modo, is the cause, and the engraving of a new heart is the effect. Jer. 31. 33. Jer. 32. 38. And they shall be my people, and I will be their God. That is the cause.
with some, internally with others.

dven after them. See the same order, Exek. 11. 19, 20. though the words lie not in that order there and here. And Heb. 8. 10.

5. God is not then a God to any, because they have a clean heart, and the Law ingraven therein, for then they should be in Covenant, before they be in Covenant; And so this is true (because he is our God in truth and righteousness, therefore we believe) but this is not true (because we believe, therefore he is our God) except we argue from the effect to the cause.

But to return: Calvin on Matth. 19. 14. We hence gather that the grace of Christ is extended to Infant-age, for whole mankind had perished. Beza, Infants are also comprehended in the free Covenant. Pareus, its unlawful to debarre these from baptism and the Church, whom Christ bids come to him, &c. Obj. But Christ commands not they be baptized. Ans. Nor doth Christ in this place command the Parents to bring them up in the nurture and admonition of the Lord: Nor speak the Evangelists of any Parental duty; shall we from that conclude, it was not Christ's mind that the Parents take care of the fourth & fifth Command? Pareus faith, it was neither time nor place. Matt. 28. 19. he bids baptize all. 3. He who prayed for them, blessed them, laid his hands upon them, invited them to bring Infants to him (of all which Infants were as incapable, as of the use and ends of Baptism and of actual confession of sin and of believing) judged they ought to be Baptized. 4. It's never to be found where any are Baptized, but the head of the Family is Baptized: And when we read that houses were Baptized, I Cor. 1. 16. Acts 16. 33. There is no more ground to say Infants are not Baptized, then to say when the Lord faith to Abraham, Gen. 12. 2. I will bless thee, and make thy name great. And 21. 17. in blessing I will bless thee. And when the Lord faith, Isai. 19. 25. Blessed be Egypt my people; he should mean, he would bless Abraham, not his seed, and that he minds to bless the aged of Egypt and of Assyria, but not their seed and infants, because they understand not what a blessing of God means, and yet the fruit of the womb and the seed are said to be blessed, Psal. 37. 26. Deut. 7. 13. and God so intreated to bless Israel, and to bless David's house, Psal. 28. 9. Psal. 67. 1. Deut. 26. 16. 2 Sam. 7. 29. the meaning should not

Calvin. unde Colligimus ad banc quaque atatem extendi egratiam. Quid vero illis precatibus est nisi ut reciperentur inter Dei filios?

Beza, In quoque Infantes in gratu Dei sedere comprehensur.

The Covenant blessing of the house, is the Covenant blessing of the seed.
not be that God would bless the young Infants and Children in Israel and in Davids house: And when Jacob is said to provide for his own house, Gen.30.30. And the believer to provide for his Family, 1 Tim.5.8. the meaning should be that they should provide for the aged of the house, who understood what provision is, but should not provide for the young ones, who can not know what it is to be hungry to morrow. To say young ones are not capable of Baptism, is to beg the Question. For (1.) all Israel were Baptized in the Sea and in the Cloud, old and young, 1 Cor.10.1,2. (2.) All Israel old and young are capable of the blessing Covenanted, Psal.28.9. Psal.67.1,2. and so of the Seal: Anabaptists grant (as they must) if infants be in Covenant, they ought to receive the Seal of the Covenant. Lastly, how is it that by baptized houses, must be meant only these come to age who can actually believe?

The Jews, Rom.11.16. are holy root and branch, first fruit and lump, fathers and children, and the Jews shall be brought in again. Why? The Generation to come in is holy, for the Covenant made with their fathers. Well say Anabaptists, but notwithstanding of the federal holiness you talk of, Rom.11.16. that gives not right to the cast off to be Baptized, and admitted to Church-privileges; for the cast off are no Church, and have no Church-privilege, your federal holiness then must be a dream?

Ans. But these to come in, and to be re-ingrafted are holy, intentionally, in the decree of God, because of their beloved fathers, and when God shall call them, the same Covenant made with Abraham gives them right; and these branches not in being, and the unborn Generation are only intentionally holy by this federal holiness, and they shall be actually holy, when they shall be born, but it followeth not, but the present Generation not broken off through unbeliefe, as Paul and others called by the name of election, Rom.11.7. have right, because of their fathers. For God hath not cast off his people, whom he hath fore-known. For I am an Israelite (faith Paul, v.1,2. of the seed of Abraham, and there are thousands of Jews now hid, as in Elias his time, who bowed not their knee to Baal; but the body of them the great bulk is fallen away and cut off. Hence the Jews are holy federal,
and not holy, beloved of the fathers federally, and not beloved federally holy and keep Church-right to Baptism, and ordinances in regard of the founder and invisible part: And not holy federally, nor having any Church-right to Baptism, in regard of the willfully broken off body, that crucifie Christ and stand to their fathers bloody deed, these have no more Church-part nor portion to Ordinances, then Simon Magus, Acts.8. notwithstanding of their carnall descent from Abraham.

And when God made the Covenant with Abraham, Gen. 17, and renewed the same, Deut. 29. he made it with these who were not, there standing v.14.15, not with you only, &c. but vertually, radically with us Gentiles, who were not then born, as touching the substantialls, for Priest-hood, Law-service, Types, Sacrifices, Circumcision, yea Baptism, the Lords-Supper, Pastors, Teachers, Elders to rule, Deacons were all accidents, to the substance of the Covenant, to wit, to beleve in Christ and to obtain righteousness 

& life by Christ: As the same way to the same City hath other hedges, way-marks, bridges, this year which it had not 500. years agoe. And look as a father that knows, he shall beget so many hundred sons who shall all be Kings, and have the same royall inheritance, writeth a Charter intitulating them all before they be born, to the same inheritance: They have all vertual and radicall right, ere they be born, with the first heir; And when they are born, he makes not another Covenant with them. So Deut. 29. 14.15 he sayeth not, He shall make another Covenant with these when they shall be born: but I make a Covenant with you, and with thee, that are not here, not born. Hence by way of excellency he calleth it the Covenant, the Covenant of the Lord, Jer. 22. 9. Deut. 4.23. Jos. 23. 11. My Covenant, faith the Lord, Gen. 17 7, 9, 10. Exod. 19. 5. Psal. 50. 16. His Covenant, Psal. 105. 8. He rememberd his Covenant for ever, Psal. 111. 5. He will remember his Covenant for ever, 5, 6. His Covenant with Abraham, Isaac and Jacob, 2 King.13. 23. When Hazael King of Syria oppressed Israel, in their saddest afflictions, Levit. 26.42,43. The Scripture is called the Book of the Covenant, Exod. 24 7. 2 King. 23. 4. 2 Chron. 34. 30,31. The Question is easily determined, it can be the Book of no Covenant, but of that made with Abraham, the oath
The one Covenant of grace is called the Covenant by way of excellency in the Old and New Test.

A short opening of Ro. 11, 11. 11. 10. v. 17.

The place, Rom. 16. concerning the holinessse Part I.

The oath unto Jacob, 1 Chron. 16. 16. 17. Psal. 105. 10. Jer. 11. 5. Dan. 9. 11. Luke 1. 73. Heb. 6. 18. 17. and to the fathers, the everlasting Covenant, Gen. 9. 16. Gen. 17. 9, 13. which relates to Adam also, Levit. 24. 8. 2 Sam. 23. 5. made unto David, 1 Chron. 16. 17. Psal. 105. 10. Isa. 61. 8. Heb. 13. 20. which cannot be, if there be so many Covenants, as some speak of: the new Covenant and the better Covenant, H. b. 8. 3. 13. Heb. 12. 20. Jer. 3. 8. 1. Heb. 7. 22. which newness and excellency is all expounded of the Mediator now God, the Word made Flesh, Heb. 7. c. 8. c. 9.

And we would remember that Rom. 11. Paul proves 1. God hath not casten off the Jewes wholly. 1. Arg. Because I Paul am a Jew, and he hath not casten me off: Ergo in one the Covenant may stand. 2. From his unchangeableness, God hath foreknown them. 3. From the example of the Church in the dayes of Elias. By way of preoccupation, it is true many are fallen off: but as then seven thousand were in Israel who bowed not their knee to Baal, so now; Because the election of grace doth not fall now, or then. Then faith he, not of works. He reconceals that he faith with what before, by a preoccupation. And have all the Jewes fallen short of righteousness? and he answers, All are not fallen short. The election, that is, the elected have obtained righteousness, the rest not. 2. To make way to exhort the Gentiles to walk worthy of the place and room of the Jewes. He speaks some more of the doctrine of Reprobation, as he spake, Ch. 9. of eternal predestination, and of 2. The casting out of the Jews, and of their blinding and hardning. They have fallen in Gods decree, not that they may utterly fall. 2. That the Gentiles may be provoked by their fall.

Hence by diverse Arguments he proves that the Jews shall be brought in again to Christ 1. From four ends of the Jewes fall, v. 11. (2.) To provoke them to come in, v. 11. (3.) That some may be saved. 4. For the riches of the worlds salvation. Whence the magnifying of Pauls Ministry, v. 13. 14. 2. Arg. From the great fruit, 1. Their fall be the riches of the world, their incoming again must be the resurrection from the grave of the buried unbelieving world, v. 15.

3. Arg. They must be brought in. These who are holy separated
Part I.

Of Root and branches, opened.

1. Because this was true in the days of Elias, If the root be holy the branches are holy; And it is a New Testament-Truth of perennial verity, If the Fathers be holy, so must the Sons. The Fathers have Church-right to Circumcision, to Baptism, to the Pasover, and to the Lords Supper, so have the Children: but it is most false of the invisible mystical body and root only, and of real and internal holiness; For neither in Old or New Testament is it true, If the Fathers be predestinated to life, justified, and sanctified and saved, so must the Children be, Ishmael, Esau, Absalom, and all the world of Hypocrites called from their prophaneness; Sodom and Gomorrah, Izai. 1. 10. uncircumcised in heart, as Egypt, Moab and Amnon, Jerem. 9. 26. as the Philistines, Amos 9. 7. Then should that (2.) Distinction of Jews in the heart, and inward, and of Jews in the flesh, Rom. 2. 28. and of the children of the flesh, that are not of the spirituall seed, and of the children of the promise, Rom. 9. 7, 8. and of the persecuting children of the bond-woman not justified by faith, and of the children of the promise, Gal. 4. 23, 24 &c. fall to the ground. Yea 3. If by the root and the lump be understood only Believers and chosen to life, the whole Israel, which is as the sand of the sea, should be saved, whereas the Word of God faith, a remnant only shall be saved.
The place. Rom. 11. 16. concerning the holiness.

PART I.

Paul, Rom. 11. speaks of a visible, not an invisible body.

1. The body invisible is an elect seed that cannot fall away; but the body that here he speaks of are such, of which a part are hardened and blinded, and under the spirit of number, and a part elect and chosen.

2. It shall be new Divinity, that none are to be baptized but such as are under the actual exercise of their faith, a thing that cannot be discerned by the Church, in these that are come to age.

3. Here shall also be this new Divinity, that predestination to life and glory must be propagated and derived from the lump to the first fruits, from the root and parents to the branches and children.

5. Its against the whole current of the Text, that Paul spake abstractly of the only invisible body really sanctified, and not of the visible body. For 1. The body invisible is an elect seed that cannot fall away; but the body that here he speaks of are such, of which a part are hardened and blinded, and under the spirit of number, and a part elect and chosen.

7. The election have obtained, the rest are hardened, and of such a body, compared with the body in the time of Elias, of which multitudes fell away, slew the Prophers, digged down the Altars, and a good number were believers, that bowed not their knee to Baal, and so is the body now, faith Paul, 2, 3, 4, 5. which is a mixt body. 3. He speaks of the body that is fallen and stumbled, v. 11. and these whom he preaches unto, to provoke them to a holy emulation, to come in to Christ, by the incoming of the Gentiles, v. 13, 14. which is sure a visible body, and which shall be ingrafted in again, v. 23. which includes a visible body of diverse generations.

4. Yea, he must speak of nationall election and externall calling, as Deut. 7, 7, 8, 9, Deut. 10, 15. Psal. 132, 13. Isai. 41, 2. Not
Part I. of root and branches opened.

Of a personall election of some certain persons who fell, were blinded, rejected fully and totally in their persons, and received in and ingrafted as found believers again: for the scripture speaks of no such boating in and out, but of a huge numerous body of which some fell, some stand and includes diverse generations. 5. The collective visible body of Jews and Gentiles are such as Paul preacheth unto, v. 13, 14. such as are ingraft in the room of the Jews, and ingraft in the Olive of the Visible Body, and partake of the fatnesse of Ordinances, Baptism, Covenant-comforts, promises. Now if any say that this proves not that Infants are ingrafted, then must they say that Infants of the Jews before Christ partaked of no fatnesse of the Covenant, Circumcision, Blessings, Presence, Protection. 2. That they were not broken off with their fathers, and so that they now stand. 3. That the Infants of the Jews are not holy branches, as the root is holy; as v. 16. and that none but the fathers shall be ingraft in, and only 4. The aged and the Baptized actual believers of the Gentiles are the ingrafted ones, not their infants, they are all Heathen and Pagans as well as the casten off Jewes. 5. that the Jewes ingrafting in again shall be to their great harm, so as God was long agoe their God, but shall no more in time coming be their God, then of the Pagans and the lately cut-off fathers: Nor can the Adversaries say that Jewish Infants were broken off through unbelief, because they are capable neither of belief, neither of unbelief to them. Then they remain in the Olive tree, members of the Church as before, and God must be still their God, when the fathers are cut off, vers. 17. And again, when the fathers shall be reingrafted and they made Christians, the Infants shall be out of Christ, and have no more Covenant-right or Church-right to Baptism, then the Infants of Egyptians and Philistines had to Circumcision.

Obj. Shall not by this means, all the Infants of all the Gentiles be ingraft in and baptized?

Answ. The Text warrants us to say it only of the Children of the ingrafted and called Gentiles, that they have right to Baptism.

Obj. This Text is spoken of these that have hereditary Covenant-right, from their natural Father Abraham. We Gentiles have...
have not that natural relation to Abraham, nor are we his natural son, nor branches?

Answ. It is false, that the Jews by birth as birth, had hereditary right to Church-priviledges, they had right by such a birth from Abraham taken in out of free love to Covenant fellowship with God, and his children are natural, that is, kindly. 2. First branches and springs before us Gentiles, to believing Abraham, but we believing are made Abraham's by proportion, and are secondary and so wild branches. 2. Abraham is not the Physicall, but Morall root. For the Covenant was made with Abraham, not as a believing Father, but as a believing Head of Children, of Servants and Strangers under him, as the Covenant is laid as an Heavenly depositum, upon Zaccheus, in relation not to his children only, but to his house, Luke 19. for when he is made a sonne of Abraham, salvation, that is, the Covenant of Life comes to him and to his house: and so to Cornelius, Acts 10. and to the Jayler, Acts 16. and to their houses, and the same way I distinguish seeds.

2. How can the Jews that are come in, be federally holy for their fathers? Since now it is about fifteen hundred years since their fathers were broken off from Church and Covenant: May not all the world Jews and Gentiles be federally holy branches, by the same reason, because the Covenant was made with, and Preached unto Adam a believing root and father in Paradise? So it would appear once in the Covenant of Grace, and all the seed to the coming of Christ, are federally holy, as well as they. Answ. This is as great a difficultie to the Adversaries (and insuperable) as to us, for the Jews unborn by their way, are no more holy in their branches and off spring then Turks and Indians, and their children, untill they grow to age and actually beleive, and so are the Infants of Americans, and such as worship the Sun, or Satan, that way holy. And so the branches of the Jews have no holinesse from the root, nor are they beloved for the fathers, as ver. 28. 2. All the Jews leave not off to be members of the Invisible Church. For Paul faith Rom. 11. 25. blindness in part is happened to Israel, and to a part of Israel: For howbeit the visible masse and body of the Jews rejected Christ, and wrath be come upon them
of root and branches, opened.

Part I. to the utmost, 1 Thes. c. 16. yet that is not said universally of all the Jews, 14. Obadiah & 1st Corinthians chap. 14. Yea, Paul wrote to the Jews the Epistle to the Hebrews. James to the twelve Tribes scattered abroad, Jam. i. 1. and Peter, 1 Pet. i. 1. and John to the Jews; I Judge, not in a visible body, and these are not broken off the Olive, and do, though not in a Visible Church-way, derive Covenant-right to the branches that shall be ingrafted in. But many Nations descended of Adam had universally rejected Christ, and know not the Name of Christ the blessed seed.

Q. May we not say that the root is Christ as mysticall Head, from whom we partake of the sappe of grace, and life and fatnesse?

Ans. The intent of Paul is to prove that the Jews cut off, because of their unbelief, shall be ingrafted in again, in the Lords own time, because of the holiness of the Covenant, that was in the root and in the first fruits Abraham, Isaac, and Jacob. It is true, their Covenant-holiness is not the adequat cause, why they shall be ingrafted in really into Christ, for so all the carnall children, who had this relative holiness must be really ingrafted in Christ, but it is with the Lords free love, both the cause of their personall, and of their Church ingrafting, and the continued deriving of that relative holiness being a continued free favour in its kind, is the Lords love in the same kind to root and branches, otherwise it should not bear truth, which, is said v. 28. which expounds this, ver. 28. that they are beloved for the fathers, not as if they were predestinate to life, because Abraham was so chosen, but because of the Fathers Covenant-holiness, which was holiness from Christ not as root and head, through influence of saving grace, but as a politick head which yet is, what we say. For because Christ is holy as root, head and Redeemer, the Jews once his Church Visible and to be so again, the branches are not really holy by faith, because all of them were not in Christ: but if all Jews and Gentiles, and also Infants, who are Jews and Gentiles and parts of the body be baptized into the visible body, so are Infants. See more of this in Mr. Cotton, Mr. Black, Mr. Cobbett, Mr. Rich. Baxter, who have closed the dispute learnedly.
CHAP. XV.

The differences of externall and internall Covenanting.

1. No Universal Grace, Rom. 10. 18. Psal. 19. 3. nor in Scripture. 3. Nor power of believing to all given by Christ.

Hence, the clear differences betwixt the externall, visible and Nationall Covenanting of the people of old, when they were brought out of the Land of Egypt; and the internall and personall (though it may be visible also) Covenanting with God.

1. This under the New Testament is a new Covenant, and all the old shadows are abolished: The former is the old.

2. This is with the house of Israel and Judah chosen persons, and so personall with single men. You shall not give a Nation, Kingdom, or Land, with which the Covenant internally is so made, as if all and every one, without exceptions, must know the Lord savingly (what may be the converted Jews case, whether the whole body of them, all and every one shall be visible, real, and personall covenanters, as the place, Rom. 11. 26. seems to say, I cannot determine) and all and every one be saved; for then must all the visible house of Israel be saved, and not the chosen only.

3. The visible externall Covenant was broken, Jer. 31. 32. The other personall and internall is broken.

4. The promise of a new heart is really fulfilled, in all the persons and single branches of the house of Judah, so that all and every one are taught of God, none excepted, Jer. 31. 33, 34. Isa. 54. 13. Job. 6. 45. not so in the visible externall Covenant, if it be but externall: not any is taught of God, but all are taught of men.

5. The reall personall Covenant is everlasting, like that Covenant with the Moon and Stars. 2. The night and the day; 3. Of the motion of the Sea, Jer. 31. 35, 36, 37. There is perfeverance absolutely promised, Jer. 32. 40. I will make an everlasting Covenant with them, that I will not turn away from them, to do them good. Its sure in Gods part, for he changeth not. Nay, but we change and turn away from God, he obviats that: I will put my fear
PART II. absolute and internall Covenanting.

fear in their hearts, that they shall not depart from me. So Isai. 54.10. Isa.59,21. but all such as Nationally, visibly only, and in profession only, are in Covenant, may fall away.

6. Jer.31.38. Behold the daies come faith the Lord, that the City shall be built to the Lord, &c. There is a promise of spirituall right in Christ made to the blessings of this life, to these that are personall Covenanters; As Jer.32.41. Ezek.11.17,18,19. Ezek.36.26,27,28,29,30,33. Ezek.37.24,25,26. Ezek.34,23,24,25,26,27. which promise, though not repeated in the New Testament, when the Prophecies of the Covenant are cited, Heb.8.8. Heb.10.16,17. but of purpose omitted, because the promise of temporall blessings, is not so express now; Yet in other places of the New Testament, it is clear that we have bread by Covenant-promise, Matt.19.29. 1 Tim.4.8. Heb.13,5,6. 1 Pet.3.10,11,12. which promise is made not to these only that are in Covenant externally, &c. These six differences are clear, Jer.31.33, &c. so that it is evident, that all and every one of the Visible Church are not really and personally confederate, so that though the Lord say to both: I will be their God, and they shall be my people, yet not one and the same way.

Hence there is no ground at all, nor truth in what Arminians say, that the Covenant of Grace is made with all and every one of mankind, as was the Covenant of Works. For this must be true, that in Paradise, the Covenant was made with Adam, and all his seed: But a Covenant so universall ought to be proclaimed to all the Covenanters, but this was not: For the Lord published and made it to Abraham and his seed, and the Lord choosed Israel above all the people of the earth, Deut.5.1,2,3. Deut.7.6. Deut.10,15. and shewed his judgements and statutes to them and not to other Nations: And therefore there can be no subjective revealing of Christ, by universall grace, given to Heathen and all others, and by an objective revealing of Christ in the works of Creation, the Heaven and earth, night and day, as some teach, citing the Psal. 19, 1, 2.

For so 1. God choosed Americans, Indians, and all the wild Savages to be his people, as well as he choosed the Jews: and if the sound of the Gospel went out to the ends of the earth, that is, to all

Personall Covenanters cannot fall away: but Nationally, conditionall, and visible Covenanters may.
all and every one, as they expound, Psal. 19. 3. 4. Rom. 10. 18.

then it must be the purpose of David and Paul, that the doctrine
of the Covenant of Grace, and of Christ crucified, by whose alone
name men are saved, and by whom only men come to the father,
Acts 4. 12. John 14. 6. is written in the Firmament, which must
declare the glory of God manifested in the flesh, day unto day, and
must preach Christ crucified to all Nations, who see the Sun rise
and go down; For sure that found, Psal. 19. 4. goeth through
all the earth. Sure Paul must give a darke interpretation, Rom. 10.
of that Psalm, as ever was imagined. 2. If the hearing, Rom. 10.
18. (but I say have I not heard?) be the hearing of God Cre-
ator, his founding glory in the Firmament, Night, Day and Sun,
as it is, Psal. 19. by all that see the Sunne, and also the hearing of
the joyful sound of Christ Preached in the Gospel, written and
objectively declared in Sun and Moon, Night and Day, as Amyrald
and his do expound it; Then may all that see the Sun call upon the
name of the Lord revealed in Christ, and believe in Christ (for
9. 14.) and all have the benefit of the Preached Gospel, and sent
Prophets, whose feet are beautifull upon the mountaines, pub-
lishing glad tidings of peace, vers. 15. as Nah. 1. 15. Isai. 52. 7.
and all that see the Sunne are the same way saved by Jesus Christ,
that Jews and Gentiles are, who hear the Gospel. But Paul
strangely crosseth this, How shall they call upon him (as God re-
vealed in Christ) in whom they believed not? πῶς ὡς How shall they
believe in him of whom they have not heard? And how shall they
hear without a Preacher? And how shall they preach except they
be sent? Now if the sound of the Preached Gospel be to be heard
in the Firmament, Sun rising and going down (as Amyrald and
some Libertines do say, whom I heard Preach the same thing at
London) Paul might receive an easie and short answer: The
Gospel of Christ crucified written on the Firmament Sun and night
and day, is as lawfull an Ordinance, and a book upon which A-
mericans, and all that see the same, may read the glad tidings of
salvation, and so may call upon, and believe in God, and winne
and earn, by their industriue, and hearing of the Gospel by sent
Preachers, as the Preached Word of God, and therefore Paul
cannot
cannot deny but faith comes by hearing of some other Preacher then a Gospel-Preacher or one that is sent; for Paul, Rom. 1.16, 17, 18, 19. and David, Psal. 19. 1, 2, 3. — v. 7, 8, 9. distinguish the two Books.

There is not such an Objection dreamed as Amyrald imagins of Rom. 10.18. If God will have mercy on the Gentiles, how is it that they have not heard the Gospel? For the Lord hath not declared his minde to them. He answers: God did not so keep up his good will to the Gentiles in former times, but by the Ministry of the Heavens ac veluti voce providentia, and as it were by the preaching of the Word of Providence he spake to them: which things should be spoken to no purpose by Paul, if they be understood of a revelation of God as Creator only, and not as Redeemer: for what hath that revelation to do with the Gospel? Therefore Calvin (faith he) speaketh of the revelation by the creatures preparatory to the Gospel. It is true there is an Objection in these words, v. 18. But I say, have they not heard? A learned Country-man, Carol. Fermaeus in A-Charles Fermin: But the Israelites (faith he) have not heard. ad the Gospel? Then if faith be from hearing, and saving calling upon God be from faith, then believing Israelites shall be of the number them that call upon the name of the Lord, and shall be saved. 205. He not only yeelds that Israelites have heard, but he confirms it from Psal. 19. Ten their sound, &c. It is an argument a minore, Exposition of the place Psal. 19. 4. by cur Interpreters. The true whole world hath heard of God, either by the preaching of the creatures from the beginning, or by the Apostles in the revealed Gospel, far more then the Jewes to whom the Oracles of God were committed, and to whom first the Gospel must be preached, have heard: And therefore not all that hear do believe (though faith come by hearing) nor doe all call upon God and are saved. So Ret. Martyr: so Calvin, Hyperius, Fainus. It's not strange that the Gospel is preached to the Gentiles; for God spake to them by the knowledge of the creature. Parem observeth that Paul cites not the place, Psal. 19. and faith not, As it is written, but alludes to it only.

per creaturas celestes publicavi in universum orbem: Ergo & Evangelium curavit identidem eulgi. Quomodo ignotus est dicere, vos Judaei non audistis? — Ratio a pari, vel a minore. Si hae minus digna, altera longe salubrior & utilior non publicatur?
Christ is not revealed in the creatures to all & every one. P.I.

Spanheimius. If it be well said, that the sound of the heaven, is gone to the end of the world, that may be said truly of the preaching of the Gospel. Junius to that sense. But if the place faith not, that God called with a will, to save the Gentiles: The Scripture faith, he winked at them, and called them not, Acts 14. 16. But now God commandeth all men everywhere to repent, Acts 17. 30. and he revealed not his Testimonies to them. Nor was not the same Gospel-book in the Pages of the works of Creation, as legible to the Gentiles before, as after the coming of Christ in the flesh? Nor can the Gospel which never came to the ears of many Indians and millions of people, it being to them a non ens, and an unheard of Doctrine, explain the book of Creation; as the thing that shadows out Christ, as the New Testament clears the Types of the Old: Nor doth the Scripture any where tell us, what work of Creation or Providence, expresseth Christs dying for our sins, rising for our righteousness: Nor doth the Scripture tell us of an Emblem, in nature, of God Incarnate, of the man Christ in glory pleading at the right hand of God for us; And no doubt, the Lords naturall desires of saving all, calling and inviting all to Repentance, of Christs dying for all, his naturall willingness: that all and every one should obey, do not ebbe and waxe: and decrease as the Sea and Moon do, and therefore his taking such a course with all the Gentiles, that no word of the Covenant comes to their ears, so that then at that time, they were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world, Eph. 2. 12. And in time past were no people (in Covenant) and had not obtained mercy, 1 Pet. 2. 9, 10. and were far off, Acts 2. 39. must evince, that the sense of the Gospel was not written in Sunne and Moon; and the book of Creation is not the Gospel; and therefore he hath been shewing that the Gentiles were not in covenant before the Incarnation, and since no word of the Gospel comes to millions now, they are yet not in covenant. And this is a Gospel-truth now, that stands after the Incarnation, as before, Rom. 9. 18. He hath therefore mercy upon whom he will, and hardens whom he will. And he said it in the Old Testament, Exod. 33. 19. and,
No objective revelation of Christ to all mankind: it repeateth it to us, Rom. 9. 15. I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion. And if any man say that he hath the like antecedent natural good-will, to save eternally all these whom he calleth and moveth finally to obey; and the greatest part of mankind whom he so moved and calleth as he knoweth they shall never obey, whereas he can move all finally to obey, without straining their natural liberty: He speaks things that cannot consist with both the wisdom and liberty of God.

And if amongst these to whom the word of the Covenant comes, some as externally only, and never saved, Matth. 22. 14. Rom. 9. 6, 7. Others internally, personally and really in Covenant and saved; why, but some may be neither ways in Covenant, if they never heard the word of the Covenant, and if the Heathen and Americans were under the Covenant of Grace Preached to them in that sound that goes to the end of the World. Why, but Moab, Ammon, and Assyrians, Philistines, Chaldeans, Persians, are the Israel of God, his chosen people, his Sion, and must not the principall promise of the Covenant be made to them? and are we not to believe that God will write his Law in the hearts of Cain, Pharaoh, Saul, Doeg, Ahab, Judas, Magus, and of Moabites, Ammonites, Egyptians, and of all and every one of mankind, if they be in Covenant with him? Contrary to Psal. 147. 19, 20. Hos. 8. 12. Ex. 20. 1.

Neither can it be said, that all mankind have received a subjective power to believe and receive Christ holden forth in the Gospel to us, Printed to be read and heard in the book of Creation, called the objective Gospel, as Adam had power to fulfill the first Covenant, for Adam had the Image of God concreted in his soul, by which he was able to fulfill the Law, then must they give us a Scripture to prove, that all Adams sons are converted, and restored to the Image of God, born over again, for by no other power but by a new heart, and the actings of God, can man believe the Gospel objective, to come to Christ, and do good-works Evangelically by which they are justified, and if it be a remote power that may grow, it is not the like power which Adam had to keep the Law. 2. This power

If such a power of believing be given to all. 1. All must be renewed by grace.
power is either natural, or supernatural: Natural it cannot be, for then flesh and blood might believe, and the wisdom of the flesh might be subject to the Law of God, which the Scripture denies, Mat. 16.16, 17. Rom. 8.7. 2. There should be no need that Christ die, except only to satisfy for our breach of the Law, not to purchase new grace to us by his merits, and such a power should be no grace of Christ. If it be a supernatural grace merited by Christ, then have Pagans, and all the Heathen that supernatural inherent grace to believe in the Son of God, and yet the object thereof the Gospel is not revealed to them, which is an incongruous dispensation not warranted by the Scripture, that the Lord should give a supernatural power, to believe they know not what.

2. A supernatural power to believe is saving grace, and a power to love Christ, and can saving grace be in Pagans or in any, and they know not of it? 3. Yea sins of Pagans; for which they are condemned, must be the Gospel-sins, for they cannot be Law-sins, for if all mankind be under the Covenant of grace, there can none at all be under the Law: For there can be none under the Covenant of Works, also under the Covenant of Grace, for they are contrary dispensations, and contrary ways of salvation. He who is under the Law is not under Grace; and he who is under Grace, is married to Christ, as to another husband, Rom. 7.4. and not under the Law.

3. Saving grace is not in vain, but effectual, 1 Cor. 15.10. 1 Tim. 1.14. And we are saved by the grace of our Lord Jesus Christ, Acts 15.11. and no greater mercy can be wished to any, then the grace of our Lord Jesus, Rom. 15.20. 2 Cor. 13.14. Rev. 22.21. by which we are called, justified and glorified. If it be said that this grace is not that effectual saving grace bestowed upon the elect, but a general remote gracious power, by which we may acquire the saving grace proper to the Elect. But so 1. that grace saving proper to the Elect, by this means is in the power of all Pagans, and all must be gifted with a power to purchase that grace proper to the Elect: That must be strange conquishing, we must all be made our own efficacious Redeemers, and Christ is Saviour by merit, not by efficacy; For if this saving grace be infused, it is either
either infused, we doing nothing to which they cannot stand: Or then it is acquired, and so we make the generall grace saving and proper to the Elect, which evereth the nature of saving grace, and makes it the purchase of works; and they must say that Christ hath merited a generall ineffectual power to some, and that he dyed to merit a speciall saving grace to others. Let us have a warrant for this, that Christ both died equally to save all, and yet with two contrary intentions, to purchase a power of believing which should be effectual to some to save them, and ineffectual to others. If it be said that Christ dyed to merit the same general power to all, but some make it ineffectual, some not; This faith thus. 1. That Christ's death might have it's fruit and effect, though all perish. 2. That Christ dyed to merit a far off, jubrick and possible venture of heaven, such as was the case of the first Adam. 3. Christ dyed not to purchase a new heart more to one then to another, whereas 1 Pet. 1. 18, 19. the blood the Lord shed is to Redeem us from our vain conversation, in a natural state aswell as to save us from the wrath to come; Then must Christ have died to buy Pagans from Paganism and Idolatry: and that either absolutely, and then why should multitudes so die in their sins? If conditionally, what can be the condition going before conversion, to wit, that we should be delivered from our vain conversation, so we be willing, before our conversion, to be delivered from our vain conversation. And shall not the Question reccur concerning that condition? in a word they will have Christ's death to buy Heaven, but not to buy faith, without which Heaven is impossible. Yea he no more bought to men a grace sweetly and strongly inclining the will to believe, than he bought such a grace to the damned devils. He purposed to give to all Pagans a power, by which they should be made fit to perform all that the Gospel requires, and be fit to be made partakers of the inheritance of the Saints, Col. 1. And yet Paul gives thanks to God for that bestowed on the Colossians, and God must by this call all men to Christ, either mediately or immediately. And say that God is prepared ever to give more and more as we use the for-Remonstr. in Decla.c. 17-thef. 1. Deus statutit bussmmodi potemiant conserre homini pecca-tori per quam idoneus & aptus redderetur ad id amne praetandum quod ab eo in Evangelio posuitur. Remonstr. in Synod. Dordrac. Art. 2. p 237. Mediate vel immediate DEVM omnes vocare.
Univerfal grace heightened free will

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Corvinus contra Molin. cap. 31. sect. 15.

Deum semper secundum se parum esse ad causas vniversaliter gratiam promoveri, nisi qui parciore restitatur.

Free-will doth all.

Corv. cont. Mol. cap. 31. sect. 2.

Quicquid in (gratia) dispositio an adjacent


Cap. 32. Secundum Concilia & Patres intelligimus tale gratiae adjuvium, quod ad singulas alius detur, cuius auxilio nisitur, & ad singula adjuvatur liberem arbitrium.

Lastly, this power of believing and coming to Christ cannot be in all men, since the Scripture faith of all men (even these within the Visible Church not excepted) that until the light of the Gospel savingly enlighten them, they sit in darkness and in the shadow of death, Isa. 9. 1. Mat. 4. 15, 16. And thus some No man can come to Christ without the Fathers drawing, and God teaching the heart, Job. 6. 44, 45. The natural man, ἰ διαθήκης, cannot understand the things of God, but judges them foolishness. 1 Cor. 2. 14. His wisdom cannot be subject to the Law of God. Rom. 8. 7. He cannot (διαθήκης) call the Lord, Jesus except by the Spirit of Jesus, 1 Cor. 12. 3. He is a whithered branch being
PART I. as much as ever Pelagius did.

being out of Christ, and can do nothing. Joh. 15. 3, 4. It shall be clear to any, that the Holy Ghost denyeth any such power, as they affirm. It reckons not much to tell that Jesuites, as Martrez de Ripul, Suarez, Alphonsus Curie, Duvallius, Lod. Molina, Did. Ruiz, Vasquez, Bellarmine, Phil. Samachaeus, Sorbonicus, Guke, Eflins, Dominica, Toletus Cardinalis, Pirerius, Salmeron, teaches, that, without saving grace, men may, and can know most truths, shining virtues, as heathens, be free of sin, as touching these virtues in their due circumstances. 2. Keep the Commandments and Law of Nature. 3. Dispose themselves for, and obtain the grace of Conversion by their own industrie. 4. Be victorious over this or that weakly temptation singly taken. 5. That there is no intrinsical hurt of free-will, that it is wounded a little, because of the darkness of the mind, and langour of nature, but not dead to actions supernaturall. 6. That we may love God as the Author of nature, and Creator of nature; And Arminians teach that we may without the Spirit of God know all truth, quan-
tum sufficit ad salutem, sufficiently to salvation, and so may will, love, and believe without the infused supernaturall habit or grace; so their Apologie.


And the Socinian Catechism, c. 6. pag. 212. and Socinus himself, Praecl. Theol. Cap. 4. Fol. 15, 16. Et de officio hominis Christi : Cap. 5. Smalcius on Joh. 1. Hom. 3. Give to us man-whole, sound, sinless, as he came from the first Adam. 2. That man can doe all that God commands him with little help of God. 3. It is an error (faith Smalcius) that a man hath no strength in spiritual things, there is no need of the inward gift of the Spirit of God to believe (faith the Raceovian Catechism) for we read not that such a gift in Scripture is bestowed upon any but upon be-

Smalcius con Francez
Disp. 8.
Graviter hallucinat-
tur Franc-

A Nation and Nations under the New Test. PART I.

Soci. Prat. leeviers: such as are born of Adam (faith Socinus) are all born in the same condition, and nothing is taken from such a man, which he naturally hath or was to have. Ostrocius Justin. Relig. Christ. cap. 21. Prædicatio sola Evangelii potest hominem absque interna Spiritus illuminatione, & operatione a peccatis convertere. The only Preaching of the Gospel without the inward illumination by the Holy Spirit, and his working is able to convert a man from sin. All which is printed and taught, and many other abominable errours to us.

To this Objection against universal grace (as I judge unanswerable) Corvinus Answers, that all the places of Scripture brought to prove man's inability to believe in Christ, and to worship him, conclude well, that a man hath not strength of himself without Christ and his grace; but this, is but to cloud the truth, and to mock the reader, for if all and every man (even the Infants of Pagans) be in Covenant through Christ, and be made able by a gifted grace common to all, within, and without the Church, by which they are able by degrees to do all that the Gospel requires, what avails it to discourage them, and to tell they are not masters of a good thought, without grace; for they are no better masters of good thoughts and good words, and of good actions then Adam was; for they are not hearers of the Gospel by nature, but as gifted with universal grace, they are hearers, and before their conversion, and before they receive the Spirit of Regeneration, can please God, and prepare themselves for Regeneration: Yea there is no animal and natural Pagan de pato exiling in the world (by their way) who cannot receive the things of God, and cannot come to Christ, except he be drawn, for all Pagans and others are drawn, and by this it might have been said, Adam as wanting supernaturall grace, and as a natural man (for the Image of God was supernaturall grace to Adam, as Arminius and Corvinus teach) so was not able to think a goodthought, as 2 Cor. 3. 5. nor able to receive the things of God, as the natural man, 1 Cor. 2. 14. and Adam so was also dead in trespasses and sins, and must come to Christ the same way, to wit, drawn by the grace supr-added to nature, as we fallen sinners do.

CHAP.
Cases from the former Doctrine.

1. The differences betwixt such as are externally, visibly, and conditionally, and such as are internally and person

ally in Covenant with God. 2. Gods esteem, not mens, make Nations Visible Churches. 3. The first and prime subject of special Church privilege. 4. Gods command to receive seals, no warrant to all members to challenge them.

If multitudes and people externally Covenanted with God, though not internally, whom the Lord calls his people and chosen by him, Deut. 7.6. Deut. 10.15. be the rightly constituted and Visible Church, as Mr Thomas Hooker granteth, then Kingdoms must be his Visible Church. Answ. no doubt, Egypt, Assyria, all Nations, all the the ends of the world, all the Kingdoms of this world, are prophesied to be the Kingdoms and Covenanted people of God, and the Lord challengeth them as his, (Isa. 19.25. Blessed be Egypt my people) Isa. 2.1, 2, 3. Psal. 22.27. Rev. 11.15. Psal. 96. Psal. 97. Psal. 98. Isa. 42.10. Isa. 49.7, 8, 20, 21. Cant. 8.8.—Acts 13.46, 47. Rom. 15.8, 9, 10, 11, 12. must be the visible Covenanted Churches of God, to whom the seals of the Covenant are due; but that none in Egypt, Assyria, of all the called Gentiles, though visible and professedly in Covenant, and affirmed by the mouth of the Lord to be his people the Sifter of the Jewish Church, and his Kingdoms, are members of the visible Church, or hath right to membership and seals, except men judge them to be real converts, found believers, and so internally called and chosen, is to preferre the judgement of men, to the Word of God, and since he said that Kingdoms, fathers, children are his in Covenant, and chosen to be his people, in regard the Lord calleth them by his Word, as he did Israel, Deut. 7.6. Deut. 10.15. Psal. 147.19, 20, they must be all Visible Churches in Gods esteem; except he say they are not.
Visible Churches, except men also esteem and judge them not only externally, but really and internally justified and effectually called. 2. Those we are to judge in covenant visibly, whom the Lord so calls, and to these the seals do belong Ecclesiastically, though we see not signs of their inward conversion; Except we say that our judgement is surer then the Lords; But the Lord calls Nations, the Gentiles so, and so must Paul and Church-members judge all the Kingdomes, and all the Gentiles real converts; Else the seals are not due to them. 3. If we must judge them all really redeemed and sanctified, who are fed by Pastors, as Mr. Hooker teacheth from Acts 20. 28. feed the flock, then are we to esteem all the fathers who were baptized unto Moses in the Cloud, and in the Sea, and did eat the same spiritual meat, and did all drink of the same spiritual Rock Christ, 1 Cor. 10. 1, 2, 3, 4. to be really redeemed, real believers, and the whole world to be really redeemed, and yet the world is not the Church, yet they were Idolaters, murmurers, visibly known to be such; And John Baptist was obliged to esteem the multitudes, all Judea who were baptized of him, Mark 1. 5. Luk. 3. 7. Matth. 3. 2, 3, 4. really sanctified and redeemed, yea and since there be Prophecies under the Messias, that all the Kingdom of the world, Rev. 11. 15. Egypt, Assyria, Isa. 19. 25. all Nations, Isa. 2. 2. all the Gentiles, Isa. 60. shall be the confederate people of God, we must believe that all these Kingdomes are visible Saints, chosen to life as the Corinthians and Ephesians were, 1 Cor. 1. 1. Eph. 1. 4. So argues Mr. Thomas Hooker from confederacie. 4. Let one word in Old or New Testament be given of a Judicature giving judicially sentence on earth of a number that professedly are hearers, that so many are to be admitted as due members of the Church, because conceived of men to be regenerated, and so many rejected, because conceived to be non-converts; or what word of Christ there is that doth regulate the judicial sentence, as touching the time how long they are no Church-members except they be so in our Church-members except they be so in our
Part I
privileges of speciall note, &c.

Mat. 3, 5, 6. and were baptized (faith Mark 1, 5.) what motives I say led, and induced them to join? For they joined but for a season, Job. 5, 35. Matth. 21, 32. and what rule of the word there is to regulate us in judging of these motives? 3. What outward marks the word gives of outward Regeneration, and consequently of predestination to glory, Justification, Effectuall Calling, made visible, which we must see in others, before Pastours can feed them as Pastours, for the word is in all the like a perfect rule.

Quest. 2. What is the first, principall and only proper subject of the promises of speciall note, in the Mediator, of the promise of a new heart, of the styes, properties and privileges of speciall note; That is, to be called the body of Christ, the Anointed ones, and such as shall never fall away, Jer. 32, 39, 40. Jer 31, 35, 36. Answ. Only the Invisible and mysticall body of Christ, for a promise of a new heart, of the Law ingraven in the inward parts, of the anointing, Jer. 31, 33. Isai. 54, 13. Heb. 8, 10. of perseverance, Jer 31, 35, 36. Isai. 54, 10. Isai. 59, 23, 21. Jer 32, 36, 40. Job. 10, 27, 28, 29. are promises of speciall note in the Mediator; And if any say that the Visible Church as such, as visible, whereof Simon Magus is a member, is the first principle subject of these promises or of privileges of speciall note in the Mediator, they must join (it may be mistakennyly) with Arminians. Mr. Thomas Hooker did so not ingenuously as need were, refute this Thesis of mine, as he ought to have done, but framed an other of his own, and refuted it, to wit, which is not owned by me. The Invisible Church is not the prime and only subject of the seals, that Part. 1. C. 3 is, of the externall seals. I grant all the externall seals is not a privilege of speciall note in the Mediator, for it is a privilege of 37, 7th, Magus, and of all prophane Hypocrites. And it is not to be said that Hypocrites and gracelesse men, Ishmael, and Esau, have a command of God to receive the seals, and a warrant from due right his Word to require them, as that pious and grave man Mr. Thomas of Presby. Hooker faith in his Survey, Part. 1. Cap. 3. pag. 41, 42. For (faith he) there can be no better right then Gods command to injoin, and his Word to warrant us to challenge any privilege. The command

The command of God is not the best, nor any warrant at all, as grave Mr. Hooker faith, why gracelesse men should challenge the seals.
Hypocrites not true Covenanters.

Part I.

of God is a good warrant to the Church and Ministers to confer the seals to Ishmael, Simon Magus, Judas, though no word of God warrant us judicially to sentence them to be regenerate, before the Ministers can confer the seals, as Mr. Hooker and his teach, but that the command of God is a good right and warrant to Esau, and Simon Magus, to require and to challenge the seals is not written in the Scripture, with the good leave of that pious man, no more nor usurpers have warrant to challenge that to which they have no right, or a robber hath warrant to require the purse of an innocent traveller. Can the sorcerer Magus say, there can be no better right then I have to challenge Baptism and the Lords Supper? Why? I have the command of God. Nay but an answer is soon returned to the witch: The Church of Samaria hath God's warrant to confer the seals, so long as the witches skill failes him not to act fairly the part of the painted professour, but the conditionall command of an externally Preached Covenant is not the best right, nay, no right at all for him to challenge the seals, except he come believing and discerning the Lords Body, and mourning for sin, and fulfill the condition: Indeed if the Lord had commanded Magus and all the visible members, with an absolute command, Come and receive the seals whether ye profess, know Christ or believe and repent, or not; that command should warrant all to challenge, but I trust Mr. Hooker will not stand to such a command. And therefore distinguish betwixt jus activum, an active right in the Church to confer the seals, and jus passivum, a passive right in Magus to challenge: The latter requires that Magus have right as a believer, and in foro Dei, both to the seal and interest in Christ, by the grant of Adversaries; Else he hath no right, no command of God to challenge the seals. And therefore we must distinguish betwixt the Covenant of Grace, qua facium & initi- tum, & qua announceatum, the Covenant, I say, as made with some, and yet Preached to all. And whereas Mr. Hooker faith, 38, 39. pag. that he cannot see how the will of purpose, and the will of revealed command, do not contain apparent contradictions; This Godly man hated Arminians, when he saw them in daylight. I cannot now insist to answer him and Papists and Arminians who object the very same thing. It is clear they differ much, but
but they are not contradicent, more then the decree of God, and the morall obligation of men are contrary. Hypocrites and such are only visible members and no more, and have no true and internall right and interest in the seals according to the inward grace signified or the promises of a new heart, which are absolute and made to the Elect and believers, who are the only principal prime and proper subject of such promises of special note in the Mediator.

Quest. 3. What be these principall reall Covenanters, to whom only the new heart is absolutely promised, and how are they known.

CHAP. XVI.


Answ. His toucheth the differences of the old and stony heart in such as are externally only in Covenant with God, and are Hypocrites: And the new and soft heart of such as are internall, real, and absolute Covenanters: Hence these propositions.

1. An Hypocrite is he who in the stage represents a King, when he is none, a beggar, an old man, a husband, when he is really no such thing, Luke 20. 20. They sent out spies, faining themselves to be just men: To the Hebrews they are faciales, facemen, men of the face and vizard and colorati, dyed men, hid men, dipped, baptized, from the root to dye, dip, wash, baptize, Jer. 12. 9. mine heritage is to me as a speckled bird, or a dyed bird, and hath casten off my simple livery, and so is a bird of many sundrie colours: The Hypocrite is dyed and watered with a hue and colour of godliness. Coneph noteth hypocrisy, Isa. 32. 6. from simulavit, fraudulenter ait. The noun a dissembler, an Hypocrite, who is sometimes just, sometimes wicked, the root by a Metaphor is to pol-
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Hence the Hypocrite is all things, and all men, and nothing, and no man but himself.

Hypocrifte is considered in it self, and so it is opposed to sincerity. Or in relation to these graces and duties which it fenzies, and so it is opposed to all the true vertues which it lyingly and fenzedly represents, as painting is opposed to reality in nature, being a counterfeiting of nature, and it is opposed to things that are painted, so a living man, and a growing rose, things obvious to the eyes of fene are most easily painted as colours lineaments, as a mans body, but things that fall under the understanding only, as the soul, and under the fene of smelling and touching, are hardly picated. Ye may paint the man, the roses, the colour, figure, and the fires red flaming, but ye cannot paint the soul, the smell of the rose, or the heat of the fire: It is hard to counterfeit spiritual graces, as love of Chrift, sincere believing intending of the Glory of God. Its hard to get a coat, or put painture on spiritual graces, and the more ye counterfeit the Spirit, the more the Divell-like is the forgerie, for he changeth himself into an Angel of light. There is some use for painted men, for they serve for ornament, but there is no use for faith but resting upon Chrift, nor for love, but to cleave to God, and please him and our neighbour: In all duties we counterfeit, but the outward bulk of graces and actions, and would seeme to do what we do not: If the colour of graces and godliness be desirable, it self is more desirable, but to imitate only the externalls of the Covenant of Grace to keep a roome in the Church, is to put a lie and mock upon the Lord, and to reproach him with dimnesse of sight: And such as hate Chrift and the Godly in their heart, and first cloath them with the coat of hypocrites, liers, Samaritans, seditious men, they much more hate Godliness, he that would have the picture of the man stabbed or hanged, would much more have the living man in person stabbed or hanged.

Hypocrifte is a resembling of a morall good for vaine glory: Its not hypocriste to suppreffe tears in Prayer, left the man seeme to seek himself, nor for a father to seeme to be angry at his childe, or servent when he is not angry, nor to put on deahtesse at reproaches

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Psal. 38. 12. They speak mischievous things, 13. But I as a deaf man heard not: It was prudence, not hypocrisy in Saul to hold his peace and misken when the sons of Belial despised him, it being the beginning of his reign, 1 Sam. 10. 27. Nor is it hypocrisie in a Magistrate or Joseph to put on another person to his brethren, though if the ground be unbelief, it is not lawfull for David to feinzie himself mad: Nor for Ammon to counterfeit sickness, or to put a lie upon providence: and yet it is not hypocrisie for Solomon to seeme to divide into two the living childe with a sword, or for the men of Israel to flie before the men of Ai. A lawfull end, and right end and motive, contributes goodness to actions that are not intrinsically evil.

There is a natural hypocrisie in all, every man in both sides of the Sun is a liar, he that said he would wish that he might dwell in the land beyond the dawning of the morning, where they are all sincere, wished to dwell where there are no men; for wherever men are, there are hypocrites and hypocrisie. There is an acquired hypocrisie in all, letfe or more, and an habit thereof in not a few.

According to mens ways, so are men white and painted Hypocrites; Herod professeth to worship Christ, and mindes to kill him, Matth. 2. And Absalom converts treason and rebellion against his father and prince, with the whitenesse of a vow at Hebron, what better is the whore, and what more devout to say, Prov. 7. 14. I have peace offerings with me, to day have I payed my vows? under the vail of zeal (they think it) service to God to kill the Apostles, Job. 16.

But the worst of Hypocrites is he who makes himself a Hypocrite, not before God onely, and before men, but whitenes and paints himself before himself, and deceives himself, 1 Job. 1. 8. It is strange a man hath such a power over himself, as to persuade himself that he hath no sin, not only in point of faith, as such as deny any original sinne in themselves or others, as many seducers now do, Socinians, Arminians, diverse Anabaptists, and such as say, the Law may be fulfilled by grace, we are justified by Works: It is possible to be free of sin in this life, and to be perfect, so as they cannot sin: But also practically a mans heart may deceive his
his heart and may persuad himself that he is Godly and Religious, 1 26. and that his wayes are right, Prov. 14. 12. and may say within his heart, and so think not only, I am holier than thou, and yet not be so much as ceremonially holy, but remaine in the grave and eat swines flesh, Isai. 65. 45. but I say I am rich, (and which is above admiration) I have need of nothing, Rev. 3. 17. that I have no need of forgivenes, of saving Grace, of the Redeemer Christ, of salvation. And this is so much the more dangerous, that the prejudice and blindness of self-love, doth more strongly persuade self-godlineffe then any godlineffe of the world, and begets a more strongly radicated and fixed habit of believing self-godlineffe, then Ministers the godliest of them, and Professours, and Angels, and the Lord immediately speaking (so long as the revelation is literall) Num. 22. 12, 24, 28. and Christ Preaching in his Person, Matth. 8. 9, 14. Matth. 21. 44, 45, Luk. 16, 13, 14. Job. 10. 24, 25, 26, 27, 28, 29, 30, 31. and the Apostles, Acts 24, 25, 26. Acts 26. 2, 3, 4, 5, 6, &c. 24. can be able to root out, for they can fence and ward off, and can let our blowes at all that ye can say, and carry this habit of a false opinion of self-hollinesse to Eternitie with them, and stand to what conceited lamps they here on earth did glister withall, and plead against the Lord in his face, that the sentence of condemnation is unjust, Matth. 25. 44. and that they deserve for their profession to be admitted into the Bride-gromes chamber, Matth. 7. 22. Matth. 25. 11. Luke 12. 25. and all such faircased Professours, are externally only in Covenant with God. And therefore these are sad marks, when first ye hide your lufts and nourish them, and feed upon the East wind of some created last end, and have not God for your last end, Luke 12. 19. Psal. 49. 11. Psal. 4. 6. Jer. 22. 17. 2. When ye know not that ye are poor, miserable, blind, naked, Rev. 3. 17. Matth. 9. 11, 12, 13. Luke 15. 2. Luke 19. 7. and ye were never in Christs hospitall, and are whole and need no Physick. 3. Ye loath Christ but knows it not, Luke 7. 44, 45. ye love Christ as a supposed Prophet, and loath him as a Redeemer. One may deadly hate Christ and not know it. 4. Ye cannot compare the two states, together, the state of nature and the state of Grace, as 1 Tim. 1 13. ye Idolize your own choise, to bear down Achabs Idolatrie, but
but chose not the will of God to oppose Jeroboams Idolatrie.

5. Ye want Christ, ye were not born with Christ in the heart.
2. Yea, ye are eternally lost without him, and know neither the one, nor the other.

**Quest. 4.** Whether or not are believers the parties of the Covenant of Grace? **Ans.** These are parties to whom the covenant-promise is made, not those who already have the benefit promised in the Covenant, but believers must have a new heart, and consequently faith already, therefore they cannot be parties with whom the Covenant is made. As because the Image of God is not promised to Adam in the Covenant of Works, but presupposed to be in him by order of nature, before God make with him the Covenant of Works, else he could not be able to keep that Covenant, which we cannot say, for God created him right and holy, Gen. but not as 1. 26, 27. Eccles. 7. 29. Eph. 4. 24. Col. 3. 10. Therefore Adam in his pure naturals, as not yet indued with the Image of God, cannot be the partie with whom the Covenant of Works is made, for then the Image of God must either be a reward, which Adam by his pure naturals and strength thereof must purchase by working, which the scripture and nature of the Covenant cannot admit, or then the Image of God must be promised to Adam in the Covenant of Works, which is no lesse absurd. And if faith be promised in the Gospel, the Covenant of Grace must be made with some Israel and Judah as predestinated to life eternall and yet wanting a new heart: For God cannot Covenant-wayes promise a new heart to such as have it, but to such as have a stony heart and believe not, Ezek. 36. 26. Deut. 30. 6. Ezek. 11. 19. nor can he promise faith to such as have faith this way.

**Quest. 5.** Who are these that have the new heart, and so are personally and really within the Covenant of Grace? **Ans.** Because the new spirit is given, when the new heart is given, Ezek 36. 27. Ezek. 18. 31. Make you a new heart and a new spirit, and many in our times boast of the spirit, it shall be fit to speak of the new spirit, and who are spirituall.

Hence these questions of the new spirit.

**Quest. 1.** What is the seed of the new spirit? **Ans.** The word of the Gospel, therefore before Adam could have
have the Gospel-Spirit, the Lord must reveal the doctrine of the Gospel, the seed of the woman must tread down the head of the serpent, Gen. 3. So the word and the spirit are promised together, Isa. 59. 21. Isa. 30. 21. Thy teachers shall not be removed, and thine ears shall hear (this is the inward teaching) a voice behind thee, saying, this is the way, walk ye in it. Isa. 51. 16, 17. Mat. 28. 20. Go teach, that is the word: Loe I am with you to the end of the world, that is the spirit to make it effectually, by my spirit, Joh. 14. 16, 17.

Object. But Adam when he heard first the Doctrine of the blessed seed, could not try the doctrine or speaker, by any new Doctrine.

Ans. The first doctrine can be tried by no other rule, because it was the first rule it self, nor can these principals written in the heart naturally (That God is) (God is just, holy) &c. be tried by any other truths, because they are first truths; As the sense of seeing cannot try whether the Sun be the Sun by the light of some other Sun, that is, before this Sun, which is more lightsome. For there is not another Sun before this, the Gospel it self hath God shining in it, to these who are enlightened, as Adam was, a Rubie doth speak that is a Rubie.

Obj. How then should Adam know what God spake to him, and not to another, are we not to try all spirits that speak?

Ans. There is a word immediately spoken by the Prophets, and Apostles, that is to be tried, partly by the first Preaching the Lord made in Paradise, partly by the effects, that it converteth the soul, Psalms 19. 7. and smells of that same Majesty, and the divine power of another life, which is in the first Sermon, Gen. 3. 15. this is Verbum Dei immediatum. But when God himself speaks in his own person to Adam, to Abraham, Gen. 22. to Moses, Isaiah, the Apostles, that is Verbum Dei immediatissimum, the fountain-word, neither word nor speaker is to be tried. The Patriarchs and Prophets are never bidden try the visions of God, for when God speaks them himself, he makes it evident that it is he, and only he who speaks, and we read not of any in this deceived, Angels or men cannot counterfeit God.

Obj. There have, after the Canon of the Scripture is closed, been
PART I. Of revelations of the Spirit.

been some men, who have Prophesied facts to come, that fall out as they foretold, just as Isaiah, Elias, and other Prophets, then somthing is to be believed, that is not written, and such may have the Spirit, and yet no word of Scripture goes along with it.

Ans. 1. Such men may have (I confesse) a Propheticall spirit, but first, they were eminently holy and found in the faith, and taught that the Catholick Church should believe nothing, nor practice nothing, but what is warranted by the Word. Such as boast of Spirit or Prophefie, and reject the word, are therefore not to be believed.

2. What these men of God foretold, is a particular fact concerning a man, what death he should die, or a Nation, or a particular, such a man shall be eternally saved, but no dogma fidei, nor any truth that lays bands on the Catholick Church to believe that to the end of the world, as all Scripturall truths do, and a doubt it is, if we are to believe these, in the individuall circumstances of fact, sub periculi peccati, upon hazard of finning against God, we may, I judge, without sin suspend belief, and yeeld charity to the speaker.

3. If any object, the Prophets did foretell particular facts concerning the death of Ahab, the birth of Josiah, which concerned particular persons: I, but they were the matters of fact (as the crucifying of Christ was a matter of fact) as also they did by the intent of the Holy Ghost contain Historickall, Morall and dogmaticall divine Instructions, so that, the whole Catholick Church must believe them, with certainty of divine faith, they being written and spoken for our Instruction, and they sin who believe not.

Quest. 2. What are we to judge of these truthes revealed to Professors when they are in much nearneffe to God, and the Lord is not lawfull, and pleased to shine upon them in some fulness of manifelation of himself to their souls, especially in particular facts? Ans. There is a wide difference betwixt revelations, which speak what is lawfull or unlawfull, agreeable unto or repugnant to the Word; And what is good in jure, and what in facto, shall come to passe or not to passe, come to passe, what ever is given to revelations of the former sort, and what is taken from the Scripture, whose peculiar perfection it is to shew not.
what is good and just, what not; Therefore to say that revelations now do guide us in disobeying higher Powers or killing men, &c. is a wronging of the word, especially of the first, second and sixth Commandments. As to the other, God may and doth lead his owne, especially when they are near Glory, under fewest prejudices touching time and eternity, to speak what shall be, but it is not our rule. It's an Argument of nought, Such a thing was mightily born in upon my spirit as lawful and as certainly to come to passe, when I was most near to GOD in a full manifestation of himself: therefore such a way is right, or such a way shall come to passe;

For not to say, 1. that this is a wronging of the perfection of Scripture, and 2. That there is a bastard Logick in the affections where God and nature both feared discursive power; And we often prophesie, because we love, not because we see the visions of God. 3. Peter might, the same way, reason, I saw the glory of heaven at the transfiguration, and the Peers of the higher house, Moses and Elias, and this was then mightily born in upon my spirit; It is good for us to be here, let us build three Tabernacles:

therefore this is true, It is good for us to be here: But the Conclusion is a dream; who should preach the Gospel as witnesses and suffer for it, and write Canonick Scripture, if these Disciples should be for ever there? And if they should be separated from the whole glorified body, and make up a Church eternally glorified in that Mount, of only six persons: And the word faith, Peter being drunk with glory, Mark 9. 6. Νον οντικον γνωστην ως ον και γενομεν τον Κυριον. not what he said, and the Disciples were sleeping, not prophesying, Luk 9.32. which faith they were in heaven, but cloathed with bodies of sin, and not lead by Scripture light (as that good Prophesie of Peter was contrary to the Gospel of suffering and dying, that Christ prophesied was abiding himself, and all his, Matth.16.21, 22.) we should reel and sin: for there may be no connexion between the present nearness to God, and the thing suggested in the spirit; and they cohere by accident. So one in prayer is near God in respect of sweetness of access, and yet the individuall favour which ye pray for conditionally, never granted; Ye may be saved, and God more glorified in the sufficiency of his grace, without granting it to you, as is cleare 2 Cor.12.9. Sorrow and desire can suggest such an answer
answer to the fasting of Israel, as they may say and think, they shall be victorious now over the children of Benjamin, and yet they are deceived. The heart would be silent and let God speak here. The sight may be dazled in nearness to God, and we take our marks by the Moon; And the liberty of praying is terminated upon the fid. eiall acts, and we think it is fastened upon the particular thing we seek: And here the Antecedent is true, as heaven, and the Consequence folly and darkness. So John, Rev. 19, and cap. 22. see Heaven opened, and behold a white horse and him who sate on him, and he heard the voice of the many, saying, Hallelujah; and saw the pure river of water of life, the tree of life, the Throne, and Him that sat thereupon, &c. But he did not rightly infer that he might therefore fall down and worship a created Angel. All which faith they vainly boast of the Spirit who reject the light of Scripture, which is a fierer day-star than the light of glory, for our direction. The light of glory is for our perfection of happiness, in seeing and rejoicing the last end, but not for our instruction in leading to the end, and the means. The Candle-light and Sun-light in the City comes not without the City to direct us in the way, the lights and torches in Jerusalem and the new City serve not to guide the way to these Cities.

2. The spiritual man judgeth all things, but by the word. In one particular, Samuel, in another Tertullian doth upon Montanus, some of the prime fathers, otherwise Godly, are blacked with Plateos purgatory, and some of them with invocation of Saints; yet vis ad speaking to them doubtingly, si vis ad nos, say; the spirit may be, there some particular errors are, but if the judgement be rotten & unsound in the matters of God, rottenness in one the seed of the Apple creeps through the whole, and so doth corruption from the minde sink down to the heart. A godly heretick I cannot know.

3. Any bone or hurt member in walking, actually pains and breedethaking, if there be a piercing and a graving conviction, in Christian motion, that untowardness and opposition from the flesh, pains the Spirit and new man, and hindersthe stirrings of the Spirit, it faith the Spirit is there, as water cast upon fire speaketh there is fire, Rom. 7. 15, 16, 23, 24. It were good to try the untowardness
wardenesse to spiritual duties, and several kinds of delight, whether it be borrowed delight from the literall facility of the gift, from gaine and glory, adhering to the office and calling, or from the inbred sweetenesse in honouring God, crooking and pain in walking is a token of life-walking.

4. Its a spiritual disposition in the Church, Cant. 2. in a particular soul, to know and be able to give an exact account of all the motions, goings and comings of Christ, where he lyeth as a bundle of myrrhe all the night, even betwixt the breasts, Can. 1. 13. when the King brings you into his house of new wine, Cant. 1. 4. Cant. 2. 4. when he speaks, Cant. 2. 8. 10. — My beloved spake and said to me, arise, my love, my fair one, and come away, when he knocks, know ye his knock, to tell over again his words, open to me my sister, &c. where is he? Cant. 2. 8. Behold he cometh leaping upon the mountaines, skipping upon the hills; where is he in his dispensation to his Ancient Church? Cant. 2. 9. Behold he standeth behind our wall, he looketh forth at the windows. 16. He feedeth among the Lillies: when, and how he imbraceth, Cant. 2. 6. His left hand is under my head, his right hand doth imbrace me: when he withdraws, Cant. 5. 6. and is not to be found, I sought him, but I found him not, I called him, but he answered me not. Cant. 5. 6. Cant. 3. 1. 2. how hard he is to be found, and how easie he is to be found, Cant. 3. 1. 2. 3. 4. what spiritual stirrings he makes in the heart, Cant. 5. 4. My beloved put in his hand by the key-hole. For (1.) this speaks much soul-love to be where he is. Cant. 1. 7. (2.) To be able to write a spiritual Chronicle and History of all Christ's stirrings towards your soul, faith ye have letters daily, and good intelligence of the affaires of the Spirit, and of the Kings Court, and that he writes to you, as Cant. 5. 1. I am come into my garden, my sister, my spouse; I have gathered my myrrhe with my spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk: Then will Christ write a letter to spiritual ones, and (as it were, with reverence to his Holiness) give a sort of account where he is, what he does, what thoughts he hath to us: O! how few know this?

5. Godly mistling of Christ must be a gracious disposition, Cant. 5. 6. I opened to my beloved, but my beloved had withdrawn himself.
Part I. in a personall covenant with God.

self Cant. 3. 1. I sought but I found him not, ver. 2. I sought him but I found him not. Such as are pleased with a bare literall missing, and are not also in a holy manner anxious, and are not.

6. Restlesse: in rising and going through the City, in the streets and the broad ways, seeking and asking, saw ye him whom my soul loveth? Cant. 3. 1, 2, 3, are not so spiritual, as is required, Cant. 5. 6. My beloved had withdrawn himself, and was gone, my soul failed when he spoke, remembering his speeches, when he knocked. v. 2. There may be some too longsome security under sad falls, when he is not soon missed, 2 Sam. 11. 1, 2, 3, Psal. 26. 15.

Yea a spiritual soul having regard to all the Commandments miss the spirits acting in all the ways in eating, Pro. 6. Acts 27. 35. 1 Cor. 10. 31. Job 1. 5.

7. Frequent convictions (which are the connaturall acting of the Spirit) Job. 16. 9. end of the most spirituall sins, as of unbeliefe and Gospel ignorance, Job. 16. 9. prove a spiritual state: as flaming proves fire to be fire. Unbelief is more contrary to the Spirit, then carnall sins, being most contrary to the flower and blossoms of the Spirit in his sweetest operations, and most against the Mediator-love of Christ. For as by the fall, Christ hath a new Office to redeem us, Matth. 1. 21, 1 Tim. 1. 15. Luke 19. 10. Isa. 61. 15. 1, 2. Isa. 44. 6, 9. So the Spirit hath a new office, which he should not have had, if man had not sinned, to apply the blood of sprinkling as a sort of Mediate intercession, to dippe us in the fountain of his blood. John 16. 14. He shall receive of mine, and shew it unto you. Joh. 14. 16. to be the Comforter, Joh. 14. 6. the Leader, Joh. 16. 13. theWitness, Joh. 15. 26. Rom. 8. 15, 16. The spirit in his Office cannot step one foot with the unbeliever.

Hence much tenderness and uniting of heart where the Spirit,

1 Sam. 24. 5. is. Yea conscience to weep as one over his mothers grave, for his enemies, Psal. 35. 13, 14. and strict doubting of faith in greatest dep's, in which Christ proves himself to be more then a believing man, Mat. 26. 39. Luk. 22. 42, 44. for no man that is only man can both drink hell and believe heaven at once. 8. In duties there be these. 1. The end. 2. The delight in them. 3. The success. As to the first, the least of the creature and self, and the more of God in the end, so much the more denied and spiritual is the doer, when purely
The Spirit of God doth work, we do, 1 Cor. 10.13. Col. 3.23. We are sick for God, and in health for God, and wake to him, Psal. 119.62. 147. 148. and sleep to him, Psal. 16.7. Psal. 139.18. live to him. 1 Pet. 2.23. live and die to him and to Christ, Rom. 14.7,8. and pray to him even when we speak to God, Eccles. 5.1, 2. and preach to prepare a Bride to him, 2 Cor. 1.14. 2 Cor. 4.25. we may not speaking to God, or for God and his honour, 1 Cor. 11.2. 1 Thess. 2.19, 20. How miserable and carnall to doe all for the creature, and the flesh, Rom. 13.14. Jer. 22.15. Isa. 5.8. for self, Dan. 4.30. Heb. 2.5, 6. and this speaks much of the Spirit, when the man is sick and hungry, for the exalting of God, and the will is so capaciously wide in this, that he would his eternall glory were a foot-stool for the hightening of his glory, Exod. 32.31. Rom. 9.3. the will is a most spiritual and capacious facultie, and O! what acceptable service when the mans will looks right toward an infinitie Majestie, as thirsting for and panting after this: O! if all beings, millions of Worlds, Angels and men, and all created beings, Heaven, Earth, Sun, Moone, Stars, Clouds, Air, Seas, Floods, Beasts, Birds, Fishes, and all the drops of Rain and Hail, Snow, Dew, so many worlds of Angels would sing his praises? What wonder then, he accept the will for the deed? And what is to be thought of the will averse from God, and which hates him, and wishes that God were not? How contrary to a Spiritual disposition is this?

2. For delight, it is a spiritual disposition, to go about the duty as duty, ut bonum honeftum, and not upon this formall account, because it delighteth us; Except the delight be in the Law of the Lord night and day, as it glorifieth him. 2. It's spiritualnesse, when abstractedly from private consolation we go about the duty for God, and can rest upon suffering and burning quick as it is duty, though the sufferer should be deserted all the while; We often feed our selves with the bonum secundum, the pleasantnesse in the duty, which is our sinne, except the sweetnesse of the holinesse of the duty be our delight, and the beauty of pleasing God allure us, but feeling being a way, we find how hard it is, to delight our selves in the Lord. 3. We do duties too often, for the successse, not for the duty: We pray, the Lord hears not, we wearie: we
we rebuke men, they care not, and we wearie; suucess and not
duty, self-delight and not the honouring of God, which should be
all our delight, take us up. I pray and weep for my enemies, (Ah!
if it could be done) saith David, they are worse, Psal. 35. 13;
but my prayer returned to my bosome, that is, the sweet peace of
God, which is the fruit of the duty of praying came to my soul,
and cheered me: We consider not the promise of peace, and
consolation is made to the duty itself, Psal. 118. 65. Psal. 19.

11. Prov. 3. 21, 22, 23, 24, 25. not to suucess of the duty, and we
consider not that we are to be quieted in the duty, and to be armed
with patience, against the temptation of the duty. Often it in-
rages Pharisees against Christ and the Apostles, yet the Spirit
bids them Preach. Therefore whether success in praying, and
the sugar of delight in duties hire us, or not; We are to know
that though Abrahams offering of Isaac to God, had neither in it
the one or the other, nor our Saviours offering himself to God,
for the sins of the world; If reason weigh the one and the ot-
ther, yet because both were performed upon the motive of the
love of God commanding, both was most spirituell obedience,
especially because the duty is both work and wage, and the more
love included of the Word of God is in the obedience; I mean not the letter fed in the
only, but the word including the love. 2. The authority of
the Commander. 3. The beauty apprehended to be, and the
peace in obedience; the more spirituell is the obedience: The let-
ter only may shew you duty, your obligation, and the penalty
of disobeying, and all these three in a litterall way, and yet upon spirituell.
that account, the obedience is not spirituell, but Gospel-love ad-
ded to the Laws-letter makes spirituell obedience.

CHAP. XVIII.

The New heart of Covenanters, the Nature, Characters,
properties thereof, bitherto of the new Spirit.

Quest. 6. When are we to judge, that we have a new heart?
And when do we know that it is not the old
heart?

Ans.
The heart of the

Part I.

Anf. 1. Propof. As physically, fo also Morally, the heart is the man, the good heart, the good man, the evil heart, the evill man, and God weighs men by the weight, not of the tongue, of the hands, of the outward man, but by the weight of the heart: 1 Pet. 3. 17. the heart of Jebothaphat 2 Chron. 17. 3. was perfect. And Psal. 78. 37. their heart was not right: the froward heart is the froward man, Prov. 3. 32. For there is a man speaking within a man, and a heart within a heart, if it were a man made up of soul and body. Thou haft said in thy heart, I will ascend up to Heaven, so the King of Babyl. Is. 14. 13. So the heart acts Heaven or Hell within the man, Psal. 14. 1. Luk. 12. 19. they have a heart hymanowithen built in in the Colledge, studying and reading covetousnife, 2 Pet. 2. 14.

2. Propof. When the Lord tryes the man, he tryes the heart and the reins, Prov. 15. 11. Hell and the heart both are naked be fore him. Prov. 17. 3. Theodore. God acteth the noon-day-Sun Confef. 10. meridionaliter in every heart: The man himself is without, and God within, Jer. 17. 9. Man searcheth not his own heart and reins, for there be plotings and inclinations to evill in the heart, which the heart knows not, 2 King. 8. 12, 13. Peter hath a better heart then all men in the books of his own heart, Matth. 26. 33. but its not so indeed.

3. Propof. The wafhen heart that lodges not vain thoughts, Jer. 4. 14. purged from dead works, by the blood of Christ (above all the blood of bullocks and goats) Heb. 9. 14. purified by faith, Acts 15. 14. is the good heart. It is a better heart according to the heart of God, 1 King. 15. 5. that turneth not aside, 1 Sam. 13. 14. of Gods seeking out and finding, then the first heart created of God, Eph. 4. 24. Col. 3. 10. And ah! we seek a good Ruler, a good Physitian, when we are sick, a good house to dwell in, and ( which is strange ) a good horse, but not to have a good heart.

4. Propof. The excellent act of God, in a manner ( with glory to his Highniffe ) to mind his first work, to create a better heart then the first which he created, faith, that there is great need of a good heart, Psal. 51. 10. of a new heart, Ezek. 36. 26. Its beyond all
all admiration, to create so rare a piece as the Sun out of nothing, and a beautifull Lillie out of mine and dirt, out of common clay to bring forth Saphirs, Carbuncles, and in lieu of a stony heart (for grace is not educed out of the potencie of any created thing) to create a new heart, which God loveth to dwell in, rather then in heaven the high and holy place, Isa.57.15. which so ravisheth the heart of Christ, Cant.4.7,9. and is of more price with God, then gold, or any corruptible thing, even a meek and quiet spirit, 1 Pet.3.3,4. is the rarest piece of the works of God.

Its an excellent act of God to keep the vessel in a spirituall season, as David prays, 1Chron. 29. 18. To make room for Christ dwelling by faith, and for love to comprehend love, Eph. 3.17,18. and who puts such a thing in the heart, Ezra 7.27. when a sparkle of fire from flint falls on water or greene timber, there is no firing from thence. But when actual influences fall upon an heavenly habit as the Lord can cast in a coal, or a lump and flood of love, Cant.2.5,6. Luk.24.32. Cant.6.12. there are more heavenly ings of the soul.

2. He bows and inclines the heart to the Lords testimonies, and to cleave to him without declining, Jer.32.39,40. Ps.119.39. Cant. 1.4. Ps.141.4.

4. We are to beware of 1. the reigning evils of the heart, of a rotten and unfound heart, 1Tim. 6.5. Psal. 119.82. 2. Of an unsavory stinking heart, that smels of hell and the second death, of all sorts of unrighteousness and malice like a greene opened grave, ors of evil Psal.5.9. 3. Of an uncured heart, that never came through the hearts, we hands of the Physician (Prov.14.13: A sound heart is the life of are to be the flesh.) Of an unfound unsavoury and a rotten heart, Ephefs. 4.29. compared with ver. 23. from whence issue rotten words, borrowed from rotten and worm-eaten trees which speake an uncured heart.

5. We are to look to deadnese of heart in all the branches of it. As (1.) fulleness and dumpish sadnese, in refusing comforts, and being full of unbelieving heaviness, in David, Psal. 69.20. Psal.42.11. whereas we are always to rejoice, Psal.119.52. Phil. 4.4. (2.) Painting at the greatnesse of the affliction, Isa. 20.3. Job.14.1. wingence, comes wither of heart, Psal. 102.4. Psal,
27. 13. (3.) An overwhelmed and unbelieving swooning heart, Psal. 61. 2. Psal. 142. 3. Psal. 143. 3, 4. (4.) Deadness in going about the service of God, Psal. 119. 37. Quicken me in thy way, of this else where. (5.) Narrowness to take in God, opposed to an enlarged and wide heart, Psal. 119. 32. Psal 81. 10. and straigtening of heart when the soul is so hampered, that he cannot speak, Psal. 77. 4. unbelief clips the wings of the spirit, and lays on fetters, which may come from the wicked company, and may be laid on by our selves, Psal. 39. 1. 2. (6.) There is an Atheist heart, to hate the existence of God, of Christ, of a Gospel. Jam. 2. 19. Matth. 8. 29. Compared with Psal. 14. 1. Eph. 2. 12. Some believers are near to say, I take my leave of Christ, I'lle pray no more, for it is in vain, Jer. 20. 9. Ps. 73. 13, 14. but it is not a fixed resolution of this else where.

7. There is an evil heart of unbelief to depart from the Living God, Heb. 3. 12.

8. A heart that deviseth, ploweth, or delveth wicked imaginations, Prov. 6. 28. As Prov. 3. 29. Plow not evil against thy neighbour. Hos. 10. 13: You have plowed iniquity; such plots are forged against the people of God, Matth. 27. 1. Nah. 1. 11.

9. A proud heart (1.) resisted of God. (2.) Farthest from the lowly and meek heart of Christ, Matth. 11. 29. Phil. 2. 5, 6, 7. (3.) Most near to Satan's heart, 1 Tim. 36.

2. Why are we more ashamed of an unclean lustful heart, than of a proude heart? Answ. A proud heart is deeper guiltinesse, and nearer to Satan's nature; And pride and unbelief are sins more reproachfull to God, and incroach more upon his Throne, but there is more flesh in us then spirit, and we think that there is more of a beast in uncleannesse.

Queft. But we are more ashamed of lying, falsfhood and stealing then of pride? Answ. Ther's more of being ashamed before men, it being a carnall sort of passion, then of being ashamed before God, and falsfhood and lying to men are fleshly evils against common honesty, but pride is a more Angel-sin, or a more God-like sin, a spirituall sin, and pride is a sort of heart-heresie, by which we judge but blindly, we have reason to asced and climb aloft to Gods
PART I. personall Covenanters.

Gods roome, Gen. 3. 5, 6. Isa. 14. 13. because of knowledge, parts, power.

10. There is a deceitfulness and self-deceiving in the heart, Isa. 44. 20. the Idolater feeds on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand, Obadiah 3. The heart is the greatest liar on earth to say and gain-say.

11. There is a wicked fearfulness in the heart to do evil, Jude 12. feeding themselves without fear, 3 Sam. 1. 14. was thou not afraid (saith David to the Amalekite) to put out thine hand to destroy the Lords Anointed? Its a godly fear to tremble always, at feasting, speaking, hearing, sleeping, company, Prov. 28. 14. 1 Pet. 1. 17. Phil. 2. 13. Job 1. 5. And in all there lie snares within and without the house.

12. There is a wicked slightness of heart, we shall have peace though we both heare cursing and walk loofly, Deut. 29. 19. we are fallen, but Ephraims stout heart (2.) will rise whether God will or not, Isa. 9. 9. And (3.) the King of Assyrias stout heart will be as strong as God, Isa. 10. 12, 13. And (4.) its wicked stoutness to say, godly mourning before the Lord is in vain, Mal. 3. 13, 14. (5.) Its wicked stoutness to rest upon your own righteousness and refuse to treat with God, Isa. 46. 12, 13. (6.) And vain stoutness to dare God in his own quarters and fight him, Exod. 14. 8, 26. Exod. 23. 1, 13. Isa. 36. 10, 11, 36, 37. if it were in his own seas as Pharaoh and the Egyptians would do.

13. There is a wicked hardening of the heart, when men make the Lord his word and his mighty works the contrary party, Exod. 5. 1, 2, 3. Exod. 7. 10, 13, 16, 20, 23, 24. Exod. 8. 5, 6, 7, 15, 17, 18, 19. Isa. 6. 9, 10. Zech. 7. 8, 9, 11, 12. Ezek. 2. 3, 4. Ezek. 3. 7, 8. Mattb. 13. 13, 14, 15. Acts. 13. 44, 45, 46. and oppose God in his word and works.

14. There is a sinfull dulness upon the heart, by which men are as weaned children, line upon line, line upon line, can do them no good, Isa. 29. 9, 10, 11. Here it is to be observed, that we cannot preach Omnipotency, nor persuade a word to be created, nor a new heart to be infused, nor can we preach to a Wolf to become a meek Lamb, nor threaten the Sun to rise at midnight, we but speak
The heart of the

PART I.

Speak words about the new birth, the husband-man but breaks the earth with his plough, but God makes the corn to grow, and he only, not that the word is not the instrument of conversion of souls, Rom. 1. 16. Rom. 10. 14. but how to the act of infusion of a new heart the word concurs as a moral and suasive instrument, is above my capacity.

15. There is a froward heart, Pro. 17. 20. that perverteth and is crafty to pervert.

16. A wicked heart. Pro. 26. 23. set of evil, Eccl. 8. 11. 17. foolishness is bound to the heart, Pro. 22. 15. a dissembling heart, when frowardness is bound to the heart, Pro. 22. 15. a dissembling heart, when seven abominations are in it, Pro. 26. 25. (1) We take not heed to the imaginations, and are not grieved for the constitution of the heart, for actual sins make original sin to smell as two floods running into one, maketh a huge River. (2) We take not heed to the young births of the heart, with the concurrence of the mind, fancy and imagination, there are multitudes of forgeries, clay-pots and imaginations framed, as a potter deviseth vessels of earth of many quantities, figures, shapes, great, small, narrow, wide, round, cornered, for the word is a potters word, Gen. 6. 5. 1 Chr. 28. 9. with all keeping keep thy heart, Prov. 4. 23. the word is to keep as the keepers of the walls, Cant. 3. 5. as shepherds, for its in danger to be stolen away, Hos. 4. 11. 2 Sam. 17. 6. Hos. 7. 11. Ephraim is like a silly dove without heart, but we take no heed to the entry, to see what goes in, what comes out. (1) What if there be no God? Psal. 14. 1. (2) What if God see not? Ezek. 9. 9. (3) What if man perish as the beasts? Eccl. 3. 19. It may be there is no heaven, nor hell. (4) What if there be no Christ, nor Gospel, but only questions of words? Such clay-pots were framed by Gallio, and Festus, Acts. 18. 14. 15. Acts. 25. 11. 19. Hence come imaginations of things impossible, Isa. 14. 13. I'll ascend to heaven, faith Babylon I will set my nest among the stars. Obad. 4. Tyrus faith, I am God, I sit in the seat of God. And new-wild-fire flights which are indeed old heresies, are of this kind, in re, its a lie. (5) A new heart is the Office-house of Christ, and a heart delighting in Gods wayes is a new heart, where the Law is imprinted and ingraven in the heart, Isa. 51. 17. Hearken
ye people in whose heart is my Law. Psal. 40.8. I delight to do thy will, O God, by Law is within my heart. Its true there is a new delight in the heart, but not a delight of the new heart. Isa. 58.2. Job. 3.35. for a delight in the Gospel as a good thing, not as a good Gospel, a delighting in Christ as a Prophet that feeds them, not in Christ as a Redeemer, Job. 6.26 that saves them, is not a new heart.

2. The new heart is a heart universally, wholly for God as God, there is an inteinifie in it, when the whole spirit and soul and body is kept blameless, 1 Thess. 5.23. 1 Pet. 1.18. in in holy conversations and godlinesses, 2 Pet. 3.11. Half a globe, though exquisitely planed, or half a cart wheel, is not a globe nor a cart wheel. External things may be divided, one may be an hearing Professor, and a drunken Professor, and a praising, a singing Professor in publick, and not a praying nor a believing Professor in private, spirituall duties cannot be divided: half a faith, half a love, is no faith, no love, saving grace is an essence that consists in indivisibili, and cannot be parted.

3. A new heart is a fixed and established heart by Grace, it's a new slate, not a new transient flash, a new heart, Deut. 5.27. All that the Lord our God will speak unto thee, we will hear, but the Lord D. Preston faith, verse 19. O! that there were such a heart in them, but it is not in them.

4. 1 Sam. 10.9. God gave Saul an other heart, then a changed heart is not a new heart, a new spirit or a new gift in John is not a new heart, It’s not newness that makes the heart new, but God’s new ingraving, Jer. 31.33.

5. A heart keeped with all keeping is a new heart, Prov. 4.23. both the words note exact diligence in keeping, as watchmen and shepherds with all keeping, at all times, Psal. 119.119. some pull their hearts to pray and hear, but not while the sabbath, or under a storme of conscience: and the heart is a word in some company, not at other times and in other company.

6. The heart is new, where the affections are all faith (as it were) and all sanctified, reason and zeal is a lump of angry reason, and fear a mass of shining reverence; and love only soul sickness and pure adherence to God, the instinct of faith wholly on God, as the last and only end (2.) The heart is new when the affections
Our carnall thoughts of Grace, the word Part I.

affections are equivocally, or at least, at the second hand set upon the creature, but as nothing can be seen, but what either is colour, or affected with colour, so nothing is fixedly sought after, but God, he only feared and served, Mat. 4. 10. Deut. 10. 20. only desired, Psal. 73. 25. loved, Deut. 10. 12. Cant. 3. 2, 3. the soul sick of love for only Christ, Cant. 2. 5. Cant. 3. 8. he only trusted in, Jer. 17. 5, 7. Psal. 62. 5. (1) Nothing is all good and desirable but God, and God in Christ, Mat. 19. 17. Cant. 5, 16. the shadow of the Sun in the fountain is not the real Sun: the stirrings of the pulse of the affections towards the shadowed good of the creature, should be lent, and like the beating of the pulse of a dying man, with a godly contradiction, loving and not loving, joying and not joying, 1 Cor. 7. 30, 30. mourning and not mourning.

CHAP. XIX.

1. The place of Evangelick works in the New Covenant.
2. Possession of glory and right to glory considerably different.
3. A twofold right to life.
4. We are not justified by works.
5. The place of declarative justification by works, Jam. 2. discussed.
6. Faith and works different.
7. Possession of life and right to life cleared.
8. Faith and final believing both commanded in the Law, final unbelief not the sin forbidden in the Gospel only.
9. How life is promised to works Evangelick.

It's a grave and weighty Question to rid marches between the two Covenants in their conditions, the one requiring the obedience of Works, the other faith: It's not to be said that for fifteen hundred years no man did doubt of the necessitie of good Works, Paul propones the objections of the Antinomians, Shall we sin and continue in sin, that Grace may abound? Rom. 6. 1. this they spake through the occasion of what he taught, chap. 5. some have said they are hurtfull, because we abuse them, some arbitrarie and indifferent, because they are not necessary to justi-
Part I.

and dispensations of God.

Titulation. O! what proneness in us to suck out of the Doctrine of free Grace poyson, how kindly to desire there were no Law against treason, because the Prince pardons; All sin is virtuell Atheisme, to wish the existence of a Law, and so of a just, holy and unchangeable God were not, and we can hardly believe this. And 2. what rising of heart and carnall reason is there against the first acts of providence, why, and what necessity was there to make a Law to forbid the eating of an Apple, God foreseeing that thence should come the ruine and endless damnation of all. It had been good God had never created such a Tree. 2. That the eating thereof had never been forbidden. 3. That it had never had such a name, as the tree of knowledge, for it deceived Evab. 4. That God had not given free-will to Adam. 5. That he had given him confirming grace in the moment of Creation. But

Observe 1. Satan started first the dispute concerning the equity of the Law, and that we are Disciples of, and apprentices to Satan, when we toffe and rackot arguments in our carnall heart-Logick against the holy Law of God, Gen. 3. 2. and make the heart a ferrie-boat to carry messengers and divellish thoughts hither and yonder in questioning the goodness of the Law, and the acts of providence; and therefore it is speaking Grace, to close with the sweetness not only of the Law written in the heart, and these inbred principles of honesty and truth, to hurt none, to obey God, (for Satan raised not the first dispute about these) but with all the judgements and Testimonies of God, as David, Psal. 119. 127, 128. vers. 85. All thy Commandements are faithfull, 1 Sam 12. 7. Stand still that I may reason with you of all the righteous acts of the Lord. It's a mind like Christ that hath an heart-prejudice at no one command, by another, and is sweetly friended with all that God commandeth, Matth. 3. 15. It becomes us to fulfill all righteousness, and O! how sweet to have no heart-quarrell, but a sweet stooping of soul unto, and an adoring of God in all providences, and acts or decrees he hath concluded or done in time or from Eternitie. These draw deep in the decree of Reprobation, God had an hatefull designe against me. 2. The Gospel is an untrue and Galenus de fabulous dispensation. What a spirit is Galenus who reproacheth us partu-Moses because he teacheth not that God works ever and by decessity an.
of nature, what is most good for the creature. And that Prince who said, that if he had been Counsellour to God in the time of the Creation, many things should have been created ordinatius & melius, in a better order and state, then they were. Let the man be remembred who called the Gospel a table, and the spirits who reproach the Scripture as inkie wisdom. 1. A bare dead forme, bare flesh, &c. and weak ones under defertion, who feed upon reports and lying news from Satan. God hated me before time, and carries on a design of eternall ruine to me, therefore I have no right to hear, to pray, to eat, to sleep. 2. Yet the necessity of good works is asserted by Luther, the Augustiane Confess. and Apol. Arti. 20. docent nostri, &c. Evangelick works are necessarie, not to merit, but by the will and commandement of God: Calvin calleth them inferiour causes of the possession of our salvation. The dispute began upon occasion of the book called Interim Anno — M. ICLXVIII. and in Colloquie at Altenburge, Melancthon and the Divines of Wittenberge affented to the necessity of good works, but the followers of Flaccius Ilyricus disented: The Authors of the book of Concord condemne these of Flaccius their way, and deny a necessity of efficiency in works to deserve salvation, but yeeld a necessity of their presence, that the work of salvation be not hindered.

3. These distinctions are necessary. 1. There is a jus and right to Gospel-life eternall. And 2. there is actual possession of life eternall.

2. There is a twofold jus, One by the purchase of merit, and the paided ransome of blood; There is a right secundary by promise, every promise giveth a right in a manner: but its unproper.

3. There is promise of life formally federal. 2. There is a promise of life consequenter federal.

4. There is an order of things, one going before the other as the Antecedent and the Consequent, and in order of cause and effect.

5. Law-obedience doth much differ from Gospel-obedience as Law-commands from Gospel-commands.

6. GOD sent his Sonne to justifie persons, but not to justifie works, not to make inherent obedience perfect, or or righteousness before God.


**PART I. A twofold right to life, one by promise to life.**

**After. 1.** If the new Covenant be considered strictly and formally in its essence, he that believeth whether his faith be weak or strong is justified and saved, **Job. 3.11,36.** **Jeb. 5.24.** **Ap. 15. 9, 10,11. Rom. 3.16. Rom. 4.1,2,3,4,5. Rom.5.1.** for faith justifieth as lively faith, and not as great or small: Otherwise none should be justifie and saved but the strong believer, whereas Christ died for the weak in the faith, **Rom. 14.**

Hence Mr. Sibs excellently. **Know that in the covenant of Grace God requires the truth of Grace, not any certain measure, and a spark of fire is as well fire as the whole element thereof, we must look to Grace in the sparkle as well as the whole flame, all have not the like strong, yet the like precious faith, whereby they lay hold and put on the perfect righteousness of Christ, a weak hand may receive a rich Jewell, a few grapes will show that the plant is a vine not a thorne: There is a room in heaven for thee who judgest thy self; for the number of lambes, and babes weak in the faith in this Kingdome, do far exceed the number of the strong and aged in Christ; for the scripture names the whole flock, little ones, babes, his sheep, they are not a flock of fathers and strong ones.

**After. 2.** There is a right to me by promise, he that believeth shall be saved. **Promissio facit jus, & creat debitum : Godli-ness hath the promise of this life, and of that which is to come;** And because a promise as a promise cannot create an equality between the work and the wages, as is proven, this is an unproper right, and not proper debt, and take not away the nature of a free gift: This is no consequence at all, the performing of the condition of the Covenant of Works doth justifie Adam by Law-works, so as he is no sinner, hath fulfilled the Law, hath right to life eternall; **Ergo, to beleive to the end, and fulfill to the end, and fulfill the condition of the Covenant of Grace doth justifie the believer by Evangelick works, make him no sinner but a perfect fulfiller of the Covenant of grace, and one who hath due right by working to life eternall.** Certainly then, 1. doing Evangelick gives a good right to eternall life, without the price and ransom of blood, as doing legall gives to the same life. 2. When we sin and fall in atrocious offences, Adulteries Parricide, Rob-justified.
An other right of Redemption by Christ dying. Part I.

bing, we have as good right to justification by works, and life eternal by Evangelick works, suppose he be a robber all his life, as was the repenting thief, as Adam, suppose he had perfectly fulfilled the Law. Now though believing be the condition of the Covenant of Grace, it is of a farre other nature then perfect doing, to the end and constant fulfilling of the whole Law, in thought, word, and deed with all the heart, and the soul and mind, and all the strength. For there is no sin here, and so no place for punishing justice, or wrath, none can so believe, but he sins and so deserves everlasting wrath. If it be said, that by the Covenant of Works he doth deserve it, but not by the Covenant of Grace, for Christ hath merited to him life eternal. Ans. 1. We speak now of the right that a Beleever hath by Evangelick works to justification and life as contradistinguished from the merits of Christ, this opinion that a man is justified by Evangelick doing, because God hath made the like promise, and the like jus and right by promise, to doing Evangelick, that he made to Law-doing, if Christs merits be added to qualifie Evangelick works, to add to them the worth that they have, then Christs merits must give life eternal by way of merit, or a virtue of meriting condignly to our Evangelick doing, as Papists say, and so Christ hath made us saviours and redeemers of our selves, and this is a right to life ex condigno more then Adams most perfect Law-obedience had: 2. The Covenant of Grace commanding faith, doth by this opinion command all that the Law of Works doth but in an Evangelick way that they be done sincerely; Ergo, it must forbid all sin which the Law forbids; But the Law forbids not only unbeliefs, finall unbeliefs, but all the works of the flesh: Also Christ must come to loose and dissolve the Law, which he denyes, Matth. 5. for if the Covenant of Grace condemne nothing but sinall unbeliefs, Christ in this Covenant must dissolve the Law; but Christ sayeth, he that breaks or teacheth men to break these, is the least of the Kingdom of God.

But there is other jus and right to life eternal, by which Christ dying hath satisfied the Law, expiated our sins, restored as much and more glory to God by passive obedience, by his sufferings, as we had taken glory from God by our evil doing, and so merited to us life eternal. If any say abusing that place, Rev. 22.
14. That we obtain this **right** and right to the Tree of life, and to Christ our life and everlasting glory (which is our only right, the only Charter of blood) by keeping the Commandments Evangelically; he must say that we first may keep the Commandments Evangelically before we have right to life, to Christ, and so before we believe. 2. That we merit Christ's right, or merit by doing, and that by evangelick works, we buy right to Christ and Christ's merits, and so Christ hath not merited to us a **right** and right and title to life everlasting by dying, and grace and a gracious right to do his Commandments by his death, but that we, by doing his Commandments do **earn** and **sweat** for a right to Heaven, which is to say, that we by doing, merit and deserve the price of Redemption, and that we merit Christ to our selves, by doing, whereas it is he and he alone, that hath merited to us Grace and Glory, and all title to Heaven. Not to say that a Charter of life from such a noble Superior as Christ by the purchase of blood and of such blood, the blood of God, Acts. 20. 28. is some better then to have eternall livelihood and free-hold from our duty and figuring best works, which are polluted with sin, and by which, though we are Evangelically conscious to our selves of nothing, yet should we not be therefore justified, 1 Cor. 4. 4. for the righteousness in which is David's blessedness before Christ, and Abraham's before the Law, and ours under the Gospel, is in forgiving of iniquity, covering of sinne, not imputing of sinne, Rom. 4. 1, 2, 3, 4, 5, 6, 7. But in all the Scripture our sins are never said to be pardoned and not imputed to us, by our own most evangelick doing, for we are justified freely by his Grace, through the Redemption that is in Christ Jesus, Rom. 3. 24. not by the Redemption that is in us, and are washed from our sins in his Blood, Eph. 1. 7. Col. 1. 14. Matth. 26. 28. Rev. 1. 5. and sufferings, not by our Evangelick doings, and if such a case could stand, the Martyrs, sure, might well be justified by their own blood, and since no pardoning, washing, Law-satisfying vertue, can be in faith, works, or our Evangelick deservings, they cannot justify us nor keep and occupy the Chair of Christ. And the fault were the less, if our works were onely called the way to the Kingdom, not the cause of reigning, but they are called perfect, both in their nature, and conforme to the rule, and
and also in order to the end, to justify us before God, and to save
us. And if so, all in Christ may say, we have no sin, contrary to
Scripture, Jam. 3. 2. 1 King. 8. 46. Eccles. 7. 20. Prov. 20. 9.
Jam. 2. 10. Yea though he that is guilty in one offends in all, yet
in the sight of God, all flesh shall be justified, this way, Psal.
143. 2. Nor can it be said that such works are perfectly conform to
the Gospel, because the doers believing in the lowest degree ful-
fill the condition of the Gospel. But where it is said that the Go-
spel commands only faith in the lowest degree; then the Centu-
rions faith, the faith of the woman of Canaan, and the greatest
faith shall not be required in the Law. For the condition of the
Covenant of Grace cannot (say they) be required in the Covenant
of Works, and it is not required in the Gospel under the pain of
sinning against the Covenant of Grace, and of damnation, for then
all who have not faith in the highest degree should be damned, and
violate and break the Covenant of Grace, contrary to the whole
Gospel, which faith that these who have weak faith are justified
and saved, and so the greatest faith shall be will-worship and a work
of supererogation. And because this way faith, that all and every
one of mankind are under the Covenant of Grace, then 1. there
shall be none living under the Law. 2. no Law, but onely to be-
lieve in CHRIST, shall lay an obligation to any, Jews, Christians,
under pain of wrath.

And if James be to prove that we are justified by works, and yet
mean, that both faith and works concur as causes; though faith
more principally, how can Paul deny that we are justified by
works? If Peter and John jointly work a miracle, and heal the
creepie man, suppose the influence of John in the miracle be more,
yet it is not to be denied, that Peter wrought the miracle. Nor
doth the Scriptures say that we are more principally justified by
faith, and likewise principally justified by works, but the places al-
ledged for salvation by works (if works have a causative influence)
specialy Matt. 25. speaks more for the preeminence of works.
Nor doth the Scripture insinuate any thing of the first and second
Justification, or of growing in Justification, in having our sins not
imputed to us to our very day of death; and the Question must be,
Rom. 4. whether Abraham was justified by works done before
circumcision,
circumcision, or not, Rom. 4. when as faith was not reckoned to Abraham, when he was in un circumcision, and the blessedness of righteousness: by faith cometh both upon circumcision and uncircumcision; ver. 9. and he had faith and righteousness, and was in Christ and regenerated, when he was justified. Though some taught Justification by the works of the ceremonial Law, yet Paul Gal. 3. 10. states the Question of works agreeable to the Morall Law, that are absolutely perfect, and must be done by Grace. And Paul might justly in the Epistles to the Romans and Galatians have excepted himself, David, Abraham, and all the regenerate, for they are justified by giving almes to the poor, Mat. 25. as was Rachab, by receiving and lodging the spies. The English Divines say, How could the Scripture conclude from Abraham's being justified by works, whence he offered his Son Isaac, unless by works here we understand a working faith, the Apostle must mean the same by works, ver. 21. that he meaneth by faith, 23. for he cannot say, ver. 23. the Scripture was fulfilled (in Abrahams being justified in the work of offering his son, ver. 21.) which faith, Abraham believed God, and it was counted to him for righteousness: Except it must be meant, that the work of offering his son Isaac was counted to him for righteousness. Now the letter of the Text expressly ver. 23. faith, that believing God was Counted to Abraham for righteousness, then the work of offering and faith, his Son must either be the believing declared by offering his Son, and faith working by that act of offering, or if they be two sundry things, he must then say this in effect, Abraham was justified by the work of sacrificing, ver. 21. causatively before God, Ergo and work, the Scripture is fulfilled, ver. 23. and Abraham is justified by believing causatively before God, ver. 23. which we cannot ascribe to the Apostle, according to their mind who make faith and works the two collateral and joint causes of Justification before God: as if one would say Peter wrought the miracle; Ergo, the Scripture is fulfilled that John wrought the miracle. So Abraham was justified by works, ver. 21. Ergo, Abraham was justified by faith, 23. 2. The faith which James debarrs from Justification must be the faith, 2. Jam. 2. by which Paul strongly proves, Rom. 3. c. 5. we are justified without works. If faith and works concurre as collateral
The place Jam. 2. touching justification.  Part I.

The faith which Jam. excludes from justification is not the faith that Paul speaks of, Rom. 3. Gal. 3. but a bastard faith only. See Cartwright, see D. Fulke against the Jesuites of Rhems, Jam. 2.

2: It is to be observed that James maketh mention of two sorts of faiths, ch. 2. which the Adversary confounds. 1. All along, v. 14, 15, 16, 17, 18, 19, 20. he gives vive characters of a dead painted faith which is in *ad injunxere in the vaine empty boaster*, ver. 20. 2. He shows us of a lively faith of Abraham, which wrought with his Works, now it is a lewd errour to make Abrahams faith, and the faith of believing Rahab of the same nature with the faith of the vaine empty Hypocrite, who faith is nothing but fair words, and with the faith of Divels. So the Papists, Lorinus, Jam. 2. seu Estius, Stapleton, Mavochius, Bellarmine, make it an Hypocritall and dead faith, and lively faith as Abrahams was, a vitall receiving of Christ and believing the Lord, so as believing is conquantum ad perfette justitia vitam et veritatem, non autem quantum ad seipsam sibiique proprietatem, &c. Lorin. Commem. in Jac. 2. 26. (Sicut eum corpus) non sit comparatio cum homine mortuo, sed cum corpore, nam homo mortuus non potest proprie vocari homo; sed corpus mortuum est proprium corpus. Quo eitam pacto fides sine operibus, eft vere fides, licet mortua — Nec sita placet quod addit (Cajetan in Comment.) fides sine operibus mortuam, quoniam opera sunt concomitantia fiden. Estius Com. non comparatur Apostolus fides mortuam cum homine mortuo, sed cum corpore mortu, sed ergo corpus mortuum, fides vere proprie corpus, ita fides mortua vere proprie fides est.
Part I. "The acts of a lively faith.

ted for righteousness; to differ not in nature and essence from the faith of the Divels whereas in the faith of sound Believers there is a Godly submitting and leading captive of the understanding to the obedience of Christ, because it is the Lord that speaks, and so a receiving of the Word as the Word of God 2 Cor. 10. 5. 1 Thes. 2. 13. Matth. 22. 32. which is not in the faith of Divels (2.) There is in it a receiving of Christ, Heb. 1. 11. a fiducial resting of the heart upon God in Christ. And the word ἡμιτονία is to confide, to betake himself to a lurking place, where one may be safe from a storm. Psal. 2. 12. Psal. 61. 1. Psal. 31. 2. Deut. 32. 37. Psal. 118. 9. Judge. 9. 15. come and trust under my shadow. And this is contradistinguished from the Divels and Hypocrites who cannot seek their lodging nor a hiding place against wrath in the Lord.

2. It is to lean and rest the body, 2 Sam. 1. 6. Saul leaned upon his spear, and by a Metaphor it is to cast the burden upon the Lord, Isa. 50. 10. Psal. 55. 22. hence the word that notes a staff, 2 Sam. 22. 18. Isa. 3. the Lord hath broken the staff and the staff of bread, Isa. 30. 1. and this is to be done often, when there is no present duty to be done, nor any work required of us, but only a fiducial relying upon the Lord alone, as at the Red Sea Moses and the people were to lean upon Jehovah only, not to act, which cannot be said of the faith of Divels and Hypocrites.

(3.) It is to look with delight and confidence, Isa. 17. 7. as oppressed servants, Psal. 123. 1, 2. (4.) There is a word that notes to be silent, not to speak, not to move, Josh. 10. 12, 13. the Sun was silent, it moved not: It notes a Godly submission that the soul dare not speak against God, Psal. 37. 7. ret in the Lord, sile Jehova : LXX. subitus est Domino, Psal. 62. 6. whence faith teacheth us to submit and hold our peace, and lay the mouth in the dust as a spirit cantoned of God, Lev. 10. 3. Job. 1. 21. Lam. 3. 23. Ezek. 16. 63. which is far from Hypocrites. (5.) To believe is to cleave to God, from a root that signifies to adhere as things glued together with pitch or glew, Psal. 63. 9. Josh. 23. 8.

Expressions of a lively faith

Inniti, here, recumbere est corporis, 2 King. 18. & 7. 2. The Lord answered upon whose hand the King leant Gen. 18. 4. lean down under the tree.

2 Chro. 14. 11. Asa cried to the Lord, help us, help us for we lean upon thee.

afficit cum deliberatione cum est Inniti, recumbere. silere, tacere, Ezek. 27. 17. Ps. 151. 2.

In Kal. agglutinatus est, a bitum, amore conjuncti, Metaphora a rebus glutinis & bituminis conjunctis. Schmider in Lexico.

X

Dent.
Deut. 11. 22. So we become one Spirit with the Lord, 2 Cor. 3. (6.) It is a word of sincere adherence to lean firmly upon any with hope of securitie, 2 King. 18. 5. hast thou leaned upon this reed? Hos. 10. 13. Psal. 13. 6. Psal. 31. 7. Deut. 12. 10. Thou shalt dwell safely, confidently, it places the soul under the Rock of Omnipotencie. (7.) It is to roll thy self upon God, that is borrowed from heavy bodies, Josh. 10. 12. Roll great stones to the mouth of the cave, Genes. 29. 3. Psal. 22. 9. be trusted in the Lord, rolling himself on the Lord. Prov. 16. 3. commit thy works unto the Lord, and thy thoughts shall be established. Carry right sayeth it is a Metaphor from men who being oppressed with a burden, transfer it off themselves upon one who is mightier and stronger: It is excellent when the heart rolls all its cares upon the Lord, and disburdenes it self upon him. (8.) There is a word that noteth to lean, to stay or establish, to strengthen, Isa. 48. 2. 2 Chron. 32. 8. the people rested themselves upon the word of Ezekiah, Cant. 2. 5. stay me with flagons, Psal. 71. 6. I have leaned upon thee from the womb, and it notes to draw near, Ezek. 24. 2. so it is to strengthen and make strong the heart that is trembling and shaking if be not stayed upon God. And shall all these excellencies of faith, be in the faith of Divels and Hypocrites? and therefore it is most absurd to make the faith of Abraham all one in nature with the faith of Divels and Hypocrites, and to make the difference only in having Works, and no Works, as if there were the same heart-leaning, foul-rolling, and cleaving to the Lord by faith in Abraham, and in Hypocrites and Divels who tremble.

3. That Scripture, Abraham believed, and it was counted to him for righteousness: Is not Gen. 22. when he did justify himself by the work of sacrificing Isaac: But it is Gen. 15. 6. when the son of promise Isaac, a type of Christ is promised to him: at which time there was no work at all required of Abraham, but only believing the promise, for what should Abraham act or do to further the fulfilling of that promise, for he believed that Gospel-promis in the mean time, with a faith lively, and having with it as a concomitant, a resolution to walk before God and be perfect, but then the Text shall say, Gen. 15. 6. Abraham resolved to be fruit-
full in good works, when he heard the promise, and that resolution of good works was counted to him for righteousness which is most violent.

4. Who so are justified causally and in the sight of God by works, as James faith, to him works are counted as the formal cause, for so James from Scripture, ver. 23. Abraham, believe of God, and it was counted to him for righteousness. Which sayeth, by that faith he was declared, or by that he was justified, which was imputed to him for righteousness. But his believing or his faith living and working like the body quickened with the Spirit, was counted to him for righteousness. Now except it be yeelded that James speaks of two faiths, one dead and empty, ascribed to the hypocrite, ver. 14, 15, 16. another lively and working, ascribed to Abraham, ver. 23. and except this be denied, that Abraham was justified, ver. 23. not by that same faith; It must follow that Abraham's empty believing, ver. 23. was that which was counted to him for righteousness, Gen. 15. 6. but James cannot be so understood, but when he faith, the Scripture, Gen. 15. 6. was fulfilled; for his faith in believing the promised seed, Gen. 15. he shows that Abraham was justified by faith without works, as Paul, Rom. 4. and when he faith he was justified by works in offering his son, as Gen. 22. he faith he was not declared just, or not justified by the empty and idle faith of the hypocrites; but by a faith that did prove itself to be lively. So that James proveth that we are not justified by a dead faith that neither hath, nor can have good works. As his Adversaries said, and Paul proves, Rom. 4. that we are not justified and saved by works, that is by our own inherent perfect righteousness, because, Rom. 3. all have sinned, Jew and Gentile. Because Abraham then should boast as a perfect man free of sin, and he needed no Redeemer, the Law of works should save him, and so he needed not remission of sins, nor the non-imputation of iniquity. But there is a midst between these, and James faith, that it is to be justified by faith, by a metonymy of the effect, by faith made known to be lively, not to the world only, but to their own conscience, for if James should mean that we are justified by works properly as counted to us for righteousness, he could not say, ver. 21.

Abraham
Abraham was justified by works, when he offered his son, ver. 22. he cannot infer, ver. 22. thou seest that his faith wrought with his works: What faith? He had spoken of words, ver. 21. not one word of Abraham's faith, yet he faith, because Abraham was justified, that is declared to be really, before God, to his own conscience and others, justified, his faith did work in a lively way as recall and by his works, and you see that Abraham's faith, Gen. 15. 6. was perfected by works, Gen. 22. when he offered his son. Now it was not perfected as touching the nature of it, and the act of justifying, for Paul, Rom. 4. cities Gen. 15. 6. to prove that Abraham was justified by that faith in believing the promise of the blessed seed, some 25. years, as others reckon 30. years before he sacrificed Isaac, Gen. 22. so that it must follow that Abraham was not justified by works, nor his faith perfect in its lively operations until he offered his son Isaac: when the contrary of this, the Scripture tells us for by faith he left his Country, C. 12. By faith believing the promise he was justified. Rom. 4. many years before: Therefore these words, seest thou his faith, must mean that his faith came out to view by his works.

But there be learned and godly Protestants who grant that James must speak of Justification real and before God, and not of declared Justification before men only? Answ. It's true and easy to name them. But these are subordinate: James speaks not of a faith only declared, nor of a justification only declared to the world: But of a declared Justification that is real before God. 2. That is declared to the man himself, and to the world: And that James speaks of a justification before God, the Text faith: Because he faith, ver. 14. What can that faith profit? Which is empty, he must mean, what can it profit before God, to save and justify? As the word, 1 Cor. 13. 3. if I have not love, it profiteth me nothing before God. 2. Can that faith (it is not well translated leaving out the particle in the new Translation, can faith save him?) save him? Then he must speak also of real faith, and so real salvation, and so of justification before God. 3. The examples of the Justification of Abraham, of Rahab, which were real, must say something to the same purpose. 2. That he speaks of real Justification to the man's own conscience as well
Part I. The place Jam. vi. discussed.

well as to the world if clear in the Text also. For James speaks to
the conscience and privitie of the man who faith that he is justified,
and hath faith, vers. 18. 

19. 

2. Because the world cannot judge infallibly whether
our works by which we are declared to be justified, are sincere or
not. For 1. we say that James doth speak of Justification declared
to the world, because the world cannot judge infallibly whether
they are Godly, as well as the rich, Ch. 2. by trying his faith whe-ther
it be dead or lively, by bridling the tongue, Ch. 3.

And therefore the Arminians and others do not lose their la-
bour, who say James doth not speak heere of Justification declared
to the world, because the world cannot judge infallibly whether
our works by which we are declared to be justified, are sincere or
not. For 1. we say that James doth speak of Justification declared
to the world, for he speaks of reall Justification before God but as
declared, not to the world only, but to the conscience also of the
doer. 2. Because the world cannot be infallibly judge of our Justifi-
cation and works, therefore they cannot judge at all. It's a loose
consequence: For we may declare our selves to our own con-
science and to others by our good works, that we are before God
justified. Otherwise because men cannot see our good works nor
the principles from which they proceed, whether from saving faith
or not, nor the ends for which they are, whethere for the glory of
God, or not, men should not glorifie our heavenly Father: Con-
trary to Matth. 5. 16. nor should the Gentiles glorifie God in the
day of visitation: As 1 Pet. 2. 12 because they cannot infallibly
know whether they be good works or not and done in faith and for
God: Nor is Abraham declared to be justified because of a secret
heart-intention to offer his son to God in the court of men (but
in the court of his own conscience he may ) yet his sojourneing to

Remonstr.

Apol. c. 10.

fol. 13. col.

2. Jacobum
de justifica-
tionsis de-
claratione

non loqui
docent ver-
ba ipsa.

Quis enim
adeo vors
est, qui cum
Apostolo
contendere
voluerit, an
homo decla-
retur justus
ex side, fi-
des enim
quatenus
fiducia est

et distincte
ab operibus
pietas,

dominis. Theologia enim eorum non patitur credere hoc verum esse — ram ne de operibus
ipis constare poteft an sint bona opera: non enim possunt esse bona nisi ex fide sian, ex fide enim
sierii non modo non potest alteri declarari, sed ne illi ipsi, id constare poteft, qui ea facit. Quia
reprobus illa cadem opera præstare poteft.
The place of Jam. Part I.

Trelciatus fenior de Justificatione. Cl. Arg. 373. Paulus, per quod homines credentes Justificalur coram DEO docerunt Jacobus, quod justificari cognoscantur.


Calvin. Institut. 111. c. 17. n. 11. Incidunt in duplici Paralogismum: Alterum in justificationis, alterum in sante vocabulo. — Tu credis (inquit) quod Deus est, sane si nihil in ista fide continuerit, nisi ut credatur Deum esse, jam nihil minus est si non justificaret. — Nec vero dum hoc adimitur quicquam derogari putamus fidei Christina. — N. 12. Justificari à Paulo dictur, non obliterata justitia nostra memoria justi reputamus, eos expellissent Jacobus præposterè citasset. Illud ex Mose, Credidit Abraham Deo. — Si absursum est effectum sua causa prioritatem esse, aut falsa testatur Moses eo loco, imputatum suis Abraham sibi in justitiarn, aut ex ea quam in Isaac offerendo præstitit obedientiam justitiam non fuit præmeritus, nondum concepto Ismaele, qui jam adoleverat, ante quam nasceretur Isaac, sive sua justificatus fuit Abraham.

We are not Evangelically justified by Works.

for this way to teach) but finally unbelieves, he no more needs forgivenes of sins and the blood of sprinkling, nor pardoning grace, then the elect Angels, or Adam in the state of innocency, and to that, Prov. 20.9. as to that, Eccles. 7.20. 1 Joh. 1 Who can say I have made my heart clean, I am pure from my sin? The man Evangelically justified can say, I have made my heart clean I am pure from my sin. 4. Nor need such a man pray, forgive me my sins as I forgive, &c. for he is justified from all Law sins, who is inherently holy and Evangelically just: And so the Gospel is a new Law which does not forbid all sins that the Law forbids, and the man is not under sinne, though he sinne against the love of Christ. According to that, if ye love me keep my commandements, Joh. 14. 15. So he once, ere he die, believe. For the Law (say the Authors) forbids not unbelief, nor any Evangelick unthankfulness against the Law of a ransom-prayer, which yet, I judge the Law of Nature and Nations condemnes: The Covenant of Grace forbids no sin, but finally unbelieves, and the believer cannot be guilty of that unlesse he fall away.

5. And it may justly be be asked, whether the believer Evangelically justified, who needs no grace of pardon of Redemption from sin in order to the Covenant of Grace, needs the grace of renovation to keep him to believe, for he needs no pardon for the weakness of his small believing, for the smallest weak faith is a fulfilling of the covenant of Grace. To these adde, if James mean by μόρον, faith alone, v. 24. by which he fayes we are not justified, in ινα πιστεύομεν, no other then the dead faith, ver. 20. and the faith which cannot save, the faith of fair words to the hungry and naked when the vain man gives him nothing necessary for his body, 16. the faith without works, 17. the faith that cannot be shewn to men, 18. such a faith as devils, 19. and vain hypocrites boast of, 20. then sure the conclusion is for us, and agreeable to the scope of James, v. 24. quod esse mortuam esse (quorum constat nos justificari per fidem absque operibus), nefit fidem fine operibus hoc est renuentem operi esse mortuam, & impleta est (Scriptura) quod exequionem maximi operis ad quod pervata erat fides Abrahae, uterque verum dict: Paulus quidem quod non satis ceremonialibus aut judicialibus secundum sed fidei gratia justificamus; Jacobus autem quod non sive sterile, sed fide secunda operibus justificamus.

What a faith James, Chap. 2. speaks of,
The place, Jam.2. opened

PART I.


Catech Racco. c.9. de prophete. munere, I.C. pag. 193.

justified and saved by works as the fruits of saving faith & our in
muses vobis, and not by faith only, which is dead and without works.
For 1. he cannot exclude saving and lively faith: For that beleeving God is counted to Abraham for righteousness, faith James, ver. 23. for then the conclusion should contradict the premisses, and he should say, Abraham was justified by found and lively believing. Ergo, we are not justified by only found and lively believing. 2. the Adversaries, Socinians, and Arminians, who by this Text say we are justified by works, know no Gospel-faith by which we are Justified, but faith including essentially new obedience the crucifying of the old man, the walking in the Spirit, and repentance; as else-where I cite. Therefore when James faith, we are not justified by faith only, he must mean a naked affection: as in the former verses; We are not Justified; and that is it which we say: James denies not but saies that Abraham beleeeved, Gen.15.

6. (It is only believing, but lively and not dead, not a naked affection which was counted to him for righteousness, and Gen.15. Rom. 4. he was thereby justified; and therefore Paul and James are well reconciled. And the faith here excluded must be a dead faith, not a lively faith and a true faith, as the body without the soul is a true body, and hath the nature of a true body, though it be no living body. So (say they) the faith that James excludes is a true faith, when as it is evident, it is no more true faith then the faith of Divels and Hypocrites. 3. it is false by the Papiists.
PART I. The place of Jam. c. 2. opened.

way and Arminians also, that we are not justified by faith only, which is a true and general assent to the Word of God, for they teach that in the first Justification, we are justified by faith only without works as Paul proves, but in the second Justification when a man of just is made more just (say they) he is justified by works; as faith James, c. 2. Now by this they are forced to say James speaks not of the first Justification, but of the second, but beside that Scripture knows not two Justifications; James must deny that the unconverted hypocrites, and Rahab the harlot were justified by only faith as Paul faith, and it were most incongruous to teach unconverted ones, who never knew the first Justification, how they were not justified in the second Justification. And if James being speaking of the nature and causes of the same Justification before God only, with Paul, and not of the effects thereof, it were false that James faith (with reverence to the holy Lord) that we are not justified by faith without works, for Paul saies it, and proves it strongly from the scripture, and never intimates that we are justified in the second Justification by works. And sure he should not have denied all the Jews, all the Gentiles, all the world, Rom. 3. 9, 19, 29, 30. David a man according to God's heart, and much in communion with God, when he penned the 32 Psalm, and Abraham a believer and effectually called, Gen. 12. and justified when he, Gen. 15. 6. believed the promise of the seed, Rom. 4. to be justified by works in their second, or their Evangelick Justification.

Yea, when James faith we are not justified μόνος only, he must mean fides solitam, a faith solitary, which hath no works conveying it, as man sees not with eyes that are solitary and plucked out of the heart, and separated from hearing, smelling, and the senses; though faith, if true and properly so called (as they say this is) must justify as the eye sees only μόνος, and the eare only not the eye, hears; now this faith hath a causative influence in Justification as well as works (if it be proper and true faith, as they say it is, as the body without the spirit hath the nature of a body) and so James had no more ground for him to say, ye see then that we are not justified by faith only, then to say, ye see then that we are not justified by works only. For works separated from faith are
are no lefse dead works and cannot justify. 1 Cor. 13. 1, 2, 3, 4, 5. Then faith separated from works, & really pulled from them, as in an hypocrite, is a true faith. Ob. When James faith that a man is justified by works, not by faith only, he maketh faith and works concomitant in that procurement of justification, and in that kind of causality, for he faith not, as he is commonly interpreted (not by faith which is alone) but by faith only & in πίστεως μοιον Ανσ. He is not more commonly, nor soundly and truely interpreted, he is not justified by faith which is alone, fide solitaria, by dead faith. For sola fide justificamur. Faith hath the only vertue of justifying as an instrument, and so is the Adverbe μοιον Solim taken, Matth. 5. 47. If ye salute your brethren μοιον only, what do ye more then Publicans? Where μοιον notes duties only natural excluding these which only convert in a spiritual way can do, Matth. 8. 8. Only say the word, μοιον it clearly faith, that a mandat of Omnipotency only in Christ could heal the sick servant; but yet that Omnipotency is not really separated from justice wisdom, mercy, Matth. 6. 21. ἐὰν μοιον ἀναμασα, If I only touch him, I shall be whole. But the act of touching was conjoined with the act of hearing. Who hath touched me? Yet the act of hearing had no causative influence in the drawing vertue out of Christ, but only the act of touching did extract the vertue, as Christ faith, Luk. 8. 50. Mar. 5. 36. Fear not, μοιον τίσιν, only beleve, faith Christ to the Ruler; can it be said, but this excludes works as touching the apprehending of the power and mercy of Christ in raising the dead Damofel. And yet that beleving was not solitary, but conjoined with love, reverence, submission, 35. So Luk. 8. 50. Mat. 21. 19. And Act. 3. 16. The faith that is by Christ hath given this crepele perfect soundnesse. Heb. 11. 30. by faith the walls of Jericho fell. It were strange to say (by Peter's and John's good works and holinesse the crepele man was made whcl.) and (by good works the walls of Jericho fell) and yet there were good works, love, mercifulsnesse, courage in the Priests who compassed the walls of Jericho, and in Peter and John. Adde to these that by good works we must more and more justify and pardon our own sins, and must more and more buy a right to the Tree of Life,
as they teach, citing Rev. 22. 14. and more merit, expecto Evangelico, life eternall: and so our works and merits must be joint causes with the blood of Christ, and the Martyrs blood and Christ's blood must have parallel and collateral influence with Christ's blood to buy right to the Tree of Life; Yea and Paul already justified, even in the progress of that which is called his Evangelick Justification, Phil. 3. would be in another condition, 9. That I may be found in him not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. And why should Arminians and Socinians deny it to be Paul's own. For it is inherent righteousness. 

2. It is not infused as Papists say, but acquired as they teach. 3. Raccoy. c. It came (say they) from Paul's own free-will indifferent to will or nill.

But how is the Scripture fulfilled in Abraham's believing, Jam. 2.23.

Ans. The Apostle spake often of faith visis and believing, v. 14. twice, v. 17, once, v. 18. thrice, v. 19. twice, v. 20. once, v. 22. twise, that is nine times, thereof Emphatically, v. 23. by way of excellency the Scripture was then fulfilled, Abraham eminence re solvi, believed, and it was counted to him for righteousness, as its written, Gen. 15. 6. before God and man and to his own conscience, when he offered his son Isaac upon the altar. That was real, visible and conspicuous believing and righteousness, to deny himself so far for God: For James is much for Religion made known to a man's self, and to men, and hath far other Adversaries in the other extremity then Paul had, even the old Gnosticks, who, in opposition to the Jews and Pharisees, laid aside the Law, doing of the Law, Jam. 1. 22, 23. all works, c. 2. 14. all conscience of bridling the tongue, c. 13. 1, 2. of peaceable and mortified living, c. 4. c. 5. and thought it godliness to bear the word in the Assemblies, ch. 2. 1, 2, 3. without love to the Brethren, and to keep in their head a room, empty faith, and professed fair, and gave good words, but no garments to the naked, v. 14, 15. And James had good cause to treat of a visible and declared faith, but yet not merely declared, but which was real and can save, 14. and of justification such, as that of Abraham and Rahab, as was sen-
Faith and now Obedience.  


2. Faith imputed doth well bear the sense of the object that faith layes hold on, as our righteonsnesse, Rom. 3. 21 Now the righteonsnesse
must be distinguished, not confounded.

righteousness of God without the Law is manifested. What righteousness of God? ver. 22. Even the righteousness of God through faith of Jesus Christ unto all. Now if the righteousness of God is manifested without one Law, to wit, of works, why not without another Law, of faith, of inherent Gospel-righteousness? And what need that Christ should die, if the act of believing should be that precious righteousness of God, and that according to the Law of faith? This by the way. As hope is put for the object hoped for; as Rom. 6. 24. Hope that is seen is not hope, that is, the thing possessed, the salvation which we have in present possession, is not hoped for. Col. 1. 5. For the hopes sake laid up in heaven, that is, the thing hoped for. For the grace of hope is not laid up in heaven. ver. 27. Christ in you the hope of glory. So faith here put for thing believed; so faith the Martyr, my love is crucified, that is, Christ my loved or believed one is crucified: So by faith in his name is this man made whole. It were strange to say, by faith, and repentance, and mortification is this man made whole. And it must be said, if so be that faith includes repentance. Now Peter denies, Acts 3. 12. this, why marvail ye, as if we by our power and holiness had made this man to walk? It's not our holiness, but Jesus Christ hath done it; even God, the God of Abraham, &c. ver. 13. hath done it: And yet, ver. 16. faith in his Name hath made him strong: That is, faith, or believing in his Name, that is, in his Power, Authority, Godhead, hath made him strong. Ergo, faith is put for the thing or righteousness believed: So Heb. 11. By faith the walls of Jericho fell, that is, by love, the soul and form of faith, say Papists, and by repentance and new obedience, which is all one with faith, say Socinians, the walls of Jericho fell. So by faith they subdued Kingdomes, stopped the mouths of Lions. What influence real or phisicall had faith in slaying men, in refraining the hungry Lions to eat Daniel? None at all: But thus the mighty God believed in by these men, subdued Kingdomes, stopped the mouths of Lions; if it be replied there is not a like reason of justifying faith, which is dead as touching the influence and causality to justify, as there is of the faith of miracles in these points; it is replied, there is every way the same reason: For as Abrahams dead faith, if it
had been dead could no more have justified and saved him, then the hypocrites dead faith can save and justify him, as James faith, 2. 14, 15, 16, &c. So could not these worthies recorded, Heb. 11. have casten down the walls of Jericho, subdued Kingdomes, stopped the mouths of Lions by faith, if that faith had been as dead in its nature, as the faith of the vain Gnostic and Hypocrite, who faith to the brother or sister naked, depart in peace, be thou warmed and filled, and yet gives him not these things that are needful to the body, Jam. 2. 15, 16. And this we must say, except we admit that the fancied faith of the Hypocrite can remove mountaines, nor is it place to dispute whether Reprobates as Judas have saving faith in working miracles, it is sure their faith of miracles cannot be a Hypocrifycall faith, such as is, Jam. 2. 14, 15, 16. (3.) The Scripture differenceth between faith and love, and faith and repentance. As we are not once said to be justified by faith, but are never said to be justified by love, repentance, almes deeds. It’s easie with an active engin to labour to prove how faith includes love; And so doth hope and love include many other works and gifts of the Spirit, but the Holy Ghost distinguisheth them. As (2.) by faith as from a saving principle, Abraham sojourned in the Land, by faith Noah builded an Ark, Jacob blessed the sons of Joseph, Moses would not be called the Son of Pharaoh’s daughter, yet to build an Ark is not to believe in God; we pray in faith, hear in faith, yet these are not the same.

(3.) Mar. 1. 15. Repent and beleive, Acts 20, 21. Testifying repentance toward God, and faith toward our Lord Jesus, Heb. 6. 1. Not laying the foundation of repentance from dead works, and faith toward God, 1 Tim. 1. 5. Love and a good conscience and faith unfained, Phil. 5. Love and faith, 1 Thes. 1. 3. We thank God, remembering your work of faith, and labour of love, Heb. 6. 10. Labour of love. 11. The full assurance of hope. 12. Faith and patience. We beleive in Christ, but do we repent in Christ? 4. Faith is a leaning on God, Isa. 10. 20. Isa. 26. 3. Isa. 50. 10. love is not so. Faith is a coming to God by way of affiance, Joh. 5. 40. Matth. 11. 28. Joh. 6. 37. a receiving of Christ, Joh. 1. 11. an eating of his flesh, and drinking of his blood, Joh. 6. 54, 55, 56. not
not any of these can be said of love, of repentance, of new obedience.

(4.) If to believe in Christ as Lord and Law-giver be formally (for effectively and practically we may with that Learned and Pious D. Preston say it is) a consenting to Christ's Dominion and Government over us to obey him (though to consent at the Coronation and to swear an oath of loyalty to a King be widely different from obeying his Laws) as unbelief is a rebellion against his Government, Luk. 19. 17. then we may Adam in the Covenant of Works, be said to be justified and saved by faith; for if to believe in God-Redeemer, be to give our selves to obey him as Lord-redemer, and if this surrendering be the obedience of works by which we are justified and saved and perfectly righteous before God upon the same reason to believe in God Law-giver and Creator in the Covenant of Works, and for Adam to surrender himself Covenant wayes, by a legal faith shall be the Law-obedience of works by which Adam is justified and saved, and so he is saved by Law-faith, as we are by Gospel-faith.

And this is to be remembered, that for one to give himself to Christ as his Lord to be governed and commanded, and to be willing to obey him is neither formally faith (though it may be conjoined with believing) nor obedience, but an intention or purpose to obey. And 1. shall we then be justified by works, that is, by a purpose and intention to work? 2. There are in us May resolutions and purposes like May blossoms, that wither before Harvest, as some are willing but not obedient, Isa. 1. 19. One faith he will go work in his fathers Vineyard, it may be he purposes to work, but yet he works not, Mat. 21. 30. nor is a practical purpose of heart to obey either obedience or faith formally.

5. If to be justified by faith in Christ as not only Jesus who saves, but as Lord who commands, then we are justified by love, for we are to love him not as Jesus only, but also as Lord, 1 Cor. 16. 22. Eph. 6. 24. especially since all the works of the Law come under the command of love, Matth. 22. 3. 7. Luk. 7. 27. Deut. 6. 5. Rom. 13. 8.

(6.) All these, thy faith have bath saved thee, Matth. 9. Luk. 7. only believe, must be of this truth, thy good works have saved thee.
only do good works. And it is strange that Paul faith, Eph. 2. 8. 
By grace ye are saved through faith, and that not of your selves, it is the gift of God. 9. Not of works, lest any man should boast. Nor could Paul make an opposition between grace and works (as in Rom. 11. 6.) if the grace of believing and good works were one in the New Testament, for so we should be saved by works, and not by works. and Paul by an argument, takes that away. Yea but we are saved, that is, justified and delivered from obligation to wrath by the works of free-grace. He answers, nay, but neither are we saved or justified by these works of grace as by means or causes. For we are first saved and justified before we can do good works, for good works are the fruits of free-grace, since v. 10. we are his workmanship created in Christ Jesus (and so justified and saved in Christ Jesus) to good works, that we should walk in them. Yea, and Paul undeniably removed this doubt, 1 Cor. 4. 4. I know nothing by my self (that is, by his grace I am free of such sins as bring condemnation, and so he must abound in works of grace) but by grace, yet thereby (and notwithstanding all my inherent holiness by works of grace) I am not justified. (7.) There should be no ground of gloriation and boasting more then this, by the Socinian and Arminian way, if we should be justified by works which come from free-will not determined by any grace either habituall or actual, which is merited by the death of Christ, but do proceed from pure free-will, which separateth the believer from the non-believer: Then might we glory and boast that we are not in the debt of Christ or of his grace for that which is our formal righteousness before God, and so no flesh can say they are justified by grace, but that we are justified by nature the same way that Adam should have been justified, without being beholden to Christ, or to his death.

After. 3. There are not properly the same causes of the possession of Life Eternal, and of the righteousness of Life Eternal: The ransom of Christ's blood is only the cause of the right. For jus or right to Life Eternal is a legal and a moral thing, and hath a moral cause, as a man hath right to such a City being the Lord and owner thereof by birth, or money, or conquest,
conquest: or by gift or grant of a Prince or of the Citizens themselves, but possession and enjoying the houses and rents of the City is a Physicall thing, ens Physicun, and hath a Physicall cause, as eating, drinking, lodging, sleeping, wearing of cloaths to defend the body from the cold. So the legall right a man hath to the bread and lodging he hath in an Inn, but the Physicall causes, are hunger, appetite, bodily necessities to require and his pleasure to make use of such necessities. Hence the eating, drinking, may be Physically good, and the right, jus legale, very bad, he may have no right to the bread, when he comes to it only by spoil and rapine. So the legall right, jus legale, to life eternall is the ransom of blood that Christ paid, our God, our friend and kinsman, to make the inheritance ours; but that great (I may say) almost Apostolick light, Mr. John Calvin faith good works, are, as it were, the inferior causes of the possession of life. So simple possession, is one thing, and quo jure aut titulo, but by what Law-right he possessed, is another thing.


But I. Good works are necessary, necessitate praeventi, by the command of God and promise, 1 Thes. 4. 4. 1 Cor. 6. 20. Eph. 2. 10. Matth. 28. 20. and where it is said, 1 Tim. 4. 8. Godliness is profitable to all things, having the promise of the life that now is, and of that which is to come. ἐπιστήμων the promises is opposed to the Law. And that is a strong Argument, Gal. 3. 18. Ecce verum nomen Abraham, et eodem ipso ipso. If the inheritance be of the Law, it is no more of promise, but God gave it to Abraham by promise, Covenant-promise: What is that to the Galatians and to us Gentiles? Much every way. For three notable points are therein. 1. The heavenly inheritance promised to the seed, to Christ and his, ver. 16. not a poor earthly Canaan, as Socinians and Paphians say, were promised to Abraham and his seed, except they say that an earthly Canaan was promised to Christ. 2. That Covenant-promise of an heavenly inheritance made to Abraham, the
fame is made to the believing Galatians, the Gentiles and their
fead, else Paul faith nothing for the Doctrine of Justification by
faith to the Gentiles, contrary to the purpose of the Apostle. 3.
There is an inheritance by Covenant-promise a promise, of eternal
life made not to works as the price that buyes the right: for, sure,
then Chrift must have dyed in vain. 3. Works are not necessary
simply, necessitate mediis: for then we must exclude all Infants;
But the necessity of a Precept inferreth a necessity of means or-
nary to all capable of a Command, that they do good, and follow
to the Spirit, that they may reap of the Spirit life everlasting, Gal. 6.8.
(3.) They are necessary for the Glory of God, Matth. 5.16. 1 Pet.
3. 1, 2. 1 Pet. 2. 12. (4.) They are necessarie by the law of
gratitude, which is common both to the Covenant of Works and
of Grace, as we are debtors to God for being, so to God-incarnate
as ransomed ones for everlasting life, 1 Cor. 6.20. Luk. 1.65.
1 Pet. 1.18. and eternal well-being.

But such as will have our works the formal cause of our justifica-
tion, they put them in the chair of Chrits merit, and they must
be meritorious as Adams legall obedience should have been: yea
but not, but by and of gracious estimation, God so esteeming them;
they say they. True: but, as is proven, neither was Adams obedience
meritorious, but by Gods estimation. Yea and Calvines gives a
power of meriting expatio to our works. But our works of grace
are dyed and washed in Christs blood, and justified that they may
justifie us. But the Scripture speaks nothing of justifying of works,
or not imputing sin to our works. Antinomians dream of a freeing
of both the person and works of a justified man from Law-obligati-
on, and that is a way indeed to justifie works of murder and adul-
tery in David, or any justified man from being sins against the Law
of God. But because our works of grace have an intrinsecall power
of meriting and justifying communicated to them by the merits of
Chrift, they must be far more our Formal righteounesse before
God, then Adams righteounesse was his justification and life be-
fore God. And if our works of grace have no power of merit or
worth communicated to them from Christs death, then must it
follow, though Chrif had never dyed, our works may have the
same gracious esteem of God, the same power of meriting, of jus-
ifying
right to life, differ.

Righting and saving they now have. Yea, and since Christ hath redeemed us from our vain conversation, 1 Pet. 1. 18. by his blood: Why but, as he hath redeemed us from hell, and purchased salvation to us, by giving us grace by our own good works after conversation to redeem and justify and save our selves, so he hath redeemed us from our vain conversation, 1 Pet. 1. 18. by giving us grace to do such works before we be redeemed from our vain conversation, and before we be converted, as we may merit our conversion and Redemption from our vain conversation? If it be said, he absolutely and without any condition that is required, on our part, by his blstod redeems all, whom he hath given his Son Christ to die for, from their vain conversation. I. All mankind without exception (for by their way he hath died for them all) must be redeemed from their vain conversation and converted: nothing can be more false. 2. The Gospel to no purpose, and the Gospel-commandments shall in vaine crave obedience, or so much as the duty of hearing the Gospel, from such as are not yet redeemed from their vain conversation, or not yet converted: For that Redemption is promised to them absolutely, without any condition required of them, faith this way.

Obj. If works have a causative influence on the possession of glory, as working on wages, and fighting on victory, then must they have influence on just possession, also: for possession except it be just, is no possession, but usurpation.

Answ. Possession is essentially the enjoying of any thing pleasant, gainfull, yea or honest, whether the title be just or unjust. The Title is accidentall to the possession.

Obj. 2. He that possesseth the Crown, possesseth the Diomands and precious stones and the worth of the Crown; Therefore he that possesseth life, possesseth the right and title to it.

Answ. True: but hence it followeth not but possession and right to what they possess do differ in their nature. Nor do we properly possess the right of possession: for the right or title is modus rei, non rei, the manner of, and the due or the undue way of the possession thereof.

Obj. 3. * Is not possession of eternall life from Christ, as well as the title or right to the Crown from Him?

Answ. The title or right is accidental to the nature of possession. The title or right is accidental to the nature of possession.
Ans. True, both are from Christ, but not the same way. Possession of the Crown is the enjoying thereof, and is from free grace, and we as willing and faithful agents, make use thereof: But Christ alone bought with his blood the title and right to it. And when he gave his life for the rightful and due possession of glory to us, we did contribute nothing either request or help to procure the title, and the grace to enter in to the possession by faith is the fruits also of free grace; nor can it be denied but our good works, by which we enter into possession of the Crown, are also the fruit of Christ's death: but yet not so as there is any meritorious or federal power of deserving the possession communicate to our works; Only they are made by Christ's death the obliged way to the possession of life.

Obj. 4. How then is there a promise of the life to come made to Godliness, 1 Tim. 4:8?

Ans. That promise is neither a promise of the covenant of Works, for by the deeds of the Law no flesh can be saved; nor is it a federal promise of the Covenant of grace, strictly so called, except any would say that it is called a promise especially for faith which is especial Godliness, and the acknowledging of the truth, which is according to Godliness, Tit. 1:1. and so a promise made to the Godly in so far as he is in Christ by faith, and in Christ is the promise of life, 2 Tim. 1:1. Nor. 3. is the promise of a title and right which is made to Christ our Ransome-payer, made to our Godliness, as if it did buy our right to life eternally, or were the price thereof. 4. Life is promised to Believers who work, not because they work: And 5. the Lord in these only sheweth the order of bringing men to glory, not the causes of the right and title to glory, except we say the mowing of the first quarter of the Medow is the cause of the mowing of the second, because it makes way to the mowing of the second, and the mowing of the second quarter is a cause of the mowing of the third, and so forth untill all be mown. As, because God gives grace to works, to run, to use means, therefore he giveth of free grace, the crown of life in the possession thereof.

Obj. Adams Law-obedience should only have so, and by this way been the cause or way to the possession?

Ans.
Answer: Not so, if Adam had perfected his obedience, he should have claimed life by right of sinless, federal merit, ex paio, without suiting of it by any title of grace merited by Christ, not so we. Its true believers are called δικαιοί, worthy, Rev. 3. but that is legally in Christ the Head, not that the meritorious worth of Christ goeth out of himself and renders our works intrinsically meritorious.

CHAP XX.

Whether or not suffered Christ for any sin against the Gospel only, such as unbelief finall, which is conceived to be only sin against the Gospel, that Christ died not for all within exception. The unwarrantableness of that Doctrine how the Lord commands justifying faith and repentance, how not.

It may appear that Christ suffered not for any sin which is only against the Gospel, such as finall unbelief: If any sins be considered in any other respect as against the Gospel only, then Christ was not to suffer for any such sin so considered, for where no death is threatened, none is explicitly due, and where it is not so due to the sinner, nor should have been executed upon him, there it could not have been due to Christ nor executed upon him. For the Gospel threatened not death to any sin, but finall unbelief and rebellion (and for that Christ never died) therefore Christ died not for any sin as against the Gospel, nor suffered that which is no where threatened. But this is most doubtful and cannot well stand. Its true that Christ suffered not for finall unbelief, it being the proper sin of some reprobates, to wit, of such as hear the Gospel, Joh.8. 21,24. 2 Thes. 1.7,8. but it seems against all scripture that Christ should die for these for whose sins he dies not: And so that 1. Christ should have and part with the sins of Reprobate, and Scripture, I judge shall not admit that Christ bare in his own body, in the tree, some sins of the Reprobate, to wit, all their sins against the Law, absolutely, or conditionally, and he that bears not either absolutely, or conditionally their other sins against the Gospel,
Whether Christ Suffered

Christ suffers not for some sins of reprobates, and not for others. to wit, their small unbelief and rebellion, for Christ was wounded and bruised for the transgressions and iniquities of these for whom he died; he must then have been wounded for some of their transgressions and not wounded for other of their transgressions. And so the sins of the Reprobates are divided between Christ's satisfaction upon the Cross, and their own satisfaction in Hell: But he suffered (one may say) conditionally only for the Reprobates sins against the Law upon the Cross, if they believe, not otherwise? Answ. The same real satisfaction conditionally that he performed on the Cross, for the elect, the same (say the Authors) he performed for the Reprobate, conditionally, if either believe, but because the one believes it is accepted for payment for them, and the other believes not, it is not accepted for them.

2. As there is a satisfaction performed for some sins, not for all, not for small unbelief, that sin then must be in the same case with the sin of the fallen Angels, there is no sacrifice for it, nor is Christ's death applicable by divine ordination to purge men from small unbelief more then to purge Devils from any sins they commit. 3. the same incorruptible price of the blood of the Lamb that is given to ransom all from wrath, Matt. 20. 28. 1 Tim. 2. 6. conditionally, is given to buy all, for whom Christ died, from their vain conversation, also, 1 Pet. 1. 18. that is to merit faith to them conditionally. Shew us the condition of the one more then the other. If a condition cannot be shown, Christ must have payed the price of blood upon the Cross, for some upon intention, for others upon another unlike intention. 4. If Christ died for all, not because they did will and believe, but that they might will and believe; and if Jesus suffered without the Camp that he might sanctifie the people by his own blood, Heb. 13. 12. Heb. 10. 10. That he might wash them from their sins, and make them Kings and Priests to God, Rev. 1. 5. 6. That they might offer up themselves holy living sacrifices to him, Rom. 12. 1. upon a great designe of love to cleanse them with the washing of water by the Word, and present them a glorious Church without spot or wrinkle, Eph. 5. 26, 27. If he gave himself for them, that they should live to righteousness, being dead to sins, 1 Pet. 2. 24. That they might be delivered from the present evil world, Gal. 1. 4. If Christ gave himself
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for finall unbeliefs.

self for these, for whom he dyed, that he might redeem them from all iniquity, and might purifie them to himself a peculiar people, zealous of good works, Tit. 2. 14. Then did he die to redeem all men from iniquity, even from finall unbelief the great iniquity, and from the vain conversation of finall unbelief, and that they might be dead to sins, especially the sin of unbelief: Except it be said that Christ gave a price to buy faith to all Reprobate and Elect, and to redeem them from finall unbelief, if all would be willing. But to commit to their free-will the efficacie of Redemption, which Prosper faith, maketh the will of God valide and effectuall, and unvalide and weak, according as the will of man: which Davenantius, Bishop of Salisburie (if that opus posthumum have been written by him in his riper years, and revised by himself) justly cenures as the boyl of Pelagian Doctrine, which Faustus Rheiogenis did covertly teach: The Lord (faith he) redeems such as are willing, being a rewarder of their good or evil wills. Now hardly can these eschew this Pelagianisme who teach, that the death of Christ is an universall false applicable, by the decree of God, to save all and every one of mankind, Christian and Pagan, so they actually believe: For it cannot be said, that Christ hath died to make all mankind saveable, upon condition of actual faith to receive Christ preached: for so Infants, to whom Christ preached is no tollerable sense applicable, that way, by any ordination of God, if they actually believe, shall be no parts of the world, & they must be excluded from Baptism. And it cannot be said that this argument shall militate against us: for we do not defend such a conditionall applicability of Christ upon condition of faith actual in preached Christ even to infants in the Visible Church, yet we teach they are in Covenant with God, and so God hath his decree of election to Glory and Redemption in Christ among infants as among aged professours. 2. There is a providential, and to many thousands of Pagans, who never heard, nor could hear of Christ, an invincible impediment, and so Christ is not applicable by Gods decree to them, upon condition of actual believing, Rom. 10. 14. How shall they believe in him of whom they have not heard? It

remit, voluntatem remunerator. Christ's death is not a remedy applicable by the Gospel-Covenant, to all and every one of mankind, so they actually believe.
seems to me physically impossible, that there is such a thing as the Indians worship Satan under, such a name: and in such rites, if I never heard of the Indians, or of their God, or their worship: So neither can they worship Christ in a Gospel-way, who never heard of him. It's impossible to believe a non ens. Christ offered in the Gospel is very nothing and so not applicable to thousands by any decree of God. 3. This is not written in Scripture. God hath decreed that Christ be Preached and life be offered actually to all and every one of all and every Nation under Heaven, and this opinion faith that Christ died and satisfied offended Justice for the sins of all and every one of all and every Nation under heaven, except for our final unbelief. The Antecedent is clear by Scripture and experience. God fulfills his decrees irresistibly: But he never sent the Preached Gospel to as many as these Authors say he died for. Nor can they themselves teach any such thing: Nor is this true, God hath decreed that Christ in the Preached Gospel and salvation may be offered to all and every one, old and young, of all and every Nation, in all Generations, upon condition of actual believing. And yet for all these, without exception, Christ died, say they. For not to say, God never decreed that such may be offered to infants of Pagans, for whom they say Christ died. To make a thing that physically is possible, the object of a decree of God, we must say that God hath decreed to give the gifts of tongues to all Professors and Pastours to speak to all and every Nation in their own Language, and to make an offer of Christ: For there be many Nations, who never heard of Christ, and understand not writing or any of the commonest Latin and Greek, and there is not any such decree revealed in the word, and we can not but know such gifts of Tongues are not bestowed on men, and without this it is physically impossible to communicate the Gospel. It shall not help to say that Christians should travel to all Countreys and learn their Tongues, so that they may communicate the Gospel, and that it is their sin they do not so. And therefore God hath decreed that the Gospel may be offered and Christ applicable. Anf. 1. What shall become of the aged, and of multitudes, for whom Christ died, who must die in Paganism, before Christians can be so mixed & learn the Tongues of all Nations under
under Heaven? 2. Did ever the Apostles to whom the Lord gave the gift of the tongues, go to this Nation and not to this but by the call of the spirit, to Macedonia, not to Bythinia, Acts 16. Is there no call of God now required for spreading of the Gospel? Some nations would kill them, some would persecute Christians to death and not receive them: in the mean time, many for whom Christ died, perish. 3. Show from Scripture that it is the duty of Christians to mix themselves with all Nations, and to learn their Language, and that they sin in not doing so. Nor let it be said into what Nation ever I come, I may say, if thou believe in Christ thou shalt be saved. Answ. 1. You cannot say that, except you Preach the Gospel to them. For they are not obliged to believe upon one sentence, and if you Preach the Gospel to the Nation, God hath some chosen ones there, and it is no more a Pagan-Nation. 2. You are to say to any one by your way (thou art obliged to believe that Christ satisfied for all thy sins, and for the sins of the whole world) but that is a lie which you teach PAGANS as a principle of the Gospel. 3. Its false that I may say and Preach truly such a thing to every Nation, and all in it. 4. Nor it is physically possible that Christians can so speak to all and every old and young. Also all is indeed referred to the free-will, except the Authors say that God doth insuperably determine the will of the Elect to believe, and the places speak of the efficacious redemption of the Elect only: But so God had two intentions in Christ's dying, one general to render all mankind saveable; another special, actually to save the Elect. But 1. who can believe multiplied intentions in God of half-redemption from wrath, and of whole redemption from both vain conversation and wrath upon their bare word, when the Scripture faith Christ in suffering without the Camp, suffered for the world of Jews and Gentiles, that he might sanctifie them he died for? 2. what warrant to separate these two conjoined by God, to wit, that CHRIST should bear on the Cross the sins of reprobate, and not intend that they should die to sin, be redeemed, but not from all iniquity: beloved and washed, and not made Kings and Princes to God? That Christ should be wounded for the transgressions of many, and yet the chastisement of his peace not be upon them? 3. The dying for all and
every one cannot be conditionally, in so far as the condition is referred to dying, to wit, if they believe; for so believing must go before dying, either really, which is manifestly false: for multitudes for whom Christ dyed had neither being nor believing, when he dyed for them; or in the presence of God, and that destroys their principles: for so Christ cannot have dyed for all and every one, foreseeing that all and every one would believe: for he never foresaw that the Reprobate should believe. Then must the condition of dying or Redeeming, or of paying the ransom for all and every one, be referred to God's accepting of Christ's death for so many, or for all, if they should believe. And the same way the Argument is as formerly: For God accepted the ransom paid for all and every one, if they all really believe, or if they all and every one be foreseen of God to believe before the Lords accepting of them. Both are false, as is evident, and so they say in the issue what we say, and contradict themselves, to wit, that believers and only believers, are these for whom Christ died. We before said, the promises are conditionally to all within the Visible Church, but so as the condition relates only to the benefit promised, we shall have remission and life, if we believe, but not otherwise: But now the Covenant-promise, which is accepted of, and assented unto by Professors, in their very profession in themselves or their parents, is absolutely made to all within the Visible Church, and they are Covenant-ways engaged in and say, and profess: they are the Lords people, and they take him, and no other for their God, whether they obey and believe, or no: for a people, not right in heart may bind themselves in Covenant with God, Deut. 29. 10, 11, 12, 13, 14. compared with 21, 22, 23. Deut. 1. 27. Josh. 24. 22. compared with Judg. 2. 12, 13. So God absolutely intends to save all for whom Christ dies, and by his death intends to give a price to redeem them from hell and from unbelief, or their vain conversations 1 Pet. 1. 18. from all iniquities, Tit. 2. 14. from this present evil world, Gal. 1. 14. Ergo, from final unbelief the greatest iniquity of a present evil world. But here the case widely varies, upon no condition, that we can read in holy Scripture, gave Christ a price, a ransom of blood to redeem men from unbelief and from all iniquity, this price must be absolutely
Part I. for final unbelief.

 absolutely given, and grace purchased to all whose sins Christ did bear in the Cross that they may believe, that they may be sanctified, *Heb. 13.12.* 1 *Pet. 2.24.* 2. Sinnes of Thomas, refusing to believe the resurrection of Christ, and of Peter denying the Lord before men, and the Gospel-sinnes of believers, after they are justified, and are enlightened, must be sinnes against the Covenant of Grace, as well as against the Law. And the denying of Christ before men hath a sad threatening of everlasting death, *Matt. 10.32.* 3. Mar. 8. 38. annexed to it, if they repent not. And shall these within the Visible Church, who receive not Christ, be in a harder condition then *Sodom* and *Gomorrah,* *Matt. 10.14, 15.* if no sins against the Gospel be punished with eternal death but only unbelief? Yea the Scripture faith, such as live in the Visible Church and are in Covenant with God, not only for final unbelief are condemned, but because they are unrighteous, fornicators, idolaters, on adulterers, 1 *Cor. 6.9.* whoresmongers, unclean, covetous persons, *Eph. 5.5, 6.* murderers, forcers, dogs, liars, *Rev. 21.8.* 4. Rev. 22. 15. for all their ungodly deeds and hard speeches, *Jude v. 15.* 5. 2 *Pet. 2.17.* for all disobedience, 1 *Cor. 4.5.* 6. *Matt. 12.35, 37.* they are everlastingly punished. And if Christ have suffered on the Cross for all the sinnes of the Reprobate, how are they judged and condemned for these sinnes, as the Scripture faith? And what Scripture faith they are condemned for the guilt of only unbelief, or that Pagans are condemned for Gospel-unbelief, where as *Sodom,* *Gomorrah,* *Mat. 10.15.* the men of Niniveh, *Mat. 12.41.* *Tyrus* and *Sidon,* *Mat. 11.21.* and such as have sinned without the Law, *Rom. 12.13, 14, 15.* are freed of Gospel-guiltiness, and condemned for sinnes against the Law, and yet this same way faith, that there is a Gospel-Covenant made with all, even thousands of Pagans who never heard of a Gospel, never ingaged themselves by any profession to take the Lord for their God in Christ, yet Christ bare their sins on the Tree, and made his blood applicable to them by a Gospel-Covenant, if they shall believe. Whence they must all break the Covenant of Grace, which many of them never heare, and be condemned for no sins but the last act of Sodomy, gluttony, parricide, for the Gospel threateneth not death to any sin but to final unbelief, say they. There are not any sinnes committed The unbelief of unjustified persons is a gainst the Covenant of Grace; & diverse other finnes, are the causes of condemnation. 

The unbelief of unjustified persons is against the Covenant of Grace; & diverse other sins, are the causes of condemnation.
committed against the Gospel, but they are also sins against the Law: because God incarnate and Immanuel is God, and leaves not off to be God consubstantial with the Father, because he assumes the nature of man. Then as the first Command obligeth Abraham to sacrifice his son Isaac, when God shall reveal that Command, and Moses and the people are by that first Command to believe their deliverance out of Egypt, and so if the first Command oblige us to believe and obey all Commands and Promises and Threatnings of God, revealed and to be revealed, because the Lord is God, then must Christ God-Redeemer and Immanuel be believed by this Command, and so sinall unbelief and sinall despising of Christ God-Redeemer is as directly against the first Command (and so not a sin only threatened and forbidden in the Gospel) as simple unbelief and simple despising of Christ God-Redeemer. For the believing and sinall believing, & unbelief & unbelief, continuing to the end, differ in the accident of duration, not in nature and essence; As a Rose that grows for a moneth only, and a Rose of the same nature that groweth and flourishteth for three moneths. Otherwise Christ could not have pronounced Peter blessed, μαραγατιννηστιν, Mat. 16.17. in the present, for believing in the present: for he should not have been blessed to the end: as Solomon said of his blessed man. And this cannot but subvert our faith, crush the peace, hope, consolation of weak Believers, to whom undoubtedly the promise of perseverance is absolutely made, Jer. 31. 31, 35. Jer. 32. 39, 40. Isai. 54. 10. Isai. 59. 29, 21. Joh. 4. 14. Joh. 10. 27, 28.

2. If there be as formall a transgression of the first Command in sinall unbelief, as in unbelief simply considered, and in the other sins of Judas and other Apostates; Why but as Christ bare in his body the sins of unbelief and satisfied for them, he must so also bear the sins of sinall rebellion and unbelief? And shall we believe that Christ paid a satisfactorie ransom of blood upon the crosse for the yesterdays unbelief of Judas, and not for the dayes unbelief?

If it be said, No man can break the Gospel-Covenant, for it is an everlasting Covenant. Ans. It's an everlasting Covenant, but yet all who sin against the commanding love and authority of our Immanuel, especially they so professing to be his, do truly break the Covenant: but they so break it, as it leaves not off to be the Covenant
PART I. for finall unbeliefs.

Covenant of life both to the breakers, if they repent and believe, and to others: for so is the nature of this Covenant, and so it is everlasting, but the Covenant of Works if once broken, ceases to be a Covenant of life for ever, because the nature of it is, to admit of no repentance at all. Obj. Does not the Law command the sinner offending God to mourn and be humbled, and confess? Anf. It doth. But it injoines not repentance as a way of life, with a promise of life to the repentor, as the Law, or as a Covenant of Works commands to its native and proper Covenanters obedience and every single act of obedience as a way to obtain the reward of a Law-life, nor does the Law as a Covenant of Works command justifying faith and reliance upon God-Redeemer, or Immanuel; but rather as the Law of Nature, or as the Law of thankfulnesse to a Ransoming and Redeeming God, the Law does this. Though in a speciall Covenant-way the Gospel command faith in Christ.

Obj. But finall unbelief as against God-Reedeemer and so conside-red is the only breach of the Covenant of of Grace; He that believes not is condemned, as the man that rejects the only remedie of sin.

Anf. The only breach of the Covenant of Grace, is too narrow to be the adequate cause of damnation, for many Pagans who never heard of Christ and are under no Covenant, but that of Works, are condemned not for not believing in him of whom they never heard, Rom. 10.14 nor for breach of the Covenant of Grace, but for breach of the Covenant of Works. 2. Unbelief may be called the nearest cause of damnation to such as perish within the Visible Church, as the willful refusing of medicine which only and infallibly would heal the sick man of such a disease, is the cause of his death, but is the Morall cause. For the disease itself is the Physical cause, or the materiall cause of the mans death. And without doubt, uncleanesse, covetousnesse, sorcerie, lying, idolatrie, &c. and many the like finnes, beside unbelief, are,

1 Cor. 6.9. Eph. 5.5,6. Rev. 21.8. Rev. 22.15. Jud. 6.7.8. 2 Pet. 2.17.10,11,12,13. 2 Thes. 2.9,10. 1 Pet. 4.3,4. 2 Pet. 2.2,3,4,5. the causes of the damnation of many visible professours, where as this way faith Christ did assisste upon the Cross for all these fine, and the damned of visible professours suffer in hell only for finall unbeliefs. And it seems unjust that both Christ and they should suffer
Whether Christ suffered

PART I.

suffer satisfactory punishment for these same sins done against the Law: And as strange that Christ should die for any, and not die for their sins, since the Scripture useth the word of dying for sins, Rom. 4. 25. delivered from our sins, Christ is a propitiation for our sins, and (the same way) not for ours only, but for the sins of the whole world; he died for sinners, Heb. 2. 17. that he might make reconciliation for the sins of the people: that is, for the sinfull people, or sinners, Heb. 9. 28. so Christ was once offered to bear the sins of many: That is, to bear the sins of the sinfull many that he died for, Heb. 10. 12. But this man after he had offered one sacrifice for sin, sat down on the right hand of God: that is, after he he had offered a sacrifice for sinners. 1 Pet. 3. 18. Christ once suffered for sin, that is, for sinners, 1 Cor. 15. 3. I delivered unto you how Christ died for our sins, that is, for the persons of us sinners. 1 John 3. 5. He was manifested to take away our sins. 1 John 4. 10. Herein is love—that he sent his Son to be a propitiation for our sins. Rev. 1. 5. To him that loved us, and washed us from our sins—be glory. Gal. 1. 4. He gave himself for our sins. Now it must not be asserted, but proven that in all these places where he is said to be a propitiation for the sins of the world; and hath taken away our sins speaking (as these Authors say) of the whole Visible Church, and not of the elect only that Christ hath died and by his death hath taken away some sins, and hath suffered for some sins, and not for all sins, not for the small unbelievers of sinners, if it be said, that we cannot teach that Christ suffered for small unbelievers, we grant it: But then we say that Christ suffered not for small unbelievers and for the other sins of small unbelievers, since suffering for sins and for persons that are sinners, to bring them to God, 1 Pet. 3. 18, are conjoyned. And God was in Christ reconciling the world to himself, not imputing their trespasses unto them, 2 Cor. 5. 19. Therefore there must be a pardoned and a justified world, and so a truly blessed world, as Paul and David teach, Psal. 32. 1, 2. Rom. 4. and so a loved, Job. 3. 16. and chosen world followed with the separating love of God to man which saveth some foolish ones and serving diverse lusts, and saveth not others; and so there must be a love and mercy of predestination, amor inductus, not common
mon to all the world; as is clear, Tim. 3.3, 4, 5. Eph. 2. 1, 2, 3, 4, 5. We seek a warrant of God's not imputing to this loved world their trespasses against the Law, and of his imputing to the same world the trespasses of rebellion and final unbelief: And how Christ's blood, shed for persons, both reconciles them to God, and leaves them in wrath, imputes not their trespasses to them, and makes them blessed, as David says, Psal. 32. 1. and imputes their final unbelief to them, and leaves them under a curse: Nor shall it help the matter to say, that final unbelief may be considered as both against the Law, and as only forbidden in the Gospel. And in the former respect Christ hath suffered for it, not in the latter. For if the οὐχ είναι, the contrary betweene final unbelief and the first Command, as it is a rebellion against God manifested in the flesh, be satisfied for by Christ on the Cross: How can it condemn the person as sure it doth? Job. 3.18,36. Job. 8.21,24. It cannot be said that Christ died not for final unbelief, so we believe.

2. What special οὐχ είναι and repugnancie to the Law of God is there in final unbelief, that is not a repugnancie to the Covenant of Works and Grace both? And what repugnancie to the Covenant of grace, which is not also contrary to the Law? This I grant (which I desire the Reader carefully to observe) the Law and the Covenant of Grace do not one and the same way command faith and forbid unbelief. I speak now of the Covenant of Works and of the Covenant of Grace as they are two Covenants specifically and formally different.

For 1. The Law as the Law Commands. Faith in the superlative degree, as it doth all acts of obedience, and so doth it Gospel repentance. Because the Law commands all obedience most exact and perfect, and condemns faith in the positive degree, though sincere and lively, as sinfully deficient. The Gospel doth only require sincere faith, and condemneth not for the want of the degrees of faith most perfect, though the Law of thankfulnesse to the Ransome-payer (which Law is common to both Covenants) require that we believe in the highest degree, because Christ hath expressed to us the greatest love, Job. 3.16. Job. 15.13.

2. The Law as the Law requires faith not finally only, but faith in Immanuel for ever, and that we be born with the Image of God that
that we believe at all times, under the pain of damnation. But the Covenant of Grace, because it remits of repentance, and holds forth the meekness, forbearance, and longanimitie of Christ, is satisfied with faith at any time, or what houre of the day they shall be brought in.

3. The Law requires faith, with the promise of Law-life: The Covenant of Grace requires faith, promises of grace to believe with promise of a Gospel-life.

4. The Law requires not faith in Christ with sinners Covenant-wayes as a work to be legally rewarded, for it finding all sinners, & all by nature, Covenant-breakers, cannot indent with them that have broken the Covenant, to promise life to them by tenour of the Covenant, which now ceaseth to be a Covenant of life, and cannot but condemn, and is now rendered impossible to justifie and save by reason of the weakness of the flesh, Rom. 8. 3. All the reprobate then are this way under the Covenant of Works, that they are (as it were) possible Covenanters liable to suffer the vengeance of a broken Covenant, but not formally active Covenanters as Adam was. But if Christ suffer for final unbelief as it is against the Law as the Law, how is it charged upon Reprobates as a sin against the Gospel only? Since no wrong done to God-redeemer can be any thing but a sin against God, and a breach of the first Command. I deny not but final unbelief hath an aggravation that it is the nearest barre and iron gate between the sinner and the only Saviour of sinners; but yet the putting of such a barre is a sin against the Law. Neither can it be said that only final unbelief is the only meritorious cause of damnation to such as hear the Gospel.

For beside final unbelief, there is also a contrariety betwixt the murthers, Sodomies, &c. of professours and the Law, for which they suffer in hell eternally, Rev. 21. 8. c. 18. 7.

Quest. Whether doth the Lord-Mediator as Mediator, command the same good-works in the Covenant of Grace which are commanded in the Covenant of Works?

**CHAP XXI.**

**Ans.** According to the matter of the thing commanded, quoad rem mandatam, he commands the same, and charges upon
Upon all and every one the moral duty even as Mediator, for he cannot loose the least of these Commandments, but simply they are not the same, quoad modum mandandi. It shall not be needful to dispute whether they be commands differing in nature: For not only doth the Mediator command obedience upon his interpolated Authority as Law-giver and Creator, but also as Lord-Redeemer upon the motive of Gospel-constraining love. In which notion he calls love the keeping of his Commandements (if they love him, Joh. 14.) the new Commandement of love.

Question 2. Doth the Lord-Mediator, in the Covenant of Grace command the same good works to all, the same way?

Answer. Rom. 3. 19. The Lord, in the Law, must speak one way to those that are under the Law that is under the jurisdiction and condemning power of the Law: and another way to those that are not under the Law.

Christ speaks to reprobates in the Visible Church, even when the matter of the command is Evangelick, as to non confederates of grace in a Law way, and in a Law intention. For he cannot bid them obey upon any other ground then legislative authority, not upon the ground of redemption-love bestowed on them, or that he died out of love to save all and every one. For we disclaim that ground; or because he died out of a speciall design to save them as his chosen ones. For there is no ground for that until we believe. But they are to obey upon the ground of Redemption-love, so they first believe and fiducially rely upon Christ the Saviour of all. But he commands Law-obedience to his chosen even as Mediator. (1.) Upon a Gospel-intention to chase them to Christ, Gal. 3. 23. (2.) When they are come to hedge them in, with Law-threatening to adhere, in a godly fear, more closely to Christ. But the Lord commands no believer to believe hell in the event to be their reward, but to believe perseverance and life, but hell in the deserving. Hence that, 1 Tim. 1. 9. The Law is not made for the righteous (to condemn them: as if God thereby opened up to them their doom) but for the lawlesse, &c. to let them be damned and see their damnation.
CHAP. XXII.

The differences in the promise of the Covenants.

Ques. What is the special difference of the promise of the two Covenants?

Ans. It is known that only life eternal is promised in the Law, if a right to the things of this life was promised to Adam, it is like he behaved to compleat his course of obedience, and merit a right legal to the herbs and fruit of the earth, beside the right he had by gift of Creation, ex dono Creatoris, non jure operum.

But 2. There was no promise made to Adam of perseverance, and so no promise made to him of influences to work in Adam to will and to do, so the influences by which he obeyed was, purum donum Creatoris, a meer gift of the Creator, not a gift of either the grace of Christ, or a promised grace, though in a large sense, it may be called a grace, or donum gratis datum: For God gave that influence upon no obligation. Now that it was not a grace promised is evident by Adams fall: for God, who is true fulfills his promises. 2. Augustine and our Divines teach, Dedit Deus possite ut veller, non vele ut possit, a power to stand, but not the gift of actual perseverance. if any say that the Lord promised to Adam perseverance conditionally (which in one sense is true, in another false) if he pleased, in that he gave to him all necessaries required for actual standing. Ans. 1. This is to teach that perseverance was promised the same way, in the Covenant of works, that Arminius faith it is promised in the Covenant of Grace, and that the free-will was absolute lord of standing and falling, and to deny God to be the nearest cause of our standing and persevering in either the one or the other, and to bid us first and last sacrifice to our own free-will. 2. Willing perseverance actual cannot be promised conditionally: for the question should be, Upon what condition doth the Lord promise to work in Adam actual perseverance, if he should be willing to persevere? But the question shall remain, whether that willingness to persevere, since it is the greatest part, if not whole Perseverance be promised or not; If it be not promised,
PART I. Covenant of works, and of the Covenant of Grace.

mised, the contrary whereof they hold; if it be promised conditionally, the question shall recur, what shall be the condition, and another condition then the willingnesse of the will to persevere cannot be given, and so the argument shall rise against it self, and the issue must be God gave to Adam actual perseverance, if he should be willing to persevere, that is, he gives to Adam perseverance, if he give him perseverance; for willingnesse to persevere is perseverance, or a very large part thereof.

3. But persevering grace and so influence of grace to persevere is promised in the Covenant of Grace, Jer. 31. 35, that they shall continue in Covenant, more sure then the night and the day. Jer. 32: 40. I will put my fear in their hearts, that they shall not depart from me. The meaning cannot be, I will give them a power never to depart from me, if they will: For so nothing is more promised in Christ to the second Adams heirs, then to Adam and the Angels that fell, for the like, say say, was promised to them.

And 2. If notwithstanding of that fear both promised and put in the heart, and in the will, yet Lubrick free will may stand or fall, and remain indifferent to either, then the sense shall be thus. I will make an everlasting Covenant, I will put my fear in their heart, by which they may either depart from me, and turne Apostate; or not depart from me, but persevere: But so the Covenant, made with Adam and the fallen Angels, should be an everlasting Covenant, and yet it was broken. For the image of God of itself inclined Adam and the fallen Angels never to depart from God: For sure, Adams fear, being a part of that Image, which sanctified his affections, inclined him (but not undelinclably and immutably) not to depart from God, and not to hearken to the lying Serpents suggestions. But it is not that new Covenant-fear promised and given in the second Adam, Jer. 32. 39, 40.

4. That these influences were purchased by Christs death is clear, because they are the nearest causes of our actual believing and coming to Christ, of faith and perseverance that are given freely, and repentance and faith are given of Christ, Acts 5. 31. Zech. 12. 10. 2 Tim 2. 25. Phil. 1. 29. Ephes. 2. 1, 2, 3. Ezek. 36. 26, 27. Eph. 1. 17, 18, 19, 20. John 6. 44, 45.

5. So obedience to the Covenant of Works was Adams own.

B b 2
(2.) And came from his concreated self (the Image of God that was his own) by a common influence, and neither was the Image of God, nor the influences of God acts of free grace, or the purchase of grace properly so called.

(2.) Adam had a Law-claim to the Crown without sin, if he had continued in obedience, and did merit ex parte life eternal, our new Covenant obedience in habitual and actual performance is so a duty, that it is also promised and a benefit merited to us by the death of Christ, whereas Adam's obedience was purum officium, non officium promissum, as our Gospel-obedience is.

6. Hence in obedience distinguish two. 1. The nature of obedience. 2. The worth and excellency of obedience. The more the obedience be from our selves, the more it partakes of the nature of obedience. Hence four kinds of obedience are to be considered.

1. Christ's obedience was the most legall obedience, and also the most perfect, for he obeyed most of his own, of any, from his own will purely, Joh. 10.18. Mat. 26.39, 42, 44. His own blood, Hebr. 9.14. Rev. 1.5. My blood, faith he, Matth. 26.28. He gave his life a ransom, Matth. 20.28. He gave himself a ransom, 1 Tim. 2.6. By himself he purged our sinnes, Heb. 1.3. Gave himself for his Church, Eph. 5.25. Offered himself, Heb. 9.14. And therefore the satisfaction that he made was properly his own. It's true the life, flesh and blood which he offered to God, as common to the three Persons, was equally the life, flesh, blood of God by way of Creation and efficiency: For God as God created His Man-hood, and gave him a body, but that Man-hood, in abstracto, was not the offering, but all these, in concreto, and the self, including the value and the dignitie, was not the Fathers, not the Spirits, but most properly his own, and the Sons only by way of personal termination and subsistence. 1. There are contradictory tearmes affirmed of this holy self the Son, and of the Spirit and the Father. The Son was God incarnate. 2. The Son offered himself his own life, his own blood to God for our sinnes. Neither the Father nor the Spirit at all is God incarnate, neither Father nor Spirit offered his own life, his own blood to God; Neither the Father nor the Spirit hath (to speak so) a personall or terminative dominion
nion over the flesh and blood of Christ. 2. Christ was in no sort obliged to empty himself, and cannot be under a just or obligation to the Creator or the creature. Of free love and his own will he became Mediator God-Man, and being created man, and having said (here am I to do thy will) having stricken hands with God as Surety of the Covenant, none more obliged, being holy and true; And therefore though Christ-Man was most strictly tied to give the Father obedience, yet he was not obliged to give him such and such obedience, so noble, so excellent, from a personall Union: for Christ God cannot properly come under any obligation. Hence the obedience of Christ is most meritorius, because maxime indebita, in regard of the God-head most undebtfull, and yet obedience most debtfull in regard of the Man-Christ. 3. Most from his own will personally considered, the affection, love, the bended will, highest delight to obey, lay personally near to the heart and holy will of Christ God: With desire have I desired to eat this Passeover. He went foremost in the journey to Jerusalem, when he was to suffer. Much of the internall propension of the will makes much and (as it were) heightens and in intends the nature of obedience, so that Christ's and our obedience have scarce an univocall definition. 4. He gave and restored more glory to offended justice, by such a noble, incomparably excellent death, then Adam and all his Sons took of glory from God: therefore against impure Socimians it is a most real satisfaction and compensation, where glory by obeying and suffering is restored in lieu of the glory taken away. All that Socimians say, that God cannot be a lofer, and needs not glory, and nothing can be taken from him, and nothing can be given to him, proves nothing but that it is not such a satisfaction as one creature performs to another, nor is it a satisfaction that brings profit to God: For can a man be profitable to the Almighty? Nor such a satisfaction as eases a disquieted minde; Which proves not Christ to be a Saviour painted in a meer copy to us, and only a godly Martyr who saveth only by preaching and witnessing, and not by a most real an eminently clear satisfaction.

2. The elect Angels next to Christ gave obedience in their Law course, but not so properly of their own as Christ, for some discriminating
 Angels obedience properly obedience that is of grace and not their own.

Grace diminishing of the nature of merit from the obedience.

3. Adam gave more faintly obedience more indeed of his own, but it was less obedience, and less will in it, than the obedience of Angels, and had he continued, his obedience had been proper obedience; but this is to be observed, none did ever, Adam second, and by the only help of simple nature attain Justification and Salvation by the simple Covenant of Works, but men and evil Angels fell under both, though that was a possible Covenant and holy and spiritual, yet God set it up to be an inlet to pure Justice in the reprobate Angels, and so to free grace in elect men.

4. The obedience of faith, or Gospel-obedience, in the fourth place, hath less of the nature of obedience, than that of Adam, or of the Elect Angels, or that of Christ. It's true we are called obedient Children, and they are called the Commandments of Christ, and Christ hath taken the Morall Law and made use of it in an Evangelick way, yet we are more (as it were) patients in obeying Gospel-Commands, not that we are meer patients, as Libertines teach, for grace makes us willing, but we have both supernaturall habits and influences of grace furnished to us from the Grace of Christ, who hath merited both to us, and so in Gospel-obedience.
obedience we offer more of the Lords own, and leffe of our own because he both commands and gives us grace to obey. And so to the elect beleeuer the Law is turned in Gospel, he by his Grace fulfilling (as it were) the righteousness of the Law in us by begun new obedience, Rom. 8. 4. and to the reprobate the Law remains the Law, and the Gospel is turned in the Law, for all conditionall promises to the Reprobate, though in termes Evangelick, yet are Law to them (if Cain do well be shall be saved) (if Judas beleeve he shall be saved) because God by Grace fulfills not the promise in them. Obj. 1. Then shall Gospel obedience be of leffe worth then Law-obedience which floweth not from Grace, which Christ hath merited by his death? Anf. Its not denied, but it is obedience, so the Scripture, Heb. 5. 9. Rom. 1. 5. Rom. 6. 17. Rom. 16. 19. 2 Cor. 10. 5. 1 Pet. 15. Aâ. 6. 9. Aâ. 5. 32. 37. But (2.) It hath leffe of the nature of obedience but more excellency. Who would say Peter labouring in the Viniard of John for wages, does properly obey, if we suppon that Peter hath from John, not only soul, will, body, arms, and legs, but the inward infused principle of willingness, the habit and art of dressing Vines the nearest propension and determination of will to work, so have we in the Gospel, but in the Law though the Lord who gives being does also give his Image to Adam, and his influence to obey, yet the Image of God is concreated, and Adams own, grace especially merited by Christ is supervenient and a meer stranger to us, and the influence, though it did predetermine Adams will, yet it is connaturall as it were, natura debita, not merited by Chrisits death and so we give more of our own, when we give the fruit of Creation which God hath bestowed on the Philistre and the Worm, then when we give the obedience of Grace. 2. The obedience of Adam though rationall and perswasive, there being a lamp of light in the mind, yet came from the feared authority of the Law-giver under the pain of damnation, the Gospel-obedience is by the word, Aâ. 2. 37. is by way of perswasion: Christ faith not, Peter, thou art afraid of hell, feed my Lambs, but, Peter loves thou me, feed my Lambs: For a Law-obeyer is not to be leave life eternal but in so far as he shall keep the Law perfectly, the Gospel obeyer so obyes as he beleevs deliverance from wrath...
and life eternall, but his believing is not reckoned to him,  \textit{\textit{\textepsilon\textacute{n}i\textacute{n}a}}, of Law-debt, but of love and Grace-debt: See Rom. 4. 4. Mat. 6. 12. these promises, 1 Tim. 4. 8. Luk. 12. 31. Matt. 19. 29. are expounded by the promises made to the overcomer, Rev. 2. Rev. 3. which is by faith, 1 Jok. 5. 4. 5. 3. But it is most true, Gospel-obedience hath these excellencies. 1. it is a plant of a more noble Vine coming from the merit of blood, yet is not our obedience comparable to Christ; for a work of Law or Gospel Grace hath a necessary reference to no wages of its own nature, but only by the intervening of the free pleasure of God. But Christ's obedience intrinsically from the excellent dignity of the person hath a meriting virtue. 2. It works more eminently then nature: It is a pillar to support bowing nature, and acts in more excellent subjects, in \textit{\textit{Chri}st}, in the elect Angels, in the Redeemed ones and makes them stones of another nature, and this is the handi-work of \textit{\textit{Chri}st}, Isai. 54. 11. I will lay thy stones with fair colours, and lay thy foundations with Saphirs. v. 12. I will make thy windows of Agats, and thy gates of Carbuncles, and all thy borders of pleasant stones: What do morall men that work on clay and make clay pots all their life and know nothing of the actings of saving Grace. Fairest civility is but roufle iron the basest of Metals: and they sweat and hammer upon Law-works being strangers to Christ, and his gold. O! what a difference between praying and hearing out of discretion, and by necessity of the office and paying in the Holy Ghost, and hearing in faith.

\textbf{CHAP XXIII.}

\textbf{What sort of doing the Law requireth?}

The Scripture is clearer, that consummate, and continued in doing to the end is required by the Law. Paul inter- in Syria preting Muses, Deut. 26. 27. Gal. 3. 10. Cursed be every one, Ver. Gal. 3. \textit{\textit{\textepsilon\textacute{n}i\textacute{i}m\textacute{v}\textacute{n}m\textacute{e}\textacute{\nu} \textacute{\nu}m\textaccent9{\textacute{\nu}}\textacute{\nu}t\textacute{\nu}}}, who continue not in all that are written in the Law to do them. Deut. 26. 27. Cursed is he who shall not con- firm. It is a word they use in inacting of Laws, when we say, Be it statued and ordained: the word in Piel is three times in the Book of Esther, to ordain by a Law, Which clearly faith that
PART I.  

in the Covenant:

the Covenant of Works was a work of justice and such a time God set to Adam, so as to the end he was to run it out, but how long he was a viator or traveller in his course of obedience no man knows.


CHAP. XXIII.

Whether faith as lively and true, or faith as continuing to the end, be the condition of the Covenant of Grace?

These, who in all points, as in this, make this new Covenant a Covenant of Works, contend that faith as enduring to the end, must be the condition of the new Covenant. 1. Because the promise of the reward. 2. The reward is given to him that endures to the end. And this faith (say they) is the adequate and compleat condition of the Covenant of Grace as full and consummate obedience to the end in degrees and parts.

2. But faith as lively and sincere is the condition of the Covenant, the nature and essence of this faith is to continue to the end, but continuance to the end is an accidentall condition of this only essentiall condition of the Covenant, faith quæ, which endures to the end, but not quæ aut quatenus, as it endures to the end is that which saves us and justifies us as the condition of the Covenant. Faith as lively unites us to Christ and justifies, whether it be come to the full perfection or not. Otherwise 1. no man should be ingrafted in Christ as branches in the Vine Tree, no man partakers of the Divine nature, no man quickened, but he that dies in finall believing: Whereas, Job. 5. 24. he that believeth before his finall continuance to the end, utabiliscit in te daret, hath passed from death to life and shall never come to condemnation. And in this is the difference of the condition of the Covenant of Works, that Adam had no right to life by one or two the most sincere acts and higheft in measure, except he continue, ἴμμιν (as the Law faith Dent. 26. 27. Gal. 3. 10.) to the end, otherwise at the first act of obedience
Faith as lively not as great and enduring to the end, Part I.

obedience perfect in degrees and parts, God behoved by Covenant (except the Lord should break the first Covenant himself, before man sin, which is blasphemous) to have given him confirming grace and the reward of life; but the condition of the Covenant of Grace is that, He that believeth, Joh. 3. 36. is not condemned, yea is freed from all condemnation, Rom. 8.1, and hath life being really united as the member to the head, as the branch to the tree, mystically, as the wife to the husband, legally, as the debtor and the surety becomes one person in Law, the summe one and not two. 1 John 5.11. And this is the witness that shows he hath given us life eternall, and this is in the Son. 12. He that hath the Son hath life: He that believeth hath the Son dwelling in his heart by faith, Eph. 3.17.

2. Faith before it come to seed and full harvest brings solid peace and comfort and saveth: So Christ to the blinde man, Luke 18.42. thy faith hath saved thee, not a bare miraculous faith, but that which apprehends remission of sins, as he speaks to the woman who did wash his feet with tears, Luke 7.50. and to the paralytick man, Mark 2.2. seeing their faith, be of good cheer, go in peace, thy sins are forgiven. If they be but forgiven conditionally, so they belieave to the end, whereas they may fall away. 1. What comfort and good cheer? 2. What peace being justified by faith, Rom. 5.1? 3. What glory in tribulation, Rom. 5. have they more then Judas the son of perdition? What Covenant of life and of peace are we in? What difference between our Religion and the Religion of Cicero, Seneca, and of all Pegas, if Christ furnish not to us solid unshaken help and consolation? And what a trembling hope have they that they be, and are to fear they shall be in the condition of apostate Angels to morrow? What faith then Christ, Matt. 9.22. Mark 5.34. Mark 10.52. Luk. 8.58. Luk. 5.20, 24. Mark 5.34. Mark 9.24. yea and much more faith the Holy Ghost of our case, even of everlasting consolation, 2 Thessal. 2.16. strong consolation, Hebr. 6.18. all comfort, 2 Cor. 1.4. lively hope, 1 Pet. 1.4. Heb. 6.18. 19. then Heathens can say, Nay otherwise not so much, for they promise not so much. 3. Our lively faith is to believe our perseverence in lively faith as promised to us, Jer. 32.39,40. Isai. 54.10. Isai. 59.20.
59, 20, 21. Job. 10. 27, 28. Joh. 4. 14. 1 Pet. 1. 3, 4, 5. Joh. 11. 26, 27. As we believe life eternall, and that purchased by the merit of Christ's death, the one as well as the other, then faith as finall cannot be the condition; And who can think that God commands faith in God Immanuel in the Covenant of Works? but faith in God Immanuel to the end is not commanded in the Covenant of Works, but only in the Covenant of Grace. 4. Faith justifies and saves as sincere, be of it great or small: but it justifies not and saves not, but as it indures to the end, then no man is compleatly justified and saved and united to Christ untill he die.

Since faith (as all other graces in a child of God) is imperfect and still growing, 2 Pet. 3. 18. and we are to pray, Lord increase our faith, none shall be justified and saved, but he that hath the greatest faith, if faith only, which endures to the end, be the condition of the Covenant, and such a faith as groweth and endures to the end: For take one who for twenty years believeth the first two years, he being united to Christ, hath right to Christ, Joh. 15. 1, 2, 3, 4, 5. Joh. 17. 21, 22. Joh. 14. 16. Joh. 16. 7, 8, 13. Joh. 4. 14. Joh. 7. 37, 38, 39. he shall not be judged, nor condemned, hath passed from death to life, shall never die. Joh. 3. 36. 1 Joh. 5. 11, 12. Joh. 4. 24 Joh. 11. 25, 26. then should he die the end of the first year of his believing, by the Scripture, he must be saved, else he must be damned, who yet died in true faith and yet never fell away, which were strange: But by this opinion either the remnant found believing should be no condition of justification and salvation, because the man is justified and saved without it, and the faith of one or two years gave him right to Christ and saved him? Ergo the remnant faith is not a condition of the Covenant, but a persevering by grace promised and a persevering in that faith, as also by their way who make persevering faith the only condition of the Covenant of Grace. 1. Faith and works are confounded: whereas to be saved by faith is to be saved before, and to be justified before we can do good works, and the jus or title to righteousness and salvation coming only from the price and Redemption that is in Jesus Christ, is not more or lesse, and grows not more then the worth of the ransom of the blood called the blood of God, Acts 20. 28. does grow, and it is to be justified by grace and by faith,
faith, and then works come in as the fruit of our justification and salvation, Eph. 2. Ye are not saved by works, least any man should boast, in a righteousness of his own, coming from no merit of Christ; which buyeth determining grace, and indeclinably leads and bows the will; Otherwise we may boast, that is, glory in the Lord, who worketh all our works for us, Psal. 34. 2. Isa. 41. 16. Isa. 26. 12. The salvation and righteousness is the gift of God. What then shall be the room of Works? He answers, no room at all as causes of justification & salvation, by an excellent antanaclasis as learned Trochrig: for he answers, We are his workmanship created in Christ Jesus to good works, which God hath before ordained that we should walk in them. Then by grace we have the full right to righteousness and salvation by the ransom of blood, which is Christ's. Papists and Arminians dare not bring in Evangelick works or faith as an Evangelick work here, though they be too bold. 2. Being once made the creation of God in Christ, and having obtained right by the blood of Christ to salvation, we walk by his grace in good works as leading us to the possession of the purchased inheritance. 3. The Authors of this stand for the Apostasie of the Saints, and they cannot eschew it who make this small faith that takes in its essence good works as the soul of it, or charity (as Papists say) as the form of it, the only condition of the Covenant.

Quest. But is not life eternall given and promised only to faith which continues to the end? Ans. Faith is considered two ways. In its nature. 2. In its duration and existence. As to the former saving faith is of that nature that it is apt to endure, it hath a sort of immortality, so the promise intitul & jure, is made to that faith only which is of that nature that it must endure to the end, and the promise of life and remission is not made to a saving faith under the accident of enduring to the end, or for the years, suppose thirty or forty years, or eight hundred years, or above, that Adam and the Patriarchs lived in the state of believing, for a faith of some hours only shall save the repenting thief as well as a faith of many years. And 2. life eternall in the possession is promised and given only to the faith that continues to the end not because of the duration, because a longer enduring faith hath merit,
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but that is by accident, in regard of the right to life, and because God hath commanded persevering in faith, life is given only in possession to such a faith as endures, but we cannot say that the accidental endurance and existence of faith for so many years doth save and justify, as the living so many years makes a Child an heir to a great estate, for his being born the eldest son, makes him his fathers heir.

CHAP XXIV.

What faith is required in the Gospel.

Here is a legall faith, a duty commanded, the object of which is twofold. 1. Truth relating to the mind revealed and to be revealed. So Adam had a habit or habituall power to believe the Law and the Gospel upon supposition, it should be revealed. As a whole man believes skill in his Physitian to prevent diseases ere they come, and to remove them when they come. Its folly to say Adam stood in need, be he fell, of a supernaturall power to believe Evangelick truths, if he believed God to be true, he had such a power as to believe all was true, that God should reveal. 2. Adam had a faith of dependencie, to rely upon God in all possible evils feared.

2. The promise of life is not made to Law-faith more then to Law-love, or Law-fear, or Law-desire, more then to any other, but the promise is made to Evangelick-faith that layes hold on Christ as our righteousness. But for obeying the Commands Adam was to live, Gal. 3.13. & avtois ἐὰν in them by doing them, Ezek. 20.11. As Lavater, there is no absurditie if it be said men shall live, that is, merit by free passion, life eternall: but then (faith Calvines) if a man keep the Law he needs not the Grace of Christ. Obj. If faith be imputed, as it layes hold on Christs Righteousness, it must be the meritorious cause of justification and by its inherent dignitie, for there is nothing more essential to faith, then to lay hold on Christs Righteousness. Answ. If faith were imputed as righteousness according to the act of lay-
How righteousness is imputed to us.

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ing hold on Christ, it were true, but the act of faith is not imputed but that which faith lays hold on, it being an instrument, to wit, the Righteousness of Christ, it is not an act of believing faith a Jesuit. And though they say the works Evangelick are from the habit of grace, so was Adam a patient, when God concreated his Image, and habitually righteousness in him. But Arminians and Jesuits do not say, nor dare not, that predetermining Grace is from Christ's merits, therefore yet the sinner may more boast then Adam, and say I have justified my self by the Acts of free-will which is indifferent and from under all the bowing and determining or swaying of the Grace of Christ, for the free-will should have so whether Christ had died or not died.

The adversaries exclude not Law-boasting.

CHAP. XXV.

Whether is Christ's righteousness imputed and made ours, because we believe and apprehend it ours, or do we believe, because it is ours first before we believe?

Ans. There is a twofold imputation, one legal, another which for Doctrines cause we call application or reall (though the legal imputation be also reall; but not to us as the former) the Lords act of laying the iniquity of us all upon Christ, Isa. 53. 6. and the Lords making him sin for us, that is a sacrifice for sin, 2 Cor. 5. 21. evinces necessarily the truth of this, the former imputation. For 2 Cor. 5. 21. God was in Christ reconciling the world to himselfe, not imputing their trespasses unto them. If it be expounded of actuall reconciliation of persons, it may say something for the other imputation, but the other imputation is clear, Rom. 4. 3. Abraham believed God, and it was counted to him for righteousness, v. 7. Blessed is the man whose iniquities are forgiven and whose sins are covered, v. 8. Blessed is the man to whom the Lord imputeth not sin, v. 9. Faith (that is, that which faith believed, as hope is put for the thing hoped for, Col. 1. 5. Rom. 8. 24. was imputed to Abraham for righteousness, though Gomarus give another exposition, to wit, that by faith or the act of believing we obtain this to be
PART I. How Christ's righteousness is imputed to us.

be reputed righteous, and it suits better with the Text. And as to the former imputation, God could not in justice wound Christ for our transgressions, nor bruise him for our iniquities, nor could the Lord break him, nor deliver him to the death for us all, except God had both made him the sinner, that is, imputed and reckoned him the sinner in Law (for intrinsically and inherently he was not the sinner, but holy, harmless, &c.) and laid our debts upon him, Isa. 3. 6. and except he had been willing to have been counted the sinner, and had said, (thou hast given me a body, here am I to do thy will, Psal. 40. 7. Heb. 10. 6, 7.) this reckoning of Christ to be the sinner is not only in the eternal decree, but also a laying of our iniquities upon him in time, Isa. 53. 6. or a dealing with him in Law in punishing him as the sinner. And 2. by using the humane nature as an instrument of our Redemption on the Cross:

Antinomians take this imputing of our sins to Christ, and reckoning Christ to be the sinner, to be the justifying of the sinner, which is a grosse mistake; for so without believing all that Christ dyed for should be justified upon the Cross. But the Scripture is so far from ascribing Justification to any but to a believer, that it faith Abrahams faith was imputed to him for righteousness. Now the faith of multitudes for whom Christ died when he suffered on the Cross, is a very nothing: Many are not born, and a nothing or a non ens cannot be counted for righteousness.

It is to be observed, that payment made by the surety absolveth the debtor, so as the Law, except it be the Generall Law of gratitude requireth no act of love, of faith, of service from the debtor, nor doth the Law of suretyship in its essence and nature require that the Creditor, & sub eo titulo should pay the homage of faith, indeed when the Creditor is both the creditor and the offended Party, and also the suprem Law-Giver GOD, he may require the captives the obedience of faith. So would justice which faith, we should hurt none, give to every man his own, press, that the debtor repay to the surety, so far as he is able to make up his losses, but to pay the obedience of faith as a part of the ransom due to offended Justice, is no Gospel-Law, nor any part thereof, nor can it bear truth, except we deny the real satisfaction made by Christ which both Papists do weaken when they mix the merit of faith therewith, and Socinians deny.

4. The
How Christ's righteousness is made ours. PART I.

4. The satisfaction performed upon the Cross for sinners, though it be for a certain particular number, determined of God, & quod numerum numerantem, & quod numerum numeratum, both as touching the number, so many, not all and every one, and such persons by head, name, birth, &c. Yet it is not the justifying of me, or John, or Paul, for I, nor no man can know that Christ's satisfaction stands for you or me, by name and person, while first I or you believe, because it is the hid Decree of God. 3. Nor is this legall imputation beleevable, nor is it revealed, as it is terminated to single persons, to me or to you, until by faith we apprehend it.

5. But the imputation of application is that in which our justification standeth.

And the faith by which as by an instrument we are justified, presupposeth three unions, and maketh a fourth union.

Faith presupposeth three unions, & maketh the fourth.

It presupposeth an union,

1. Naturall.
2. Legall.
3. Federall

1. Naturall, that Christ and we are not only both mankind, for Christ and Pharoah, Judas, the traitour and all the sons of perdition are one, specie & natura, true men, but one in brotherhood. He assuming the nature of man with a speciall eye to Abraham, Heb. 2. 16. that is, to the elect and believers, for with them he is bone of their bone, and is not ashamed to call them brethren, Heb. 2. 11, 12. Psal. 22. 22.

2. It presuppones a legall union between Christ and them, that God made the debtor and the Surety one in Law, and the summe one in so far as he laid our debts on Christ, Isa. 53. 6. 2 Cor. 5. 21.

3. It presuppones an union Federall, God making Christ our Surety, and he was willing to be our Surety, and to assume not only our nature in a personall union, but also our state, condition, and made our cause his cause, our sins his sins, not to defend them, nor to say Amen to them, as if we might commit them again, but to suffer the punishment due to them. And our faith makes a fourth union betwixt Christ and us, whether naturall, as between head and members, the branches and the Vine Tree, or mystical, as that of the spouse and beloved wife, or artificiall, or mixed be-
between the imp and the tree. Or 4. Legall, between the Surety and the Debter, the Advocate and the Client, or rather an union above all, is hard to determine, for these are but all comparisons, and this Christ prays for, Job. 17. 23. I in them and thou in me, that they may be made perfect in one.

6. Now to the Question, as the Law condemns not a man but him who is first a sinner, and an heir of wrath by nature in the first Adam, for the Law is essentially just: So God justifies not a man, but the man, who by order of nature, is first by faith in Christ, Rom. 5. 18. Therefore as by the offence of one (judgement) came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men (in Christ, as the other were in the first Adam) unto the justification of life: And so we must say, that all ere they be justified, and before God impute faith to them, that is Christ's believed righteousness to be theirs, must have faith and so believe, and so be one with Christ. And this imputed righteousness is ours, because we believe, and not until we first believe, and the other imputation goes before faith: So the faith of God's special mercy is two ways so called. 1. As it leaneth upon and apprehendeth God in Christ, for the obtaining of mercy and remission of sins, and imputed righteousness: So faith goes before justification, and we believe that our sins may be pardoned, and that our sins may not be imputed, and that we may be justified and freed from condemnation: so by the act of believing righteousness is imputed to us. And thus justification and remission, i.e. relaxing of our persons from a state of eternall condemnation, as is meant, Rom. 8. 1. are not the object of faith, but the effect and fruit of faith. 2. The faith of special mercy to me is considered as it apprehendeth and believeth, or rather feelingly knoweth special mercy, imputation of Christ's righteousness now given to me, and as Christ both paid a ransom for me, and satisfied justice for me, and so imputed righteousness and justification are the object of faith; Or rather the object of the sense of faith, which is most carefully to be observed. To answer Bellarmine unsolid Argument, we either believe remission of sins past, or to come, &c. But remission is liberation from punishment eternall it to be or temporall, but justification is freedome from the fundamental guilt-
Of our deadnesse of the Law, Part I.

guilt-deserving punishment, and remission is a consequent thereof.

Q. Whether or not, is Justification taken one and the same way in the Old and and New Testament?

Ans. The Apostle is clear, Rom. 4. where he proves both Jews and Gentiles are justified as Abraham and David. But 2. Justification by Grace hath not in iisdem adicibus in the same points, the same adversaries. 1. Moses and the Prophets contend most with Ceremoniall hypocrites, who sought righteousness much in Ceremonies, Washings, Sacrifices, New-Moons, and also their own inherent godliness, Deut. 5. Deut. 7. Deut. 10. Deut. 11. Isai. 1.10, 11, 12, &c. Mic. 6. 6, 7, 8. Psal. 50. 7,3,9,10,11,12,13,14, 15,16,17,18. Psal. 4.2, 3,45. 1 Sam. 15.22,23. Isai. 66.1,2,3,4,5, Jer. 7.1,29. — 21,22,23.

2. Paul had other adversaries, Rom. ch. 3. ch. 4. ch. 5. ch. 9. ch. 10. especially Antinomians, who drew the Doctrine of free Justification by Grace licentious loosenesse, then we may sinne, if so and so, we be justified (said they) then is the Law of none effect, Rom. 6.1. But his chief Adversaries, on the other extreame were men that stood much of Justification by the works of the Morall Law: And Paul, Rom. 3. proves that all Jews, Gentiles, David, Abraham, could be Justified neither by works of Nature nor of Grace, and casts down the Jews righteousness by Law-doing, Rom. 9. Rom. 10.

3. There were a third Class of Adversaries to free Justification, Galatians, seduced and false Apostles, who contended for Justification by Circumcision and the necessity of keeping the ceremional Law if they would be saved, A&. 15. 1, 2, 3,4, &c. Gal. 2. Gal. 3. Gal. 4. Gal. 5. ch. 6. Who mixed the Gospel and Moses his Law, and Paul proves, Gal. 3. that we are not justified by the works of the Morall Law, for that Law, Deut. 26. 27. involves all that omit the least duty of the Law, Gal. 3. 10, 11, 12, 13. under a curse, and Christ was made a curse for us. And Paul proves in the generall, we are justified by neither the works of the Morall, nor of the ceremional Law.

4. James had to do with another gang of loose livers, the Gnosticks, who contended for justification by a bare nominall faith without love or good works. And James proves that we are justi-
PART I. and the Law-dominion.

...and to our selves by faith working by love, and not by a dead faith.

5. *John* contends much for real and speaking marks of justification and conversion, against dead Professours void of love to the Brethren.

Q. 3. What is the dominion of the Law over a sinner?

A. It is the legall power to condemn all such as are under the Law, as the Covenant of Works; as marriage is dissolved, if either of the parties be dead: So Rom. 7. 4. Ye are dead to the Law through the body of Christ, and it is not every commanding power that Paul, Rom. 7. denies to the Law, but a Lordly dominion, such as Lords of life and death have and exercise, and we are dead to the Law through the body of Christ, which mortification or dying is not understood subjective, as if it were in us, but legally and objectively in Christ, because Christ in his body on the tree did bear our sins, 1 Pet. 2. 24. and was made a curse for us, in our place, Gal. 3. 13. For Christ (faith Ambrose, clearing the place) giving his body as a Saviour, overcame death and condemned sin: Hence these two words, Rom. 7. 4. Wherefore I speak ye also my brethren, are become dead to the law. Gal. 2. 19. For I through the Law am dead to the Law, that I might live unto God: As the death to the Law is legall, I am no more under Law-condemnation then a dead man, so the living to God is a Law-living to God on a Law-absclosure (as the absolved malefactor cleared of a capital crime which might have cost him his head, liveth, and so is set free) so there is another most emphatick word which intimates that Christ is dead to the Law, as Paul was, for after Paul faith, Gal. 2. 19. I through the Law am dead to the Law, he adds, v. 20. Leges per I am crucified with Christ legally, that is, as Christ was crucified for sin by the sentence of the Law, so I am crucified with him. Rom. 6. 8. Now if we be dead with Christ, we believe that we shall also live with him, which is not only to be expounded of mortification and inherent newness of life, but also of legall dying with Christ: For Christ died no death but legall death, there is no inherent mortification or slaying of a body of sin in him as in us, though from his death there also flow an merited an inherent personal mortification in us, for it is added, v. 9. knowing that Christ being rais-
Our deadnesse to the Law, PART I.

shed from death death no more, death hath no more dominion over him; then Christ by Law, cannot die twice, so Christ being once crucified, the Law and death, which had once dominion over him, hath now no more dominion over him. Then, first, as Christ died a Law-death, and was under death, because under the Law, so are we legally in him freed from the Laws dominion, and death following thereupon. 2. As Christ defies the Laws dominion and death, so do we. 3. As Christ cannot twice satisfy the Law by dying (for then the first had not been sufficient) so neither can we ever be under Law-death and Law condemnation, for we were once in Christ legally condemned & crucified in our Surety, and so cannot suffer in our persons legall condemnation and legall death. 4. As Christ is dead to the dominion of the Law, and death having once died and come out from under both, so are we dead and come legally out in him, which answereth the severall tentations we can be under in Christ. Obj. But then may we not sin, because we are freed from the dominion of the Law and death? as Rom. 6. he had said, ye are not under the Law but under Grace, v. 15. What then? Shall we sin, because we are not under the Law, but under Grace? God forbid, ver. 16, 17. He answers from an absurd, then we that are ransomed by Christ should not be our ransome-payers servants, but the servants of sin. Now except the meaning had been, we are not under the Law, that is, the Law dominion and the Laws condemning power, there had been no place for such an Objection, nay, nor any shadow; but the true Objection is, we are not under the Law to be thereby condemned and eternally punished, therefore what is the hazard of sin? We may sin at will, there is no fear of hell. Paul answers not from that evil of servile fear that followeth sin, but from the woeful ingratitude to our ransome-payer. O then we should not be under Christ and the directing light and rule of our Lord Ransomer, if we sin at will, but still servants and slaves to sin, & so not redeemed, by which we gather that there are two things in the Law. 1. The condemning power of it. 2. The directive commanding power: As to the former, Christ by being condemned and suffering a cursed death for us, took that wholly away. We are not then under the Law as condemning yea neither as saving and justifying, for then should we
we be married to the Law and under conjugall power, as wife and husband living together, which Paul refutes, Rom. 2.1,2,3,8.

(2.) There is a directive commanding power that Christ takes in hand, and commands us to obey our Lord Ransomer, and we should sin against his love, if we should live loofly, because we are freed from condemnation. Hence also there is a twofold dominion of sin, one legall, to condemn us eternally, another (as it were) dominion physicall, to keep us under the superlative power of lusts, if Christ had not died, we had been under both.

Q. 4. What is meant by the oldnesse of the letter in which we are not to serve? Rom. 7.

A. He means the idle, fruitlesse, and bare knowledge of the Law in externall discipline, that reigns in an unrenewed man, by which he remaining in nature under the Law, foments an opinion pharisaicall (for he points at the false and literall glosses of the Law given by Pharifesees and refuted by Christ, Mat. 5.) Of merit, externall worship, ceremonies without any inward heart-renovation, to which is opposed the newnesse of the Spirit, or true new Evangelick obedience and holinesse wrought by the Spirit.

Objecit. Is not the letter of the Law a bondage, since we are freed in heaven from the letter and from awing threatening?

Ans. To serve God is liberty, not bondage, Psal.119.45. Rev. 22.3. compared with ver.5. serving of God and raignging suit well together. See Luk.1.74,75. Job.8.34,35,36. Rom.6.16,17. but there is a threefold bondage of the letter. 1. Accidentall in regard of our corruption, the service is wearisome to unrenewed nature. This we are saved from in Christ, not fully in this life, but it comes not from the Law which is spirituall. 2. A bondage to the dominion of the condemning Law. 3. There is a bulke of Ordinances, hearing, reading, praying, meditating, repenting, receiving the seals, we are freed from the one in this, and shall be freed from the other in the life to come.

Q. What is the dignity of the Gospel above the Law?

A. By the hearing of faith, that is, of the Gospel we receive the Spirit, Gal. 3. though the Law in the letter be also spirituall and lively, and seek of us the lost Image of God by way of commanding, yet there is no promise of the Spirit, made in the Law neither
neither gifts nor grace, and both are given by the Preaching of the Gospel.

2. No miracles are wrought by the Law to confirm the Doctrine of the Law, for it is not new, nor is the gift of miracles given as a reward of Law-obedience, miracles in genere cause finalis, are wrought to avenge Pharaoh and the Egyptians Law-obedience; but the miracles are wrought by the name of Jesus, Acts 4. and for the confirming of the Gospel, and for the good of the Church: See Gal. 3. 1, 2, 3.

CHAP. XXVI.

Of the property of the Covenant of Grace, the perpetuity there-of.

Quest. Wherein stands the eternity of the Covenant of Grace? And what other properties there be of the Covenant?

Ans. The Law and the Covenant of Works is a rule of everlasting righteousness, and so may be called an everlasting righteousness containing precepts of the Law of nature intrinsically good, such as to know, love, fear, trust in him as the only true God: and in this sense it is an eternal Covenant.

But it is not eternall in the positives of the second, and fourth, and fifth Commands, the way of worship, the means, as Ceremonies, Sabbath, Magistracie, and such like, which are not to continue in the life to come, and so neither faith nor hope in God through Christ, 1 Cor. 13.13. Rom. 8. 24. 25. 2 Cor. 5.7. nor a Temple, nor Ordinances, nor the Kingdom of Christ as now dispensed, are to be the binding rule for eternity to such as are confederates of the Covenant of Grace, Rev. 21.22.23. 1 Cor. 15.24. though more of the smell and remnants of the Covenant of Grace, of the Lamb, of praises to him who was slain, Rev. 5.9,11,14. be in the life to come, then of the Law-Covenant, in regard of our standing in a state of glory for evermore, by the Mediator, to keep the nature in an eternal union, for evermore, by the Lord Christ his being cloathed with our nature, glorified for ever, Rev. 3. 21. Rev. 5.
Coven of Grace.

Rev. 5. Rev. 7. Rev. 20. Rev. 21. Ch. 22. And in that we shall have ever with Christ God-Man, Luk. 23. 42. Job. 17. 24. 1 Thess. more of 5. 2 Cor. 5. 8. Phil. 1. 13, 17. in an eternall state of glory, though the Covenant in regard of an advocacy and intercession for fallen sinners. As 1 Job. 2. 1, or of praying that our faith fail not, when winnowed, as Luk. 22. 31, 32. In a word there is a mediation of the triumphing reign for the standing of the glorified nature, and a mediation for the reconciling of, and interceding for of sinners. The latter must cease when the Kingdom is given up by the Sonne to the Father 1 Cor. 15. 24. The former is eternall and shall never cease.

2. The Law as a possible and standing way of justifying and saving sinners is not eternall, but is now ceased to all flesh, the Man-Christ only excepted, but the Covenant of Grace stands as the only way under heaven, by which sinners may be saved, and after the Covenant of Grace there is no dispensation, which Libertines and Familists call more spirituall without Ordinances and a way as they speak of all spirit, of pure spirit.

3. The Covenant of Grace is eternall, in regard in it there is promised actual Grace, and continual influences of Grace from the Head Christ, the High-Priest, to keep the confederates in obedience and in perseverance to the end. And no such influences either for the habit of grace or for the continued acts thereof, are promised in the Covenant of Works, in regard Adam a man, and poor men in him do undertake to obey. Whereas Christ-Man binds and undertakes as head-Covenanteer and Surety for all the under-confederates, and for sinners in the Covenant of Grace. Which difference is much to be observed, between the Covenant of Works and the Covenant of Grace: And for that cause the Covenant of Works is, 1. more independent, and requires more of mans strength and less grace then the other.

2. It stands more by precepts, leffe by promises, having only one promise of a reward and hire to the obeyer, and conficts all of precepts, the other though it want not precepts, especially, it is his command that we beleive in the Son of God, yet stands most by promises, and this Covenant gets the name of a promise or the promise, Acts 2. 39. Rom. 8. 9. compared with Acts 3. 25. Gen. 1. 2. 3.
3. The Covenant of Works hath more of hyre, more of man, of nature, of earning and working, and more of mans Covenant, where he binds for himself, and the other partie for himself, without the mutuall help of any of the confederate parties.

4. The Covenant of Grace is, thus, also eternall, in that the buried and dead parties Abraham, Isaac, and Jacob are still in the Covenant of Grace, and there remains a Covenant-union between Christ and their rotten flesh sleeping in the dust, which is not an union, by faith, or by any actings obedientiall of dead men, as is most evident, if we compare our Saviours words, Matth. 22. 32. with the Lord speaking out of the Bush to Moses, Exod. 3.6. and God is not the God of the dead, but of the living, nor is the rising of the body promised in the Covenant of Works, nor is there a standing Law-Covenant between the Lord and dead Abraham requiring the condition of faith from buried men. Only there is a warrant to say that the Covenant is everlasting, because it goes beyond time, and stands with the dead in Christ, Matth. 22. 32.

(2.) Because two great promises of the Covenant, the rising of the body and life everlasting, are fulfilled after time is ended, Joh. 6.38, 39. 1 Thess. 4. 14, 16, 17. and adde to this the publick owning the confession of the Saints before the Father and the holy Angels, which is publick remission and declared justification before the world of Elect Men and Angels, Luke 12. 8. Matth. 10. 32.

(3.) Because after all these, to walk among them as their God, and dwell among them, Rev. 7. 15, 16, 17. when they are clothed in white Robes, and are before the throne serving him night and day, and that the Lord should be their God. Rev. 21. 7. after they have overcome all temptations, is fulfilled eternally in heaven. Now for God to walk among the people and be their God, is to be a Covenanting God to them, as is evident from: 2 Cor. 6. 16. Lev. 25. 11, 12. Jer. 32. 38. Zech. 13. 6.

2. The second and principal proprie of the Covenant is the graciousness and freedome thereof, therefore it is made with sinners, without hire or price, and every article and lieth of it is Grace. 1. The whole Gospel is the word of Grace, Acts 20. 32. Col. 1, 6. the Bargain a passion of Grace, and the new Covenant, Heb. 8. 8. for Grace is a new thing, and nature of old thing, the condition of
of the Covenant, to believe is a gift of grace, Phil. 1. 29. the
mercies bestowed and promised are, all of free grace, for we are jus-
tified by his Grace Rom. 3. 24. freely, and are saved and called
with a holy calling, not according to our works, but according to
his own purpose and grace, 2 Tim. 1. 9. For by grace (faith Paul)
are ye saved through faith, and that not of our selves, it is the
gift of God, Eph. 2. 8. and the new creation is framed in us of grace.
But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sinnes hath quickned us togeth-
er with Christ, Eph. 2. 4, 5. and the new heart promised, Ezek.
36. 26. is given upon this account, v. 32. Not for your sakes do I
this faith the Lord, be it known unto you, be ashamed and con-
founded for your own ways, O house of Israel. We have remis-
sion of sins freely of his grace, Eph. 1. 7. In whom we have re-
demption through his blood, the forgivenesse of sinnes, according to
the riches of his grace, Col. 1. 14. Perseverance is promised of
free-grace, Jer. 31. 35. Jer. 32. 39, 40. Isa. 54. 10. as life eternall is
the gift of God through Jesus Christ our Lord, Rom. 6. 23. and e-
every influence of grace is of free grace, Phil. 1. 13. Joh. 15. 5. and
CHRIST the Surety of the Covenant, of free-grace and love,
is given, Joh. 3. 16. to taste of death for every man, Heb. 2. 9.

CHAP XXVII.

Of cases of Law-fear, and Gospel-faith: How a child of
God fears Law-threatnings.

From these properties flow diverse cases touching the stabili-
ty of the Saints, their perseverance, their temptations, their stan-
ding in grace.

1. If they cannot fall away, who are thus seatid in the Cove-
nant, is not free-will left to much loosness of security? Answ.
Not at all: for a principle of Godly fear is fixed in the heart, and
so in free-will, never to depart from God, Jer. 32. 39, 40. and where
this Godly awe is, the heart is in a Godly trembling and fear, and
dare not be loose, wanton, and secure to fear nothing, but fears
Ee always
Of Law-threatnings

Part I.

A Godly heart trembles more for fear of grace and the debt of grace then of justice and wrath; and fears sin more, as it is against the hands of grace, and against Christ and Gospel-love who can save, then as it is against Law the Law-giver, and him who eternally destroyes. And so the aw of heaven hath a stronger impression then the terror and aw of hell.

Quest. 2. How can the fear of falling away, and the faith of perseverance absolutely promised and absolutely given consist together?

Answ. The Law-fear of falling away, and the Gospel-faith of perseverance are not consistent: the fear legal of the least sinne is a fear of hell and of eternall wrath to be irrecoverably inflicted, but because the person is under grace, the believer cannot fear this fear, except the Law-fear be letten out against him as a temptation, but it is not his obliged duty so to fear.

2. The Law-fear upon a believer is conditionall, and not absolute, as he fears hell and falling away, jure, as his deserving, if God should enter in judgement with him, and if he were not in Christ: But he is obliged to a Gospel-faith which lays hold on Christ, righteousness, and deliverance from condemnation, and if Christ and interest in him be hid from him, and nothing on but Law-fear, that is a trial, not a duty of Law-fear. * But there is a Godly Law-fear, or a Gospel-Law-fear, which is a Godly horrour conditionall for that which is never to be inflicted, but yet according to deserving may be inflicted, and this is the terror of the Lord, which breedeth Gospel-perswasion, 2 Cor. 5.11. and so may well stand with Gospel-faith and assurance of deliverance from falling away, and of being established and confirmed to the end. As a child in the fathers armes threatened to be cast over a sharp Rock in the Sea, may have horror and fear, and cry out for fear, and yet believe so his fathers compassion as he will not throw him in the Sea, because the threatening is ordain'd not to be exercised, but that the child may so much the more thrust his armes about his fathers neck.

Quest. 3. What is the best victory over temptations from such fears?

Answ.
As in all temptations, so here, overcoming is attended with precious promises, which are to be read, Rev. c. 2. 7. 17. 25, 26, 28. c. 3. 5. 12. 21. Rev. 21.

For 1. Feavers of the Law that have no kindly cools, and relenting by the promises of the Gospel, tend not to the strengthening of the life of God, but only when they leave a standing self-loathing, and loving of Christ.

2. It argues the strength of faith, after many, yea six foyle to stand; as the Army that is broken six times, yeetallies and draws up again, is often at the seventh time victorious.

3. Such as stand against a strong and mighty tentation, being pressed out of measure, above strength, as Paul was, 2 Cor. 1. 8. 9 in so much (faith he) that we despaired even of life. But we had the sentence of death in our selves, do previal to the being taught of God, not to trust in our selves, but in God who quickens the dead: For here there comes real strength from fighting: As he, who, by strength of nature, lives and convalesceth after a running botch and strong pestilence, goes through pest-houses and is never infected again. So the worthies by faith who overcame strong temptations, Heb. 11. to the end, keep the fields and prevail till death.

4. Godly fear of self-weakness and trembling as sin which may darken the feelings of received mercies and sweet influences addeth strength. Something of that is here, 2 Cor. 12. 10. when I am weak, then am I strong.

5. A fixed peace in assurance of deliverance from condemnation, and quietness in believing pardon and righteousness in Christ, ought always to be, as touching the state of Justification: for the questioning of this in a believer, if Antinomians will yeeld to truth, is contrary to faith, and no warrantable assurance. But 2. a fixed peace in David, immediatly after blood-shed and adultery, be what fore believing of the remission of these particular sins be, in the Lords order, renewed, is security, and not Godly peace. Psal. 32. 3. While I kept silence, my bones waxed old, through my roaring all the day. 5. I acknowledged —— and thou forgavest the iniquity of my sin. Psalme 51. 1, 2, 33. &c. prove this. But it may be said, doth not this holy feeling of, and trouble for
of godly and of

Part I.

the particular hainous guiltiness, brangle the fixed peace and the
A believer ought not to complain of a state of justification, but ought to complain of a state of non-sanctification.

Indeed the complaining of want of justification and of the righteousness of God in a believer, and a razing of the foundation, as Psal. 31. 22. Jonah 2. 4. I am cast out of thy sight: are both false and bastard-feelings, and hastie unbeliefs: for this is a reflection upon, and a reproaching of the Office of the Healer of sinners. This is contrary to faith, and the former is a complaining of the body of sin that can hardly be slandered; to a complaining of self, and the feeling of inherent corruption weakens not, but strengthens faith. And complaining thus, and triumphing in a believed justification, do well comfort in Paul, Rom. 7. 24. O wretched man, &c. v. 25. I thank God through Jesus Christ our Lord: and Rom. 8. 1. Then every feeling of sin is not contrary to faith, as Mr. Town and other Antinomians teach, some godly tender feeling foments faith.

2. 6. How commeth it to passe that seldom feeling of sin wanteth unbelief?

Anf. Our looking, ina Legall, not in an Evangelick way, upon sin, doth occasion unbelief: for looking to the sickness of the sinner is but abused, when this use is made of it, that the question which Christ hath abundantly answered; Ah, he hath not, who satisfied and payed my ransom, justified me also by the Redemption that is in him: but the strong body of sin which leads me captive, Rom. 7. 23. doth also lead, rather mislead me to doubt whether the ransom was sufficiently payed, and I sufficiently and freely, by his grace, and the Redemption that is in Christ Jesus, justified, as Rom. 3. 24. And because the sinner feels the stirring and too vigorous acting of a body of sin, which is his own work, he removes the foundation-stones laid by Christ, and questions the well done work of Christ, and thrusts in his sickle into Christ's harvest:
vest: which is upon the matter to say, Ah my sanctification is nought or small: Therefore Christ's satisfaction is weak, so the man, laying the burden upon the wrong back, will take and pull off the burden that Christ in his own body did bear on the tree, as 1 Pet. 2. 24. and wrestle under his own body of sin himself, and he thinks he will do the business better himself then Christ. This is that which Antinomians impute to us groundlessly, but it is our sinful weakness so to be troubled at the indwelling of a body of sin, as we doubt of and call in question the work of Justification and the satisfaction of Christ. But there is good cause why the sinner quarrell with himself and complain of a body of sin, and yet not only quarrell with Christ, but exalt Christ, and by faith close with the absoluteness of his gifted satisfaction and righteousness. And this is as easy by the Grace of God, as we see the more that a gracious soul abases himself, as one carnall and sold under sin, Rom. 7. 14. as one in whom there dwells no good, as touching the flesh, v. 18. in whom sin dwells, v. 20. as one brought into captivity to the Law of sin, and a wretched man, 24. so much the more doth he exalt Christ the only deliverer, Rom. 7. 25. Rom. 8. 23, 33, 34, 35. and why should not our blackness commend Christ's beauty, our deadness exalt his life, our sinful wretchedness his glorious office in saving, and our emptiness and dryness his fulness of the anointing who is all fulness?

**CHAP. XXVIII.**

Christ died not to blot out the sense of sin, but rather to quicken a Godly sense thereof.

The more of Christ and his sufferings be apprehended, the more Christ by godly sense of sin, so far is Christ's death from blotting out all his death sense of sin: for if sense of sin be all one with a simple reflecting knowledge that we once sinned, then the godly in this life from grace, not from the stirring of the Law, do both know and acknowledge what they were. 1 Tim. 1. 13. I thank Christ Jesus, our Lord, &c. I was before a blasphemer, and a persecuter, and injurious: but I obtained mercy, Tit. 3. 3. We ourselves were also
also sometimes foolish, disobedient, &c. Yea the glorified cannot before the Throne sing the glory of the Lamb slain and the price of Redemption paid, Rev. 5. 12. to redeem them from sin, but there must be even in glory, this sense of their debt, though without heart-break or sorrow. Then it cannot be a Doctrine of the Gospel that paying of our debt, and the ransom, doth score out of a gracious memory the counts of a paid debt: The more I know what Christ hath done, the more I should kiss and imbrace the gracious surety, and these kisses of Glory, and that song, worthy is the Lamb, &c. say that grace and the faith of the price paid do enlarge rather the holy memory and sense of sin, then obliterate it. Hence the translated out of sense of grace, cast back their eye to the pit, the drudgery of bondage they were once in, Eph. 2. 3, 4, 5. Tit. 3. 3, 4, 5. Tim. 1. 13, 14. with loving and praising the riches of grace. And must it not be good to read old counts, and weep for joy, and cast and dart up praises to him who is at the right hand of the Father, and sorrow for old debts, and love much him who freely pardons?

2. If sense of sin be taken for the unbelieving feeling of, and judging my self cast out of his sight and condemned, whereas yet I am in Christ, and it is God who justifies me, who is he shall condemn? Rom. 8. 33, 34. We shall agree with Antinomians, this is indeed the hating sense of unbelief, Psal. 31. 22. Job. 2. 4. Hence let them be rebuked who say not that Christ in the Gospel, hath taken away this sense of sin. Yea, many redeemed of the Lord, are weary and laden, but they render themselves wearie, and then sinfully complain that Christ will not ease them. In which unconverted ones in the dead-throw are more to be justified then they, the one being under a real burden, and the Spirit of the Law acting upon them, the other at the Law at their own hand, and will receive the spirit of bondage to fear again, whether it be reason or not. He is the lefse to be pitied, who calls himself with his own hand in prison.

3. There is a Gospel-sense of in-dwelling of sin bringing forth the mourning of the dove, and tears that are so innocent as they wrong not Christ, or his work of redeeming and justifying: Of this, Rom. 7. 24. Christ, sure, takes not this away. Believers lodge
PART I. is removed by Christ's death.

lodge a body of sin in them, as fighting parents and captives half against their will, at least their renewed will, does contradict this guest, Rom. 7. 14, 15, 16, 17, 18, &c. 23, 24. It is sinful Doctrine to say that CHRIST takes away this sense of sin. For 1. this is the very true tenderness and gracious smitings of heart under any guiltiness. As 1 Sam. 24. 5. 2 Sam. 24. 10. David's heart smote him after he had cut off the lap of Saul's garment, and numbered the people. 1 Job. 3. 20. Job. 27. 6. and in some the naturall conscience accusing and challenging after sin is committed; Now CHRIST came not to extirpate conscience, nor the power of feeling and discerning the obligation to wrath, that the conscience apprehendeth after sin is committed, nor the legall evill discerning of sin, nor the contrariety betweene it and the Law. 2. Christ by his death gives repentance and mourning for sin, Acts 5. 31. Eze. 12. 10, 11. (3.) Christ commends this Jer. 31. 18. I have surely heard Ephraim bemoaning himself, 2 King. 22. 19. Because thine heart was tender — and thou hast wept before me, I have also heard thee, saith the Lord. Luk. 7. 44. She bath washed my feet with tears. (4.) If Christ by his death should remove this, he should bring on, by his death, a heart passed feeling, and burnt with a hot iron, which is condemned, Eph. 4. 19. 1 Tim. 4. 2. (5.) It speaks a gracelesse rockinesse of heart to sin, and not care for it, Acts 18. 17, 18. Prov. 30. 20.

Far lesse would the Lord have us to dream that a Christian is annihilated and melted into God, where they leave off to know, will, desire, feel, act, or do any thing, but God is all and all in this life, and that, to the eye of faith, though not to the eye of reason all sense of sin is destroyed; this is a destroying and overturning of all, of Law, Gospel, of all humble walking with God, and removes all necessity of fearing, hoping, believing, praying, hearing, and changes us over into blocks.
PART II.
The room of Christ in both Covenants.

Q. What room or place hath Christ the Mediator in the Covenants?

A. He hath place in the Covenant of Works as the Satisfier for us. As a doer and an obedient and perfect F fulfiller thereof in all points. And he is Mediator and Surety of the Covenant of Grace.

2. The first Adam marres all, the second Adam who makes all things new, mends all. The first Adam was a publike sort of Stirresman, to whom was committed the standing and falling of all mankind, and in reference to man, the standing of Heaven, Earth, and Creatures in their perfection, and he spoyled all, put all things a-reeling. The second Adam received in his arms the whole Creation that was a-falling. For in him all things "ta μαραθείνεται" (to fall) and were made perfect. Col. 1:17. And he bears up all by his mighty word, Heb. 1:3. He satisfied for our sins, and for our breach of the Covenant of Works.

2. He is a full doer and fullfiller of the Covenant of Works most perfectly by doing, 1 Joh. 3:7. He who does righteousness is righteous: As he who suffers for the broken Law, fulfills the Law. Rom. 6:7. He that is dead sediaturatus is freed, justified from sin, in the obligation of it to punishment. So Paul, ver. 8. If we be dead with Christ, we believe that we shall live with him. This dying is to believe that he died for us. At least it excludes not that. And if we keep the Law, we are not obliged to suffer: for the Law does not oblige man in absolute sense, both to perfect doing and
The room and place of Christ

PART II.

How the Law doth oblige to both doing and suffering.

and to perfect suffering copulatively, but to one of them. But if we be (legally) dead with Christ, (as his death so excellent doth exhaust his punishment and is a perfect satisfaction therefore) we are freed or justified from in, not to suffer or satisfy by suffering for it as Rom. 8. 3. For what the Law could not do, so that it was weak (by accident not of itself) through the flesh, God sending his own Son in the like fashion, and for sin condemned sin in the flesh. To sin in the flesh, the righteousness of the Law, the passive righteousness in suffering for the breach of the Law, might be fulfilled in us, 2. Cor. 5. 2. And 1. Tim. 1. 5. But he was made for our transgressions &c. 6. The Lord laid upon him the iniquity of us all. But though some suffer as the reprobate do, and suffer in this life the beginning of satisfactory judgement, yet are they not looked from active obedience to the Law as the Law, though they cannot having once been, be under the Law as a Covenant of Justification and life: nor is any flesh under that Covenant now.

Q. What place hath Christ's righteousness here?

Ans. Parelus, with some others, distinguish between the righteousness of Christ's person, which contains his essential righteousness, as God, the habituall and actuall conformity of the Man Christ, and the perfect holiness of the Man Christ. Such a High Priest became us, as is holy, harmless &c. Heb. 7. 26. And, The righteousness of his merit, in the satisfaction of his suffering, the satisfaction is the formal cause of our Justification which is counted ours: this latter righteousness is acquired, the former is essential.

Now the active obedience of Christ falls under a twofold consideration. 1. As the Man Christ's perfect conformity to the Law of God, so as man he was obliged to do and suffer all that he did and suffered, even to lay down his life for man. But had he been only man, his righteousness had neither been by condignity meritorious, nor yet satisfactory for us. But 2. The whole course of Christ's obedience from his birth to the grave by doing and suffering is to be considered as the doing and suffering of so excellent a person, his being borne, his praying, preaching, dying, coming from a Person God-Man. Now the Law required not praying, preaching of God—
Part II. in both the Covenants.

God-man, the blood of God, or the dying of him who was God-Man. And so all these being both so excellent, and then so undue, have respect of satisfaction to God. 2. The active obedience of Christ and all that Christ did and suffered were performed by him in his state of humiliation: In which he was poor, 2 Cor. 8.9. for us, to all by the same ground, a weeping man, hungry, thirsty, weary for us, made lower than the Angels by the suffering of death, Heb. 2.9. Humiliated by partaking of flesh and blood, because of the children, Heb. 2.14. Emptied himself for us, Ph. 2. This was, as Pareus well faith, perpetually Adam's psflio & pan peccatorum nostro, humiliated, the tota vita Christi: All the have a respect of punishment and suffering. For since Christ was both a visitor and a comprehensor, and such a holy sinless person, he ought to have had the actual possession of the Crown of Glory from the womb, and should have been ree of weeping, hunger, thirst, wean-nesse, groaning, sighing, adnese, persecution reproaches, &c. all which adhered to all his active holiness and therefore in that his actions were satisfactory passions. For satisfaction is defined a voluntary restoring of the equivalent, and as good in the place of what is taken away, and the good restored must be. Undue.

2. The proper good of the restorer, which agrees to the active and passive obedience of Christ.

Obj. Then Christ's very weeping, and praying, being the weeping and praying of God-Man, might have been a perfect satisfaction for our sins; for Christ was God-Man in all his holy actions in the state of humiliation, as in his being crucified, and in his suffering.

Ans. This doth not follow: Because the punishment of the breach of the Law, and not that only, but in a especial punishment by dying the first and second death according to the threatening of the Law, Gen. 2.17. In the day that thou eatest thou shalt surely dye: was required in the Law, and except the threatening of the Law be fulfilled, the Law is not fulfilled: And Paul, Gal. 3.13. Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, cursed be every one that hanoreth a tree. Now Christ's suffering the death of the crosse, the cursed death is that which makes him under the Law.
Ergo, There is a Law-righteousness in suffering death. So Gal. 4.4. God sent forth his Son made of a woman, made under the Law. For what end? 5. To redeem them that were under the Law, that we might receive the Adoption of Sons. How are we redeemed from under the Law? By bloud, purchasing to us Justification, Rom.3.24. Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his bloud, to declare his righteousness for the remission of sins past: And redemption from the curse of the Law, and remission is ever ascribed to the bloud of Christ dying, Rom. 3.24, 25. Ye are bought with a price, thus called a ransom of Christ's bloud, ἀλληλουία, Mat.20.28.

1 Tim.2.6. Eph.1.17. In whom we have redemption in his bloud, the forgiveness of sins. Col.1.14. In whom we have redemption through his bloud, even the forgiveness of sins. Rom.5.9. Being justified by his bloud. 1 Pet.1.18. Being redeemed by the bloud of the Lamb unspotted and undefiled. 1 Joh.1.8. The bloud of Jesus Christ purgeth us from all sin. Rev.5.9. And they sang a new song (to wit, the four Beasts and the four and twenty Elders) — for thou wast slain, and hast redeemed us to God by thy bloud.

1 Pet.1.18. By his stripes which he suffered in his death, Isa.5.3. we are healed. Rev.1.5. To him that hath loved us, and washed us from our sins in his bloud. For though all Christ's actions of God-man from the worth of the infinite person be meritorious, yet are they refutable, yea a satisfaction by Covenant, which was the death of God-Man must be also. 2. The word also never speaks of Christ's dying for all, but it mentions Justification in his bloud, Rom.3.24, 25. Rom.5.9. Yea, the Scripture adds another end of Christ's death, to wit, forgiveness, Col.1.14. Eph.1.7. intercession at the right hand of God, 1 Joh.2.1. that we may receive the Adoption of Sons. Gal.4.5. To make us Kings and Priests to God, Rev.1.16. dying to sin, living to him, 1 Pet.2.24. That he required death, Gen.2.17. and so must Christ God-man dye.

The Scripture never speaks of Christ's dying, but it speaks of this intrinsicall end, that they should dye to sin and live to God, for whom Christ died; now this end is not possible in Pagans who never hear nor can hear the Gospel, therefore Christ died not for Pagans.
might bring us to God, 1 Pet. 3, 18. The glorifying of God in our bodies, 1 Cor. 6, 19, 20. Redeeming us from our vain conversation, 1 Pet. 1, 18. From this present evil world, Gal. 1, 4. Sanctifying the people, Heb. 13, 12. Heb. 10, 8, 9, 10. All which the Lord must intend in Christ's death to Pagans, old and young to all and every one of mankind to whom the Gospel could not come. And what authority have men to devise a redemption general, universal, from hell, and not from sin? 2. For life eternal and not for the giving of the Spirit, and for redemption from a vain conversation, and for sanctifying of the people also? 3. A redemption in Christ's blood, but no forgiveness of sins in his blood, nor any non-imputation of sin nor reconciliation of the world. 2 Cor. 5, 15, 18. 4. A dying of the just for the unjust, but not to bring them to God; a redeeming of them, but not a redeeming of them out of every kindred and tongue, and people and nation (for these People, Nations and Tongues, were redeemed by this way, as well as they) and a washing of them in his blood, but no making of them Kings and Priests to God, a dying for all, but no living to him: contrari to 1 Pet. 1, 18. Rev. 5, 9. Rev. 15, 5, 6. 2 Cor. 5, 15. 5. Christ's blood did something (and it is not any thing) to make all favorable, to pacify justice, satisfy Law, to merit Heaven; but did nothing to soften the heart, mortifie and sanctifie the will, mind, affections, to remove unbelief, to renew the mind. But it is sure the Lord had not intended to commit heaven and hell anymore to a sanctified will, but mutable and lubrick in Adam, but to commit all to Christ, to a better Covenant, better promises, to a way of free-grace not of nature: Yet these men commit the salvation and damnation of all and everyone, to an unsanctified, corrupt, rebellious will, Gen. 6, 5. Gen. 8, 21. 1 Cor. 2, 14. Job. 6, 44. Job 14, 4. Psal. 51, 5. Jer. 17, 9, 10, &c. (except they say, Pagans and all mankind are regenerated, sanctified, justified) yea, to a worse Covenant than that Covenant of Works, to an univerall Covenant of Grace. That never came to their eares, 2. By which they are in a worse condition than Adam was, who had the Image of God in his soule, and a full power to stand, and a clearly revealed Covenant: But all mankind for whom Christ is supposed to die, are born heirs of wrath, but they are born first Adam.
Chrift's place in the Covenants. Part II.

Christ is born in more misery in the bondage of sin, of a blind heart, of a corrupt will, their chains heavier, their furnace hotter in hell, helps fewer. And yet the absoluteness of Soverainty under the freedom of the Grace of Christ by this way of Universalists shines no more now, nay, not so much now as in Adam's state for more is laid upon free-will, and less help to heal the will, than was in the Covenant of Works. And if all die in Adam, and the Second Adam die for all, he must die to loose the works of Satan in all; Now if a weaker course be taken to destroy Satan's kingdom now then in Adam's state and all be laid upon a weaker will, Satan is stronger now than before: And if Christ do not pur. hate by his death grace to bow inidestinably the will of all thee for whom he dyed, to cause them live to him, die to sin, to make them Kings and Priests to God, &c., but leave their will in a more weak and wicked condition than it was under in the first Covenant Satan is in this stronger than the second Adam, No more of this here.

It is a question, the Threatning standing Gen. 2.17. how the active righteousness of Christ can be a cause meriting to us life, and satisfying the Law, when there is no suffering for the breach of the Law which expressly required death in the sinner: Not to say, that it seems too near to make Christ's dying needless; if his active holiness do the business; Nay, we cannot so teach.

CHAP. II.

Wherein stands our right to Christ and the satisfaction made for us by Christ? I. Faith is not the cause of our right. 2. Christ's incarnation and dying are not favours merited by Christ. 3. How Adam's sin and Christ's righteousness are ours.

Our right to Christ must be considered more accurately than ordinarily it is. Whether it floweth from I. the merit of Christ: Or 2. from the grace of predetermination: Or 3. faith in Christ.

1. Conclusion. Grace is either Old and new out of us, as the free love of God having mercy on whom he will; Or subjective, merited by Christ to us and bestowed upon us.
PART II. The love of the cause of the Incarnation of God.

As touching our right to God as incarnate. 2. As dying for us, Christ's incarnation and death cannot be a fruit of the Mediator's death.

2. As his satisfaction is made ours, are of divers considerations. For if God out of free-love sent his Son in the world, 7th. 2. 16. and if he, out of free-grace that separatest the race of man from Angels, took upon him the nature of man, to wit, of Abraham, and not the nature of Angels, Hebrew 2. 16. Then surely by the merits of Christ's death it cannot come that God came in the flesh to save sinners. For the effect cannot but come from the cause: but the cause follows not from the effect, nor is the effect to wit, Christ's incarnation and his dying, the cause of that love and free-grace of God which moved God to send his Son in the flesh but posterior unto, and latter than that love: for because he loved us he sent his Son in the flesh to die for us.

2. This cannot then be true (Christ by his dying for the Elect, merited and deserved, that God should be made Man for us) for this should be true also (by the blood of Christ, and by the redemption that is in Christ, God sent his Son in the flesh, and the Son took on him our nature, by the blood of the Covenant) nor can this be true (Christ merited by his death, that he should die for us) for so it should be true, that Christ by his blood shed his blood for us: Whereas because he loved his Church freely, he gave himself for her. Eph. 5. 15. Who loved me and gave himself for me. Gal. 2. 20. Hence 1. though grace be the cause of grace, as because he of grace ordained us to glory, therefore of grace he calls, and because of free-grace he calls, of free-grace he carries on his works, and gives of grace, perseverance and glory. Yet there is a fountain-grace of election to glory, which hath no cause nor merit not the merit of Christ for its cause: but is the cause of causes and of Christ's merits. As one fire may produce another, but the element of fire was not produced by another element of fire, but by God in creation. And one Vine tree brings forth another, but the first Vine Tree was created by the Lord only.

2. Conclus. Nor have we (to speak accurately) right to Christ's satisfaction nor to his righteousness by faith. 1. Because the Lord's free-grace in laying our sins on Christ, 1st. 53. 6. and his making him sin for us, 2 Cor. 5. 21. does rather give the right to his satisfaction, God would have Christ to stand for so many chosen of God by faith.
God upon the Cross, and for no other. 1 Cor. 1. 30. Ye are of him through Jesus Christ, who is made wisdom of God, to us, wisdome, and righteousness, and sanctification, and redemption. Nor is there any act of faith intervening by which Christ became our surety and ransom-payer upon the Cross, and not the surety of others.

2. It is ordinatly to our Divines to say, by faith we do apply Christ and his righteousness: but if we speak properly, application is possession and a putting on of Christ and his righteousness. Now title or Law-right to an inheritance and possession of it, are different natures, and have different causes: but faith gives not law-right to Christ & his righteousness so much as instrumentally. My receiving with my hand gold, my eating and drinking the flesh and blood of Christ by faith, Job, 6. 53, 54, &c. doth presuppone some right to that gold: but no man can say that receiving of gold, and eating of bread, and putting on of garments, gives a man right to gold, bread or garments. He that possesseth an inheritance hath some right to the inheritance by birth, buying purchase or gift: the possession in its nature and causes may be unjust, yet it is possession. Nor can it be shewn what causitive influence, even instrumentally faith, hath in our law-right to Christ's satisfaction and righteousness, except it were a meritorious cause of our right by way of instrument, which can hardly be said.

3. We may ask how Christ so died for the Reprobate, as his death is a remedy applicable to them by the ordinance of God, so as they shall have life eternall, if they beleeeve. For there is either a jus and a Law-right to pardon and life eternall merited by Christ's death to the Reprobate, or no such thing is merited. If neither be procured by Christ's merit, the Patrons of this way shall say there is no serious offer made to them: yea there is a jus, a title to life eternall and remission, which all the reprobate may chal-
Part II. to the satisfaction of Christ.

I. lenger, even a right to remission and life eternal, so they believe. Well then, it is the same right conditional to life and pardon which is purchased to the Elect: yea, this must be purchased whether they believe or not. Then there is no more in the kind of the Law-right to Redemption and life eternal and remission of sins purchased to Peter, then to Judas or Cain; And therefore hath Christ bestowed as much tender love in dying for the Reprobate as in dying for his friends. And Christ faith there is no greater love than this. John 15.13. As for the efficacious intention of applying of Christ's death to Peter; when as God had no such intention of applying it to Judas, that is an act of eternal predestination, not a fruit of Christ's death, and as for the grace of believing, it was purchased to all, Reprobate and Elect, only the Lord applies not his death, and bestows not the grace of believing upon the Reprobate, but for right to faith, to remission, to perseverance, to life eternal, this right must be purchased, but faith it itself is never bestowed upon them. But there is a ransom of blood given for faith, and purchased by Christ's merit: but Christ is never called the Head of all men, Elect and Reprobate, but the Head of the Body, the Church, Eph. 1.22, Col. 1.18. And whereas the Head hath merited faith to the Reprobate, and that absolutely (for a condition is not possible) he should bestow it absolutely, else there is no seriousness in the command of believing. And since faith is no meritorious cause of right to remission and life eternal, nor a cause in part, or in whole, of our compleat and actual reconciliation, it may well be said, that they all are compleately reconciled, pardoned, justified, washed in Christ's blood, when nothing is wanting, that compleats the nature of remission and justification, for faith is only a condition applying, not a cause buying, nor satisfying for us, and no cause giving in part, or in whole, any new right.

3. Conclusion. Should we, by faith, have right to the promise of a new heart, by believing, we should have a new heart before we have a new heart, for none can believe savingly any promise, and so neither can he believe that promise that God shall give a new heart, untill the habit of faith, which is a special part of the new heart, be infused: For actual faith must flow from habitual faith. Therefore right to that promise must be absolutely purchased.

We have not a new heart by believing.
How Adams sin is ours, Part II.

Adams sin is ours, not because Adam is our father by nature, but because he is our father both by nature and by law. Three parts of original sin.

The free-will of God, the ground of the Lord's imputing Adams sin to us.

1. Who might so have contrived the first Covenant of Works, that sin should only have been Adams own sin, not the sin of his posterity. For by no necessity of nature, which is antecedent to the free decree of God, are all mankind legally in Adams loyins, though naturally they be.

2. But children are as naturally in their nearest fathers loyins, as we are all in the loyins of Adam, and all men are equally of that same specifick nature with their nearest Parents, as with their first Parents: Yet the sins of the nearest Parents, by no necessity, are always charged upon the children, but now all have sinned in Adam, Rom. 5.12.18.

3. Where a sin is inherently and personally there is no need of imputation, which is a free Act of God had Christ been inherently and personally the sinner. God needed not make him, or impute
our sins to him: as Isa. 53.6. 2 Cor. 5.21. and if we had been intrinsically sinners in Adam, his sin had been ours as intrinsically as it was Adams; and as Adam was not the first who sinned by imputation, but personally and intrinsically, so neither should Adams sin have been our sin by imputation, but intrinsically and personally, now the Scripture sayeth, Rom. 5.19. By one mans obedience, many were made sinners, ἐπιχείρησεν ἡ ζωή ἡν τοις πολλοῖς, then they we not intrinsically sinners, before they were made, that is, before they were reputed sinners in Adam, or before Adams sin was imputed to them: as we are not intrinsically righteous in Christ, before we be justified, and made or reputed righteous in Christ: When therefore our Divines say, we are as guilty of eating the forbidden fruit, as if our hands were there and our teeth, and we did eat in him, the speech cannot be taken physically, personally (for we were not then born) but morally and legally: but our nature was legally there. But when the Elect does sin, Christ is not laid to have been in our loines legally, but he was made sin, he was punished so as if he had been the sinner: though there was in Christ no formal guiltiness, no realus culpa, but realus pena.

But we are deprived of the image of God, and in lined to all sin, not by imputation, as the young Lion and the young Serpent have not the bloudy and the stinging nature of the old Lion and the old Serpent by imputation, but by natural and intrinsically inherency: Now our holy, harmless, and undefiled High Priest hath no sin in him by inherency.

3. A legal satisfaction and paying of a sum, yea more than the debter was owing, can never take away a morally inherent guiltiness, nor inherently justify and make innocent the sinner and make him one who hath never borrowed the money and waited it, or one who hath never sinned in Adam, and who hath never sinned in his own person: Yea the Law of Works standing as it is, most spiritual and holy: It is impossible that he who hath once broken the Law though he be made inherently most holy and perfectly sanctified, can be made righteous, which requires there shall never be one the least sin committed, and what is done cannot be undone.
2. The suffering of another, as of the Man Christ, may well stand for what we should have suffered, but cannot remove the inherent blot of sin, and remove fundamentally guiltiness. The paying a thousand Crowns for him who borrowed five hundred Crowns and spent them on harlotry and drunkenness, may free the debtor from being in Law liable to pay the five hundred Crowns, but can never free him from being an unjust borrower, and a profuse waster.

3. The two Covenants of Works and of Grace standing, it is impossible that the active obedience of Christ can make us actively and inherently righteous, or restore to us our lost innocency.

CHAP. III.

How Christ suffered for us in our room and place. 2. He died not for all and everyone. 3. How many wares Christ is said to dye in our stead. 4. The Lords so dying for all makes not all savable, nor the Gospel Preachable to all Nations. 5. Christ died in the stead of the Elect.

The Lord Jesus hath a room in each Covenant, of Works, and of Grace: In the Covenant of Works as a sufferer for the breach of it. Its said by Learned Davenantius, One is said truly and properly to dye for another, who dies to procure his good, though the other by his own fault, get no good of his dying for him. But there is no such a Question as this, whether one may truly and properly dye for another, but whether Christ in the sense of the Holy Ghost died veré & propriè, truly and properly, the just for the unjust, to procure good to the unjust, and yet these unjust may eternally perish and reap no good by Christs dying. through their unbelievice? 2. Will it not follow that Christ 1. died truly omnibus pro omnibus in a mortuus esse ut absolute decreverit hanc mortem omnium salutem efficaciter & infallibiliter operari; quis fatis veré & propriè pro aliquo mori is dicatur qui bono alectius procurando mortuus, quamvis ille alter suo vitio nihil commodi inde peripiatur.

Christ cannot be said to dye for all, if these all may eternally perish.

and
and properly for all, and yet, non obstante morte Christi, notwithstanding the Lords dying, all the world may eternally perish, as say Arminians and Socinians. 3. It shall follow that the immediate, yet the compleat effect of Christ's death is not actual, but possible saving of all. And Christ hath vero & proprie, truly and properly dyed for them. Nor 4. is it enough to say that Christ had a particular intention in dying for the Elect to give them faith, but he had no such intention in dying for the Reprobate. But hence it follows that Christ as properly and truly died for the Reprobate as for the Elect, astonishing the nature and intention of his dying; and that he offered as sufficient a ransom for the one as for the other, and that is a mere possible ransom, but as concerning the intention to apply effectually, or no effectual intention to apply the death, there's the difference. But 1. we ask for Scripture, where it is said Christ dying as dying for the world, had these two contrari intentions. The Scripture saith, Christ died to gather his scattered children, Joh. 11, 5. to bring to God, 1 Pet. 3, 18. these for whom he died, that they might have life; Joh. 10, 11. live to God, 2 Cor. 5, 15. die to sin, 1 Pet. 2, 24. be redeemed from their vain conversation, 1 Pet. 1, 18. be delivered from this present evil world, Gal. 1, 4. Here is our effectual intention; where is there a place for his dying with no effectual intention to bring any to God? and yet he dyed for all good and evil, to make salvation possible, say they. It is not enough to confine two intentions in Christ-God-Man dying, and give us Scripture for one of them only, and bid us take the other on trust. 2. Nor is it enough to say all these places speak of Christ's effectual dying for his Elect only. For 1. it is not truly nor properly said that Christ effectually died for the Elect only, for he effectually died for no man by this way, because he died only to make salvation possible to all, so as they might perish for ever, notwithstanding of his dying for them: So the efficacy of dying is in Christ's intention, and application. Now efficacy of intention and efficacy of application are both extrinsicall to his laying down his life. 2. The place, 2 Cor. 5, 15. cannot be expounded by them of only the effect. For it speaks (as they expone it) of Christ dying for all that were dead, as v. 14. and these they say are Elect and Reprobate.
Christ died not equally

Part I.

Christ sustained not two persons upon the cross.

3. Nothing is said, whether Christ on the Cross did sustain the person of all for whom he died, Elect and Reprobate, and whether he sustained two persons (for he was cut off, but not for himself, Dan. 9.26.) one for the Reprobate, another for the Elect. And whether he finished the transgression, and made an end of sins, as Daniel saith, 9.24. that is, of all sins and transgressions, small unbelievers and all others: For except he did that, he cannot finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness to these for whom he died: Except either he bring in halfe a righteousness, or at least imperfect, and never make an end of some sins and transgressions, because men will not have it so, and set bounds to the infinite insufficiency of Christ: Or because he puts an end of sin, and brings in everlasting righteousness conditionally, and is gracious and merciful as men will, and desires to shew mercy, not upon discriminating rebellion, or upon unbelievers, which separateth a Reprobate from an Elect, if so it seemeth good to men, and if man shall have mercy on whom he will, and harden whom he will, or, which is all one, if man shall have mercy upon himself, because he will, or harden himself, because he will harden himself.

Yet may it be disputable to some, whether grace by which one is effectually drawn to Christ, rather than another, be the grace of predestination continued and so before Christ's death, or a fruit of Christ's death and so after. But it may well be said that every created saving grace is a fruit of Christ's death, and that we receive the habit of saving grace out of his fulness, and the saving habit infused separateth an Elect from a Reprobate: For it is peculiar to Believers and the Elect to be gifted with one heart, Ezek. 11.19. and a new heart in the habit, Ezek. 36.26, and with the Spirit of grace and supplication to believe and mourn, Zech. 12.10, and the Spirit and blessing that is poured on the thirsty ground, and the seed. Isai. 44.3. And so must we say, that the same habit as actually by the Lord's Spirit, and as it makes one to believe, and draws him effectually to the Son, actually and efficaciously, and draws not another is a fruit of Christ's death, but this way must glory be a fruit of the death of Christ, but not habitually saving grace.

2. The death of Christ for all is as commonly a means of salvation as

[...]

There is nothing purchased to the most part for whom Christ dies, but a Pelagian power to apply which power all men have, suppose Christ had never died, according to these who teach that Christ died for all and every one.
the Preaching of the Gospell: And both must be made effectual by efficacious grace, which is not the fruit of the merit of Christ, by this way, and sine grace to actually apply the death of Christ, is not given to Pagans and millions for whom Christ died, as these Authors teach, how insufficient must the death of our Lord be? For it leaves faith as impossible to the reprobates, as if he had never died for them. For neither habitually nor actual faith is purchased to them by this death: Only the Pelagian application is left to them, which they should have had, suppose Christ had never died for them.

2. It is to be considered, how many ways Christ may be said to give himself a ransom for us, or in our place.

1. Christ hath sufficiently died for all in their room to redeem them. For, pro duili, for men, noteth over the decree and intention of Christ dying for men; but the sufficiency and worth and intrinsic dignity of Christ's death, depends not upon the decree and intention of God for the worth of the death and the blood of him who is God Acts 20. 28. 1 Cor. 2. 8, and the Lord of Glory is infinite, because of the infiniteness of the person, before and without the decree of God. 2. Nor is it true that Christ's dying for all and every one (which is a dream) makes salvation possible to all, so that the Covenant is Preachable to all upon condition of believing Acts 10. 43, To him (Jesus Annointed who went about doing good, and so was man) v. 38, to him (who was slain in our nature, not for all and every man, v. 39, to him) whom God raised up the third day, v. 40, To him gave all the Prophets witness, as it is, v. 43, that through his Name, whoever believes in him shall have remission of sins.

2. And this would be considered (who so believes in Christ are justified and saved) how it is universal? It is most true thus: There is a sure connexion between faith and life eternal, and the connexion is decreed of God; or the concatenation of the end and the means, or of the means and the end faith and salvation. And it is true: whether all believe or none at all believe, and whether all or none at all be saved, as is this (whoever shall keep the Law perfectly, shall be justified and saved by the works of the Law.) But 1, it makes neither faith nor salvation possible to Pagans and Reprovery one.
Christ supposed dying for all & every one, is no cause. Part II.

Reprobates, nor perfect obedience in doing the Law, nor justification or salvation by the works of the law possible to any living man. But the question is, whether the connexion of the former be made true by the decree and revealed will of God promising life to the believer, by no means, but only by this, because Christ died for all and every one. And so this should have been false (if all Pagans and Reprobate and Elect believe they shall be saved) if Christ had died only for the Elect. This must be proven either by Scripture, or by some solid reason from Scripture; for it is faith this, Reprobates cannot have life by believing in Christ crucified for them; except it be true that Christ was crucified for them, but none can be saved by believing that Christ died for them, except they also believe that Christ rose from the dead, and ascended and interceded in Heaven for them. Then one might infer this could not be true, but false (if Reprobates believe they shall be saved) except Christ have died risen again, ascended, and interceded for all Reprobate and Elect. For true and saving faith the only condition of salvation must lay hold on the Resurrection, Ascension, and Intercession of Christ, as well as on his dying for all. The reason why it cannot be true that Reprobates shall be saved, if they believe, except Christ have died for them, is (by this way) they cannot believe that Christ hath died for their sins, except it be true that he died for their sins: Yea, I answer, they cannot believe that Christ rose again for their righteousness, except it be true that Christ also rose for the righteousness of the Reprobates; this latter they cannot say.

It is said by Christ's dying for all, God hath now a conditionall will of saving all and every one Elect and Reprobate, if they shall believe, which conditionall will was not in God, before Christ's dying for all. Yea without Christ's dying for all, salvation upon condition of believing had been impossible. But not to say that it is unworthy of the Holy Lord, that new wills and new decrees should arise in him, upon any thing that falls out in time, such as the crucifying of the Lord Jesus. Such Doctrine we condemn in Vorstius, and in Arminians, as is well observed by Dr Twisse, such a decree as this, that God should say (I decree, will, and intend remission and life purchased by the death of Christ, to all Pagans.
...
The Gospel is not Preach'd to all and every

One that hath the Tongues, may preach the Gospel to the Nation he comes unto, but that preachability of the Gospel, comes in no sort from the Lords sending his Son to dye for all and every one. The Gospel is not preachable to all and every Nation, at all and every age & difference of time.

The Gospel is not preachable to all and every Nation, at all and every age & difference of time.

quovis seculo, in any age, as it was to Job. Ans. If any come to the Antipodes and any Nation that ever heard of Christ, having the gift of Tongues, and Preach to such, or by his own industry acquire the gift of such Tongues, and by the strong hand of providence Preach the conditional Covenant, there providences should be a command, and the setting up of a shining torch there should prove these people (as to the elect among them) in Gods minde were a Covenanted people. no less then the Church of Samaria. And there were no need to expect a new establishing of the conditional Gospel-Covenant: But how is that proven to be from this, because God sent his Son to dye for all and every one of these Antipodes, and made the Gospel-Covenant with all and every one of them before: the Authors shall bee ebbe of Scripture here. And if these Antipodes should, all and every one, refuse the Gospel and kill the Preacher, and never one either receive the Gospel or propagate to any that may receive it; Then such an Apostolick miracle is not in Scripture, and the lawfulnesse of that mans call to me is to be questioned: and I should judge, his own Spirit, not God sent him. Nor is this true, that the Gospel is and was Preachable, and of itself may be preached to any age. Job lived before the giving of the Law, and Melchisedeck, and they had the call of God to Preach to them to whom they Preach'd. 2. It shall be denied that Jonah had sinned, if he had not preached to Nineveh, except God had expressly commanded him to preach to Nineveh, otherwise it had been the sin of Godly Prophets who lived with him in the time of Jesse, King of Judah, 2 Kings 14.25. and they had been guilty, as Jonah in not Preaching to Nineveh. Yea all the Ministers and Apostles; and Prophets had sinned in not Prophecying to the Phylistins, Syrians, Persians, Bythnian, Samaria; whereas the Apostles, Mat. 10. 5. Act. 16. 6. were forbidden to Preach the Gospel to the Gentiles to Asia: and it were strange to say Ezekiel sinned in not preaching to a people of an unknown Language, whereas the Lord expressly saies he sent him not unto them, Ezek. 3. 5, 6. and that, Rom. 10. 15. How shall they Preach, except they be sent? is meant of the Apostles, and of all lawfull Pastors. And there may be running and no sending of God to Nations, Jer. 23. 21. and Psal. 147. 19, 20. when he denies, he declared his judgements and his statutes to any Nation, by sent
Prophets, as he did to Jacob, if the Gospel then was of it self Preachable to all Nations, Prophets unsent might have Preached these same judgements to other Nations, that were Preached to Jacob, though not sent of God. But that place, Psal. 147. and divers others would say he chose *only Israel* as his Covenanted People: As Deut. 7.7; 8.9. Deut. 10.12; 13; 14; 15. Exod. 20; 1, 2. Psal. 78. 5-6. Amos 3. 1-2. Deut 27. 1, 2. to them only he revealed the Covenant of Grace, then was it not a Covenant of its own nature that might at any age, be Preached to all Nations. But what is then revealed in these decrees? (If the Reprobate beleeve, they shall be saved) Ans. Not Gods intention conditionall or absolute to save them, or to give them faith or grace merited by Christ's death, to beleeve, for then some good-will and love of election, the Lord should bear toward the election of such, and should desire all the Reprobate to be saved, so they would beleeve, and yet by this way, no more is there grace purchased to them, by Christ, to beleeve, then there is grace purchased to them to performe obedience to the law: Now the Authors will not say that by Christ's dying for all, there is a conditionall will in Christ, or in the Father, to give life to all who perfectly keep the Law: for this conditionall will or means and end, was in God before, and suppose Christ had never dyed for sinners. 2. This would say that the Reprobate were to beleeve that Christ dyed to save them, having purchased life to them, and to beleeve that he dyed not to save them all for whom he dyed, because they are not to beleeve he died to purchase faith by his death, or grace to beleeve, without which salvation is impossible: it cannot be said that God absolutely intended to save them, whether they beleeve or not, even while as there is such a decree in God because he hath decreed both the end and the means, to wit, having ordained them to salvation, and having ordained for them faith; nor is there any such decree in God, toward any but the Elect only, therefore this conditionall decree (if all and every one beleeve, all and every one shall be saved) can infer no love of God through Christ, to the persons of all and every one to have them saved more then this can infer a love of saving all and every one, to be in God, or to have been in the Lord, before the fall of Angels, and men (if all and every one of Angels...
Angels and men shall perfectly, without sin to the end, keep the Law, then all Angels, all men, Elect and reprobate shall be saved eternally.) Now no man found in judgement, can say this conditionall can infer that God had a good will to save some Angels, not to save others: More then this (if all and every man beleive in Christ they shall be saved (can infer that God hath a good-will to save Reprobate men, and not fallen Angels. In a word, no simple conditionall propositions can infer the decree or good will of God to the persons of men, or to have the things done, except God effectually worke the condition: As this (if all fulfill the Law perfectly, men and Angels, and all men shall be saved by the Law) cannot infer that God hath a good will to the persons of all Angels, and all men to justifie and save them all, without exception by the workes of the Law; the contrair whereof he decreed. For this connex proposition may stand true with the salvation of all Angels, of all men, of no Angels, or no men, according as the Lord shall be pleased of his good pleasure and free grace to worke, or not to work the condition of moving the will of Angels and men to keep the Law. And therefore these connexions nihil potest absolvut, they place nothing absolutely to persons, but only to things, to wit, 1. that it is the duty and obligation of all Angels and men to perform absolute obedience to the Law, as they would be justifie and saved by the Law and its the duty of all men in the Visible Church, to beleive in Christ, if they would be justified and saved in Christ. 2. That there is a wise connexion between means and end, obedience legal and life, faith and life, according to the approving will of God, and yet neither means nor end may ever come to passe or fall out, and neither means nor end may ever be decreed of God to fall out: Ye, God may decree absolutely that none of the extremes shall exist as God decrees (if Zedekiah shall yield to the King of Babylon, Jerusalem shall not be burnt) and yet according to his decree or will of purpose the Lord hath decreed that the yielding of Zedekiah, and the safety of the Idolatrous City should not come to passe, but the contrar. So God decrees, if Judas repent and beleive, he shall be saved according to the will of precept, and yet according to the Lords will of purpose neither did the Lord decree or intend the repenting and saving beleieving of
of Judas nor was grace to believe and repent purchased by the
death of Christ to Judas (by these Authors) though they boast of
the amplitude of Christ's death, nor did the Lord by that will of
purpose ever decree or intend the salvation of Judas.

Therefore, 3. this, they d aff of Christ is of its owne nature
preachable to all Nations, in every age, is not true: For the
phrase is neither in Scripture, in Old or New Testament, nor is the
thing it selfe in Scripture: For the meaning is, either God may send
Apostles in any age to all the Nations of the world to Preach: If
that be by his extraordinary power, he may save all the damned,
that way. The Preachablenesse is not the object of our faith:
Nor is that Preachablenesse a fruit of Christ's dying for all. If it be
meant that God by his ordinary power may send Apostles in any
age to all Nations: How is that to be said? Except we say God hath
determed in his will of purpose to send Preachers to all; That can-
not be, except his decree be disappointed. Or 3. If it be his com-
mand and revealed will that the Gospel be Preached to all Nations,
every age, they grievously sin, who Preach not the Gospel to the
Brasilians and Antipodes, whether they can speak in their Language
or not. And if the Doctrine of the Covenant of its own Nature
may to be Preached to all Nations without exception, in every
difference of time, then must all the Nations of the earth, in all
differences of time, be in a capacity to be a Covenanted people of
God, the Church of Christ, the Vineyard of the Lord, his in-
heritance, the Spouse of Christ, his Body, his Called, and Chosen
flock. For to have the Doctrine of the Covenant fixedly Preach-
ed to a Nation, and Christ offered to them, is to be the planted
Vineyard of the Lord: for to Preach to Macedonia fixedly, they
willingly hearing, is indeed the Lords entering in Covenant with
Macedonia, and his choosing them to be his confederate people,
and the Lords planting a Vineyard, and building a Wine-press in
it, and setting up a Ministry therein; and therefore the Lord was
not in Covenant with them before. Indeed to Preach the Word
simply to scoffers who re; et it, and that occasionally in the put-
fing to as there is no sort of accepting of the Covenant, nor any
fixed Ministry there, is not a renewing of the Covenant with them,
nor does it presuppose a Covenant before made with them.

2. If the Gos-
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selfe were
Preachable
at all times
to all Na-
tions, it
were the
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Prophets
not to
Preach to
all Nations,
whether
they can
speak with
all tongues
or no. 2.
And all
Nations
should be
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in Christ.
is against the wisedome of God, that there should be such a band of love, the greatest love that ever was, Job. 15. 13. lying upon all man-kind, Brethrens, Americans, binding them to thankfull Gospel-obedience, that Christ dyed for them, yet this obligation of the greatest love, is neither written in their heart, as the Law of nature, nor is it ever revealed to them that they are under so much love by Covenant. 2. How can the Lord say I choosed you, O Israel, among all the people of the earth, and entred in Covenant with you & your seed only, For there is no need of a new establishing of the conditional Gospel-Covenant, for it was established with Israel, and with al the world before he choosed or called them. 2. He cannot be said to enter in Covenant with them only. For all the world ever was thus Covenanted with God. 3. All the world must be an invisible Covenanted Church, and the fit matter to bee a Church. For the Evangel may be Preached est de fe annunciabile, not to stones and to rocks, but to all Nations, quovis seculo. 4. Since the Preaching of the Gospel to some Nations, and not to others is an act of the Soveraign pleasure, yea and of the free grace of God to such as this Sun-light graciously doth visit, by this way, the sinnfull neglect of such as refuse to Preach shall be the cause of the perishing of the elect, a dream.

2. Christ may be said to dye for us, as if wee had substitu-
ted him in our place, in so rigid a sense, as if he had been made our surety to fulfill both the preceptive and active, and also the satisf-
ying and suffering part of the Law in our room. This may please Antinomians, but a doubt it is, if it stand with the truth: For then what ever wee, yea all mortall men bee (for Christ dyed for them all, as many teach) most wicked, yet Christ’s active and surety and cautionary righteousness should be ours, and though we should never beleve, yet Christ who fulfilled the Law and pre-
ceptive as well as the threatenning part, must have beleved for all that he dyed for, and what need we then in our perions either be-
leeve or repent? It stand, wee need not perform any active obe-
dience, as a part of active fulfilling of that Covenant of Works, which either must have all or no obedience. If it be said that aliqui
tulo, upon another account of thankfulnesse to our ransome-payer, we owe active obedience: Yet all that Christ dyed for, both active-
and passively must be perfectly righteous and justified, having paid the most perfect active and passive obedience that the Law required though we never believe, and Christ must have paid the active part of justifying faith for us. And why, but we should be formally justified in him without faith also? As also, God not we, laid our sins upon Christ. Isa. 53. 6, 2 Cor. 5. 21, and therefore we did commissionate and substitute Christ to dye in our room.

Socinus, Crellius, the Raccovian Catechisme, Arminius, contend that Christ dyed for all fin, for to procure good and salvation to all, so they believe, and yet through their own fault, they may haply never be saved: not that he satisfied for us, but dyed for example as a Martyr (iay Socinians), as Paul suffered for the Church, so as wee, believing in Christ as in the only chiefest Martyr and witness, who as the only Author declared the Gospel, not as a sufferer and ransom-payer, who redeemed us from the Law, are saved. And as Arminians, he dyed for our good, not that he dyed in our room and stead, so as the sins of the Elect were actually taken off them, and translated upon Christ, so as we are actually freed from the punishment of sin, as if we had substituted a Saviour our selves, and paid our debt ourselves to God; and so according to the rigour of Justice, we might crave by the Law of buying and selling deliverance from punishment, and life eternal from God. But this way they will not have Christ to dye in the place and room of any, but only for their good, so as they may dye eternally themselves for whom Christ dyed. Hence, 1. It follows that Christ died for them, but gave no ransom of blood for them for whom he dyed. 2. Arminians will not have the sins and punishment satisfactory to justice (for of such punishment we speak) actually upon Christ, and translated off the inner and laid upon Christ, Antipar, B. r t. a, 676. Quod et statuamus talem mediacionis rationem — ut omium elec- torum peccata ab his abscondita & in Christum transferita sint, qui eosnam pro illis passus, illas absque ipso peccatum liberavit, sumebidint ab illis postulat futuris, qui illam praetulit & vitam aeternam illas praestatione non habi, sed illis meriti, non fecis quoam Deus & Domus Dei & Justitie & Immunitate nobis restituit, & illas bene a Deo postulatas sine solutione & empatonis, absque eo ut Deus postulare ad suum sedem in Christum & conversionem ad Deum posset.
upon Christ, and believers actually freed from satisfactory punishment: So that both believers and Christ must actually bear the satisfactory punishment, which indeed makes believers half-redeemers with Christ: against which we disputed before.

3. Arminians deny that we paid our debts to God, in Christ, paying them for us. So that the broken man cannot be laid to have satisfied the debt in, and through the surety who satisfied for him, which in all law is unjust. And these Arminians deny that we paid to justice a ransom for sin, because our Surety Christ paid for us, he must deny that Christ was wounded for our transgressions, and bruised for our iniquities, or that the chastisement of our peace was upon him; contrair to Isa. 53.5. because we made him not our Mediator and Surety, but God made him Mediator, and laid our iniquities upon him. Isa. 53.6. But it is accidentally in Law, that the debtor substitute the surety, or request him to take the place of surety upon him. But he is a real and most legal surety who not requested, of free grace becomes surety and pays the very same summe in specie, in kind, that the debtor ought to pay: this reason does prove he is both a surety and a gracious surety. As a Kings son who comes in and lays down his head for a malefactor, truly and really dyeth and layeth down his life in the room and place of that malefactor, though there was no Covenant nor pacton between him and the Kings son, though neither the malefactor, nor any friend in his name did request the Prince to become surety and dye for him. Reuben offers his two sons to Iacob as pawns to bee slain, if he should not bring home Benjamin safe to his father: And had Iacob accepted of the offer, Reubens two sons who knew not of the bargain had been sureties for Benjamin, Gen. 42. 37. and Judah might have been Law-surety for Benjamin to Iacob, though Benjamin requested him not to take any such place. The Lord the Creditour, and Christ, the Cautioner did strike hands together. Christ put himselfe in our room, as an hostage, pledge and surety to dye for us, and payed the first and second death, the sum that we were owing, according to a pacton between the Lord and Christ, and we requested not Christ to be surety, only by believing, we thank him, and subscribe and say Amen to what is done. But in Law we payed, in regard the same nature
nate that suffered was ours and accepted as ours. But Arminians clearly refuse that Christ shall be an hostage and surety for us, because the offended party of his own furnished not one that died for him; and so he strikes at the root of a real sacrifice that is satisfactory to God, because one and the same cannot be both satisfied, and de suo of his own, furnish a satisfying surety. For so, as his own, Socinus faith, one cannot be both a satisfier and a person satisfied, and this is no satisfaction at all, faith Socinus. (4.) Our believing cannot effectuate this, that Christ hath actually born the satisfactory punishment due to us. Arminius faith, that Christ hath not, actuipso, actually born that punishment: he must say he hath born it only potentially. Then it's like when we believe he bears that punishment compleatly, but he cannot die nor suffer, but once; only he must mean that Christ did actually bear our sins, but the satisfactory punishment is not accepted as suffered in our name. But our believing hindereth not but he hath in genere causa moraliis & meritoria, really as a meriting cause deserved that God in justice cannot exact from us that same satisfactory punishment that Christ hath suffered for our sins and its impossible that our faith can add any meritorious power to Christ's death: and therefore, though not in ourselves and physically, yet really, morally, legally in Christ, deliverance from satisfactory punishment is due to us, we being in Christ legally, and life eternall is due to us, being in Christ according to the rigour of justice, and injuria irrogata Christo sponsoris fornt, wrong should be done to Christ, and commutative justice, by which, ex condigno, by condignity, he hath bought freedom from hell, and right to heaven, to these he died for, if we should suffer eternall wrath in our persons, whether we beleve or beleve not; for believing is no part of the meriting cause of the satisfying ransom. Yea Christ by right of buying and selling and we in Christ our surety may claim freedom from the second death, and right to everlasting life, so as God should fail against commutative justice against Christ, and break (with reverence and humble submission to his Glorious Majesty be it spoken) Covenant to Christ, and he should buy with a price more then enough his seed and not get his wages, if these he died for die the second death and come short of glory eternall, if the Lord say to Christ, I promise to thee a seed, that
How Christ died for us, Part II.

That they shall be delivered from the second death, and have life eternall, providing thou shalt give me a price abundantly sufficient to buy thee, to wit, the life and blood of God-Man, and offer thy selfe a sacrifice upon the Cross to offended Justice. If Christ shall do this and pay the ransom, and Christ get no wages, no saved seed, but they perish through the want of faith only: either must faith be a part of the ransom, which none can say, or then the Lord shall not keep Covenant to Christ. (5.) When Arminius faith that the Lord can nullupare, by no Law, nor Justice crave of us faith and conversion to God, if we have payed our debts, by rigour of justice exactly to God in Christ who legally in our stead and place payed for us, he supposes plainly that God requires faith and obedience of us as a part of recompence made to offended Justice. And Arminius faith, that Christ's righteousnesse is ours, not as perofumed by him, but as imparted to us by faith: So that faith comes in as a colliderall price payed for us as a part of the price, the very act and work of believing being counted ours, and our righteousnesse before God: Yea but God by no necessity of hurt Justice craves faith and repentance from us.

That Christ died not for our good only, but in our stead is proven. 1. Because Christ in some other more legall way died for us than for Angels, for he died for their good, that he might be made the Head of Angels, Col. 2.10. Phil. 2.7,8,9,10,11. Rom. 10.9,11. and he died for the good of the whole Creation that he might make all things new, and restore the creatures to their perfection, which by the sin of man they had lost, Rom. 8.20 21,22,23. Acts 3.21. Rev. 21.5. but he died not as suffering punishment due to the Angels, and the work of Creation in their stead, as wounded for their transgressions, as he died for our transgressions; Isa. 53. For the transgressions of us all, Elect and Reprobate as they say, exponing that all. Isa. 53.6. of all and every one of mankind, were upon him.

2. We deny not, but there be considerable differences between Christ's dying, and the punishment of the Elect which they were to suffer. As,

1. Ours should have been eternall, because we could neverout-satisfie. But the sufferings of Christ, because of the dignity of his person God-Man, were perfectly satisfactory in a short time.

2. He
PART II. that is, in our stead and room.

2. He could not suffer the same pain in number, that we should have suffered, for one and the same accident cannot be in different subjects, nor is the surety to pay the very same sum numero, that the debtor borrowed.

3. The Lord could not but have punished the Elect with hating and aversion of mind, they being intrinsically and inherently sinners. He punished Christ, who was not inherently, but only by imputation the sinner, with no hatred at all, but with anger and desire of shewing and exercising revenging justice, but still loving him dearly, as his only Son. But upon this account, Christ must stand in our room, and because of the five-fold oneness and Law-identity and sameness. For,

1. Though physically the surety and the debtor be two different men, yet in Law they are one and the same person, and one and the same legal party, and the same object of justice. Whoso pursues in Law the surety, does also pursue the debtor.

2. The debt and sum is one, not two debts, nor two ransoms, nor two punishments nor two lives to loose, but one.

3. It is one and the same solution and satisfaction, there cannot in Law-justice, come another reckoning, dying, and payment making after the surety hath paid.

4. There is one and the same acceptation upon the creditor his part, if he accept of satisfaction in the payment made by the surety, he cannot but legally accept of the debtor, and cannot pursue him in Law, but must look upon him as no debtor. To justify him is another thing: It being a from intrinsically transient declaration of his righteousness who believeth, I speak here of an acceptation of satisfaction to hurt justice revenging sin, not of an acceptation of obedience.

5. Its one and the same legal effect, Christ justified in the Spirit, and risen again, 1 Tim. 3. 16. and we in him as in the meritorious cause are legally justified. Hence he who suffered the same satisfactory punishment, for the same sins committed by us, which in Law we ought to have suffered eternally.

2. He suffered and died for us in our stead and place, especially when the Creditor counts these sufferings, as if we had suffered: So Psal. 1, 2 Cor. 5, 14. If one be dead for all, then were all dead. And

[The text continues with further explanations and arguments.]
the Messiah was cut off and died not for himself, Dan. 9.26. He did no violence, neither was guile found in his mouth, Isa. 53.9. Joh. 8.46.

Heb. 7.26. but he was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed, Isa. 53.5. 1 Pet. 2.23, 24, 25. He was delivered for our offences, The Lord laid on him the iniquity of us all. He was cut out of the land of the living, for the transgression of my people was he plagued, Isa. 53.8. He bare on his body our sins on the tree.

3. He who was made under the Law, paid that Law-debt of satisfaction, which the Elect in their persons should have paid, and thereby freed them from the Law-debt of satisfaction: He sustained the person of the Elect in his suffering. But Christ being made under the Law, paid that Law-debt of satisfaction, which the Elect in their persons should have paid. The proposition is out of doubt, none denies the Minor, but that we should have died eternally in our persons, if Christ had not died for us.

4. He who of purpose took on him our nature, the nature and seed of Abraham, and the legal condition of a surety to suffer for us, he stood in our person and room in suffering for us. But Christ took on him our nature, which is common to believing Jews, and to such also who are casten off of God, Rom. 9.3, 4. but not as common to them, but as the seed of Abraham Heb. 2.16.

And 5. Gal. 3.10. For as many as are of the works of the Law, are under the curse; for it is written, cursed is every one who continueth not in all things which are written in the book of the Law to do them.

13. Christ hath redeemed us from the Law, being made a curse for us — not to reconcile all and every one to himself, or to obtain a potential and far off power of salvation. But, v. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith. Not that we might beleieve or not beleieve if we would, that is not the blessing of Abraham, Acts. 11.18, Acts. 15.8, 9. Acts. 5.31. Phil. 1.29. and, or his great love he died for us, the just for the unjust, to bring us to God.

6. And it is thus confirmed, Christ in dying is not looked on as a man; Nor 2, simply as a single man dying; Nor 3, as a publike Martyr or witness that all, or none at all, if they so will, may get good of
of him, but by speciall paction if he shall lay down his life, and work his work, and suffer for our sins, that which we should have suffered, he shall receive his wages and see his seed.

7. As allo none who dies as a surety or paies as a surety, but he beares the person of such as he paies for, whoever gives a ranosome for another by way of payment, and whosoever as a Priest offers a sacrifice for another, he represents the person offended for whom he offers, so does the Advocate act the person of the Client, the intercessour his person for whom he intercedes.

8. The phrase to die for another as a ranosome signifies to dye in the stead and person of another. Demosthenes, orat. 39th. ο οιτινος in lieu of Ktesiphon. For Archias, for Marcellus, he pleads, it is in Law Oration pro Archias as if Archias as if Marcellus, or as if the parties for which Cicero, Archia Po-. and Demosthenes do plead, were in persons pleading themselves. Its true, Isocrates hath 39th for in bonum, for the favour and good of any; and (for) 39th notes also to do or die for the good and profit of others Col. i. 24. I rejoice in my sufferings for you that I may fill up the remnant of the sufferings of Christ for his body. But if it cannot be denied, but for Christ to dye for his body is somewhat more than for Paul or any Martyr to dye for the body, then sure Christs dying for his Church (as the more doth include the lesse) notes 39th. Christs dying for the good of his Church, and somewhat more than for the Churches profit any may see S. ephanus his Thesaurus. autod. μαλλον δι εινα σωσται και σωτηροι.


ταλλον την κιλον αντι βασιλεως εινευ. Rex. αντι τολλων λαφω. Il. 1.

(For) is often the same with αντι, Paul, Rom. 9. I would Rom 9 3. wish to be separated from Christ, for my brethren (that was not that 39th του they might be saved or not it were contrari to his prayer, 2 Cor. 5. απελθον 15. If Christ died for all, then all were dead. The bread is my flesh 39th ταιον which I will give for the life of the world. The good shepheard gives his life for his sheep. I lay down my life for my sheep. Greater love than this hath no man that a man should give his life for his friends. It is expedient that one dye for the people, Joh. 11. Christ hath died for the ungod- ly, Rom. 5. in their stead. For the just v. 7. αντι for noteth most frequenl
254 That Christ died in our stead, is proven from the phrase Part II.

Joh. 10.11. 33. would God I had died for thee, Abialom. The LXX, the Syriack
version, and the Chalde paraphrase, in thy stead, I would I had died,
and thou remained alive. Gen. 22, 13. A sacrifice for Haac, instead
of Isaac, Gen. 44. 33. I shall remaine pledge (faith Reuben) for the lad,
which in pawn for the lad. Num. 3, 12. I have taken the Levites for
all the first born, instead of the first born. So LXX, οὐλι παιδε τροβο-
Joh 11, 50. Τοκετ

2. When a ransome is given for another in point of justice, Mar.
10, 45. Christ gives his life a ransome for many, Mat. 20, 28. He came
to give his (deare precious) life a ransome instead of many, 1 Tim. 2, 6.
οὐλι λοτσον, a counter ransome for all. Mat. 5, 38. Eie for eye, tooth
for tooth. Exod. 21, 23, 24. Thou shalt give life for life. Give that piece
of money for thee and me, Mat. 17, Ila. 43, 4. I will give men for thee,
and people for thy life.

3. It is used thus, when a man is given in place of another, Pro.
11, 8. The righteous is delivered out of trouble, and the wicked com-
eth in his stead, Job 34, 24, and he makes others to stand in their
place, Heb. as before, Plal. 45, 16, instead of fathers shall be sons. Job
Quis dabit 16, 4. Oh! if your soule were in my soules stead.

4. It is when the son comes in the room and stead of the father,
or one kills another, which is a fad exchanging of one person for an-
other, and though the following King does not act in the person,
or by the name and authority of him who went before, yet there is
one person changed, and another reigns in his place and room.
1 Chro. 14, 1. Abijah slept, and Asa his son reigned in his stead, LXX.
οὐλι ἀντι οὐν 1 King. 3, 7. Thou hast made thy servant to reign in the room
of David my father. LXX. οὐλι τος ἄνθρωπος αυτούς. 2 King. 11, 43.
Rehoboam reigned in his stead οὐλι αὐτοῦ, Chal. Paraphrases, pro eo 31.
Abijah reigned in his stead οὐλι αὐτοῦ. 2 King. 1, 17. Forasm reigned in
his stead οὐλι αὐτοῦ. Gen 44. LXX. οὐλι τος πατέρων. Mat. 10, 10, λοτσον οῦλι πολλάς. Mat. 20, 28. η
δομᾶσε τοιούτων λυχνίων οὐλι λοτσον αὐτοῦ πολλά τινα ἐφαρμόζει αὐτοῦ ἐφαρμόζει εἴ ἀνθρωπος οὐλι οὐν τος ἀν-
τι. LXX. οὐλι ἐφαρμόζει, ὥς ηπικείεται αὐτοῦ LXX. λυχνίων οὐλι λυ-
οὐλι τος εὕρεται Mat. 2, 22. οὐλι Ηδών οὐλι Πατέρων οὐλι.
PART II. common in the most celebrated Tongues.

To illustrate the use of certain words in different languages, the text includes examples from various biblical texts. The text notes the translation of certain words in different contexts, such as the use of "omnis" in Latin and "οἵνα" in Greek, to convey the same meaning across languages.

For instance, the text explains that the word "omnis" is used in the Greek text of the New Testament to refer to "all," and it notes that in the context of salvation, Christ's death was for all, as mentioned in Romans 5:6. This is in line with the idea that salvation is offered to all people, as stated in 1 Corinthians 15:22.

Moreover, the text discusses the translation of "pro" (for) in different languages, highlighting its use in Latin, Greek, and other languages to express the idea of redemption. It points out that in the context of the New Testament, Christ's death was for the remission of sins, as noted in 1 Peter 2:21.

In summary, the text provides a linguistic analysis of various terms used in the New Testament, emphasizing their translation and meaning across different languages.
How Christ dyed for us,

**PART II.**

**man. 1** Pet. 2. 21. Christ died in stead of us, 1 Pet. 4. 1. Rom. 9. 3. I pray that I were separated from Christ instead of my brethren. The same word so constantly used can hardly signifie, for the good and profit either of things or persons: As Luk. 11. 11. will the father give the son a serpent instead of a fish? for the good and profit of a fish? 1 Thel. 5. 15. See that none of you render evil for evil, i.e. evil for the good and profit of evil: a wild sense, and it is wilder in the case of persons, when it is said, the son reigns. 

So the seventy Translators, instead of his father, that must be for the good and profit of the dead father. But nothing can be wilder, than to say Jehu killed Ahab's seed, and Zimri slew his Master Elah, Hoshea slew the King, and he reigned in his stead (as the Seventy say not once) that is, he reigned for the good and profit of the King whom he slew, and so slaying of Kings, and rooting out the race and posterity of Kings, shall be their good and profit.

Socinus, and the Catechisme of Raccovia, faith, if to die for sinners be as much as to die in the place and stead of sinners, then to die for sinners must be to die in the place and stead of sinners, then to die for sinners must be to die in the place and stead of sins. Anf. These and the like argue much the vanity of Socinus, if this be retorted, as justly it may. Then as Christ's dying for sinners, is for the good, profit, saving, believing, and confirming of the faith, establishing the comfort of sinners, then by the like Christ's dying for sins, must be to save sins from hell, to bring sins to God, that sins should not live to themselves, and to establish the faith, the consolation of sins; whereas Christ died not for sins as for sinners, that he might save sins, but to dissolve the works of the devil, to take away sin, 1 Joh. 3. 9. Joh. 1. 29. Christ dies one way for sins, and another way for sinners: The Physician one way cures the disease that it may be rooted out and be no more, and another way the diseased person, that he may live and be in health.
Part II. that is, in our room and stead.

Chapter IV.

How we are in Christ dying, and crucified in him. 2. A twofold crucifying of us with Christ. 3. A discourse of mortification. 4. The actions of the mortified. 5. That we are to be mortified in our affections to every thing that is not God.

It is objected, that we were not borne, nor had we any being, when Christ died, then we dyed not in Christ, nor could we rise, ascend to heaven, nor sit in heavenly places with him? Answ. But in Physical actions there is required the real existence of the worker. Not so in illegal actions, for as we had no being, who now believe, when Christ died, so our sins had no being: How then could our sins, that were not, deserve punishment? Yet I desire to believe that Jesus Christ (1 Pet. 2.24.) his own selfe bare our sins in his own body on the tree. And that he was wounded for our transgressions, and bruised for our iniquities, who now live, Isa. 53. 5. and they cannot deny this, who teach that Christ died for the sins of the world, none excepted. And the child in the womb, when the father is abolved from treason is really and in Law restored to his fathers inheritance: And the fucking child may be crowned a King, and take possession of a Kingdom, and take the oath of loyalty of the subjects in the person of another, though physically he neither do, nor know what is done, but sleep in the arms of the nurse. So we legally in Christ satisfied, our nature in Christ was crucified, and we, though not born, did satisifie and suffer satisfactory punishment in Christ. (Heb. 1.3.) Having by himselfe purged our sins, he sat down on the right hand of the Majesty on high. (Heb. 9.28.) So Christ was once offered to beare the sins of many. And in him we were (legally) crucified, and dead to the Law: As Gal. 2.19. so as Christ once being dead and crucified, the head and members, whole Mystical Christ is dead so the Law, and Christ can die no more, for he cannot satisifie and pay the debt twice: And so we are in him dead to hell, to wrath, to Law-vengeance. Satan raises a discussed plea against
We died legally

Part II.

Christ will not that we answer pleas that he hath answered, and so did I in him, (I speak not now of personal suffering with, or for Christ) and therefore that is a plea of Satan's forging and taken away. And unjust summons may be answered by non-compliance; and by the appeale of faith to Christ who having payed the debts sits Judge upon his own debts, which he himselfe payed, and therefore cannot suffer these for whom he died to suffer for his proper debt, which once he payed. The husband cannot endure the wife to be imprisoned for the debts which he made his own and fully atisfied.

Obj. 2. All men must dye and return to dust, and so must sinnes, as the Law requires, therefore Christ died not for thee?

Ans. Socinus, and Crellius object the same, which Satan doth. For that death in the new and colour of Law-wrath is ho'den before a believer now and then under doubting as a temptation. For we suffer not death such as Christ suffered, to wit, for sin, watered and affected with the curse of the Law; nor must we measure death from body or bulk of departing, but from the salt and worst of death, which is the curse, and that being removed, we never dye, Job. 11. 26. Job. 5. 24, no more look upon death in the Law, for there it reigns, but in Christ, and in him death is dead and removed; the formall demeriting power is removed, when the Law is satisfied: And a believer being dead to the Law is dead to the curse and to the worst of death, as Christ is dead to it now.

Obj. 3. But the conscience of the believer, suppose there were no devill, challenges him of sin, and therefore that he is under a curse?

Ans. The conscience may be the factor and deputie of Satan in that also, for it is the depoing of Christ from his Office of Mediator (with reverence to his holinesse) from his office of Mediator, when we embark, having once beleeved in him, in a new plea with the Law.
in Christ, when he died.

Part II

The Law, there is none but Christ, when the Law demands blood and the torments of the second death, can plead any thing on the contrary. Rom. 3. 19. *We know that what things forever the Law speaks, it speaks to these that are under the Law: but the Law speaks not then to a believer, for he is under grace, and so is not in terms of treating or parleying with the Law.* Christ was crucified, and the believer is legally crucified with Christ, buried and risen again with Christ. 1. Then the Law is not his judge, it spake to Christ and condemned him and put him to death, when he was under the Law, and condemned you in him, now you say, Christ is not condemned & crucified, when ye enter in a new treaty with the Law to receive a new sentence from it, and thus ye undo what Christ hath perfectly done. 2. To hearken to conscience compounding and making another action with the Law than Christ hath made, is to take the plea that Christ hath embarked in, off his hand; ye are to stand still and be silent, and believe that Christ's dying, and your dying in him, is a closing of a satisfactory bargain with the Law. *Christ condemned sin in the flesh,* by taking on his flesh the curse due to us for sin, and for sin, that it might be taken away, *he sent his Son to dye,* Rom. 8. 3. and judge and condemn sin. 3. This is to misstate a question well debated and discussed by Christ; for he being the end and perfection of the Law, hath silenced, and satisfied the Law, and so what we can it serve to make a new plea and a bastard controversy with a satisfied party, or to hearken to conscience which craves in the name of mistaken Law well paid debts, and this is but Satan abusing the Law, and feigning Letters of Caption in the name of the Law to trouble the quieted conscience of a believer. But its safest to say, I stand to what Christ hath done and suffered to fulfill the Law, and I believe I was crucified in him, judged, and condemned legally in Christ; and what can you seek more of an ill-doer? He is condemned, crucified, hanged on a tree, and so is justice quieted. Some raise the devil and a storm in the soul, and cannot calm it again; It is not good to provoke, irritate, and waken a sleeping dog. There is quietness and peace of believing what Christ hath done as well done, and comfortably to rest on his deed by faith. Hence a case...
of some, who, because they are under deadness and security, desire a wakening of conscience, and Sathan hath taught some to commit some hainous guiltiness, that they may fall in the hand of justice; and so be wakened, and Sathan gives them their fill of it. Hence we had rather take a Law-way which is not God's way, as yea under deadness; there may be a legal looking upon deadness, whereas it is a Go pellon that we should be humbled for, and in which we shall not please ourselves; but no man freed from the Law and brought out of prison should be willing or desirous to return to the dungeon againe. We should let God guide us under a feaver and not be our own Physitians, but be quiet at Christ's part, if he be pleased to cure by contrairs, and to quicken me by deadning me, or to make a soule humble by smiting with a spirit of pride: its good, we are to submit:

Obj. How could we be in Christ as in our Surety (for faith Arminius) we did not give nor appoint Christ to be our Cautioner or Surety?

Ans. It is evill arguing of Arminius or Sathan, who would make the union either naturall or legall betwixt us and Christ, weake, far off; generall, and such as betwixt Christ and Pagans and all the world: But this reason is nought, for we sinners were not born and very nothing, when God made the first Adam our father and head in Law as in nature, nor had we any hand or action in substituting the first Adam in his place, and yet we sinned in Adam, and his sin is ours, by divine imputation. But can any deny but Christ on the Crosse did act the cause of many believers not born? This is peculiar to this dispensation, that the creditor not the debtor, appoint both the Law-head, and the Evangelick Surety. The Surety had from us a Cautionary, Sponsory, and deputed nature, but no subscrib'd commission from us, it was in the heart of the Creditor by grace efficacious to obtain our consent, and to make a sort of legal marriage assuming our nature before we either knew our husband, or gave consent to the marriage Covenant. As the Advocate speaks in the person of the Client absent and sleeping & when the Client hears and sees how his cause is promoved, he both attends unto, and renders thanks and praises to the Advocate: and so the absent and far off Client not knowing any
PART II. in Christ, when he died.

anything does act in the Advocate. And how many answers doth our Advocate in Heaven make for sinners on earth in his pleadings, of which we know not in particular anything? Nor doth Christ speak or plead for believers as a private man, nor appear in his Name as it were, but in our person.

Neither is there a faining of a person here, or a borrowed and fained redemption, there be these five here. 1. A Redeemer Christ.
2. Persons redeemed, sinners. 3. A Lord from whom we are redeemed, the Lord Jehovah, not simply, as God, he is the party from whom we are redeemed, but God as the offended Law-giver, who had us liable to external punishment. 4. There was a price, the life and blood of God, which though not profitable to God (for that is extrinsical to satisfaction real) yet an abundant compensation to justice for declarative glory taken from God which is the nature of real satisfaction. 5. There is here a God just, true, holy, unchangeable, to whom the price is paid. Nor does Christ sustaine the person of the enemy Satan from whom we are redeemed, for he is but the lesctor, who then had no right to detaine us, we are redeemed from evils of sin and punishment: Nor doth Christ in suffering sustaine the person of God. Hence, from our being crucified with Christ crucified, something is to be said in a practical way of our mortification; for mortification flowes originally from Christ's death, we being crucified in him and with him, Gal. 2:20.

Q. What is mortification?

A. It is a deadning of the whole powrs and inclinations of the mome in their bentnesse and operations, in order to things forbidden and commanded. Hence, not the affections only, but the understanding and mind must be deadned. And therefore this is no mortification until sin originall be subdued in its damnation by Christ's death, and in its dominion by the Spirit of Sanctification. A tree is not withered while standing on its root, bulk and branches are green and flourishing. Its much to know the withdrawing of sap and life from the root and the vitall parts of old Adam. The ebbing of a River is not the drying up of it; the new birth only is mortification.

Q. 2. Since mortification comes only from Christ's death, what is the influence of Christ's death herein?
Mortification comes from Christ's death as from a real cause and from a real new principle procured by the death of Christ.

"The influence is real, ad modum cause physe, the merit of blood hath bought us from our vaine conversation," 1 Pet. 1.18. Christ dying doth merit by blood the Spirit, and infused grace, which deadens the whole life of sin. Evangelick Arguments from ten heavens, from ten Gospels working morally and in a swafory way, cannot more work mortification than touching can make a real change on a dead corpse: we were legally dead and crucified in Christ, and with Christ, when he died, many not being born then: But in the infusing of the life of God, Christ applies the real principle of mortification. Now the redeemed from a vaine conversation, 1 Pet. 1.18. from the present evil world, Gal. 1.4. is as real and proper a bargain, except we follow Socinus, as redemption from the wrath to come. 2. Christ's death hath an influence moral and swafory to work mortification: As 1 Pet. 1.16. Be holy. 17. Passe the time of your sojourning in feare. For ye are bought with his blood from your vaine conversation. And 1 Pet. 5.1, 2. Christ hath suffered in the flesh, therefore be mortified to your lusts, and serve them not, as the Gentiles do: So Col. 3.1, 5. But the action moral of the Gospel doth not work upon the natural man: for like works upon the like; carnall reason upon a carnall spirit; and spirituall Arguments upon a renewed man; as an Argument from a painted feather works upon a child, more than an Argument from an inheritance, which no doubt will work upon a man come to age, and yet neither the one nor the other works upon a renewed mind to remove him off Christ his rock. Hence it is, 3. that Acts of Omnipotency are used as moral Arguments: also, God works in you to will and to do, therefore work out your salvation. And choosing, redeeming, calling, justifying, quickning, converting, are brought in as causes in Scripture, both real and moral; but they worke morally on reason, where there is an impression of faith and principle of life. The Gospel works on an unrenewed man to persuade him almost to be a Christian: Ye may persuade a youth to a course, and get his word, consent, and vwrite; but because reason is green and young, he falls off it againe, but a man of judgement shall stand to it: yet if he be not renewed, reason is also green and ravv before a spirituall temptation.
Part II. A mortified child of God.

Quest. What are the actings of a mortified man?

Ans. 1. No actings. 2. Slow actings and lent. 3. Actings indifferent. 4. Closings with contrari providences, reproaches, work not on mortification to fire the man, Psal. 35. 12. They speak mischiefous things. 13. But I, as a dead man, heard not. David feared to be the reproach of the foolish: Such a case, though from God, would raise a cry in a child of this world. Psal. 39. 9. I was dumb, I opened not my mouth, because thou didst it. A mortified man is dead to the voice of men-singers and women singers, and musicall instruments of all sorts, Eccles. 2. 8. and houses, gardens, vineyards, orchards, great possessions, cattell, treasures, gold, silver are all as musicke to a dead man: and repenting Solomon now mortified, looks on them as a wise man upon experienced vanity & objects.

And vexation of spirit. Will he sing and dance at a shadow? Except a mad man, none will do that. 2. If any thing, without a child of God, worke upon him, they move him not much: Psal. 131. 2. Surely I have behaved and quieted my selfe, as a child that is weaned of his mother, my soule is even as a weaned child. Acts 20. 24. None of these things move me: I make not much reckoning of bands. Peter, 1 Pet. 4, 12. will have the saints not to think burning quick strange, graces motions are quiet, slow, modest there is not much fire in the spirit of a weaned child: A mortified soule is as a sea that hath no winds, nor low ebbings, nor high spring tides. Grace stirs leisurely and lently toward all things, except to God: were there ten Paradises offered to it, it cries not, a dying man's pulse beats weakly, Grace shouts at nothing, wonders at, and admires nothing; weeps slowly, laughs slowly, sings weakly, eats slowly, drinks not wantonly, feasts, and yet trembles and feares whether it be the outward or the inward man. David saies it well, Psal. 62. 2. He only is my Rock — I shall not greatly be moved. The beleevers sings, and yet he is not wanting; and weeps and yet is not sad; dies, and yet lives; is fervent in the cause of God, and yet stayed and composed in spirit. 3. The actings of mortification are indifferent, not fixedly bent upon any thing but God, no not upon the Ark and spirituall comforts. Weping David, 2 Sam. 16. 3. faith to Zadock, carry back the Arke of God into the City (better I want my comfort, than the Arke be God, taken)
taken) if I shall find favour in the eyes of the Lord, he will bring me againe and shew me both it and his habitation. 26. But if he say, I have no delight in thee, here am I, let him do to me as seemeth good unto him. O how sweet, when for God, Moses can lay down his present satisfaction in a share of life eternall. What if he trample upon my eternall Crown, I should lay it down at his feet; and is not this mortification? Should he hide his face, for eternity, from me, and I never see him in his manifestations, so his glory shine in my everlasting sad desertion; there is required an indifferency to all created things without; no peremptory and absolute fixedness of the affection to any good, God excepted, is good: the contrariety of this is an ingaging of the heart more than is right to any thing, give me children, or then I dye, there should be a contented living without children, if God so will: love the creature, as if ye loved not the Lord would have us hungering for the creature, and yet not eagerly desiring, and thirsting, and yet have a lent and well ordered appetite to drink: love the child, but let the heart cleave leisurely to the child. Plowing, and no heart-labouring, buying, and selling, and no heart-ingaging to the bargain is best here. 1 Cor. 7. They that have wives should be as if they had none. 30. And they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not. In the acting of affections toward the things of this life, as father, mother, husband, wife, children, houses, gaine, beauty, honour, and new bought farme, there would be a godly distance of the heart from the thing ye do; Loving, and no loving; rejoicing, and no rejoicing; weeping, and no weeping; speaks most mortification. We cannot do here, except sinfully we over-doe, and the out-goings of the heart to the creature must be fiery, which is childish, whereas mortification is a gracious well composed grave temper of the aged in Christ. There is a fire-edge and a fervour or heaver of affections even to spiritual objects that are created at the first conversion for mortification does not so soon begin as the new heart. As for God, love as one that loves, desire and desire, and when he hides himselfe, weep as if you weeped, so the weeping be terminated upon God, not upon his dispensations, to quarrell at, and cen-
Mortification of the Heart.

To me to live is Christ, and to dye is gain: To live is good, to dye is good, because the Lord so wills; the Lords giving is to Job praising, and the Lords taking away is to Job praising. Phil. 1:21. I know both how to be abased, and how to abound: every where, and in all things I am instru-mented, both to be full and to be hungry, both to abound and to suffer need. If I dye, it is good; if I live, it is good; if I be full, and rich, it is good; if I be hungry, and poor, it is good; if David be on the Throne, it is good, and he sings Psalms: if he be chased barefooted, and ashes on his head, by the ascent of Mount Olive, it is good; he also praises and sings Psalms, 2 Sam. 15:30. Psa. 3:1,2,3. If he be at home in his house, it is good, he praises, Psa. 30. Psa. 101. If he be banished in the wilderness, and chased from the house of God, it is good, he praises, Psa. 42. Psa. 63. Psa. 84. Nothing falls wrong to a mortified soule. The people cry Hosanna, Christ bids them rejoice, their King comes, Zech. 9:9. The wicked spits on his face, and plucks off the haire that is good, Isa. 50:6. I gave them face and back to be doing their will. Heat to a gracious spirit is good, cold is good, joy is good, sorrow is good, health is good, sickness is good: Ezekiel gets a victory, the Assyrians are slain, that is good. Isaiah prophecies that all that are in his house, and his treasures shall be spoiled, and his children carried captive, good is the word of the Lord: Is spoil and captivity and the sword good? Yea, Ezekiel closes with it, Isa. 39:8. Grace wonders at nothing, laughs at nothing, weeps at nothing but faintly, rejoices at nothing vanously; closes with all, saies Amento all: for Christ was crucified for me, and I am crucified in, and with him.

Q. 3. What are the species or sorts of mortifications, that we may know the true mortification?

A. 1. It is hard to give the division of them logically: There is 1. a natural mortification, there is no fire in the affections of sucking infants to Crowns, Kingdoms to treasures of Gold and Sil-
Mortification or deadness merely natural, only because the tools are broken and the horse weariest, hath nothing to do with the death of Christ.

2. Compelled mortification is not from Christ's death.

3. There is a Philosophick mortification to the creatures, which are seen by the light of nature to be very nothing and most unsatisfactory to the natural man: but there is no supernatural deadness in the heart wrought by the death of Christ. Archimedes, and other great spirits, sick of love to know the nature, motion, and influence of the stars, and pained with a speculative disease of books, and to know much, do condemn and despise honour, gaine, pleasure, the three idols, of ambitious, of covetous and voluptuous men; but there is no deadness, no blunting of the operations of the soul toward the idol world, flowing from the believed in the crucified Lord of Glory, except you say that Plato, and Aristotle, and such were crucified with Christ: Learning vvorke not mortification.

4. There is a religious or madly superstitious mortification.

The Monks (faith Luther) dreamed that the world was crucified unto them, and they into the world, when they entered into their Monasteries, but by this means Christ is crucified, not the world: Yea, the world is delivered from crucifying, and is the more quickened by that opinion of trust they had in their own holiness.
of mortification.

linesse and righteousness. Col. 2.23. In will-worship, in humility, and neglecting of the body; not in any honour to the satifying of the flesh. There is much vain and counterfeit mortification; and Papists have as good warrant to sacrifice their lives to God, and to offer a bloody sacrifice unto God, under the New Testament, as to shed their own blood in whipping and scourging, and in bloody worship, hath the ground of mortification that Baals Priests had to lance themselves with knives to the effusion of blood. And the same may be said of pilgrimages, of voluntary poverty, in which (as Luther said) the world and all their lusts are quickned.

5. Not unlike to this is the Pharisees mortification, in which they are not crucified with Christ, but alive and vigorously strong to self-righteousness, to merits, to dead works.

6. There is a civil or morall mortification which hath divers branches. As 1. Senecon teacheth that nature is satisfied with water for drinke, and a turfe for a house, yet he was a covetous man himselfe. And shall Horatius Coles be a mortified man, because he defended the Romans against the three Curiae alone? Though the bloody Gallant killed his own sister? And was the state mortified who pardoned him that bloody fact, for his gallant service? And Decius father and son who suffered so much for their Countrey, and loved it more than their own bloud? And must Africanus Major, and Cato, who suffered for the liberty of the publick, and Diogenes, who lived on herbs, be mortified men to the world? But what avails it to be dead to the bulk of a bit body of clay, and yet be alive to vain-glory? 2. There is an occasional deadness rising from the sight of a father, a brother, a friend dead, not from the death of Christ. An unbeliever dies with his word, I would not live for all the world, and we are like water spilt on the ground. The house is burnt, all spoyletreasures and the flock, by land and sea robbers are plucked away; and riches have wings. Hence, mortification transient for a time: but lusts fallen in a swoon, are not dead, they rise again and live. 3. There is another transient mortification, as Dr Presto observes, when the conscience is affrighted with Judgement, and some superfluous restraint of restraining grace is up. 4. A good calm nature naturally either dull and stupid, or some clement and meek disposition, and free of
the fire that often follows the complexion, and hampered in with teachers, parents, company, education, learning, seems a mortified nature. But that is true mortification that flows from faith in a humble crucified Saviour and it is not to believe that Christ was mortified in our room and place, as Saltmarsh and Antinomians would say. Faith in Christ crucified is our mortification causatively, in radaice not formally.

Q. 4. To what things must we be crucified?

Ans. Gal. 6.14. To all things created, to the world; we condemn and despise and hate the world, and the world does value us nothing.

1. There is a deadness to self which was in Christ our samplar of mortification Rom. 15.1. Let us not please our selves, but bear the infirmities of others. 3. For even Christ pleased not himself. Selfe loved and adored, and mortification do not consist, too much life in apprehension, and admiring selfe, argues deadness of deadness and of mortification. Was not Christ a noble selfe? Yet for the Lord, and his raniomed ones, Christ got above noble excellent selfe. It is true, there is a renewed spiritual selfe, a new I in the Saints, oun içi̇yά, Rom.7.17. Now it is no more I that do it, but sin that dwells in me, Gal. 2.20. It is not I that lives, but Christ lives in me. Mortification sets us above new יָו renewed selfe, and regenerated and crucified I; it being a created excellency that we are not to adore.

2. Mortification requires a deadness to the will, as in Christ, not my will, but thy will be done: Much life in the will to created things, speaks little or no mortification. Christ excelled in this, Job. 5: 30. I seek not mine own will, but the will of him that sent me. Or what counst, and power, and life hath our will? And how soone the will is broken and dead, then is the man broken, dead and crucified with Christ. Much will, much life of sin: See Job. 5.40. Ye will not come. Luk. 19.14. We will not have this man to raigne over us. See Mark 6.25. Mat. 1.19. Mark 15.15. Acts 24.27. Acts 25.9. Luk. 10.29. Rev. 22.17. All will, argues no mortification.

3. There is required deadness to our life, which was eminently in Christ, Mat. 20.28. 1 Tim. 2.6. Joh. 10.11. So Paul, Acts 20.24.
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23.24. Ye speake of bonds and affliction, But none of these things move me, neither count I my life deare to my selfe, so that I may finishe my course with joy. To be mortisied to life, is to hate the life, 

14.26. for Christ. And Revel.12. they overcame: mortification was their victory. v. 11. They overcame, for they loved not their lives unto death: Love of life is the life of sin when its not loved in God.

4. We must be dead to wisdome, and to all the gifts of the mind; for the wisdome of the world is foolery, and God hath befooled it, when it comes in competition with the wisdome of the Gospel, 1 Cor.1.18,19. except we be dead to it, we cannot glory in the Lord.

27,28,29. Compared with v. 31.

2. There must be a deadnesse to learning, to books, and book-vanity, Eccles. 12.12. There is no end of making many books, and much study is a wearinesse of the flesh. Eccles.1.17. And I gue my heart to know wisdome, and to know madness and folly: I perceived that this also is a vexation of spirit. 18. For in much wisdome is much griefe, and he that increaseth knowledge increaseth sorrow. Paul spake more with tongues than they all, 1 Cor. 14.13. but he was dead to that gift, he had rather have brought them nearer to Christ 1 Cor.4.10. We are fools, and hardly we can away with that; but we are fools for Christs sake, and for the interest of Christ and the Gospell, let us be so counted. Its nearness to Christ that makes us for him to be willing that what is most eminent in us be trampled upon, even shining wisdome, sciences, arts eloquence, knowledge which puffeth up. Yea, there is (3.) required a deadnesse of the knowledge of Gospel-mysteris 1 Cor. 13.2. Paul was not rude in knowledge, but he was dead to that, and would not glory in that. And (4.) they are not crucified with Christ, not dead to opinions and fides, and to lead fations: I am of Paul, I am of Apollo, was no honour to Paul in his owne esteeme, 1 Cor.1. What? was Paul crucified for you? or were ye baptized in the name of Paul? Who excels in learning, who ad-

Gordianus junior three score and two thousand books.

Petrarcha Librorum larga copia est operosae fed deletabiles sarcastica, et animi juvandae, distraellio -- libri quosdam ad scientiam, quosdam ad infaniam deduxere, dum plurimum, quam digerunt: Ut si quis hic et ingeniis nauseas sapios necutis, quam fames,
mires not his own, the birth of his own mind? If it were but to
hold there be ten new worlds in the Moon, and millions of worlds
in the other side of this world? My brethren, be not many masters.
Ah! we are not dead to the Chaire, the Pulpit, every one loves to
be counted and called Rabbi. The blessed Man Christ confesses
that he knows neither the day nor hour of the Son of Mans com-
ing; yet there are who dare define the time of his coming, and the
day. The mind is a proud and haughty thing, and we are not dead
to it; the mind is not mortified to the mind, 1 Cor. 8.1, 2.

5. We are not dead to Mammon: O who is like Christ and
refuses to be a rich King, Job. 6. Paul, 2 Cor. 8. 9. For ye know
the grace of our Lord Jesus Christ, that thought he was rich, yet
for your sakes he became poor: He had a greater mind than that he
could live to riches. Paul, Acts 20.33. faith not I have fought
neither silver nor gold, as the Godly judge, Whose oxe have I tak-
ken, 1 Sam. 12. 3. but I have coveted no mans silver or gold, or ap-
parrell: The life of lust to riches is in the trusting in it. Job 31.
24. If I have made gold my hope, or have said to the fine gold,
then art my confidence: Or, 25. have rejoiced because my wealth
was great. Its true, a beggar and an extrem poor man that can-
not have bread, is not troubled nor much tempted to seek a King-
dome and the millions and tunnes of gold that many rich ones
have; but yet there are speculative desires and rolling waves and
flouds of wishes in the heart for these: and because hunger and
want of bread is his doore enemy lying between him and the hope
of great riches, the man is neither mortified to the love of bread
nor to the millions of gold that the heart is sick after. And as there
be divers kinds and species of pests, and they are not all of one kind,
yet all contrair to the blood and heate of life: So are there sundry
kinds of unmortified lusts about riches according to the sicknesse of
the desire.

Obj. But is not the desire of food and raiment natural, how then is
it faulty?

Ans. The desire simply is natural, and the Ants and the Conies
do desire. But the desire 1. beyond measure. 2. With a sin-
ful doubting that they shall not have it, which reproacheth Om-
nipotency. 3. A desire wider than that of Ants and Conies, of
that which is more nor sufficient, which would destroy and not feed but over-feed, is the faulty desire; as sickness desires drink more than sufficient, not for health, but to feed the disease it is the desire of the disease rather than of the man diseased; and the forbidden desire is the sin.

Obj. 2. May not a child of God desire more than enough, how then is he mortified?

Anf. If the desire of more than enough come from the habit of covetousness, the man is not mortified to Mammon: all sinfull habits in the child of God are broken, and lessened, and chased into inclinations, or to the habit of Original corruption slackened and by grace subdued: but in every child of God there is a dwelling and the flesh. Heb. 12.1, Ro. 7.17,18. 1 Joh. 1,8,10. J. m. 4.5, Gal. 5.17. and the old man, which is pur'd by degrees, Eph. 4.24. Col. 3.5,10. which is a habit of corruption not in full vigour, but sickening, decaying, and a dying daily, but even a grown child of God from this broken and sick habit may, temptation invading, and the Lord withdrawing his influence of grace, may break out into grosse acts of covetousness, adultery, murther, as is cleare in David, Lot, Asa, and that faith that mortification is compleat in none. And there is too oft a sort of sinfull resurrection of the habit of sin and the flesh, so that David seems not to be David, but an adulterer, a murtherer: As we see it is the same River that swells over its banks, that it was before, but the overflowing is from without, from the clouds and from excessive raine, the river also hath a receptive capacity in it self to exceed its banks and channell: So hath a child of God from strong temptation from without, and broken corruption from within a more than his own ordinary quality and swelling over his channell; To teach us that our mortification is a work not of a day, but of our whole life. Neither would the wise Agur pray against riches, Prov. 30. if temptations contrair to mortification did not follow them.

6. There is a necessity of deadnesse to honour, and to learne the noble and excellent art of selfe-contempt, that the Spirit shall teach us that spiritual lesson to be willingly trampled on, and the face spitted on, and the haire plucked off the cheeks, as our blessed Lord went out and in the way met with spitting and shame,
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61 a εκτισθης, I have learned to be abased. 1 Cor. 4. 12. Being
reviled we bless, being persecuted we suffer, being defamed we
intreat, we are made as the filth of the world, and are as the off-
scouring of all things unto this day. ἀκοννία πάντων, the sweep-
pings of the house. Eresmus, the filth wiped of any thing. Valla,
the filth that sticks to the shoes. The Syriack hath a word that
noteth the dung of the belly. As the condemned man tumbled
into the sea, as a sacrifice to Neptune from a steep place was called
peripsema: So Budens thinks Paul alludes to heathen expiations.
And when they reproached me, David, Psal. 38. 13. But I was as
a deaf man that heareth not, as a dumb man that opened not his
mouth. The sense and discerning of heat and cold, of railings and
applauses, would be dead: That is mortification, when the sense of
hearing is dead to sounds to music, and to pleasant songs, these
are not delightfull to a crucified or hanged man, when the life is
out: Nor can all the sweet smells, flowers, roses, precious oint-
ments, affect the smelling of a crucified man, nor all the faire and
magnifick palaces, meadows, gardens, rivers, mountaines, hang-
ings, painted pictures, worke upon the sight or eyes of a crucified
man. When the heart is ravished with honour, as the man who
said the glory of Themistocles hindered him to sleep in the night,
as little mortified as Themistocles, who said sleep was taken from
him, and he was raised out of his bed in the night by reason of the
brave trophy and renown of the victory of Miltiades, that re-
nowned man of Athens, who, as is known, with 10000 Greeks,
put to flight 60000 Persians. And Alexander the Great, his
heart must have been waken at the sound of honour, who,
when a messenger came running to him full of joy, said what
shouldst thou tell me but that Homer is alive again? For he thirsted
for nothing so much as honour: And how soft and very nothing is
the spirit that is broken with riches or honour and pleasure? And
often men judge themselves mortified, because they are dead, it
may be to riches, but alive to ambition and desire of honour. As
Nebuchadnezzar spared no charges for his gods, his pleasure, but
he was alive to honour; Dan. 4. 30. Is not this great Babylon, that
I have built for the house of the Kingdom, by the might of my
power,
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power, and the honour of my majesty? Satan doth often change
Post-horses, and can seemingly deaden men to riches, when they
are not mortified, and yet the heart is strongly vigorous to honour.
When it was told Zeno, that his ship, which he did trade withall,
was broken: Well done, Fortune, (faith he) then com pellest us to go
within our cloake: he meaneed, To live upon the glory of vertue
and learning, when riches are spent and gone, was well done. But
mortification, in the habit and root, is like the works of nature.
The Sun equally enlightens the whole Aire from the East to the
West: Life comes in equally upon the whole Embryo and birth.
Saving mortification goes through the whole soule, Christ merited
by his death deadness to honour as well as to riches: Though in the
actuall subduing of lufts Dr Preston does well observe that there
is not that labour required in subduing and mortifying all sins.
For love of sin being the dominion, life and Castle of sin themore
love to the heart-idoll and to the right eye, the harder it is to be
mortified. Some sins cleave to us as our hair and nailes, as a custome
of some sinfull words, these are sooner mortified: and yet if morti-
fication be not in the heart, these take life againe, as haire and
nailes cutted and shaven growv againe. The trees in winter are not
dead: but there be master-devills and strongly rooted heart-dar-
lings: pride, covetousnesse, to which we are mortified, with a huge
greater deale of paines and wrestling, for they are to men as the
eye and the righthand.

7. We are not soone dead to injuries. Our blessed Copy in
this excels: Father, forgive them, for they know not what they
do. And Stephen, Act. 7, 60. Lord lay not this sin to the r charge,
Colof. 3, 13. Forgiving one another. Yea, but he vronged me,
and injuries have a strong impulsion upon our spirits. I cannot for-
get it. If any man have a quarrell at any (faith he) let it fall:
even as Christ forgave you, so do ye also. Shall not Socrates wit-
nessse against us, who answered his friends, vvilling him to accuse
before the Judge a vaine youth vvho did smite him vvhith his foot, If
an Asle lift his heels against me, shall I lift my heels against the
Asle? And the youth vvvas so convinced that he hanged himselfe.
An he said nothing to a multitude of reproaches casten upon him
in the Theater, but, I am vexed with words in the Theater as
Men may
djudg them-
elves mor-
tified to
honour, be-
cause they
are dead-
ned to ri-
ches, and
not be mor-
tified.
Ph tarch.
de capienda
ex bofitus
utilitate, li-
bcln 35.
pag, 24 t.
Zeno, cum
nancaretur
aumipsius
qua negotia-
boceur, sac-
tam: Bene-
sfacis, inquit,
fortuna, qua
nos intra
pallium
compellis.

All sins are
not morti-
ified with
the like la-
bour.

2.  
Deadneffe
to injuries.
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8. And the soul is not easily deadned to an office or place of a Prince, a Ruler, a Master, a Prophet, a Teacher. 

Abishai, 2 Sam. 16.9. Why should this dead dog curse my Lord the King? Let me go over, I pray thee, and take off his head. David standeth not much upon cur'ing the Lord the King. He is so mortified to that file, as he forgets it, and, v. 10, he saith, Let him curse, because the Lord hath said unto him, Curse David. He faith not, the Lord hath hidden him curse the Lord King David. An answerst thou the High Priest so? Its a great word. Christ was the Messiah, that is a great Office of King, Priest, and Prophet: but he was willing to forget his Office, by way of taking much on him, that he might fulfill his Office by way of suffering. As Rulers and such as are in place must so far be dead to their office and place, as they must be willing to beare in their bosom the reproaches of all the mighty people, and to have their footsteps, even as Rulers, reproached, Psalm. 89. v. 50. 51. Places and office too often have an influence and strong enough on our unmortified hearts. But there are some providential sufferings that befall Rulers, as Rulers, against which they should be hardned, knowing that the Lord suffers in them.

9. It should be our worke to be deadned to pleasure. I have married a wife, and therefore, I cannot come. This is the most lively lust. There is a mortified eye, Job 31.1. I have made a covenant with mine eye, why then should I looke on a maid? Mortified eye-looks call for mortified heart-looks. Its an old sin, Gen. 3.6. And when the woman saw the tree that it was good for food, and that it was pleasant to the eyes, — she did eate.
Mortified Joseph law sin ingavenon pleasure, Gen.39.9. How then
can I do this great wickednesse, and sin against God?

10. There must be a deadned heart to all the three, to the world,
1 Job.2.15. Love not the world, nor the things of the world. If
any man love the world, the love of the Father is not in him. 16.
For all that is in the world, the lust of the flesh, the lust of the eye,
and the pride of life, is not of the Father, but is of the world.
Jam.4.4. There is some life between the friends of the world and
the world, and James doubteth not to call that enmity with God,
and the three great Idols of the world, gain, glory, and pleasure,
cannot make any happy, which Heathens, Plutarch, Cicero, Se-
necafaw : and therefore they pressed a contempt of the world.
For strength is the glory of the Elephant or the Bull rather than of
man, and plucked away by age and time; And beauty is no lesse
uncertaine, being made up of quantity and colour, and the Rose
and the Lilly hath more of it than man. Riches have wings, and
render not the owner happy: Nobility is a borrowed good, and
the Parents glory, not ours: And Honour is the opinion and esteem
of men, and we yet cannot be dead to nothingsto shadows, to
emptiness and to vanity: and fair buildings are well ordered dead
stones.

11. They are not rightly mortified who are not deadned to crea-
ture-comforts, to father, and mother, for they forfake, and the
mother may forget the fruit of her own wombe but the Lord can-
not forget his own, Psal.27.10. Isa.49.15. My friends, Job 19.
19. 2. All my friends. 3. All my inward (and dearest ) friends.
4. Abhorre me. Forsaking is hard, but abhorring is most sad. Yea,
even in the Cause of God Paul is put to this, 2 Tim.4.16. At my
first answer no man stood with me, but all men forsooke me. 2. So
must the Church be dead to foraigne forces, Hos.14.3. Asb r
shall not save us, we will not ride upon horses, and the people must
be dead and sit still from help from Egypt, Isai.30.7. For the E-
yptians shall help in vaine, and to no purpose: and therefore have I
cried concerning this, Your strength is to sit still. Sitting still is a
ceasing from relying upon the Chariots and strength of Egypt, as &
being dead to them: For thus saith the Lord, the holy One of Isra-

12. Mortifica-
te to crea-
ture-com-
t to mul-
multitude,
to
friends,
hofts, ar-
mies, ha-
riots, horse,
father, son,
dauhter,
 husband, to
country,
ci y, to our
hired concerning this, Your strength is to sit still. Sitting still is a
ceasing from relying upon the Chariots and strength of Egypt, as &
being dead to them: For thus saith the Lord, the holy One of Isra-

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The confidence shall be your strength: and ye would not. And 4. his people must cease from man whose breath is in his nostrils: for wherein is he to be accounted of? Isa. 2. 2. and be dead to multitude: for, Psal. 33. 16. No King is saved by an host, a mighty man is not delivered by much strength. 17. An horse is a vain thing for safety. The help of the creature substitute in the room of God, having the luster of blue and purple, or cloathed in scarlet, riding upon horses. Young men of desire, Ezek. 23. 23. do easily daze our eyes, and when we are not renewed in the spirit of our mind unanointed hearts are weak in apprehending, and more weak in discerning of things.

5. So must there be a deadning of the husband to the wife. Job 19. 17. to servants. Job 15. 16. to lions, 2 Sam. 16. 11. of the mother to the daughter. of the daughter in law to the mother in law, Mic. 7. 6. to bloud-friends.

12. All the godly and zealous Prophets said Amen to the word of the Lord. even Christ with sighs and tears, to the extremal desolation and ruine of Jerusalem, Lim. 19. 41. Mat. 23. 37. 38. and Jeremiah, Ezekiel, Isaiah, Micah, Hosea, &c. to the ploughing of Zion as a field to the sword, captivity. to the laying waste of the land without inhabitants, Isa. 5. 9. Isa. 6. 10. 11. 12. Jer. 9. 1. 2. 3. 4. Jer. 16. 1. 2. &c. Mic. 3. 12. Hos. 4. 3. Hos. 5. 6. 9. &c. There must be a deadning to our Country and Mother-Church, that the glory of justice may shine; yea, to our fathers grave, our own bed, our own fire-side.

13. The Lord will have Isaiah and the godly dead to Lawes and Government to vision and prophecying, when Judge and Prophet shall be taken away, Isa. 3. 2. and children shall be their Princes, and babes shall rule over them. v. 4. and the vineyard broken, and the vineyard spoyle. And he will have the godly dead to King, and Priest, and Law, 2 Chron. 15. 3. Now for a long season Israel had been without the true God, and without a teaching Priest, and without Law, Hos. 3. 4. Hos. 10. 3. And now shall they say, We have no King, because we feared not the Lord: What shall then a King do to us? Hence we must be mortified to every thing created which the Lord may take from us.

14. And upon this account there is required a deadning of our hearts to shipping and trading with diverse mighty Nations, as we see
see in the case of Tyre, Ezek. 27. of Babylon, Rev. 18. 11, 12, 13. Jer. 51. So are we to be mortified to faire houses, Isa. 5. 8. stately cities, Isa. 14. to all the Cedars of Lebanon, that are high and lifted up: to all the Oaks of Bashan, to all the high mountaines, to every high tower, to every fenced wall, to all the ships of Tarshish, to all the fenced cities: For the day of the Lord may be upon these, Isa. 2. to all faire Rivers, to Oxen, Horses, Chariots, faire acres of Land, to Vineyards, to Olive trees, Ezek. 29. 4, 5. Isa. 50. 2. Exod. 7. 19. Deut. 28. 31, 40, 41, 51. to feed time and harvest, Deut. 28. 38. Hag. 1. 6. to corne, wine, oyle, to cattle, in reche of kine and flocks of sheep, Deut. 28. 51. Amos 4. 9. to Vine-trees, to Fig-trees, to leaionable raine, graffe and fruitfull fields, Joel 1. 4, 5, 7, 10. Jer. 14. 3, 4, 5, 6. to peace, safe down-lying, and safe rising, Lev. 26. 36. for in all the hand of the Lord's anger is first hed out.

15. The Lord would have us dead to valiant and to mighty men, to Captaines, Isa. 3. 1, 3. 4. Yea, he makes true, Psa. 76. 5. The stout-hearted are spoiled, they have spent their sleep, and none of the men of might have found their hands. 6. At thy rebuke, O God of Jacob, both the chariot and the horse are cast into a dead sleep: And therefore he will have us dead to courage in birth, war. Who brings on faintnesse and terror upon the spirit, when the sound of a shaking leafe shall chase men. Lev. 26. 36. And when the Lord sends a trembling of heart, and failing of eyes, and sorrow of mind, Deut. 38. 65.

16. We are called to be dead to honourable birth, blood, and noble Families, when Princes are filled with contempt, and these that were cloathed in Lartet, imbrace the dung-hill, Lam. 5. 12. Isa. 40. 23, 20.

1. And we must be dead to the vigorousnesse of youth, when we read Eccl. 12. 1, 2, 3, 8c. And Barzillai his complaint, 2 Sam. 19. 35. Can I taste what I eat? Can I heare any more the voice of singing men and singing women? And why but this should make us dead to sports, pastime, dicing, gaming, dancing, leafling, chambering, wantonnesse, to all plenty and fulnesse, when God can remove the appetite, and give bread, or remove bread, and give the appetite. So as the Lord leaves that doome on you, Lev.
Lev. 26. 26. And when I have broken the staffe of bread, ten women shall bake your bread in one oven, and they shall deliver you your bread againe by weight, and ye shall eate and not be satisfied. So is Solomon dead to laughter, Eccles. 2. 2. I said of laughter, it is mad.

18. There is required a deadnesse to Ordinances, as the Tabernacle is not God: D. avid may be banished from it. The Temple is a Type of Christ, yet it is burnt with fire, and the Sanctuary profaned: And the Lord required a sort of lentesse or leisureliness of motion of the heart toward these, and will have his people in their exile resting upon this, Ezek. 11. 16. Therefore say, thus saith the Lord God, although I have cast them far off from the heathen, and although I have scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come. And they who remained till at Jerusalem reproached their poore captivated brethren, as hated of God, and gloried in themselves as Citizens and Inhabitants of Jerusalem, saying, v. 15. to the exiled brethren, Get you far from the Lord, unto us is this Land given in possession. They were not mortified in looking upon the Holy Land and City, but vainly gloried in it. And therefore there are two things in Ordinances. 1. God that fills the Ordinances. 2. The externall bulke of them. Mortification to God and his presence in ordinances, is not that we here require, for the affections cannot be vigorous enogh in following God. There may be a limiting and binding of God to meanes, to the Temple, Sanctuary, hearing, Seals, and a fleshly heat and liveliness to meanes, and bare and naked Ordinances; and in both these there is so far required a deadnesse, as there would be an honest submission to all these, when the Lord deprives us of Ordinances, and a retiring into the fountaine, to the Lord himselfe, that he may be all in all. So some cannot sleep except the Bible be under the head in the night: Some tye their faith and comfort so to one man, if he be not their Pastor, nothing is right. But so much of Christ, or the substance of Gospel-promises must be neglected, as meanes and instruments, and Ordinances are Idolized: In a word, mortification calls for liveliness of affection to God in Christ, and a holy deadnesse to all things that are not God.

19. There
There is necessary here, a deadness, to works, for there be these defects in them. 1. They cannot save, Ep. 21.(2.) They were not crucified for you; let them not have the place and Chaire of Christ. 3. They cannot quiet the conscience, because they cannot justify. Paul Preached from Jerusalem to Illyricum, laboured more abundantly than they all, was unrebukable, was conscious to himselfe of nothing, yet was he as dead to these, as to very nothing, 1 Cor.4.4, and to little and dung, Phil. 3.8. Hence must we be dead to the idol of Godliness; for it is not God.

And dead to godly men, in point of confidence, we must not know the Man Christ after the flesh, 2 Cor.5.16. nor any meer man, to cry man up as God; (every man is a liar) is contrai to God's mortification.

16. It were good to pray much, and to be dead to prayer: One of the maine causes why we try and pray much and are not heard, Ps. 12.2, Ps. 69.1,2,3. is, because that which is proper to God to prayer, the herrer of prayer, to wit, confidence and hope, we give to prayer which is not God. We pray to our own prayers, and to our owne wrestling, often, rather than to God: and we believe praying does the business and works the charm as if prayer were Omnipotency itself.

22. Nor are we dead to faith and hope, but we believe eith faith and in believing, and we hope in our owne hoping in God. But was faith crucified for you? How many faith peace, pardon and righteousness not from Christ, but from their act of believing? Hence a cause, whether some may not sincerely pray and believe strongly, and yet be disappointed in the promise they pray for, and believe they shall have? Certain it may be especially when we are dead to Omnipotency and alive to praying and believing, and lay more weight on faith in God than on God and on praying to God; then on God himselfe. What Antinomians say unjustly we give to workes, to wit our peace with God, they and many unduly give to faith, not to Christ.

23. We fail in being more alive to comforts, than to God the Comforter: the infant may at once both suck the breasts, and also sleep. And is one flower more to be smelled than the whole Garden? And shall feelings and raptures, and manifestations of God, in
in his out-going be courted and over-courted by us beyond the God of all comforts? There is need that the heart be deadned to sense, for feeling and sense is fiery and idolatrous; and were sense more mortified at the out-going of faith, hope, love, it were good, for our faith should be the more lively and vigorous to lay hold on God. Q. Is it not lawfull to be taken and feelingly delighted with the influences of God? Ans. Sure, feeling of it selfe is not faulty, the finenesse and excessive fervour of feeling is faulty, especially when terminated upon created actings of love, faith, joy, desire, hope, and not upon influences as coming from the free grace of God, otherwise, we are but sick and pained of love of our own gracious actings, because they are our own; and this is the sickness of selfishnesse. Ah! a Godhead, a Godhead is not known.

24. Nor must we be, in a too lively way, taken with our own flock, nor trust in the habit of grace or the new heart; for grace in us is a created rose that spreads faire and broad, and inreels well, but it is not God nor Christ, that we may learn not to trust in our selves, εξευροις, 2 Cor. I. 9. But why but we may trust in our renued selves now furnished with a flock and infused habits, the excellent blossoms and blooms of heaven? Nay, not in our selves thus fitted, but in God who raises the dead: for its not possible both to trust in renewed selfe and in God: And Paul never meant that any that professeth Christ, is to lean upon sinfull selfe or upon lost and condemned selfe. And sure it as selfe to be alive to infused habits, as to misken Christ, and thinke, being once a convert, we can send our selves all the rest of the way to heaven without Christ, we need not Christ for a Guide or a Tutor, its within us may save us. And nothing can be more contrarry to a living the noble and sure life of continual dependency by faith on the given Leader of the people, Jesus Christ, than to trust on habits of grace, they are not Christ.

25. Ah! who is that mortified as to be dead to the created sweetnesse of joy, and the right-hand pleasures of God, and the formal beatitude of glory, and alive to the only pure objective happiness of glory? And yet that is mortification, to love and be sick and thirsty for heaven, not for the pleasures of the Garden, and the Streets
Streets of Gold, and the Tree of Life, and the River of Water of life, but for only God, the heaven of heavens: And therefore we cannot be alive to pure and the only abstracted and unmixed Godhead, except we be thus dead to heaven.

26. There is a deadness to the letter of the promise. The promise (faith Mr Ambræ) is but the Casket, and Christ the Jewell in it, the promise is but the field, Christ is the Pearle hid in it. Christ removed, the promise is no promise or but fapleffe signes.

27. We must also be dead to the rayes, out-shinings and manifestations of God to the soul here, and must tranchange God in all presence and all love-embraçements, and no more: but be dead to the house of wine, to the lifted up banner of love, to love-kisses of Christ, to the love-banquets, and to the felt lying as the beloved, all the night between the breasts: for these nearest communions are not God himselfe. There is required a godly hardness for receiving sparkles of hell and some draughts of sore trying wrath, and the hell of his most wite and righteous frownings, and necessary absence and night of hiding himselfe.

28. And though not the Church be dead to providences of fair weather, and Court, or the blessing of a godly King David, Hezekiah, and mortified to miraculous deliverances, dividing of the red Sea, defeat of enemies, to confirmation of the truth by Martyrdom and sufferings to blood? He who is dead to himselfe, and his body and ease and hardened against contradictions of sinners, against torment of body, cold, imprisonment, sickness, death, if God give or withdraw, he is dead to both.

29. All who are dead with Christ are dead to all dead worship, To fapleffe fapleffe ceremonies, and formall worship Col. 2. 20. Gal. 4. 9. and are wil worship lively in the serving of God, and servent in spirit, serving the Lord: And rejoice in Christ Jesus, and have no confidence in the flesh, Phil. 3. 3. Rom. 12.
The Covenant of Suretyship, Part II.

CHAP. V.

Of the Covenant of Redemption between God and the Mediator Christ. 3. Christ is not a bare witness to confirm the Covenant, but the Author of the Covenant. 3. The Socinian way of works cannot quiet the conscience. 4. Christ is upon both sides of the Covenant. 5. Justice mediates not. 6. Reasons of the entrance of sin

I. Isaiah 49.8. I will preserve thee (faith the Lord to Christ) and give thee for a Covenant of the People.

Hence the 1. Question: How is Christ said to be given as a Covenant of the people.

**Ans.** As Isa. 49.6. his faith, I have given thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth: that is, as Acts 13.46,47. I have thee, O Christ, to be the Preached Light, and Guide of the Gentiles, and the Preached Saviour declared and proclaimed by the Preaching of Paul, Barnabas, and the Apostles and Pastors. So I will give thee for the Covenant, that is, the Preached surety and Mediator of the Covenant, Heb.7.22. Heb.8.6. When the first Covenant was broken he makes with us an everlasting Covenant, even the sure mercies of David, Isa.55.3. 2. I will give thee as the only one who is the subject of the Gospel and Covenant of Grace: For to preach Christ and to preach the Gospel and New Covenant are all one. 3. I have given thee to be the confirmer of the promises they are all, yea and Amen in the 2 Cor.1.20. Gal.3.16. And 4. by thy death thou confirmest the Covenant, and seals it with thy blood, Heb.9.15,16,17,22,23,24. Heb.13.20.

*Q.* But Socinus denies that Christ is the purchaser or the obtainer by his blood (as it were) of the New Covenant, for he did not by his death procure or merit pardon to us, he is only the surety or Mediator of the Covenant. And Crellius and he say the cause why the confirming of the Covenant is ascribed to the death of Christ, is because as by a slain beast and divided into two parts, Covenants of old were established, so by the death of Christ the Covenant of Grace was solemnly confirmed and sealed?

*Ans.*
**Part II.**

**Or of Redemption.**

A. Chrift is so the Surety as Mediator, as he is also the Author of this Covenant, as God, Exod. 3. 6. It was he who said, I am the God of Abraham, Isaac, and Jacob. 1 Cor. 10. 9. Let us not tempt Christ, as some of them tempted him, and were destroyed of the Serpents. And this is he who led them, and brought them out of Egypt, Num. 21. 6, 7. The author whom they tempted in the wilderness, 5, 6, 7. And he attributes to himself the Covenant, Heb. 8. 9. Not according to the Covenant that I made with their fathers &c. And it is clear, that the pardon of men promised in the Covenant, Jer. 31. Heb. 8, is never ascribed to the blood of Martyrs, but every where to Christ's blood, Eph. 1. 7. Col. 1. 14. Rom. 3. 25. Rev. 1. 5. 1 John 1. 8. Heb. 9. 14. 15. 22. Heb. 10. 16. 17. 18.

2. That he is the Surety also of the Covenant, is expressly said, Heb. 7. 22. and the Mediator thereof, Heb. 8. Nor can it be said that the death of the Testator does properly give faith and authority to the Testament, for the authority and justice of the just or unjust will of the Testator, addeth unto, or diminisheth from the authority of the Testament; for the Testators will is the principal efficient cause of the Testament, the death of the man is only a necessary condition, by which the right of the Testator to these goods is transferred from him (who now being dead Needs them not) into friends, to whom they are left in Legacy; and so death is but an antecedent condition of the right to the goods. 3. Christ's dying to bear witness to his own Gospel is only the secondary end of his death, in so far as secondarily remission of sins is made known to us after the principal end of his death, to wit, reconciliation, remission, pardon, redemption, and life is purchased to us by way of merit: And sure the truth of pardon and redemption is hugely more confirmed and sealed by the whole company of the Martyrs, and made known to the sons of men then by the death of one single man, Mary's Sonne: Nor does the Scripture ever commend Christ's love to us in sealing the Gospel with his blood, as the only way to life, or making this the most strong Argument to move us.
to believe in God, and obey Christ, because Christ dyed for sinners, and rose again to make the Gospel true-like, and worthy to be believed, as the Martyrs doe: but love shined in this, that in dying we have redemption and forgiveness, and life in his blood, and in Godly and found believing Martyrs dyed for this end, especially to glorifie God, and seal the truth, John 21.19. Rev. 2. 13. Mat. 10.32. Luke 12.8. Mar. 8.38. Luke 9.26. 2 Tim. 2. 12. Rev. 12.11. we must have most properly forgiveness of sins in the blood of Steven, and Antipas, and the rest of the Martyrs. And miracles doe abundantly seal the truth of the Gospel; and so doth the holinesse of profession, John 20.32. Mar. 16.20. John 5.35, 36. Mat. 5.16. but never are we redeemed, justified, saved by Christ's, and the Apostles' miracles and holy life, for any thing we read in Scripture; but we have life by Christ's blood as by a ransom, a price to buy us.

Q. Hence, I. case: May not the conscience be quiet by the way of Socinus, which laies aside a ransom given to Justice?

Ar. The experience of the godly man wakened in conscience faith to this, when he is chastened with paine in his bed, and the multitude of his bones with strong paine, and the mans soule draws near to the grave, and his life unto the destroyers, and the man stands in need of an Interpreter, one among a thousand to shew unto man his righteousness, Job 33.19, 20. 21, 22, 23. Then God is gracious to him, and faith, deliver him from going down to the pit, I have found him a ransom: He is not quiet while God say, my Prophet, deliver him from Hell and the pit, which he is much fears, for my offended justice hath found a ransom in Christ, and I am pacified with him. Yea, and the conscience must be purged from deed works, by his blood who offered himselfe without spot to God through the eternall Spirit, Heb. 9.14. Yea, and there is no remission of sins without shedding of blood, ver. 22. Not of Buls or Goats, for the blood of beasts leaveth still conscience of sinne, Heb. 10.1, 2. Then it must be the blood of Christ, ver. 5, 10. who was crucified and made a curse for us, Gal. 3.10. Such a curse as we must have eternally, according to Divine Justice, suffered. Yea, it works done by the exemplary grace of a Martyr, such a holy man as Christ, who was never wounded for our transgressions, nor bruised.
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For our iniquities, then Christ dyed in vaine, and there was no ransome of blood given for our sins, only God of free-will made an innocent man a curse, and would have him crucified neither for his own sin nor for ours; well then, may good works without the blood of a sinner or surety take away sin: And the conscience sprinkled with good works may well calme a guilty conscience, yea, and according to the measure of good works is the measure of assurance of peace with God. Now we see the most tender David Job, Hezekiah, Heman, who walked most with God, have not alway most assurance of peace and righteousness with God, but most dreadfull doublings of conscience; according as by faith they apprehend the ransome of full satisfaction, or were dazzled and darkned in their apprehension; yea sure, without the ransome of blood, of free-will, all receive a dry and unbloody pardon by doing the Commandments of Jesus Christ. The Socinian faith which looks to an exemplary Martyr whom God of no justice, but in vaine, and for no cause delivered to death but of mere free pleasure whereas there might bee, and is forgivenesse without shedding of blood: contrair to Heb. 9. 22. Rom. 3. 24, 25 &c., even good works done in imitation of Christ.

Q. 2. Another case is here: Is Christ on our side of the Covenant, and on the Lords side? This would seem no satisfying of justice. As. It is true, the case would seem no quieting of conscience. If 1. Christ-God were not the same offended God, who out of sovereignty of free grace doth condescend to make a Covenant of grace, and so it is upon Gods side. 2. If Christ were not a Person different from offended God, as the Godhead is common to all the three, so in a voluntary and admirable dispensation and Oeconomie the Kings Son a Person different from the Father, taketh upon him our nature; And 3. having mans nature which offended, and so being fit therein to satisfy wrath, and fit therein to merit, to sanctifie the people with his owne blood, might well be upon our side: and there is no sinner, no seeming but a most real satisfaction here, in that there is a most full and reall compensation made to offended Justice, and our faith laying hold on this, the conscience is quieted. As I sinned in the first Adam legally, so I satisfied in the second Adam. Obj. But Justice faith, The same person.
Justice as justice seeks satisfaction, but so Sovereignty of free grace, not justice determines how, and who shall pay. Justice is not the mediating and interpofing attribute, but free grace.

Q. 3. A third case is, how can the believer look upon life eternal as a gift, if it be sold at so condign a price as Christ's blood?

Ans. It is not fit to speak of this mystery, but with holy reverence, life eternal is bought to us, and we are said to be bought with a price, 1 Cor. 6.19. 1 Pet. 1.18. 1 Tim. 2.6. Matth. 20.28. Now it is unworthy of Christ that the fruit of his death should be only grace, not glory, and such a grace as is lubrick, uncertain, renders us indifferent, but much weaker to believe or not believe, that is, as Socinians say, to earne and win the wager of Glory by a new Gospel-working which is our righteousness, and merit to glory: For sure Pagans are more sinfully weak in the Second Adam who dyed for them, as Socinus will, then mankind were in the first Adam. The Scripture faith that Christ gave himself for his Church, that he might present her a glorious Church, Ephe. 5. 25, 27.
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25. 27. 1 Thess. 5. 9. For God hath not appointed us for wrath, but to obtain salvation by our Lord Jesus Christ. 10. Who dyed for us.
2 Tim. 2. 10. Therefore I endure all things for the elects sake, that they also may obtain the salvation which is in Christ Jesus with eternall glory. Jude 21. Looking for the mercy of the Lord Jesus Christ unto eternall life. Rev. 5. 9. Thou hast redeemed us to God by thy blood, &c. Acts 20. 28. Feed the Church of God, which he hath purchased with his owne blood. Eph. 1. 7. In whom we have redemption through his blood. 11. In whom also we have obtained an inheritance. We are not afraid to call eternall life a fruit of Christ's death, that is, of the merit of his death: See John. 10, 10, 11, 28. John. 3. 14, 15, 16.

Q. 4. A fourth case: Many stumble, some in that God permitted sin to enter, which he might have hindered, knowing hee should be thereby under a necessity either to torment men in hell, or torment on earth his most innocent Son Christ?

And Socinians, Arminians, yea, Pagans, and all enemies to Christian Religion, are burdened with the same seeming reason: For if God, or their gods may hinder wickednesse, and yet do not hinder it, they bring themselves, or the true God, that they must be necessitated to torment the sinners.

2. There be reasons unanswerable, why if we yield (and it is a shame to deny) that God is able to hinder sin to enter in the world, or that he is not infinitely wise & so that he hath not most weighty reasons why he suffers sin to be: As 1. if sin come freely in the world without the will of God, either the Lords dominion over sin must be none at all; or the creatures dominion of free-will must be dependant upon the dominion of grace and Soveraignity. 2. The out-goings of free grace must eternally bee hid, if sin had never been. As there had been no need for the expressions and blossoms of eternall flourishing revenging justice: As also, the creatures arms are short, and could not reach the eminent degree of manifesting the glory of free-grace and pardoning mercy: but the Lord aimed at this. And 1. there relation of a Saviour and a sinner of the Physician and the sick must be known: Now a Physician hath not relation actual to all sick, all the world over, but only to his own patients, his own sick ones, who by Covenant, feeling their danger,
danger, have laid the weight of life and death, of righteousness, of salvation over upon that one only Saviour, and live, dyet, apply
salves medicin, only by the direction of this Physician, and do re-
ceive medicin receipts from no other.

2. Infinite wisdom made choice, beside other infinite possible
ways, of this only way of redeeming: and here glorious Sove-
raignty shines, he wailes out, Judas, Magnus, Pharaoh, to bee
fire-wood and coal to the River of fire and brimstone, and made
so many unfull pieces of sick, brittle clay, vergiled with the hab-
bit of grace, of free righteousness, of glory to be the eternall har-
pers and proclaimers of the glory of his grace; whereas hee might
have made these stones, and wormes, for hee created Angels and
wormes and all out of the Mother Nothing, by his good pleasure.
And it must be a wonder of unsearchable Soveraignty, that should
not for eternity have been concealed, such a number of Angel
men, whom he set up in the heaven of heavens as heirs of glory, to
be everlasting Heralds and Trumpeters to found out experienced
grace and mercy, might have been if so it had pleased him, lumps of
eternal vengeance in the eternall lake, and all that are conden-
med, and suffer the vengeance of eternall fire, both Devils and men
are chips and peaces of beings hewn out of the same rock (if so we
may speak) of that huge and vast Nothing, and might have been up
before the Throne filling the Chairs and rooms of the now heirs of
glory, thou beleever might have been in the seat of Judas, scorched
in his furnace in hell, and Judas might have had thy Throne and thy
Crown up with him eternally who sits on the Throne, and with the
Lamb.

3. He might have kept all the sons of men and all the Angels,
in a sinlesse condition, to be courteous to proclaime the glory of
Law-goodnesse and of the never broken Covenant of Works, but
then there should never have been such a thing known to the genera-
tions to come, as that Ark of glory, that huge and boundlesse all-ful-
nesse of the indwelling Godhead in the Man-Christ. Sure had there
been none sick such a suffering Physician to heal us had never been,
none lost would have said there is no Saviour, none dead in sin,
would say, there is no need of such a Lord and Prince of life, by
whose swelling wounds we are healed, Isai. 53.

4. Nor
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4. Nor was it fit that this should never be known to Angels and men, that the Lord honours so many redeemed sinners with a grant and licence to love so high so precious a Redeemer, and as it were to marre and black his fairnesse and deareable excellency with our feeble and finfull weake love, he being so far above our love or faith or praiies.

5. The Gospel-wonders should not be an eternally sealed book to men and Angels, as, Revel. 12.1. that wonder in heaven, A woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve Stars, should be known. And what was shewed to John was to be shewn to the Churches, Rev. 21.10. And he carried me away in the Spirit to a great and high mountaine, and shewed me that great City, the holy Hierusalem descending out of heaven from God. 11. Having the glory of God. I mean here the wonders of grace, mercy, declared justice: and that the most High should empty Him: else and the Godhead be united to clay: that there should be such a high Bridegroome, so low and finfull a Spouse: that death should conquer death: that Nothing of clay should sing their debts, eternally cast down their crowns, being made of sinners glorified Kings, and not be ashamed to cast down their crowns before him that sits on the throne. Nor should The Gospel wonders of grace should not eternally have been hid.

Rom. 8.32. He that spared not his own Son,—how should he not with him, χαίρεται, give us all things, be grace to us all? How should he not make heaven and earth free grace to us, and all a masle of grace to us? Eph. 1.6. ἐὰν ἐκάτοικον ἡμᾶς, He hath begraced us all over in Christ. 1 Tim. 1.13. But I obtained mercy, as dipped in a sea of mercy. Luk. 1.28. Haile Virgin, κεκατοικώδης, filled with free grace. Let us forgive one another, Col. 3.13. as Christ begraced pardon to us, ἐχαίρεται εὐφροσύνη. That we might know, 1 Cor. 2.12. ἐκάτοικον ἡμᾶς, the things that are freely given us. And what a debt must that be the forgiving of ten thousand talents, more than to forgive millions and tuns of go'd?

Hence the Question, whether Law-innocency and never sinning, or Gospel-repentance and rising again in Christ, be most excellent? It is answered, 1. Simply to us: It is better and morally more excellent never to fall, never to be sick, than to rise in Christ and...
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be healed by such a Physician. But sinning and falling being considered in relation to a more universal good there is more excellency in Gospel-standing than in Law-standing: As, 1. there is more feeling deeper sense in the woman which did wash Christ's feet with her tears and wipe them with the hair of her head, then in some who never so fell. And Christ may hold forth something of this, *Luk. 15.7.* Likewise I say unto you (faith Christ) there is more joy in heaven over one sinner that repenteth, one than over ninety and nine just persons that need no repentance. True it is our Saviour's scope is not to compare repentance and Law-innocency together, or to shew that the Pharisees needed no repentance, as if they were not in a lost condition: but to shew what joy was in heaven with the Lord the father of the forlorn son and in the Angels at the homecoming of repenting sinners. And is not a Jewell of ten thousand millions of more worth than a Diamond that is not worth the eighth part of that sum? *Adams* innocency and never sinning should have been by the common influences of Law-love, and the same may be said of Angel-innocency. But Gospel-repentance is the gift procured at a dearer rate Christ was exalted a Prince to give repentance, *Acts 5.31.* Neither should there be sense and such loving sense of free grace in the forlorn son, had he never fled away from his father, and never been so received with a welcome of grace which he believed, before he felt it.

CHAP. VI.

Q. 11. Whether there be any such thing as a Covenant of Suretyship or Redemption between Jehovah and the Son of God? And that there is such a Covenant, is proven by eleven Arguments.

No doubt, Christ God-Man is in Covenant with God, being a person designed from eternity, with his own consent, and in time yeelding thereto, and yet he stands not in that Covenant-relation that we stand in: as we shall heare.

**Arg. 1.** What Argument does prove that there is a people in Covenant with God, who call the Lord their God, as *Zech. 13.9.*
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Jer. 32.38. Psal. 25.9. The same shall prove Christ to be in Covenant with God: As who can say, he is my God, he must be in Covenant with God. As Jer 31.33. I will be their God, and they shall be my people, Ezek. 11.20. Ezek. 34.24. 25.30. Now this is clearly said of Christ, Psal. 89.26. He shall cry unto me, thou art my Father, my God, and the Rock of my salvation: The Son, the only begotten of the Father, faith, thou art my God, Heb. 1.5. And again, I will be to him a Father, and he shall be to me a Son. It is expounded of Christ, but was first spoken of Solomon, the Type, 1 Sam. 7.14. My mercy, that is, my Covenant-mercy to the Son of David and his seed, shall stand sure as the days of heaven, Psal. 89.28. 29. 34. 35. 36. 1 Chron. 22.10. He shall build a house for my Name, he shall be my Son, and I will be his father. Then follows the Covenant-promise: and I will establish the Throne of his Kingdom over Israel for ever: which is expounded, Psal. 89.28. 29. &c. of Christ, a Covenanted King as long as the Sun and Moone endures, 34. 35. 36. and cannot agree to David, whose Kingdom in now gone. Also, Christ flees to this Covenant in his extremest suffering, my God, my God, why hast thou forsaken me? Psal. 22.1. Matt. 27.46. So Psal. 40. it is Christ who faith, v. 8. I delight to do thy will, O my God. And it is a Covenant compellation, my God, and spoken by him, v. 6. Mine ears thou hast opened, who removes all sacrifices, and offers himself a sacrifice, Heb. 10.5. A body thou hast prepared me. So also, Psal. 45.7. Thou lovest righteousness and hatest wickedness: Therefore God, thy God (a Covenant-word) hath annointed thee with the oyle of gladness, above thy fellows. See glorified Christ glorying in this, Rev. 3.12. Him that overcometh will I make a pillar in the house of my God, and he shall go no more out: and I will write upon him the Name of my God (which is) New Jerusalem, which cometh down out of heaven from my God: Four times he calls him his God. The Lord speaks in his Type, Psal. 118.28. he who comes in the Name of the Lord, and is made the head of the corner: Thou art my God, and I will praise thee, thou art my God, I will exalt thee. Christ is a noble example in this, teaching us to ride at this anchor of hope, thou art my God by Covenant. Mic. 5.4. Christ shall feed in the Name of the Lord his God, Isa. 55.4.
There is a Covenant of Suretyship, Part II.

Arg. 2. Is taken from the Lords way of calling of Christ to his Office of Mediator: So, he who is the Lords chosen, called, and sent servant, is either engag'd in the service, by necessity of nature, so that God cannot choose, but he must choose and call him, and he must, by the same necessity of nature, be chosen and called to that service, or he is the Lords chosen and called servant by free agreement and consent of the Lord who calls, and of the party called, which is a Covenant between Master and Servant, the Lord and the sent Ambassadors who is sent, the Lord, the Messenger who comes with such news. Now of Christ it is said, Isa. 42. 1. Behold my servant whom I uphold, my chosen in whom my soul delights. And of meere grace and free-love, both God sent him, and he came, Joh. 3. 16. 1 Tim. 1. 15. for by no necessity of nature was Christ sent to preach glad tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, Isa. 61. 1. to say to the prisoners go forth, Is. 49. 9. For Isai. 42. 6. I the Lord have called thee (S with he) in righteousness — 7. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Nor can we say, that any thing, but the good will of the Lord did conclude or determine him to send: 1. To save men, not Angels, Heb. 2. 16. 2. Some men, not others; Joh. 15. 13, 14. 3. So ill deserving men, as lost ones, Luk. 19. 10. sinners, 1 Tim. 1. 15. Rom. 5. 6, 8. (3.) When the Lord speaks of the Covenant of grace, Ezek. 37. 23. he adds a word of this Covenant, I will cleanse them, so shall they be my people, and I will be their God. 24. And David my servant (the Son of David Christ, for David was was dead) shall be King over them, and they all shall have one Shepheard, Ezek. 34. 23. I will set up one Shepheard over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their Shepheard. 24. I the Lord will be their God. And Zech. 13. Jehovah owns Christ as this Shepheard, as one of his hiring. v. 7. Awake, O sword, against my Shepheard. Mal. 3. 1. The Messenger of the Covenant, whom ye delight in, behold he shall come: with the Lord of Hosts. Hence, this David is the Servant, Shepheard, and Messenger of the Lord, either by nature, which cannot be said, for the Man Christ is by Nature his servant, but
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Christ-Mediator, God-Man, is not so his servant, or he is so by free consent, on the Lords part, who hires and lends him, and on Christ's part, who graciously condescended to be hired, and undertook for us; which all along must be understood of no servile reward.

Arg. 3. Christ's voluntary yielding to the worke, proves this, if Christ-God-Man willing to empty himselfe and take on him our nature, did offer his service to God, saying, Sacrifice and burnt offering thou didst not desire, Psal. 40.6. Heb. 10.5. a body thou hast prepared me. Then said I, lo, I come (in the volume of the book it is written of me) to do thy will. And if Christ-God-Man did willingly lay down his life of his own goodness, and no man could take his life from him, against his will, Joh. 10.11, 18. Joh. 18.5, 6. Joh. 14.31. Lk. 9.51. Then is Christ's free consent to be our Surety and Redeemer, to seek and to save us, cleare, Matt. 20.28. Lk. 19.10. And if it pleased the Lord to bruise him, Is. 53.10. and of love to give him to the death for us, Joh. 3.16. Rom. 8.32. Mat. 21.37. then the Lords consent that he should be our Surety, Saviour, and Redeemer, is no lese evident. Now a mutual agreement between Jehovah and the Son for one and the same undertaking is a compact and Covenant, to have us saved.

Argument 4. Is from the agreed upon giving and taking between the Father and the Son, where there is a free giving of some to the Son to be ransomed, and kept, upon the Fathers part, and a most free closing of the Son to own and answer for the given and to lose none, but to raise them at the last Day, There certainly is a Covenant gone before, as Jacobs reckoning with Laban, Gen. 31.8.9. That which was torne of beasts, I brought not unto thee: I bare the losse of it; of my hand didst thou require it; whether stolen by day, or stolen by night. 40. (Thus) I was, in the day the drought consumed me, and the frost by night; and my step departed from mine eyes. This evidently speaks a Covenant upon Labans part, delivering his flock to Jacobs, as to a servant and shepherd, saying, I contract with thee, I deliver my flock to thee, answer for them: make an account to me of dead and living, And on Jacobs part, a taking burden Covenant-waies to take care of them;
them; and a Covenant-yielding, require thou at my hand old and young, weak and strong of the flock: I bind myself to keep them. So Christ hath delivered and given to him of the Father, so many by head and name, Joh. 17. 2. As thou hast given him power over all flesh, that he should give eternal life to as many, ὁ ἀποστόλος ὡς, as thou hast given him. 12. Those that thou gavest me, is ἡ ἀποστολὴ μοι ἐκπέμβας, I have kept, and none of them are lost. Joh. 6. 37. All that the Father hath given me, shall come unto me, τὰ ἀνυψωμένα ἐνωσθον καὶ ἐλαίωσαν, and the come unto me, I will in no wise cast out. 39. And this is the Father's (Covenant-). will that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up (by Covenant and Gospel promise) at the last day. And what speaketh stronger consolation, than the Father gave me to the Son Christ to be saved, and the Son undertook for me, hath given a written band under his hand to keep me? O what happiness! that I am not mine own keeper, but that Christ hath given it under his hand, and the Father & the Son have Covenant-wise closed and stricken hands, the one having given, and the other received me a-keeping. 2. My soul enter thou not into their secrets who lay all peace, comfort, assurance of salvation upon their own Socinian faith, that is, their indifferent relying upon the Saviour, and their own holiness, watchfulness, obedience, love to God. Sure, the comfort, joy, peace, assurance subjective that they have in their conscience, can be no stronger than the objective and fundamentall certitude of standing persevering, overcoming flowing from free-will which is woeful free and indifferent to perseverance and stand, or not to persevere, not to stand, but to fall away. Its a stronger consolation (and the strongest should be the Christians choice) that is founded upon the Fathers giving and the Sons receiving of sinners; and the faith of salvation to me which relies and leans upon Christ's undertaking for me, that I shall not be lost nor casten out, then upon my undertaking for myself.

The fifth Argument is from Christ's receiving the Seals, Who so receives in his body the Seals of the Covenant of Grace, Circumcision, and Baptisme, and yet needs no putting off of the body of the sins of the flesh, by Circumcision, and needs no forgiveness of sin,
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no regeneration, no burying with Christ in Baptisme, as Col. 2. 11, 12. R. m. 6. 3, 4, 5, and eates the Passover, and needs not that the Lambe of God take away his sins, as Joh. 1. 19. since he is holy, and without sin, he must be under the Covenant, and God must be his God in some other Covenant than sinners are, for these seales are proper to a Covenanted people, strangers and Pagans might not receive them, but these in Covenant only, Gen. 17. 7. Exod. 12. 48. Mat. 28. 10. Col. 2. 11, 12. and Christ must have received Seals for other uses and ends then sinners received them, to wit, to retifie that he was the God of both Jews and Gentiles, and that he was the undertaker for us, in a Covenant of suretyship for us, to perfect a higher command than any mortall man was under, to wit, to lay down his life for sinners, Joh. 10. 18. and beside that, for our cause he was made under the Law, to fulfill all righteousness, and so was Circumcised, Luk. 2. 21. Baptized, Mat. 3. 13, 16, 17. didate the Passover with the Disciples, Mat. 26. 18, 19, 20. Mar. 14. 18. Luk. 22. 13, 14. he in coming under that state in which he must, because a man, fulfill the Law, and be under even Gospel commands so far as they were suitable to his holy Nature, testifieth in obeying all commands even of the Morall Law (and as the Son of God he was under no such obligation) that he was under a speciall engagement, and compact to God, for the work of Redemption. And we are taught to feele what inbred delight and sweetness of peace is in duties; when Christ Covenant with God to come under the Law, and under the hardest of commands to lay down his life for sinners, because it was a Law and command by Covenant, that hath most of obedience which hath most of a Law.

Q. Was Christ such an one, as needed seals to his speciall Covenant with the Father?

A. h. He needed no seals at all to strengthen his faith of dependency for there was no finfull weakness in his faith yet he was capable of growing, Luk. 2. 52. For the Law requires not the like physical intention and bendednesse of acts of obedience from the young, as from the aged. 2. In that the receiving of the seals proves Christ to be Surety of the Covenant of Grace, it makes good, that he was under the other Covenant, and to performe the obedience due to the speciall command of dying, as to a command of Covenant.

Why Christ received the Seals.
Argument 6. Is from the Lords liberty: If God might in justice have prosecuted the Covenant of Works, and Adam and his might justly have suffered eternall death for sin (for the Law is holy and just, and the threatening Gen. 2.17. just) except the Lord had of grace made another Covenant, then must the Lord send, or not send a Saviour to suffer, and be a suffering Redeemer and Surety as pleased him, or not pleased him; and if Christ may refuse to undertake or willingly agree, as pleased him, and Christ being God consubstantial with the Father, might have stood to the Law-way of works: For who, or what could have hindered him to follow a course of justice against all men? then if both agreed to dispense with that Law-way to save man; Here is a Covenant condescension between Jehovah and the Son, of quieting Law, and pitching on a mild Gospel-way.

Argument 7. From the promises made to Christ: He to whom the promises are made, as to the seed, so as in him they are yea, and Amen, and he who is eminently the chiefe heir of the promises, as ingaged to make good the promises on the Lords part, to give forgiveness, Is. 31.34. Heb. 8.12. perseverane, Is. 32.39.40. Ez. 54.10. Ez. 59.21. peace, Ezek. 34.25. Lev. 26.11.12. yea, and a new heart, Is. 31.33. Ezek. 11.19. Heb. 8.10. life eternall, Job. 10.28, and to make good the promises upon our part, by fulfilling the condition, and giving habituell grace, Is. 31.33. Ezek. 36.26. and actual influences, Is. 31.34. to know the Lord, Is. 32.39.40. Ezek. 36.27. to, and with him, God must strike a Covenant of suretship, that he shall have the anointing in its fulnesse, above his fellows, without measure, to make good all these promises as Mediator: for it is not simply grace and life that the Lord bestows upon his people, but grace out of the store-house of the Mediator God-Man. Now this must be given to Christ by promise, Gal. 3.16. Now to Abraham and his seed were the promises made, he faith not, and to seeds, as of many, but as of one, and to thy seed. which is Christ: He cannot well meane mysticall Christ, that is, Christ and all his, for they are indeed many and numerous, as Isai. 2.1,2. Isai. 60.1.2, 3,4,5,6. Psal. 22.27. compared with Rev. 5.11. Rev. 7.9. for the promises are made to Christ-God-Man eminently, not formally: For 2 Cor. 1.20. All the promises...
promises of God in him are yea, and in him Amen. For the promise is made to us for Christ, and through his grace, then the promise is made first to him, and more eminently, and to us for him: Propter quod unusquisque tale, id ipsum magis tale. The promises are fulfilled and made good, not because we fulfill the condition, but for Christ, in whom, and by whose merit, both the grace promised, and the grace habitually and actually to perform the condition, be it faith, repentance, humility, &c. is freely given to us. 3. Christ is he who makes the Covenant and all the promises, Acts 7:32. Who said to Moses, I am the God of thy fathers, the God of Abraham — 34. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come downe to deliver them: And now come, I will send thee unto Egypt. And ver. 35. Moses is made a Ruler and a deliverer by the hands of the Angel that appeared to him in the bush. This is Christ, the Angell, 38. of the Covenant Mal.3:1. Whom they tempt, 1 Cor.10.9. Of whom the Lord said, Exod.23.31. Beware of him, and obey his voice, and provoke him not: for he will not pardon your transgressions, for my Name is upon him. And this Angell faith, I am the God of Abraham, the omnipotent God that sees the afflictions of his people. 3. Heares their prayers.

4. Delivers them out of Egypt, Exod. 20.1,2. And so the Author of the Covenant, and of all the promises. It is much for weak believers that God stands engaged in Christ by Covenant with him to give us to believe, and to believe to the end. Hath the Lord given himselfe Surety for the standing of a tottering believer? Is there not ground to believe that Christ shall make good his undertaking? Also if all the promises be made to Christ, who is the Author of the Covenant, and upon condition that Christ do his part, and lay down his life; then sure Christ is under a Covenant, to enjoy his reward, when he hath done his work? And to have a believing seed is Christs reward. Heaven and Earth can make no surer binding for faith and salvation.

8. As the former Argument is from the promise made unto Christ and fulfilled to him, so this is from the Predictions Prophecies and promises of him, as he of whom all glorious promises are foretold, and may claim the thing promised, by faith, hee hath
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There is some word of promise for fulfilling these things: which is a Covenant, if he shall do what is required of him, and fulfill the Commandement, John 10.18.

But in the Prophets and Promises there be of CHRIST, Isaiah, 22.22. The key of the house of David will I lay upon his shoulder: so he shall open and none shall shut, and he shall shut and none shall open. 23. And I will fasten him as a nail in a sure place; and he shall bee for a glorious Throne to his Fathers house.

And they shall hang upon him all the glory of his fathers house, the offspring and the issue, all vessels of small quantity: from the vessels of cups, even to all the vessels of flagons. Zech. 3.8.

For behold, I will bring forth my servant the BRANCH. Zech. 6.12. Speak unto Joshua, saying, Thus saith the Lord of Hosts saying, Behold the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the Temple of the Lord: even he shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his Throne. Mic. 4.6. And he shall stand and feed in the strength of the Lord, in the Majesty of the Name of the Lord his God, and they shall abide: For now shall he be great unto the ends of the earth. 5. And this man shall be the peace, when the Assyrian shall come into our Land. So Psal. 72.7. In his dyes shall the righteous flourish, &c. Hence, as Christ prayed in faith, Joh. 17.5. to be glorified with the glory he had with the Father, before the world was, because he finished the work, though he was not yet crucified. But he had a mind fixed to suffer: So may Christ pray in faith to govern right, and to beare the glory, and to feed in the strength of the Lord, and to have a conquered people, since he was to fulfill all the work that was laid upon him: And this supposes a Covenant.

Hence, Arg. 9. from the suit hee bids his Sonne aske, which hee will grant, Psal. 2.8. Aske of mee and I will give thee the Heathen for thine inheritance, and the ends of the earth for thy possession. Psal. 89.26. He shall cry unto me, thou art my Father, my GOD, and the Rock of my salvation. 27. Also I will make him my firstborn, higher then the Kings of the earth. 28. My mercy will I keep for him for ever, &c. If God say to us, call upon me in the day of trouble, and I will heare thee: This argues a Covenant that God shall
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shall heare, if wee pray: Then it saies, if Christ the Mediator shall pray, hee shall bee heard and prospered with success in his work.

10. Argument from the worke of Christ, and the wages, which a Covenant calls for: Christ complains, Isaiah 49. 4. Then I said, I have laboured in vaine, I have spent my strength for nought, and in vaine: there's worke, Shall hee have nothing for his work? Hee adds, Yet surely my judgement is with the Lord, and my work with my God. verse 6. Hee receivs an answer of a full reward for his worke: And hee said, it is a light thing, that thou shouldst bee my servant, to raise up the Tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou may'st bee my salvation unto the end of the earth. Which words are cited true of Christ, by Luke Acts 13. 47. when Christ is Preached to the Gentiles: and as one who laboured for us, so hee craves his wages, though the Jewes pay him unworthily. Zech. 11. 12. Then I said if ye think good, give (mee) my price, and if not, for beare; pay mee, or pay mee not: Yet the Lord payed him. Phil. 2. 7. Hee made himselfe of no reputation, and took upon him the forme of a servant, and became obedient to the death, the death of the Cross. Here is worke: followeth his wages, call it merit, or what else, its a reward, and the end of his suffering, which Christ both desired and intended as the fruit of his labours. verse 9. 10. Therefore God highly exalted him, and gave him a Name above every name. Acts 5. 21. Him hath God exalted with his right hand, to see a Prince and Saviour. Isaiah. 53. 10. When he shall make his soule an offering for sinne (which was worke hard enough) he shall see his seed (which was his soules desired wages) hee shall prolong his dayes, the pleasure of the Lord shall prosper in his hand: 11. He shall see of the travell of his soul, and be satisfied. 12. Therefore will I divide him a portion with the great, and he shall divide the spoile with the strong: that is an ample reward. Followes his work, because he hath poured out his soule unto death, and he was numbered with the transgressors, and bare the sins of many, and made intercession for the transgressours. Hence his care to finish the worke of him that sent him, and to doe his will, 10. 4. 34. 10. 17. 4. 10. 8. 29, and as the Fa-
other loved, so he rewarded the obedience of his Son, not by necessity of nature, but by a voluntary compact, but he loves his obedience, *Joh. 10, 17.* Therefore doth my Father love me, because I lay down my life, that I might take it again, *John 15, 10.* If ye keep my Commandments, yea, it will abide in my love, even as I have kept my Father's Commandments, and abide in his love. Nor can it be denied but a redeemed and saved people was much in the heart of Christ, and much in his desire and intention, *John 10, 10.* I am come that they may have life, and have it more abundantly. And if to finish the work, especially of saving lost man, was his meat and drink, *Joh. 4, 34.* and he prayed for the ransomed ones, *John 17.* to sanctify them: 17. That they might be where be is, 24. There must be always in the heart of Christ a designe of love, in that he made redeemed ones his end, his worke his soul's satisfaction, *Isaiah 53, 11.* And, O how worthless were we, that the desire of God should be towards us! How far below the price that love put on us? Was man a Crown and wager for God, for God, for such a God to run for, to work for, and to win? Was there not a more fixed seat in Angels, then in clay, for so high a love as the Love of God? Is there room in so low a piece of created *Nothing,* for so high, and deep, so broad and long a design, so high an aime, as nothing could be the last and the least result of transcendent love, but great *Emmanuel,* God with us? Reason might lay, a lesser price may buy poor man, a lower designe may compass sinners. But love said no lesser could do it: and this love is not capable of a mistake, in buying, infinite love cannot err in designes of free-love.

The argument is from the Oath of God: Christ is made a High Priest, another way than other Priests: *Heb. 7, 21.* For those Priests were made without an oath: but this with an oath, by him that said to him, the Lord hath sworn and will not repent, thou art a Priest for ever, after the order of Melchisedec, *Psalm 110, 4.* No man enters to an office by an oath to be faithful, or to bee for ever in such an administration, but he enters also to the office by Covenant. And this oath is sworn by the Lord *JEHOVANH,* to Christ: *The Lord hath sworn,— thou art a Priest.* It's a more excellent Priesthood which is confirmed by an oath, then that of *Aaron,*
Aaron, which is confirmed by no oath. Psalme 89.35. Once have I sworn by my Holiness, that I will not lie unto David, (the Messiah my Anointed, the Son of David,) 36. His Seed shall endure for ever. Acts 2. 30. Therefore being a Prophet, and knowing that God with an oath had sworn to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his Throne. 31. He seeing this before spake of the Resurrection. Psalme 132.11. The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy Throne. 12. If thy children shall keep my Covenant, and my Testimony that I shall teach them; their children also shall sit upon thy Throne for ever more.

They shall sit so and so by Covenant blessed in Christ. And so the stability and certainty of the decree and oath, is not to make the children of David secure, but watchful in their duty: But this is not a condition, without the which the Messiah should not reign, but without this he should not reign to their comfort and everlasting good. But otherwise the truth of the Lords Covenant-faithfulness depends not upon mens unbelieve, Rom. 3.3, and for the certainty of this promise and oath which made good Christ his reign which shall not cease, see 2 Sam. 7.12.1 King. 8.25.2 Chro. 6.16. Luke 1.69. Gen. 21.17.18. Hence there is no Covenant made with Christ that the Covenant of Works made with Adam should stand for ever. 2. No oath in that Covenant, 3. No promise or oath to give perseverance, and the Spirit and influences of grace for that effect. And the oath of God, that Christ shall be King of my will to reign over the heart, to give repentance as a Prince, Acts 5.31. and that God hath sworn him to be an eternal Priest who offered himself a sacrifice to deliver me from the present evil world, Gal. 1.4. to ransom me from my vaine conversation, 1 Pet. 1.18. to bring me to God. 1 Pet. 1.18. that I should being dead to sin, live to righteousness, 1 Pet. 2.24. Eph. 5.25.26.27. Heb. 13.11.12. Rev. 1.5.6. is somewhat more comfortable then the doctrine of Papiists, Arminians, who say that any tempted Saint may be a justified Saint to day, and in Apostle, a limbe of Satan and a child of perdition to morrow, as Judas was: as if Christ were not sworn Advocate in the nick and hour of temptation to help,
in the act of winnowing: and had not made promises of actual grace to actual temptations when they come, Luke 22. 31. 1 Iob. 2.1. Matt. 10. 19. And if Christ be sworn a King, Advocate, an High Priest, to overcome the rockinesse and flinty and stony rebellion of will, providing that will shall first yield, and not play the King against Christ: for any thing I see, the Covenant of grace is loser (the corruption of the Covenanter being ten times stronger to evill then the will of Adam was) then the Covenant of Works, and the Gospel an infinitely more plain path to a more fiery Hell then the Law. And it speaks much of free grace, that the everlasting salvation of the elect is in such a Castle as the oath of the Omnipotent and infinitely faithfull Lord.

Lastly, the Argument is the more considerable, that every Priesthood, even that of Levi, is imposed by Covenant, Mal. 2.5. My Covenant was with him of life and peace.

CHAP. VII.

The Covenant of Redemption is explained in three eternall acts.
1. Designation, decree or ordination, and delegation in the work.
2. Mercy and peace, truth and righteousness are agreed in this Covenant.
3. The assigned sending of the Spirit cannot be a Covenant as this was. 4. The twelfth Argument. 5. The thoughts of eternall love.

The Covenant of Redemption is two wayes considered. 1. As transacted in time between Jehovah and Christ, in his actual discharge of his office of King, Priest, and Prophet. 2. As it is an eternall transact and compact between Jehovah and the second Person the Svn of God, who gave personall consent that he should be the Undertaker, and no other. And these three acts are considerabale in the Persons in this latter consideration:
1. Designation of one.
2. Decree and destination.
3. Delegation in the work.

As to the first: There must have been a Person, either the Fa-
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as transacted from eternity.

ther, or the Son, or the Spirit. 1. By God, from eternity set apart, separated, and designed: And 2. This person must have given an actual consent from eternity to the designation: Now the person designed was the Son only, this lot eternally (to speak so) fell upon only him who was, χριστός τῆς λαμψκος, the Lamb fore-ordained before the foundation of the world, 1 Pet. 1. 20. And because Christ-God equal with the Father, does not begin to consent and agree to the designation in time, nor can Christ-God will any thing in time, which he did not will, and consent unto; from eternity; therefore he was present with the Father, and consented unto the designation, and closed the bargain from eternity: upon which account, Christ had the glory of a designed Saviour with the Father, before the world was, and praises that he may, God-Man, be glorified, as touching the manifestation of that glory to Angels and men, with the glory that he had with the Father before the world was. Joh. 17. 5. and here is an eternally closed Covenant between Jehovah and the Son, with the consent of parties. And who sees not our debt of love for a foresight and providence of pure grace? Behold a designed Physician before we be sick, and Christ with his own consent, writing himselfe the repairer of the breaches before the house fall, and the healer and binder up, before the bones be broken.

2. Christ is chosen and predelinate the head, the first born of the house and of the many brethren, and saies Amen to the choice, and we are chosen by him, as our head and he was fore-ordained the Mediator and the Lamb before the foundation of the world was laid to be slain for our sin. Hence, 2. offended Justice by the breach of the Covenant of Works in all the three Persons, pleads that man should dye, and that pleading is most just, and the Law cannot be broken or repealed. The soul that sins must dye. Ezek. 18. the threatening Gen. 2. 17. must be fulfilled. 2. Mercy pleads (not having a Throne higher then justice as Arminius faith) that to many chosen ones may find mercy, and peace calls for reconciliation to sinners.

3. Infinite wisdom also requires that justice and righteousness (under the name of mercy we comprehend free and, with grace) may meet, and peace and righteousness may kisse each other. Psa.
85. 11. Hence all these Attributes of glory must come forth, that a Throne may be set up, and a Psalm may be sung. Rev. 5. 12. and the thousands of thousands may cry, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing. 13. And every creature which is in Heaven (faith John) and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying, Blessing, honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Hence 1. there is no conflict between mercy and justice (as Arminius faith) nor any natural desire in God, to have all Angels and men saved, which is hindered by justice. Job sayeth truly, chap. 23. ver. 13. He is of one mind, and who can turn him? (from this end which he intendeth, as if he could not compass it to another end) and what his soul desires (in saving or destroying) event that he doth. 14. For he performeth the thing that is decreed for me (and all creatures, and his decrees are most free, Eph. 1. 11.) and many such things, or many the like things are with him. Therefore it pleased his most free, sovereign and absolute Counsel, to bring forth to Angels and men, to Heaven and Earth, to Sea and to all creatures, the glory of justice, truth, mercy, peace, grace, power, wisdom Rev. 5. 13. and in Christ the decreed and appointed Mediator, the Lamb fore-ordained, as Peter, 1 Pet. 1. 20. to be slain, and who agreed to the decree, and in an eternal compact took the burden upon him, to fulfill that of Psal. 85. 10. Mercy and Truth are met together, Righteousness and Peace have kissed each other. 11. Truth shall spring out of the earth, and Righteousness shall look down from Heaven. So that in this transaction the Father and the Son and Spirit let out to men for their salvation, the glory of all these Attributes.

Obj. Did not the holy Ghost also from eternity say Amen and agree to be sent by the Father and the Son, to lead the Saints in all truth, to sanctify, to comfort them? And did not the Father and the Son from eternity decree to send the Spirit? And did not the Spirit also consent to the decree before the world was? And so shall there be also a Covenant between the Father and the Son sending the Spirit, Joh. 14. 26. 16. 13, 14: 15. and the Spirit who is sent?
Every mutual agreement between the blessed Persons concerning their actions without, cannot be called a Covenant, nor need we contend about names. What if we say that there is some Oeconomical and dispensatory agreement of sending and being sent, yea even in the works of Creation, Redemption and Sanification, though two things stand in the way to hinder us to call such an agreement with the name of a voluntary compact or Covenant? 1. It seems natural, and not voluntary, that there is such an admirable order of working as the Father creates by the Son, as by his eternal wisdom, but yet a Person, a suppositum, different from the Father, and by the Spirit, as his mighty power: a third Person. 2. The Son is decreed with his own consent to bee the Person to empty himself, to be in time cloathed with our nature, and to put on the state and legal condition of a Covenant Obeyer of God to the death, the death of the cross, and is made a little lower then the Angels, and this may well be called a Covenant transaction and a course of Covenant obedience in the Mediator, which condition the holy Ghost comes not under. And what should man say, when the votes of the Three carry it, that our iniquities should bee laid upon the Son, Isa. 53. 6, and the Son should be sent, Gal. 4. 4, and he from eternity should step out. Lord, send me, here am I to do thy will. Joh. 3. 13. No man (no Person) is sic, hath ascended up to Heaven, but he that came down from Heaven, even the Son of man which is in Heaven. These votes of love fell not upon Angels, but upon Man, and how should it break my rockinessse that Christ spake for mee, undertook for me, took all my diseases upon him, before I was and before my disease had being? Wee reckonit great favour such a man pleaded kindly and belydy for you in your absence, when you was not to speake for your selfe. As its love to provide a rich inheritance for the child not born, and to fight for the sleeping child, that he may not be killed: when we had neither being, action, nor vote in Christs undertaking. Obj. Such as are chosen in Christ such are foreseen believers, when they are chosen. Ans. Justly learned and pious Mr Bayn denies that: for God chose the noble royal Family, Christ the Head and all the branches in Him. Love eternal love begins at the head, descends to the off-spring: But

Gods love in acting for man in time.
not because they are in Christ by faith, and actually are foreseen believers, for that is all one. We are in Christ, as the tree is in the seed, as all the Rose trees and the Vine trees are in the first Rose tree, and the first Vine tree, created of God, virtually. For because God chose us, therefore shall we be in Christ by faith: yea and he chose us and ordained us to be in Christ by faith, when He gave us to the Son, to be kept by him.

The third considerable act here, is an act of delection, and the place is observable, Prov. 8. 22. The Lord, Chanani, possessed me: Its not Bara, created me: Its not &c, as the LXX. have it, but as Aquila, &c., in the beginning of his way: as Cartwright, before he had created any thing. 23. I was set up from everlasting. Tremellius, in unica fuit, I was anointed. Aben Ezra, Electa fuit, I was chosen. The Vulgar Latine, I was ordained, from the beginning, or ever the earth was. 24. When there were no depths, I was brought forth: when there were no fountains abounding with waters. 25. Before the mountaines were settled: before the hills was I brought forth, &c. In all which the authority of Christ (faith Cartwright) is proven from his eternity, antiquity, immortality, &c. and all this time He was with God, as is fully, ver. 30. cleared: Then I was by him, as one brought up with him. Chald. Para. I was nourished up as a maid at his side. He will not want his Son out of his Eye: I was daily his delight, rejoicing always before him. The Hebr. εὐθεῖαν θείαν ἐκείνην, I was daily his delight, from day to day. Rabbi Solomon, annorum myriades, myriads of yeares. The Father and the Son, from eternity, delighted one in another, and were solacing themselves in the works without themselves: and the ratio formalis (as it were) that which took up the love, delight and thoughts of God, when as yet there was no world, no mountaines, no depths, &c. is Christ as Redeemer delighting himselfe with the sons of men, 31. I was with him— rejoicing in the habitable part of his earth: Heb. Sporting or playing with the sons of men: both because of all his works, as Ambrose faith, he most longed for man, and made heaven and rehominem, &c., and made the earth and rested not, and made the Sunne and Stars, and rested not there: and made man, and then rested, as having found the choicest piece of worke bee so much delighted.
lighted in. So the Father and the Sonne were taken, and (as it were) love, faith Bernard, triumphed over God, and they solaced their heart in that great design of love, and from eternity, passed over that long and sweet age of myriads of ages, in the pleasant and delighting thoughts of that boundlesse and bottomlesse Ocean of love to wit, God is to be made sick, and to dye a love for the sons of men. Love being above and (in a manner) not stronger then the grave only, and then death and hell, but some way (with reference to his holiness) mightier then the most High, and brought God down to sick clay: that you may (faith Bernard) see, if you take heed, joy said, faith feared, salvation suffering, life dying, strength weakened: and this wisdome was hid up and kept secret since the world began, Rom. 16.25. Hidden wisdome (in the heart of the Lord from eternity) which God ordained before the world, unto our glory, 1 Corinth. 2.7. the like whereof the eye hath not seen, nor the ear heard, nor hath entered in to the heart of man, ver.9. to conceive: So that this mystery of the Covenant between Iehovah and the Son of God was (as it were) little enough to busie the thoughts of the infinite understanding of the highest Lord, God for in infiniti Bernard.

The strength of Gods love to man, which wee too little value.

Hence the 12 Argument: If Christ the Sonne was designed, and fore-ordained with the Father, the Spirit, and his own consent to be the person should pay the ransome of satisfaction, and to be satisfied in his soul, with the getting and injoying of the bought, and well payed for and ransomed, yea the over-ransomed sons of men, who ravished love and heart of Father and Sonne, before the mountaines were brought Prov. 8.22,23. &c. 30.31. forth, and when as yet there were no depths, then was that bargain of love closed and subscribed before witnesses from eternity. For could
The heart of Christ be cold and indifferent to undergoe suretyship for the sons of men: Who warmed and kindled a fire of Redeemers love in his heart from everlasting? Or was his consent to the Covenant, but as late and young as since Adam fell, or Abraham was called to leave his country and his fathers house, Genesis 3. 

CHAP. VII.

The differences between the Covenant of Suretyship or Redemption made with Christ, and the Covenant of Reconciliation and of Grace made with sinners. 2. The conjunction of the Covenants. 3. How the promises are made to the Seed, that is, to Christ, the meaning of the place, Gal. 3. 16. 4. Christ acted and suffered alway as a publick head.

It is not the same Covenant that is made with Christ and that which is made with sinners. 1. They differ in the subject or the parties
PART II. between the Redeemers Covenant and ours.

There are different parties in Covenant of Redemption & Reconciliation.

The Covenant of Redemption must to be eyed.

Two parts of the Covenant of Redemption, one before time, another in time.

Q. q 3
The differences between the Covenant of Redemption, Part II.

and have a man's will, he could not in two wills close with the Covenant of actual Redemption.

But the Covenant of Reconciliation is no more eternall, than the creation, which is eternall in the Decree of God, as are all things that fall out in time. But this Covenant was made in Paradise, though it was decreed from everlasting, yet it had no being as a Covenant, nor could have any, so long as the Covenant of Works did stand. But it came in due time, the Physick and the Physician Christ the blessed seed, not few hours after Adam was fallen, came to his sick bed, or rather to his death-bed: Blessed be his love who redeemed us in our low condition, for Adam had no faith to receive, nor hope of a Redeemer. Christ came, not sought for, nor sent for, not so much as desired by us: For how could we desire a thing impossible, to our knowledge? Or could we think for a ransom of the blood of God, unknown to Angels or Men? This is preventing grace indeed.

4. They differ in the subject, matter: The Covenant of Redemption is, 1. who shall be the surety of Redemption to undertake for man? Here am I, saith the Sonne, thy fellow, Zech. 13. 7. 2. What shall be his work? What shall be his wage? He shall lay down his life, that shall be his work: he shall be obedient to his Father to the death even the death of the Cross. And his wage shall be, He shall see his seed, and God shall give him a name above every name. But no such work is laid on us, nor such a reward to be expected by us in the Covenant of Reconciliation. Onely here life and forgiveness is promised to us upon condition of believing in Christ: and fit it is that Christ be alone, none under such a Commandement as He, Joh. 10. 18.

5. The Covenant of Repemption hath different commands, 2. Promises: 3. And conditions from the Covenant of Reconciliation. The Commands of the Covenant of Suretyship are of two sorts: 1. Some common, 2. Some proper and peculiar. The former is, that Christ fulfill all righteousness, Mat. 3. 15. obey the whole Law, being made under the Law. Now the command of being under the Law, is two wayes considered. 1. As laid upon the Son of God, so it is no command, but a voluntary desire: And so his consenting to take on our nature is a consenting to empty
empty himself, and to be under the Law, but no act of obedience, because he was under no commanding obligation to take on him our nature. But 2. as it is laid upon him now God-Man, and the Word made flesh, he is under a necessity to give perfect obedience, Heb. 10. 5. Therefore coming into the world: The Sonne being to enter into the world, and to take on our Nature, speaketh to the Father, thus: Sacrifice and offerings thou desirest not, as expiations to take away sin, for they cannot expiate sin; A body thou hast framed to me, which is the only one sacrifice of the true Lamb of God which taketh away sinne, Joh. 1. 29 and that once for all.

And there are not any sacrifices ever to come after, Heb. 9. 26, 28. And perfect obedience with all the heart, was tended by Christ from a holy Nature, he being full of the Holy Ghost from his Mother's womb, so as none could accuse him of sinne, Heb. 4. 15. Heb. 7. 26. Joh. 8. 46, and this obedience had influence in Christ's obedience. To the 2. to wit, to that proper and peculiar command of suretyship, that never man was under, but only Christ, Joh. 10. 18. This Commandement (to lay downe my life for sinners) received I (and I only) from my Father. Psal. 40. 6. Sacrifice and offering thou didst not desire, mine eares thou hast opened. — 8. I delight to do thy will, O my God, yeas thy Law is within my heart. Now thus wee are not either wayes under the commands of the Covenant of Grace: Who in heaven and earth, but Christ, could have come under baile, and an act of suretyship for us?

2. There were promises of an higher nature, made to Christ in his Covenant, then are made to us in our Covenant of reconciliation, to wit, dominion from sea to sea: A Throne at the right hand of God, is not made to Angels, Heb. 1. 8, 13, nor to us; nor is there remission and pardon promised to him, as to us; of this hereafter.

3. The condition of justifying faith, laying hold on him who justifies the ungodly, is required of us in our Covenant: There is no such condition required of Christ in his Covenant of suretyship. The faith of Christ, is the faith of dependency, but not as a condition of the Covenant of suretyship, but in another account.

Q. But it is not hard, that Christ is in one Covenant, and believers in another? Its not hard, when the Lord Christ's Coven
How the Promises are made  

PART II.

Christ's Covenant helps our Covenant, and he hath a place in our Covenant. How the promise is made unto Christ, Gal. 3. 16.

**Q. How is it, that the promises are made to Christ, as to the seed? Gal. 3. 16.**

**Ans. Our Divines, Beza, Piscator, Deodati, the English Divines in their Annotations, expound the Seed Christ, of Christ Mystically, as the Church the body, 1 Cor. 12. 12. is called Christ.**

Judicious Pareus faith, that the Apostle expounds the Seed, not collectively of many, and of all the posterity of Abraham, but individually of one Christ, from whom flowes to the believers, not so much the corporall blessing, as the spiritual that is, righteousnesse and eternall life: And to faith hee, the Apostle faith, that this blessing or the inheritance, is given to Abraham and believers, not by the Law, that is, by no merit in Abraham, but by the promise, and by faith in Christ. Among Papifts, Lyranus; the promises are made to the seed, scilicet, Christo, in quo impleta sunt & non in alio, ideo dicitur semini in singulari numero, that is, to Christ in whom the promises are fulfilled, and in none other; therefore it is said to the seed in the singular number. So also, Cajetan:

Semin autem ejus, tangam & cui promissi sunt, & in quo adimplenda erant promissi, Corn. & lapide: If the word seed, semen, were taken collectively, the promise could not stand; for its sure all the Jews were not blessed in the seed: Yea many of them (faith Calvin) were a curse. Eftus faith the word seed is a collective name, and noteth many; and hath not in the Hebrew the Plurall Number.

Augustine (faith he) will have all Christians following the faith of Abraham to be here noted, for they are that seed to which the promise is made, whereas Christ is properly he in whom the promise is to be fulfilled, and in whom all are one by faith, and all are reduced to the Singular Number.

There is no reason to expound the Seed Christ, of Mystically Christ and of his Seed. 1. Because the Seed is he in whom the Nations are blessed, both Jews and Gentiles, verse 14. And the Seed
Part II. to Christ as to the Seed.

Seed made a curse for us, v. 13. But this seed is only Christ, not mysticall Christ, head and members: for neither are we blessed in Christ mysticall, nor was Christ mysticall the Church made a curse for us: Nor did the Church mysticall pay a price of satisfaction to offended justice for us, v. 19. The word seed seems to have the same signification, v. 16, and v. 19. Consider then v. 19. Wherefore then serveth the Law? It was added because of transgressions, until the seed come, whom the promise was made: Now the seed comming is Christ coming in the flesh to take on him our nature. If the seed were taken for Christ mysticall, the Apostle must say, The Law was added because of Transgression, until the seed should come: that is, until Christ mysticall, his Church should come in the flesh, which is non-tense. 3. Whether the promise be of Ca-naan, and of life eternall thereby holden forth; Or of Christ to come of Abraham, in whom all flesh shall be blessed; Or of righteouinesse by faith, not by the works of the Law; Or of all these comming under the name of the inheritance, the promise is made to many in number like the Starses: For the Lamb and the hundred fourty and four thousands standing with him on Mount Zion, and the thousands of thousands which none can number, Rev. 7.9. are many, and may well be called seeds; and though they be all one in Christ, yet the Apostle must speak too ambiguously, when he said, The promise of righteouinesse and life is made to the seed, that is, to Christ head and Members: for the promise is to made to Christ, especially of life, pardon, righteouinesse, as the blessings promised are fulfilled & given through & for Christ, as the only meritorious cause, is all grant: which way the promises are in no tense made to believers who cannot come in as joint satisfiers with Christ, & as joint meritorious procurers with Christ of the blessings promised to us. 4. The promise is made to the seed comming in the flesh and assuming our nature in a personall union, v. 19, as is, by confession of all expounded. Now this restricts the promise to God incarnate, and must exclude the member. 5. It runs most connatural-ly to the Text, and comfortably to us, if neither Christ, Gal. 3.16. be understood as a private man, the Sonne of Mary: nor yet as Christ mysticall, as 1 Cor. 12.12. But as Christ, a publike person, and Head and Lord-Mediator. 1. He represents all the Elect,
How the Promise, Gal. 3.16, is made to the seed, i.e. Christ. P. II.

Elect: and so the word seed is taken individually. He takes all the promises and the weight of the whole Covenant of Grace and Covenant-promises off the Lords hand as the second Adam representing all the Family and House: Behold I and the children that God hath given me. As the weight of the Covenant of Works, and of the promises thereof, was upon the first Adam, as he should manage these promises, so should it fare, ill or well, with all his seed. And to us Christ having the Gospel and Covenant-promises committed to him, so should it be with us: and this Tutor cannot miscarry and so shall it be well with the Pupils and Minors.

Were it no more but that John 14.19. Because I love thee shall I keep all things faith and promise the promise of life eternal: it is no small advantage.

2. The promises are laid down in Christ as in a public Lord-Keeper. Christ is that ex evert Ark in which are the Tables of the Covenant and the Book of the Law and Covenant Deut. 31. 26. Is. 8.9. and the subject of the promises he keepeth them. Yea and Christ is the fountain and original cause of all the promises: for he merited by his blood, remission righteousness, perseverance, eternal life, all graces which the Lord makes ours by free promise. 2. In Christ they are made and published to us: so they are dearer to Christ: they stand Christ at a dear rate: they are ours freely for no price or hire. 3. Hence nothing hinders, but the promises are made to Christ the first Heir and Son of promise: for Christ is the chief and principal thing promised, and other things that are freely given us (by promise) are given to us, sic vos invito, with Christ, or after that he hath given us Christ: and assigns, and younger brethren come in under the first Heir. Our blood-relation to the Family stands by Christ, interest to promises comes all this way. The Lords method is, Get first Christ then all the promises are yours: for they follow him. And Christ well manages Covenant-promises, as they most tend to the good of his own.

And this is specially to be considered that Christ from the womb to the grave, does act and suffer nothing but as a publick person. For us he was born, Isaiah 9.6. For unto us a child is born, unto us a Sonne is given, Luke 2.11. Rejoyce (faith the Angel) for unto
Part II. Christ a publick person.

unto you (not to us Angels, nay neither for himselfe) unto you Christ al-
ways to be looked on as a publick person.

1. Why? For whose sake came he this journey to the earth? Luke faith it was no private businesse of his own, c. 19, 10. He came to seek and to save that which was lost, and to save (faith Paul) sinners, 1 Tim. 1, 15.

2. Why dyed he? He was made a curse, ἐπεφέρεται, for us, Gal. 3, 13. Sinne for us, 2 Cor. 5, 21. Dyed for his sheepe, John 10, 11. for his friends, John 15, 13. was made poor for our sake, 2 Cor. 8, 9. is our forerunner who is entred into heaven, ἐπεφέρεται, for us, Heb. 6, 20. We have a great high Priest,— touched with our infirmities, Heb. 4, 14, 15. Who hath entred into the heavens to appear in the presence of God for us, ἐπεφέρεται. Christ's publike Spirit, who breathed not for himselfe, lived not for himselfe, died not for himselfe, nor ascended to heaven for himselfe, nor enjoys he heaven for himselfe, should shew us the necessity we have of Christ. The Physician is needfull to the sick, the ranfome to the captive, bread to him that famisheth: but Christ is more necessary to the sinne. Wee know not how many are in Christ's debt: for Heaven, Angels, Sun and Moon, seas and fountaines, men and all things subsist by him, Col. 1, 17. Heb. 1, 3.

Yet most of men judge fire and water more needfull then Christ: and think they no more need Christ or Covenant-interest in him, then the cart needs the third wheel, or the Ocean a drop of dew; nor is it every necessity of Christ that we presse. There is a necessity of a Physician to a whole Pharisee: as a dead man stands in need of life; But it is a literall necessity by which the whole (faith Christ, Mat. 9.) needs not the Physician: but it is the sick paining necessity, such as this, I dye a hundred times, if I get not Christ. This takes away sleep in the night, and brings a fixed aim to sell all and buy him.
CHAP. II.

The 13 Argument from the necessity of God's call. 2. Of Typical King of the blood of the Covenant, and of the Testament: the place, Heb. 13. 20. the blood of the everlasting Covenant of a d. Of the place, Heb. 7. 22. the act of suretyship, the assurance of our state.

A N Argument 13. is taken from the necessity of this Covenant of Redemption. 1. From the call of God: Christ took not on him to be a Priest, or a he glorifie himselfe to be made an high Priest, but he that said unto him, Heb. 5. Thou art my Sonne, to d. y have I botten thee: That is, I have, ordained thee to have the honourable calling of the High Priest. The Apostle also, Heb. 1. applyeth this in part to the eternal generation of the Sonne: And Att. 13. 33. the Apostle appliceth this to Christ rising from the dead, because in these two latter manifestly appeareth the Godhead of the Sonne in that he is true High Priest, who, by offering himself hath taken away our sins, which only God can do. In the other, Rom. 1. 4. He is declared to be the Sonne of God with power, by the resurrection from the dead. Hee who took not upon him to be High Priest while God called him, and neither took upon him to be King, while God called him, and said: Ps. 1. 6. I have Anointed him my King upon my holy Hill of Zion and willingly consented to the call of God to be King and Priest. He must be made Priest and King by Covenant between him and God: for Priests and Kings were called by Covenant, 1 M. 2. v. 5. 2 King, 11. 17. 2 Sam. 5. 3.

2. It is necessary that the promises, that are our Writs and Charters of Heaven, bee in a sure hand then our own to wit, in the keeping of Christ: For this is an absolute promise made to us Ezek. 36. 26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh. This promise is not formally made to Christ, yet it is a special Covenant promise, Jer. 31. Ezek. 11. Heb. 8, for there is no stony heart in Christ, yet the promise is laid down in him, and made
P. II. Of the typicall sprinkling and of the blood of the Covenant.

To him, eminenter; for by the merit of his blood (for he sanctified the people with his own blood Heb. 13.12.) he sprinkles many Nation; f 52.15. Some say, as Calvin, Luther, Musculus, by the Preached Cepel; but it is cleare, he alludeth to the Law of sprinkling Exod. 24. 3. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you, concerning all these words. Now of that blood it is said Exod. 24. 6. And Moses took half of the blood of the Oxen that the young men of the children of Israel of and v. 5.) and put it in basins, and half of the blood he sprinkled in the Altar. 1. The half of the blood was divided betwixt the Altar and the people, to note (say the English Diuines) the mutually stipulation of God (of Christ God the true Altar) to his people, and his people to him, who were atoned and made one by the blood of Christ, v. 7. (2) Moses took the book of the Covenant, and read it in the audience of the people: Not the Book of the Covenant of the ten Commandements: for Moses had not as yet brought the two Tables of Stone containing the 10 Commandements down from the Mountain. Then it was the Book of the judiciai Lawes and Promises, Heb. 9. 19. For when Moses had spaken every Precept to all the people according to the Law: he took the blood of Calves and of Goats, with water (left the blood should thicken and congeale not being mixt with water: noting also some other mysteries, 1 John 5. 6 8.) and scarlet wool, and hyson, and sprinkled both the Book and all the people. Its true, there is no mention of wool and hyson and scarlet, Exod. 24. but the Author to the Hebrews adds nothing of his own to Moses; for there's agrond for the'c, Num. 19. 6. and Moses speaks not of the sprinkling of the Book but the Book lying upon the sprinkled Altar was also sprinkled with blood; for faith the Holy Ghost, Heb. 9. 22. Almost all things are by the Law purged with blood, and without shedding of blood there is no forgiveness of sins. There was no guiltinesse in the Book, but these written Lawes and Ceremonies were the handwriting of Ordinances which was against us, which was contrary to us; which Christ by his blood, death, behav'd to blot out, take out of the way, and nailed to His Cross, Colos. 2. 14.
But another Question riseth, Exod. 24. 26. What needed the sprinkling of the people with one haile of the blood, and the sprinkling of the Altar, that is, Christ the Mediator, with the other; For, 1. Neither the work of dying to redeem man can be divided between Christ and the people: nor needed Christ, our true Altar, forgiveness of sins. Ans. The typical sprinkling of the people is expounded, Heb. 9. 14. the purging of the conscience from dead works, to serve the living God, and to obey the Gospel, 1 Pet. 1. 3. But the sprinkling of the Altar, Christ, with the blood, is a farre other thing: So the Holy Ghost, Heb. 9. He who is constituted the Mediator of a Testament, his death must intervene to ratifie and make valid, in Law, the Testament. v. 16, 17. That the friends of the Testator may have right to the goods that are bequeathed to them in the Testament.

But Christ is the Mediator of the New Testament, ver. 15. Ergo, &c. Now we are to know that Christ's dying is considered. 1. As a paying of ransom for captives, by which, in Law and by way of merit, the ransom of the blood of God exceedeth the worth of the bought captives, or the crime committed by the captives: and so Christ's death meriteth to his friends ransomed righteousness, life, pardon.

2. His dying is considered as a Testament of a dying friend. Now the living friends, by virtue of a Testament as a Testament, have not jus and right by buying and selling to the goods testifed. The essence and nature of a Testament is saved, whether the goods that are bequeathed in legaly bee the free gift of the Testator, not bought with a price by him, or goods of the father of the friend, to which the friend being a German-brother hath as good right or the same right, by birth, that the Testator hath. However: the comparison holds in this. Christ hath bequeathed to believers these goods. 2. The Testament is no Testament, nor valid in Law, except the Testator be dead. No man can sue by Law testifed goods, if the Testator himself be living: Nor can we have right to a new heart, forgiveness, perseverance, eternall life to grace and glory, except Christ our Testator had dyed. But because the Tested goods are more then goods left to us in Testament; they are left to us by such a Testament as is both a Testament and a death perfectly
Part II.

Of the blood of the Covenant.

perfectly meritorious (this is super added to the nature of a Testament, and beyond all Testaments) yea a death which is a price to ransom us from the wrath to come; Therefore Christ dying in our stead, of justice merit the that the friends should have these goods, though they belong by more grace and free promise, to the friends. Now this is a moral ground: Christ hath a well purchased right, by giving a condigne price for the goods and blessings promised in the Covenant of Grace to us: This right he hath by paying a price, laying down his life for us. This buying is not by no entity of nature or justice, but by a voluntary, free and uncompelled agreement and covenant; John 10, 18. Isaiah 53, 6. No Testament can exact upon him Heb. 89, 22. (2.) If the Old Testament was confirmed by the blood of beasts, then must the New Testament be confirmed by the blood of Christ prefigured in these same living creatures. But the Old Testament was so confirmed, Heb. 9, 7, 18, 19, 20, 21, creature 22, 33. Ergo now neither Testament nor Covenant was confirmed by blood anyly, but by the blood of a living creature slain.

3. Hence the making of a Covenant was by cutting a calf or a living beast in twain, and passing between the parts thereof, Jer. 34, 18. Population (inquit Facialis Romanus) prior non deficiet. Si prior non deficiat, publico consilio valde dolebat, Tullius die, Jupiter publico consilio valde dolebat. Tullius

So the Romans slew a sow: So the Romans and Albanians made a Covenant as Livius. A Herald or Officer at Armes slew the beast, and prayed a curse on the people of Rome, that they might go cut in twain (which is a strange kind of death, Matt. 24, 51.) if they should break the Covenant. Hence the Phrase of striking a Covenant. So the Romans slew a sow. So the Romans and Albanians made a Covenant as Livius. A Herald or Officer at Armes slew the beast, and prayed a curse on the people of Rome, that they might go cut in twain (which is a strange kind of death, Matt. 24, 51.) if they should break the Covenant. Hence they had it from the Jews. So Christ dyed to ratifie and confirm the Covenant, Exod. 24, 6. This is the blood of the Covenant. Now the Covenant hath no blood, this blood of slain beasts (for it is a figurative speech) is a sign confirming the Covenant that be breakers shall have remission of sins in that blood of Christ which is shadowed forth by the blood of these beasts. So Christ the great Shepherd of the flock Heb. 10, 13, is said to be brought from the dead, by the blood of the everlasting Covenant. Luminis ommnis, sic the Article is understood: Or as the Hebrew Phrase, is put so as quod for iv, as Calvin and Piscator. The question may be, How did
God bring Christ again from the death by the blood of the everlasting Covenant, had the blood of Christ any influence to bring himselfe back from the dead? Or did hee, by dying, merit his own resurrection?

Anf. Some read the word thus, and shun the Question: The God of peace who brought againe from the dead the great sheep-herd of the sheep: Understanding, ω&nu, being the great sheep-herd or feeder, by the blood of the everlasting Covenant. So Beza, who makes these words ἐν ἀμαλί, to be referred to τοιχεά: So as Christ's right to be Pastor is in, and by his blood and suffering. And the words, ἐν ἀμαλί, so is not to be constructed with the particle, ἀναγεννῶν: But Beza confesseth, that he changed the situation of the words. But if Christ be made a Pastor and feeder of the sheep by the blood of the eternall Covenant: then is hee called to be a Pastor by Covenant. And what influence hath his death in his Pastorall Office? Is it by way of merit? Or did Christ merit to himselfe? Hardly: if not curiously can we say that, though I nothing doubt but Christ gave perfect obedience as man to the Covenant of Works, and he did merit as man, jure operum, life eternall, the way that Adam should have merited life eternall, so he had never fallen. But the words naturally beare this sense as Deodati expours them, that Christ is risen by vertue of his death: As it is well said, the just lucry hath right and Law to come out of prison, by paying the summe, and neither justice nor Creditor can keep him in prison: solus are et solus carcer. Christ having satisfied our debt, and paid the ransome of his blood to the death, and being dead, and under the dominion of death by justice, is freed from either remaining in death, or dying any more: he is now justified, not in his person, for Christ in person was habitually righteous, and from the womb, Luke 1.35. τὸ ἐγών, That holy thing Jesus was sinlesse, and so never condemned, but justified in his caufe, and in his condition by law for us, and so appeareth, ἐν θελείᾳ Χριστοῦ δυσαλίας, the second time without sin unto salvation: the second time without sinne, hath relation to the first time, without sinne, that is, he shall appeare the second time no les without sin, and so justified in regard of his condition in Law, then he was, when he was conceived by the Holy Ghost, and so that eminently
eminently holy thing born of the Virgin Mary, Luke 1. 35. that is, as justified as if he had never been made sin, and never had been under the Law-burden of our sins, as Isai. 53. 6. And 1 Tim. 3. 16. ἐκ τῆς ἀμαθείας καὶ αὐθεντίας, Hee was justified in the Spirit, declared to be just, and the innocent Son of God, by his Resurrection from the dead, Rom. 1. 4. so that in the Spirit, is, in the eternall Spirit, Heb. 9. 14. the Godhead: For he came from under that act and band of Cautionrie and Suretyship without sin, that is, acquit from sin, which he was made, and was laid upon him, 2 Cor. 5. 21. Isai. 53. 6.

We know, Heb. 7. 22. Jesu, γένοεται εἰς Θεόν, Hee was made the surety of a better Covenant, as the LXX ever translate it, of a better Testament.

Now here is a judicall and a Law-act of suretyship put upon Christ. 1. He was made Surety, then he was not Surety by nature, but so made by a free transaction and Covenant. For in Christ's comming under that act, when he was made Surety, there be two things: 1. His eternall condiscending to take on him our nature, and to empty himfelfe and be a servant. 2. His agreeing and plighting of his faith and truth to take on him our condition in Law, that God should lay upon him, the iniquity of us all, Isai. 53. 6. and that God should make him who knew no sin, to be sin for us, ὅποιος ἐστὶν ἡμῶν, in our Law, place and room, 2 Cor. 5. 21. not against his Fathers will, nor yet without his own free consent. That is against all reason: For that which God made Christ, that hee was not by nature, but that God willingly made him, and that he was willingly and by free Covenant made. But God gave him a body, Heb. 7. 5. and God made him sin, ἐμαυθήσατο εἰς τὸν ἄνθρωπον, 2 Cor. 5. 11. So a Surety is one that promises to satisfie for another, and comes from a Verbe, which signifies to promise by striking of hands, Pro. 22. 26. Bee not thou among them that strike hands, or, of them that are surety for debts. The Seventy, give not thy selfe, εἰς ἵππον, as a Surety. Arias Montan. Inter percutientes sile judendo. The Verbe in the Hebrew is from a root that signifies to mix together: as the owle-light, when light and darknesse after the Sun-set are mixed together. And by a Metaphor it notes suretyship and mixture of persons, as Mr Leigh: When one is tyed for another,
That Christ was made a surety in a capital crime to dy for us, is suitable to the Law of Nations.

That Christ was made a surety in the bond and writ of blood that we were in: We were in the Law-writ, Deut. 27.26. under a curse, and Christ shifted the beleever out, and was made a curse by his own consent for us, Gal. 3.10. and was written and acted in the Law-book the sinner, and answered all the demands of Law and Justice, and put in our names in the Gospel-writ: and that from everlasting, God was in Christ, 2 Cor. 5.21. And in time we beleering, are written blessed and righteous in him, Gal. 3.13, 14. 2 Cor. 5.21. And what could more be done by Christ, who substituted himself by Covenant in our place, and put us in his place? Nor, is this Suretyship just in debts only, but also whatever Socinus, Crellius, and others say on the contrari, in Capitall punishments. For Mr. Thomas Goodwine, page 54, Euvritus did (ιησους, Νευφενθεσις) willingly become a surety for Euephenus. Yea, and in hostages and pledges in war, Plutarch faith, that the Thessalians flew two hundred and fifty hostages. The Romans (faith Livie) did the like to three hundred of the Volsci, and cast the Tarantines over rocks, de fisco Tarpeio: and these were humane people. The children of Tyrants, were killed with the Tyrants, by some Cities of Greece, as Cicero, and Halicarnaseus say. Curtius faith, that the Macedonians put to death such as were near of blood to traitors: Marcellius faith so much also of the Persians. The just Lord punishing the sins of the fathers upon the children, to the third and fourth generation, teacheth, that conjunction of blood (such as was between Christ our Kinsman, 2.51, Job 19.25. and us) may well make it most just, that Christ be punished for us, the Surety for the sinner, though the sinner be under the hand of the Judge: for he is unable to satisfie justice, and mercy faith, that there is no essential reason in Law-justice, why the same head which sinned and no other should suffer. But grace may intervene, so that though God need no surety, yet tender mercy, or God decreasing to shew mercy, in some good sense, needs such a Surety as Christ.

Neither is it much that justice faith, that the Surety ought to have satisfaction made to him, and restitution by the broken debtor;
because justice gives his due to every man. For 1. if the surety be
more then a man, and have absolute sovereignty over what he ex-
pends, as Christ hath over his own life, to lay it down, and take
it up againe, **Joh. 10. 18.** As of free grace hee payed for us, so of
free grace he pleads not in Law that the broken man pay him back,
and make restitution of his losses: and this faith demonstratively,
that God doth neither punish, nor shew mercy, by necessity of
justice. 2. When the surety hath a band of reliefe, and as it were,
a back-band, that his soule shall not be left in grave, **Psal. 16. 10.**
but that he shall be victorious and more, he may give out, and look
for nothing in againe.

And the necessity of a surety to say, remove the scaffold, the
guilty man shall not dye, pleads, that if the Lord shall be mercifull
to sinners, as hee decreed, then must Christ transact so with God,
as the everlasting out-goings of mercy, may bee with the free con-
sent (as it were) of truth, and righteousnesse.

But it may be said, if Christ's dying for sinners, remove as a satis-
factory punishment, the guilt and oblation to etemall wrath,
what way is the reall, and as it were, the physicall inherency and
essece of sin removed? Ans. The obligation to wrath is remo-
vend only in a legal way by suffering of punishment due to sin, which
Christ hath done: But the essence reall of sin is only removed, as
every other contrair is removed, by the expelling of sin out of its
subject, and by introducing the contrair form, to wit, inherent
righteousnesse, and the perfect habit of Sanctification and holinesse.

Now for this, Christ's dying and suffering wrath due to us, sup-
pose Christ should dye a thousand thousand times for us, his dying
guilty man cannot as a satisfying cause, or as a punishment remove this. For
1, a punishment suffered by our Surety, can but exhaust and re-
move the punishment due to the sinner for whom the suretyship is
undertaken. But 2. Christ's dying cannot as a punishment re-
rent guilt, and make

him formally and physically and inherently innocent, except the punishment of the Sure-
ty so excellent procure, by way of meric, the expelling of sin, and the incoming of inhe-
rent holinesse in its room, as **Heb. 10. 10.**
move sin as sin, and as contrair to the holy Law, and make us defiled wretches, and servants of sin holy, as the paying of ten thousand Crowns for a forlorn waster, cannot make him to be no waster, and a man that hath obeyed the Law; only it makes that in Law, the payment cannot be charged upon him. 3. Christs transacting with God as our Surety, is not only then meerly to remove eternal punishment, but to purchase by the merit of his death the healing and sanctifying of our nature, Heb. 10. 10. By the which will we are sanctified by the offering of the body of Jesus CHRIST once for all. Then our Sanctification is procured to us by the will of God, not simply as his commanding will: for then should all and every one whom the Lord commands to be holy, 1 Pet. 1. 16. bee sanctified, which we see is not done: but by the will of the Father, commanding Christ to dye, Joh. 10. 18. Joh. 14. 31. and the will of Christ offering himselfe once for a sacrifice for sin is the will which sanctifies us. So Pareus well faith, it is the will with its correlate, for in the willing passive obedience of Christ are we sanctified really by the merit of his death, though this be wrought by degrees.

2. Since the Father contents and wils that Christ dye, and the Son willingly offers himselfe a sacrifice, the number (as judicious and Godly Mr. Dickson hath well observed on the place) and these all, for whom Christ offered himselfe, were condescended upon betwixt the Father and the Mediator. God knew those whom hee gave to the Sonne, to be ransomed: and Christ knew those whom he bought. And the necessity of this Covenant appears in this, that the comfort cannot be solid, if a child of God never have any assurance of his being gifted of the Father to the Son in particular. For two things are cleare here. 1. That the Lord knows who are his, 2 Tim. 2. 19. and that, if God gave some to the Son, as John 17, then the Son received them in a certaine number. And if Christ bought them by Covenant, he must know how many: As one who buyes a flock, but he knowes the quality and number of the flock. 2. The knowledge sometime shall bee this distinct, that I was by name among them, who loved mee, and gave himselfe for me. And as the offering of every Priest is by way of Covenant and promise, so, if a sacrifice, in the faith of the great sacrifice, be offered to God, then will God accept it (here is a Covenant) so is the Body of Christ offered
offered by the Covenanting-will, *Heb. 10.10.* And any doubt that may, or doth arise concerning your self by name. 1. It may as well be moved in some respect, against the whole number, and no wise man will say that the bargain betwixt the Father and the Son was so blind, as the number was not agreed upon. For since all the bought are sinners, and so inclined to infull doubting of the bargain, that, which as a doubt is removed by one, may be moved by all severally, and all severally denying themselves to be the men for whom Christ bargained: By this infull questioning of the trans-action, none at all were agreed upon.

2. Every doubting of Gods love to me once justified, and who have once fled to Christ for refuge, is grounded upon sin and unworthinesse: Now none were given by the Father to the Son from eternity upon respect of either faith, or unbeliefe, or holinesse; or bad deleving: Its true, it is not known to me but by beleevings, that I was given Covenant-wayes to the Son. But the Question is, if sin bee any ground, why one justified should cast him self out of the number of the gifted ones to Christ, and committed to the Mediatour. Its true, it should be mourned for, as a thing that doth not a little hinder Sanctification in its progress, but should not brangle justification nor the faith of our interest in Christ. 4. The necessity of this Covenant appeares, in that salvation is taken off free-will and the slippery yea and no, of free-will in the Covenant of Works, and laid upon one that is mighty, upon David, to governe Israel as their King; but *Psal. 89.* 19. upon Christ (as excellently Mr D Dickson) in all respects more eminently then David, a stronger help, mighty to save appointed of the Father in all cases, bee is one of our kind, taken out of the people, acquainted with our condition, &c. The life of the creatures will, and the more of Gods will, if gracious, as here. bee in a Covenant, the better: Because the more grace and stability, even the finite mercies of David, that is, of Christ, *Is. 55:3,* *Eze. 34:23,* *Eze. 37:24,* must be here.

5. The well-head of salvation (for meer free will and good pleasure in God, instituted this dispensation) must be here: And must eminent freedome of grace made the bargaining; so that the *Magna Charta* the great Charter of the Gospel, I will have mercy.
mercy on whom I will have mercy, is here eminently, for mercy
and free love began at the head man. For the Covenant of Grace
(as notably Mr. Dickson) is consolidated in Christ our head, and
he hath the first right as man to say unto the Father, that which is
here said, as Intercessor and Mediator for the Elect; he shall
cry unto me, thou art my Father, my God, and the Rock of my
salvation. As a father binds for his heires and children: A King
subscribes articles of peace, and seals them for the land and subjects:
The Ambassadour for the Prince and State that sent him, makes
answer. So Christ acts in the Covenant of Redemption for his
heires, feed, subjects, people; and if the comparison might bee
made, Goipel-free-grace, as Covenant-mercy is more in the Co-
venant of Redemption, then in the Covenant of Reconciliation.

For principally they are here as waters in the fountaine. Hence,
in this Covenant, is fountaine-love, fountaine-grace, all the satis-
factio on that the Lord craves of sinners, begins at this spring, the old
and eternall design of love in the heart of God toward his Son, his
everlasting delight, the sublime darling and beloved of the Father,
is the designed Prince, upon whose shoulder is the Government:
Here was mutuall love-delight acted by the Father and Son, Prov.
8. 31. My delights were with the sounes of men, even before the
fountaines of waters were created, v. 24. O what everlasting out-
goings and issuings of eternall love came from the heart of the Fa-
ther and the Son in their eternall Covenant-delights towards the
sounes of men; here was the eternall marriage of the Lamb, the Kings
eternall Son, and of the not as yet created Bride first written and
sealed by the King and his Son, and our not knowing of this, and
Gods delighting in us when we little knew or dreamed of his etern-
all love, highnesse, his grace. Should the heart of God be taken,
and (to speak so) be sick of love for so many Nothings, whom he
was to make heires? Fear more being reconciled and justified wee
need not fear we shall be saved.

Here in this Covenant were first drawn the lineaments and
draughts of the free and gracious interest of Jesus Christ to the sons
of men: And who should not wonder here at the purest fountaine-
grace that is in Jesus Christ, which did set on worke eternall wise-
dome to frame such an eternall peace of God Covenanting with the
Son
Son of God, and love eternally hiring love eternally with the reward (to speak so) of the certain hope of enjoying a soul satisfying seed, and a numerous off-spring of Redeemed ones, if love should dye and triumph over justice, which was done by love.

6. There is here much of the eternally interest of JEHOVAH to the Son, and of the essential love of God to his only begotten Son, Prov. 8. 24. When there was no depth I was brought forth, —

30. Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him. And then may that have been verified, Jer. 30. 21. And their noble One shall bee of themselves, and their Governour shall proceed from the midst of them, and I will cause him to draw near, and hee shall approach unto mee: for who is this that engaged his heart to approach unto me, saith the Lord? The love eternally here in JEHOVAH loves, and wonders that Christ his Son lays bands upon his own heart to take upon him the Office of Redeemer and Priest: and the Lords saying, Who is this? is a note of love and wonder, as Psal. 24. 8. 10, Is. 63. 1, Cant. 6. 10, and that his heart closes with the Covenant design.

Obj. But Arminius himself also teacheth that there was a Covenant betwixt the Lord and Christ. God required of Christ our Priest, that hee would lay downe his life for sinners, give his flesh for the life of the world, — and hee promised, if hee should so doe, he should see his seed, and be an eternally High Priest after the order of Melchizedeck, and by the exercise of his Priestly Office, hee should bee exalted to a royall dignity. Christ our Priest closed with the condition, and said, Behold, here am I to do thy will, &c. And Socinians, who hold him to be a divine Man only, will agree that Christ was under an obedientiall Covenant with God.

Ans. Arminians and others, may yeeld to a Covenant between the Father and the Son, but it is a far other thing then such as wee hold: for Christ did close with the condition of laying down his life for sinners.

But when Christ hath ended his work, and payed the price of Redemption, laid downe his life for Pharaoh, Cain, for Egyptians, Syrians, Persians, Chaldeans, and all in whom ever was the breath of life; yet cannot the Lord promise to Christ, that he shall have...
have any seed or one redeemed one, nor can the Lord either promise or pay wages to Christ: For a promise, if sincere, is of things that are in our power to do, even among men. Can a King promise that to morrow he shall cause the wind for seventy days to come, blow out of the North-west? It's not in his power. Now Arminians, Socinians, and all of that Family teach, that God hath no forcible antecedent dominion to bow and determine the free-will of any one man: The Lord then no more can promise, nor give the reward of a seed to Christ, for his work of laying down his life for man, then he can engage that the Serpent (with reverence to our blessed Lord) shall see his seed. For when Christ hath wrought the same work, payed the same very ransom (as these Sophists teach) for millions that perish, through their own free-will, eternally: What seed hath he of them? Where is his wage? Were not all and every one of mankind promised in the Arminian Covenant, to be the gifted seed of Christ, upon condition that they should repent and believe? But Arminians deny that God doth promise faith, or that he is so Lord and Master of the free-will of any, as indeclinably and unsuperably he can make good his promise, and cause them believe and perseverle therein to the end, and that is it by which they are his seed. Its but said in vain, that God promises they shall be Christ's gifted seed, providing they be willing to believe; that is but to say, the Lord promises all shall be his seed, providing they shall be his seed: For willing believing makes them his seed. 2. By this also the Lord promises what is in mens power to perform, and it might fall out that all and every one should doe the like that multitudes doe, who perish eternally, and so shall Christ do his work, and enjoy no seed at all.

But the Covenant of Suretyship which we teach, makes not the truth of God to depend upon our faith, or our unbeliefe: Yea the Lord promises that Christ without all faile, shall indeclinably see his seed, yea, and shall see the restorer of the Tribes of Jacob, and alight to the Gentiles, and the salvation of God to the ends of the earth, Isaiah 49. 6. Isaiah 54. He shall be King and Lord of the Iles, Isaiah 42. 6,7. Isaiah 60. 9. Psal. 2. 8,9. A Prince and a Shepherd over his people, Ezek. 34. Ezek. 37. 24, 25. Psal. 89. 25. not upon condition they be willing, over whom he is set, but to meet with the
the temptation. Ah! my iron and rockie will shall still resist the Lord; and he shall be King of the Nations, if the Nations shall determine their own will to submit to him, and vote that hee bee Crowned King: Nay, but the Covenant-promise faith, hee shall bee King of thy will. This is a part of his raigne, Psalme 110. 2. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3. Thy people shall be willing in the day of thy power, Deut. 30. 6. Ezek. 11. 19, 20. Ezek. 36, 26, 27. Jer. 31, 31, 32, 33, 34, 35. Jer. 32, 39 40. Neither can there be confidence and faith in God through the sure mercies of David, nor peace, nor solid consolation, nor warrant to pray for the Lords gracious bowing of the will to be his seed, except it be believed, Covenanted that God shall be the God of his people, and their King, not over the element of the Sea only to rule it, and over the mountaines, and the ftones, and rocks, but also over the particular wils, and the willing and willing, choosing of good, and refusing of evil in the men of the Iles. And how could the Sonne pray, Father, give the inheritance of the Heathen to mee, according to promise? Aske of mee, and I will give thee, &c. Psal. 2. If the Father could answer nothing but what Arminians and Socinians say he answers, as also, the believer out of the fleshes weakness must dictate this return of prayer. Sonne, with good will, I grant the Heathen, and the ends of the Earth to thee in heritage and possession, so they bee willing to submit to thee: But, what if they refuse to obey either mee or thee? I did never Covenant with thee, Sonne, to doe more then I can, try thy strength, and force their free-will, if thou canst; if they bee willing, well, and good it is, there is a bargaine: My approving and commanding will is that they bee thy seed, and thy willing people; but my decree is not to Lord it over their will, that is a fundamentall act of Government, that all my subjects have liberty of conscience, to will or no will, as they please. Nay, but the Covenant of Suretyship includes the sure mercies of David, and the Lord gives band, word, and writ, and seale of blood, and the Oath of God to the Son, Psal. 110. 4. Heb. 7, 21. for the will. Isa. 53. 4. Behold I have given him for a witness of the people, a leader and commander to the people. But what if they will neither lead nor drive? Yea the Lord promises
they shall not need to bee driven, they shall be willing, and run.

5. Behold thou shalt call a Nation that thou knowest not, and Nations that knew not thee, shall runne unto thee, because of the Lord thy God, and of the holy One of Israel, for hee hath glorified thee. And a strong reason of this is given, the Gentiles runne; Whence comes this forwardnesse of the Gentiles, who knew not God? Because (faith Israell) of Jehovah thy God (of CHRIST Mediator) in Covenant with thee, Psalm 22.1. John 20, 20, because of thy GOD the Holy one of Israel: the running (faith Calvin) noteth the efficacie of the calling, and they run to Christ, because of Jehovah, and the mighty power of God in the Man- Christ. "Noteth because (faith Piscator.) And another reason, because hee hath gloried thee, O Christ, hee hath declared thee to be the Son of God: they rising from the dead, attention to Heauen, given thee a Name above all names, Rom.1,4. Phil.2,7,8,9,10.

So Musculus, Piscator, Marlorat, Gualther, Diedri: So the running of the Gentiles to Christ, is the glorifying of Christ, and a part of the rewards its Christs glory that he hath a feed that runs after him. Then: And Mr. Dickson upon these words, Ps. 2.

Ask of me, after Christ's Resurrection and declaration of his formerly overclouded Godhead, here should continue in the Office of his Mediation and intercession, and by virtue of his paid ransom of Redemption call for the enlargement of his purchased Redemption among the Gentiles, for this is the Fathers compact with the Son, saying, ask of me, and I will give thee the Heathen; so that both by free Covenant and by merit. Christ challengeth a feed: and it were injustice in the Lord (with reference and glory to his Holinesse) to deny to Christ that for which hee hath given a condigne ransom me and price: But he hath payed a condigne Covenant-ransom of his own precious selfe, and offered blood for his feed. Hence 1. though a weak beleever cannot by merit suit a bowed will and a circumcised heart from the Lord: Yet 1. may he suit it by the band of the Covenant of redemption between Jehovah and the Son: and a Reemed one may lay it was an Article of the Covenant of Redemption, that my Rony heart should be taken away, and a heart of flesh given to me, and faith hath influence to be supported that God articled Covenant-ways such a wretch.
wretch as I am, to Christ: and look, as the book of life, called the Lambs Book of life, contains so many by name, head, and in all their individual properties, Jacob, Paul, &c., that are written and inrolled for glory, so are all (and I by name) in a Covenant-relation given of the Father to the Son, 1 John 17,3,9,11, John 6.39 and that is sure, then heaven, or the fixed ordinances of nature, Is.31.35,36. Psal. 89.37,38. Happy, such as can ride at this anchor: Though I mean not that the decree of election and the roll of the Mediator to me, or the gracious Surety-Covenant between Jehovah and the Son, as relating to me, by name, must be the nearest object of faith, or that always a believer doth read this roll; but his faith often is, and ought, and may be supported thereby.

2. Christ may suit, by virtue of both the Surety-Covenant and by the justice of God, his condigne merit to me, a fixed will to run the way of his Commandments. Christ appearing with blood, Heb.9. and his prayer as high Priest, John 17, prove, that in Christ's Bill for us, there is justice, the merit of blood, and that his Advocation is, 1 John 2.1 grounded upon justice, and he stands there as Jesus Christ, NisiisE, the righteous without sin, now imputed, not now made sin, nor made a curse, but by order of strict justice justified and righteous, and the act of Suretyship taken off, and as the hand writing against us is cancelled upon the Cross, Col.2. So the hand-writing of obliged punishment due to Christ as our Surety is removed, and he now justified in the Spirit, without sin, Heb. 9.28. Such a one as cannot dye, Rom.6.9. Rev.1.18. and cannot dye a death satisfactory for sin, because as believers cannot die the second death, Christ having died for them, neither can Christ suffer the second death againe, or bee twice a curse, for once he dyed for all. But our faith is so supported not a little in this, I dare not put merit or justice in my suits to God, but I beleive it is, and must bee in Christ's bill, and that bill is for mee: mercy, and only mercy is in the sinners bill, but the justice of a condign ransomer is in Christ's suits, and so faith looks to Christ: As 1. having the first Covenant-right to Heaven, as the great Lord receiver of the promises. And then wee have a second right in him, 2. Faith looks to Christ as having more right to us. Because he hath the right of justice, then wee have to our selves; for its free-graces

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Christ hath title which we have to ourselves, for we gave no ransom for our selves, and we gave no ransom for eternal life: and therefore all the doubtings and acts of unbeliefe in order to the Surety of the Covenant, do resolve upon some apprehended breach between the Father and the Son, that either the one or the other, or both have failed to each other and have broken the Articles of the Covenant, which is a reproaching of both the Father and the Sonne: So that nothing is more necessary then to beleefe firmly the Covenant-faithfulnesse of God.

3. What strong bands of believing and holy living have we from this Surety-Covenant? When we good-will and free grace is become the ingager of the faithfulnesse of God as he is true God, and with a Covenant-tye to keep sure our salvation, as hee will be true to his Son, and so to himselfe and to his owne Holy Nature, that wee shall be saved, yea, and not that only, but by Office, as King and High Priest, hee hath laid bands upon himselfe, and made it the duty of his Office to save us: So that any good man thinkes his Office of a King, and a Prophet, or a Priest, layes bands upon him to acquit himselfe faithfully in the charge; So that Christ's sworn Office of High Priest lays bands up-on him to compassionate as a feeling head, all his own and to bee touched with their infirmities: then must unbeliefe in these particulars, say, we judge that Christ will not do his duty in his Office, and that he shall break his faith of Suretyship, and faire under his band of Suretyship. How needfull then must the firme persuasion of compleat qualifications and fulnesse of anointing of Christ for the compleat discharge of his duty bee? O! beleefe him to bee the faithfull High Priest, who expiates and heales you in all the measure, kinds, degrees, circumstances of time, place, of the particular transgressions you are guilty of. Psal. 103.3. Whose forgiveth all thine iniquities: who healeth all thy diseases. And if a man judge himselfe ingaged to go about such duties as his Surety and ransom-payer in his name hath promised more are wee to walke as the redeemed of the Lord, since there was an eternall Covenant-undertaking between Jehovah and the Sonne of God, that wee should fulfill the undertaking. And sure it is, Law-faith or beleevings Law-threatnings cannot have such influence upon our spirts to cause us to obey the Law, as the motives of a concluded act of Suretyship,
ship, and closed compact between the Father and the Son, that we shall obey him: and indeed it is a meditation that morally and spiritually should obtain from us, that we be holy as he is holy, and strongly melt the rocky heart. When we remembered that Jehovah, as a designed Surety, gave band for the heart of a sinner from eternity, and enters himselfe Cautioner for our rebellious will; it should put us to believe so much, and morally lay bands on our will.

Q. How are we to conceive of the act of Suretyship?

A. Jehovah from eternity decrees that the Son be the designed person who shall take on our Nature, and lay down his life for sinners: The Lord promises he shall have a redeemed seed for a reward.

In this offer Jehovah ingagés that we shall bee Christs seed and so shall be, by the immortal seed, born againe, and shall believe and be givèn to Christ as saved: here Jehovah undertakes that we shall believe.

2. Christ agrees to be the designed person: It is written of mee, and so doe, reed of God from eternity, I shall lay down my life for thee given to me: And here the other party, Jesus Christ coming by his own consent to die does also undertake. 1. In dying to ransom us from hell and merit life to us and makes us his purchase. So 2, he being a Saviour by merit he by his death purchaseth the Spirit, and meriteth the new heart, and so undertakes for us: in this regard both parties undertake for us. And the Spirit being the same very God with the Father and the Son, also is by his own consent designed comforter and actor in his way by the anointing without measure that he puts on the Man-Christ, and the grace given to his members: But the only formal parties in the compact are the Lord Jehovah and the Son party consenting before time, and his Manhood in time becoming one who embraces the Covenant of Suretyship and calls the Lord his God. Psc. 22. 2, 3.

Hence, if wee imploy faith, and hold out to the Lord the undertaking for us in the Covenant, there is an answer framed to all our temptations from our own frailty: As Adam and the Angels fell, and how can we stand? But God said never of them, as
Psalme 89. 19. I have laid strength upon one that is mighty: and Christ was no designed undertaker for ADAM, nor was ADAM to beleve such a thing. Therefore it is fit to observe, that not only the Head Christ and the body changes names, as the body is called Christ, 1 Cor. 12, 12. and Christ called David, Isai. 53. 3. Ezek. 34. Ezek. 37. 14. David my servant shall be King over them. So also many things in one Psalme are spoken of David, both in an Historically, and Typicall truth, as Psal. 22. But there are some things, Psal. 16. to spoken of David, that they are true only Typically of Christ, and spoken Prophetically, as David faith, Psal. 16. 10. Thou wilt not leave my soule in grave, neither wilt suffer thine Holy One to see corruption. And the Apostle Peter denies that this can bee expounded of David, for Acts 2. 26, 27, 28, 29, 30, and Paul, Acts 13. 34, 35. And as concerning that God raised him from the dead, now no more to returne to corruption: hee said on this wise, I will give you the sure mercies of David: Wherefore bee faith in another place, thou shalt not suffer thine Holy One to see corruption. 35. But David after hee had served his owne Generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. And it is not to be doubted that the Prophecie, Psal. 22. They divided my garments, they pierced my hands and my feet, is only a Prophecie of Christ being Crucified: Nor was ever David Crucified. To say in another case David was crucified, will not help: for it might be said in another case, David saw no corruption for all beleevers are delivered from the dominion, curse, and sting of death. Hence it may well bee said, that same Psal. 89. must prove both the Covenant of Suretyship, and the Covenant of Grace: ver. 3. I have made a Covenant with my chosen, I have sworne unto David my servant; thy seed will I establish for ever, and build up thy Throne to all Generations. Though it be called Davids Throne here, Luke 1. 32. yet wee may freely speak of Davids Throne as of Davids body, both saw corruption: There is an end of Davids Throne temporall.

That which is called Davids throne is Christis throne.
PART II. the Covenant of Redemption with Christ

Dominion, and Glory, and a Kingdom, that all Nations and Languages should serve him: His Dominion is an everlasting Dominion which shall not passe away, and his Kingdom that which shall not be destroyed, Isa. 9.7. Of the increase of his Government and peace there shall bee no end: upon the Throne of David and upon his Kingdom to order it, and to establish it with judgement and with justice, from henceforth even for ever.

Obj. But this Covenant is made to, and with David, that Solomon, and one of David's line shall sit upon David's Throne, until the Messiah the true beloved shall be born, 2 Sam. 7.12,13.

Ans. It is true, and although these of David's line sinned yet by virtue of this Covenant, for David's sake God gave a Throne temporal to him 1 King. 11.32,34. 2 King. 8.19.2 King. 19.34. But it is as true that this afo, to wit, Christ's everlasting Throne is here meant: I will build up thy Throne to all generations, for David's Throne which is said of this Throne, Heb. 1.8. But unto the Son, he saith, thy throne O God is for ever and ever. Therefore this oath and promise is made to Christ as well as to David: except we say that an everlasting Throne is more properly the Throne of David, then the Throne of Christ.

2. 19. I have laid help upon one that is mighty, I have exalted one chosen out of the people. 18. I have found David my servant. Most grave Divines (and it may bee they gathered it from ver. 38, 39. &c.) think that the Psalm was composed upon the occasion of the ten Tribes division from David's house, as composed by Ethan, 1 King. 4.3. Others, that Ethan lived in the captivity of Babylon after David's death: But the calamity seems greater then the division of the ten Tribes. Philo refers it to the time of Iehoi. kim. Ambrose maketh the mighty to bee Christ: So Eusebius and Hieronymus expound the whole Psalm. And our Divines say that the verity must bee in Christ, for the help and deliverance of the new afflicted and captive people (for the like of this publike desolation, as v. 38, 39, 40. &c. never befell David after hee was King) cannot be laid on a dead man: And though he were now alive, the help of David's fallen glory: v. 12, 43, 44 &c. must be the Messiah. Hence, the Covenant must be with him whose Throne
The Covenant with David in many things, is Part II.

Throne is built for ever, and shall not fall, verse 3, 4, and upon whom as upon a mighty one, is laid the help of his fallen Church: This is not David only (though hee be not excluded) but Christ principally.

3. With him the Covenant must be made, in his way, as with Surety, Head, and Redeemer: upon whom the enemy shall not exact; whose enemies shall be plagued, v. 22, 23 and, whose enemies shall bee made his foot-stool, Psal. 110.1, 2. and that is Christ, as well as David.

4. With him must the Covenant of Redemption be made in his way; of whom God faith, verse 25. I will set his hand also in the Sea, and his right hand in the Rivers. The Chalde Paraphrase expounds his hand to be his power and command, which is to Euphrates: as is promised, Exodus 23.31. Numbers. 34.3. but fulfilled in David and Solomon, 1 Kings 4.8. Solomon reigned from the Sea of Sodom the red Sea, to the Mediterra Sea and West, and from Euphrates, to the utmost of Canaan, North and South: but specially in Christ, who hath all Nations, Gentiles and Jews, for his owne, Psal. 2.8, 9. Psal. 22.27. Psal. 72.8, 9, 10, 11. Isaiah. 2.1, 2. Rev. 11.15. Christ Jesus, not David, Zech. 9.10. shall speak peace to the Heathen, and his Dominion shall bee even from Sea to Sea, and from the River, even to the ends of the Earth. The Angel and Creator of Angels, who set his right foot upon the Sea, and his left foot upon the Earth, Rev. 10.2, is this great Conquerour.

5. With him this Covenant must stand, of whom the Lord, verse 26. faith, Hee shall cry unto mee, Thou art my Father, my God, and the Rock of my salvation. 27. I also will make him my first-born, higher then the Kings of the Earth. Now this cannot well agree to David, at leaft, most coldly (as Calvin faith) should the Apostle reason and conclude that Christ were above the Angels when he citheth this place, Heb. 1.4, 5. For unto which of the Angels said hee at any time, Thou art my Son, this day have I begotten thee? And again, I will bee to him a Father, and hee shall bee to mee a Sonne. In the literall sense, it is meant of Solomon, 2 Sam. 7.14. 1 Chron. 22.10. and is meant here of David. Athanasius proves him hence to be God, the first begotten of many Brethren. Cyprian, Cyrillus, Augustine, Hieronymus, contend against the Jewes,
PART II. The Covenant of Redemption with Christ

Jewes, that this is necessary to be understood of Christ, not of Solomon, not of David, who cannot bear the Name of the Lords first-born, but must be so named as the Type of him who is the first-born of every creature, &c. Col. 1. 15.

6. So my mercy will I keep for him for evermore, and my Covenant shall stand fast with him. 29. His seed also will I make to endure for ever, and his Throne as the days of Heaven. If the Covenant be made with him who hath an eternall seed, then sure, principally with Christ: Without whom (faith Calvin, who otherwise much loves to follow the letter of the word) this prophetic hath no effect, for eternity is only in Christ, not in David.

Ver. 30. If his children forsake my Law, &c. a pre-occupation, if an internall seed be promised to Christ, then although Christ and his Children sinne, no matter, the hazard is not great? Hee Answers, the danger is not to be despised; I will visit the sins of Solomon and others, 2 Sam. 7. 14. with the rod of men. 15. But my mercy (of the Covenant of Redemption, and of Reconciliation) I will not take from him, as I took it from Saul. This is not spoken of Christ, for he cannot sin, but of Christ's seed, his spiritual seed, and the business is so contrived, as the seed of Christ and his children shall not sin unpunished: but yet there is a difference between the sins of the reprobate Saul, and such like, and of the spiritual seed of Christ. So hee takes his mercy, Covenant-mercy (but offered conditionally) utterly away from reprobates when they sin; but takes not away Covenant-mercy from the seed of Christ: And the reason is, from the nature of the Covenant, v. 34. My Covenant I will not break, &c. If then the Elect and chosen of Christ should fall away, God should break and alter his Covenant: but impossible is the latter. Hence, the questioning of the stability of our state, being once internally in Covenant with God is a reproaching of God, and to make him a lyar. Ver. 35. Once have I sworn (faith hee) by my Holiness, that I will not The justifying unto David. Though (1.) wee seem to reproach our selves in questioning our state, being once in Christ, yet the truth is, the plea is against God, and his Truth and Holiness. (2.) Its easier to believe general truths, then to believe particular truths, in which our selves and our own actions are interested: So spiritual his truth.
The Covenant with David

PART II.

and while a snare is unbeliefe that when we think we are unbelievingly fearing our own treachery, we are indeed charging treachery and falsehood upon the Holy Lord. (3.) In our full plea's with our own state, *Ah! I am casten out of his sight*, *Ps. xl. 22*. *We are overthrowing the whole Gospel and Covenant of Suretyship and Reconciliation, and we say God lyed to David, and to his Son Christ, contrai to that, *Ps. l. 89*. *Once have I sworn by my Holiness, I will not ly unto David*. 36. His seed shall endure for ever*.

for the Lord once justified thee. (4.) We shall find ourselves to selfe in contraverting with God in the matter of fact touching ourselves: *am I in Christ? Or, am I an apostate and fallen from Christ? That we are more taken up with a hellish fretting for our falling in a state of condemnation, then we are grieved for the injurie of unbeliefe in traducing the Holy Lord with a lye. There is a taste here of Judas his fiery unbeliefe, for he complains more, Mat. 27. 4. *I have sinned in betraying the innocent blood*, then that God is dishonoured, and Christ's love offended: The griefe is more for the interest of I, selfe, that is entred in the borders of hell, then that his glory who commands believing is overclouded. It were good in such a case to goe about two things: 1. Be selfe moved that self is under these apprehensions, lost and cast away then that the spotlesse glory of the Lord suffers: What matter of me, and of selfe, in comparison of the dishounor done to God? What though I, and millions like me, were tormented, if God were not offended. Now God, 1. who hath bought me, 2. Who hath accepted a ransom for me, 3. Hath justified me. 4. Hath witnessed all these, is contradicted in all these: and yet we complaine only, *Ah I am fallen!*

2. Leave the Question concerning yourselfe, whether ye be cast away or no when you cannot come to a peaceable and quiet close about it, and dwell upon the duty of fiduciall relying on God's general Covenant to David's Son, Christ his ingaging with him, and Christ his gracious accepting of the condition.

(5.) God sware to the Son of David for the seed, that is, for the whole race, and gave them all to Christ, and gave you among them; and Christ closed with the condition, though yee cannot come to application. Its good to feed the soule upon the solatious thoughts, *I cannot apply, but Christ whose egressions, outgoings, have been*
is the Redeemers Covenant.

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been from of old, from everlasting, Mic. 5. 2. did apply: For Christ's everlasting outgoings are not only his eternall generation from the Father, but the decrees, the sweet eternall flowings, emanations, and issuings of Christ's holy thoughts of me, of all the individuals, by name, of the seed given and received by Christ, his eternall acts of soule-delighting thoughts of every redeemed son of man, Prov. 8: 0, 31. Rom. 9: 11. Eph. 1: 4. 1 Pet. 1: 2. the eternall acts of love, and love-thoughts to Jacob, David, Peter, Mary &c., his acts of designing you (if ever you believed, and can rub and blow up experiences under ashes, Rom. 5: 4. Ps. 77: 6.) and the thousands that stand before the Throne from eternity his actsings of eternall love, appointing and setting Chairs, Thrones, Mansions, and dwelling places for this man, and this man are so many applications of Christ to you: Feed and feast upon these, by believing the antient Covenant, and you cannot but come to quietness of peace in your apprehended estate.

CHAP. X.

Christ procures the Gospell to be preached to Reprobates, but undertakes not for them. A necessary distinction of the Covenant as Preached according to the approved will of God, and as acted upon the heart, according to the decree of God: and the differences of the members. The place, Jer. 31. Heb. 8. This is my Covenant, opened.

A question it is, whether Christ undertakes in the bargain with Jehovah, for all visibly in Covenant, for as it is laid before, these in the Visible Church and their children that are baptized, Magnum, Demas, and others are in Covenant thus, Acts 2: 39. As. Christ undertakes in his bargain, only for the elect, and undertakes that the Gospell shall be Preached to them; but because many hypocrites are mixed with the Gentiles, and Christ is given a light to the Gentiles, Preached to a visible multitude, as is foretold, Isaiah 49: 6. Isaiah 55: 45. fulfilled, Acts 14: 16, 47. Rom. 15: 8, 9, 10, 11, 12, &c. Therefore he procures to many hypocrites, for whom Christ undertakes that the Gospel shall be preached to the elect or themselves, and to the reprobate only as mixed with the elect, for other ends.
The necessary distinction of the Covenant as preached to many, and as a cake upon the heart of the few chosen.

God and all within the Visible Church, who hear the word of the Gospel, are the parties contractors in the Covenant Preached, whether Elect or Reprobate, and their seed, they professing the Gospel, Mat. 28.19,20. Acts 2.39,40. Acts 3.25. Ye are the children of the Prophets, and of the Covenant which God made to our fathers, &c. and they were not all the chosen of God: This is against the Anabaptists also, and against these who will have the Gospel-Covenant to be made with all the world. But its a rich mercy that Professours are dwelling in the work-house of the Grace of God, within the Visible Church, they are at the poolside, near the fountain, and dwell in Immanuels land, where dwells Jehovah in his beauty, and where are the Golden Candlesticks, and where there run Rivers of Wine and Milk, such are Expectants of Grace and Glory, to such the Marriage Table is covered, eat if they will.

But the parties contractors of the Covenant in the latter respect are, Jer. 31. Heb. 8. only the house of Indah the taught of God, the people in whose heart the Law is ingraven; for as God teacheth not all Nations his statutes, nor sends the Gospel to them, Psal. 147.19, 20. Acts 16.
So neither is the promise of a new heart made to all within the Visible Church.

2. A great difference there is in regard of the Covenant of Suretyship or Mediation, that Christ undertakes not for such as are only visible Covenanters, and shall never beleeve: As he prays not for such, as High Priest, so hee dies not for them, nor came as a designed Covenanting Saviour from eternity under an act of Cautionry for them. How then commeth the Gospel to them?

_Ars_. It comes to them, not from Christ as their Surety, since he prays not for any Mediation of his own toward them: But for the Elects sake: So Paul, Acts 13, 26. _Men and brethren, children of the stock of Abraham, and who among you feareth God, to you, surely, is the word of salvation, to you and for your cause, that ye may be saved, is the Gospel sent._ 2 Cor. 4, 15. _For all things, our suffering, our dying, are, si visas, for your sake._ 2 Tim. 2, 10. _Therefore I induce all things, si tu es exaulévs, for the Elects sake, that they may also obtain the salvation which is in Jesus Christ, with eternall glory._ Hence there is no salvation but that which is in Christ Jesus our Lord, the Author and Cause, and meriting Procure of eternall salvation, _Heb._ 5, 9. Now though salvation be offered, yet the salvation that is in Christ Jesus, and merited by the ransom and price of his blood, can be decreed and intended in the Preached Gospel to none but to the elect, except they say that Christ did undertake to lay down his life, and to save, by his death and blood by Covenant-ingagement, all the Reprobate within the Visible Church, for whom he refuseth to pray, _Ioh._ 17.

But Christ undertook from eternity for the fulfilling of the Covenant of Grace, and bestowing salvation upon them for whom he is Surety: for it is he who makes the New Covenant, _Jer._ 31, 31, 32, 33, 34, _Heb._ 8, 10, 11.

3. There is a twofold consideration of Gods will: One is called the distinction of his approving, commanding, and forbidding will, when God reveals to us what is our obligation and duty, and what is morally of approbation what is good or evil in point of our duty, whether it come to passe or not, and of his will of pleasure, what the Lord hath decreed shall come to passe or not come to passe, whether good or evil, is of speciall consideration in this point.
good, and to be done, because he commands it, and what is morally evil, and to be eschewed, because he forbids it. Now whether this good or evil shall come to pass, or never come to pass, it is all one, as to the nature of the approving will of God, for though the repenting of Cain, and saving faith of the traitour Judas, never came to pass, yet it is the duty of the one and the other to repent and believe, and the Lord commands and approves their obedience as good, though he never decreed by his good pleasure, that the obedience of Cain and Judas should come to pass. But his will of pleasure, his discerning will, or his counsell, purpose, or decree, is his pleasure and appointment of things, not as good and evil, or as agreeable unto, or repugnant, and contrair to an equal and just command of God, but of things as they come to pass, or shall never come to pass. Hence, in a premissive decree, God appointed the Crucifying of the Lord of Life, the not breaking of a bone of Christ, but he did never will the Crucifying of his Son, but forbids and hates it as execrable murder; as touching his approving will: in a word, his commanding will is of things lawful or unlawful, what we see who are under a Law, ought to do, or not to do. His will of pleasure is of things fixed and resolved upon, what he purposes good or evil shall come to pass, or not come to pass: And by the way we may make good use of the foule sinnes that fall out; for holy and clean is that hand and counsell of the Lord, Acts 2, 27, 28, which determined what Herod and Pilate should do: Yet did the Jewes with wicked hands slay and crucifie him, Act. 2, 23. And O what beauty of wisdom and mercy do they see here, who make that foule worke of the slayers of Christ the subject matter of a faire Psalme? Rev. 5, 12. The thousands before the Throne, sing, \\
worthie is the Lamb that was slaine: But were they worthy thatlew him? was it a worthy fact in the murthurers of the Lord of Glory? No: but grudge not at the beauty of his worke, who over-rules all, but adore and praise. Let us not wrestle with his holy dispensation, and say, Ah! What an untoward Government of the world is it, that God should suffer Angels and Men to sin, and overturne the whole Fabrick of Heaven and earth by thee? Nay, hee hath by their fall brought in a more glorious order, When hee that sitteth upon the Throne, saith, Be bold,
hold I make all things new, Rev. 21.5. and its said, 2 Pet. 3.13. Nevertheless wee, according to his promise, look for new Heavens and a new earth, wherein dwells righteousness. Peter and the Disciples were to pray that they should not enter into temptation, Mat. 26.41. and were obliged not to be offended and scattered by the sufferings of the Lord; but they were not to blame and grudgingly to judge that holy decree Prophesied by Zechariah, and revealed to themselves, Zech. 13.7. Mat. 26.31. I will smite the Shepherd, and the Sheep of the flock shall be scattered abroad. His part is clean and holy, even when he throws the wicked in hell, and they are obliged to sing the Psalm of the glory of his spotless justice, and that eternally, as these who are before the Throne are to hold up, for all ages, the new song of the glory of his mercy and free-grace.

This ground being laid down, the Holy Ghost speaks of the New Covenant two ways in Scripture.

1. According to the approving will of God, as it stands of promises, precepts, threatenings; and shewes both what God doth by promises, and what we are obliged to do in point of duty, Acts 2. 39. The promise is to you and to your children. Acts 3.25. You are the children of the Prophets, and of the Covenant which God made with our Fathers. 2 Cor. 6.17. Wherefore come out from among them, and be ye separate. And I will be a Father to you, &c. This is the whole New Covenant, holding our duty, ordaining those that profess, to be baptized, received the members of the Visible Church, the body to be edified as a visibly Covenanted people: This excludes not, but includes the Lords taking in members to the invisible and mystical body; which is to be observed against Anabaptists and Antinomians.

The Lord speaks often of the Covenant of Grace, not so much as Preached, quâ fædus anuniciatum (though it so almost must bee Preached) but as fulfilled by God, and acted in an effectual power-full way, upon the hearts of the elect only, and that according to

The Lord speaks of the Covenant, Jer. 32,10.

The Lord's decree, and what he works in our heart, and not according to his will of command, and what we ought of duty to do.
the Lords decree of election, and will of pleasure: So speaks the Lord of the Covenant, *Ier. 31.* 31, 32, 33. *Ier. 32.* 37, 38, 39. *Ezek.* 11. 16, 17, 18, 19, 20. *Ezek.* 36. 25, 26, 27, &c. *Isai.* 59. 20, 21. in a pure Evangelick way, and in these places the Lord speaks of the Covenant, not so much as it contains our duty, as principally it holds forth his Gospel-promise, what he shall effectually do according to his decree and will of pleasure over-ruling our corrupt will: which *Papists, Arminians* and *Sozinians* utterly mistake, and will have it to be spoken of the Covenant as Preached according to the Lords approving and commanding will, whereas there is not one word of a command in these places, and therefore they say that these places speak nothing for the efficacy and mighty power of God in converting sinners. 2. The *Anabaptists* from these places, say none are to be baptized, but such as are to in Covenant, and will have these promises fulfilled in them, in whom the Lord hath wrought a new heart, and a new spirit; and that there is no externall Covenanting under the New Testament. But then the whole Gentiles, *Isai.* 55. 4, 5. *Isai.* 11. 10. *Isai.* 60. 1, 2, 3. &c. all Nations, *Isai.* 2. 1, 2. all flesh, *Isai.* 40. 5. *Psal.* 65. 2. all the Kindreds of the earth, *Psal.* 22. 26, 27. the Kingdome of the world, *Rev.* 11. 15. should be all chosen to life, taught of God, such as have the Law of God ingraven in their inward parts, as *Ier.* 31. 33. *Ezek.* 36. 26. which is most false. Now there are undeniable Prophesies that the Gentiles from the rising of the Sun, to the going down thereof, *Mal.* 1. 11. shall bee under the New Testament, the people of God by Covenant, *Isai.* 19. 18, 19, 20, 21, 22, 23, 24, 25. Then must the generality and mixed multitude of the Gentiles be some other way in Covenant, then these of whom the Prophets speak, *Isai.* 59. 20, 21. *Ier.* 55. 10. *Ier.* 31. 31. *Ezek.* 11. 19. *Ezek.* 36. 26.

3. The *Antinomians* doe also own no Covenant of Grace, but this wherein the new heart is given, and the condition is both promised and given. And Dr. *Crispe* saith, All other Covenants of God besides this run upon a stipulation, and the promises run upon conditions altogether upon both sides.—The New Covenant is without any conditions upon man's part: Man is tried to no condition that he must perform, that if he do not perform, the Covenant is made void by him.
PART II.  

Answer to Antinomians.

Ans. Man is under a condition of believing, and tied to believe, so as the wrath of God abides upon him, he shall not see life, nor be justified, if he believe not, John 3:18,36. Romans 10:6,7,8,9. (2.) Man is tied to no condition which he must performe, say whi.ch, he can performe without the grace of God. For have he grace, or have he no grace (the Holy Lord (O if wee could plead for him and his High Soveraignty) is debtor to no man) he is so obliged to believe, as hee sins against the Preached Covenant and forefaulit his salvation, if he believe not, and to breaks the Covenant, but devils or men cannot make it void, he may make it of no effect to himselfe he being an heir of damnation, but being a chosen vessel God shall work him to believe, and it makes it not void to himselfe. If it be said, that the New Covenant is without any conditions whatsoever, upon mans part: It faileth too much for the believers being under no debt, no obligation of conscience to believe, or to any duty but as the spirit their only Law leads them: And if the spirit breath not upon them to forbear adultery, paricide, Sodomie, or to believe, pray, praise, hear, mourn for sinne, as Peter, and David, they sin not, for sinne is a transgression of the Law. And when the Spirit breaths not, acts not there is no Law: and this is most vile. Where observe that 1. Antinomians and Ex."milists confound the efficient cause of our obedience, which is the Spirit of Grace and the objective cause, which is the holy rule of the command promiss, or threatening. For though the Spirit be absent, and not given at all to men in the state of nature, yet doe they sinne in committing of Sodomie, and in not praying, for they are obliged not to sin, and commanded in the first Command to pray to a revealed God. I know Adam was not obliged before he sinned to pray to Jesus Christ Mediator, as Steven, Acts 7, prayed to him. The Spirit by grace does helpe us to obey the command and the Law, but the Spirit is not the Law, nor rule of our obedience.

2. Not only will they have the Spirit to be all the believers Law and word, and the letter of the command to lay on no obligation, but the Spirit as actually breathing and giving actual influences must be the Law: For though the naturall conscience or habituall light say that the man should not commit this wickednesse,
nor omit this duty, seeing present necessity of one starving for want, of one drowning in a water crying for my help, is a call of God to perform the duty. And if the Spirit give inward warning that I should do the duty, yet if the Spirit actually breath not and contribute not his actual influence, the man hath no warrant of any command or Law to act without his rule, since the Spirit acts not at all: and cannot so be guilty in the committing of the most vile abomination; for where no Law is, no sin is.

Mr. Crispe pag. 160, brings this Argument, *The Covenant is everlasting: if the Covenant stand upon any conditions to be performed by man, it cannot be an everlasting Covenant, except man were so confirmed in righteousness that he should never fail in that which is his part, but he daily fails, and so daily breaks the Covenant?*

As to the first act of believing, which is a performing of the condition of the Covenant, there is no other condition required then that, Ezek. 36, 26, *I will put in you a heart of flesh.* 27. *I will put my Spirit in you, and cause you to walk in my statutes.* Zech. 12, 10. *I will pour upon the house of David the Spirit of grace and supplication, and they shall look upon me whom they have pierced, that is, they shall believe in me.* That is a strong confirmation to wit, a promise that he will work the condition in us, and so is that, Joh. 6, 37. *All they that the Father gives unto me shall come unto me (that is, believe in me) and him that cometh, I will in no wise cast out.* 2. It is to question the perseverance of the Saints to say, that God shall not confirm them unto the day of the Lord, as he promiseth. 1 Cor. 1, 8. Phil. 1, 6. 1 Pet. 1, 4, 5. (3.) Our daily doubtings of unbelief will not prove that we do break the Covenant, as our failes and daily slips of unbelief should render the Covenant void, and null, so as it should leave off to be an everlasting Covenant, for such failings are indeed sins against the love of the Redeemer and Surety of the Covenant, for his love should constraine us to believe at all times, and to hope to the end. Nor does the eternity of the Covenant depend upon our believing, but upon his grace who gives us to believe: but its other ways in the Covenant of Works.

Grace null, so as it should be a possible way of life to them, as the least sin against the Covenant of Works renders the Covenant null, so that it can never be a possible way of salvation again to those that once sin.
Dr. Crisp, page 162, in Ier. 31. Ezek. 36. Hebr. 8, and other passages, where the tenor of the Covenant is contained, there is no word of a type, page 163, 164. There is not one word that God faith to man, than must doe this. But God takes all upon himselfe, and faith hee will doe this: Yeas, faith were the condition of the Covenant, the fault of the broken Covenant should be his who works not faith in us.

Ans. Here is the mistake of many, who imagine that, Ier. 31. Ezek. 36. Hebr. 8, the Holy Ghost letteth down the whole entire sum and tenor of the new Covenant which he doth not, For he speaketh nothing of the whole parties of the Preached Covenant, which is all within the Visible Church: these he speaks of here, are only beivers in whom he works a new heart. He speaks nothing of Covenant-Commandements, nothing of Covenant duties directly. Nothing of the condition required of us. He speaks not of the Covenant under the reduplication as Preached, or as a treaty offered to elect and reprobate, as Mat. 22, 31. 32. Lk. 1. 72. Acts. 2. 39. and as every where holden out as a visible Covenant made with Abraham and his seed in both Old and New Testament, according to the approving will of God.

But he speaks only of the fulfilling of some special promises of the Covenant, heart-teaching and the efficacy of the Covenant. Only upon the elect, whom shall persevere to the end, Ier. 31, 35. Ier. 32, 40. Isai. 59, 20, 21. Only according to the Lords decree and will of pleasure, not what we ought to do, but what the Lord by his powerful grace will do in us. As I will engrave my Law in their heart, I will be their God. They shall be my people, to wit effectually as gifted with a new heart, and such as shall never be casten off, but shall persevere to the end, v. 35, 36, 37. Ier. 32, 40. otherwise by externall calling all the carnall and stiff-hearted Jewes were his people in Covenant, Isai. 1. 3. Isai. 5. 25. Ps. 81. 8. Ps. 50. 7. Deut. 7. 7. as is in every page almost of the Old Testament. They shall be taught of God, 31, 34. I will forgive their iniquity, v. 34. (6.) I will give them perseverance, and never cast them off, v. 35, 36, 37. so that the Covenant is a metonymie. This is my Covenant that I will make with them: that is, these are effects, fruits and blessings of the Covenant which I shall by my effectual and mighty grace work in them.

4. The Apostle to the Hebrews hath no purpose to expound the Covenant.

The Lord speaks not in Ier. 31. Hebr. 8, of the whole Covenant of Grace as preached to all in the Visible Church as many suppose.
Covenant of Grace made with Abraham, that Covenant (faith he) they bre. Yea it is contrai to the scope of the Apostle, to set down the doctrine of the Covenant of Grace. He purposes in the Epistle to the Hebrews, to exalt Christ above the Angels, c. 1, above Moses, c. 3, above all the Priests, the High Priest, and above all the Sacrifices, Bullocks, Lambs, Goats, &c. Hee through the eternall Spirit, once offered himselfe to God. And c. 8. he proves Christ to be a more excellent High Priest, a Minister of a more excellent Tabernacle, and a more excellent Ministry, Because he is Mediator of a better Covenant: hee is a days-man who layes his hands upon both parties at variance, both upon God and man, to bring them together. See Iob 9. 32, 33. that is a Mediator of a Covenant: So that here he faith, Christ is ingaged to the Father in a more spirituall and heavenly Covenant. None could ingraze the Law of God in the heart but Christ: one might say was not the Law ingraven in the heart of some, and their sins pardoned? Were not Moses, Aaron, and many of the people of God, sanctified pardoned, and justified according to that Covenant? Ans. They were justified and sanctified, but not by the letter of the Covenant of Grace, nor by sacrifices, shadows, conditionall-promises threatnings, but by Christ, I the Lord Redeemer will write my law in their heart &c. It is then contrai to the Apostles scope, Heb. 8, to enter the discourse of the Doctrine of the literal Law-Covenant, or the conditionall-Covenant of Grace. It strongly concludes his point, to speak but of the haile (though the choicest haile) of the Covenant as fulfilled in the elect, and that exalts Christ and his Ministry that he hath a Ministry upon the heart. Now it is a shame to lay the blame of our not believing on Christ, be it a condition of the Covenant, or be it none: Christ works all our works in us, and by this reason it must be his fault (hallowed be his Name) that we sin at all, because he works not in us contrai acts of obedience. But to whom is the Sovereign Lord debtor? And therefore this Antinomian way must be refused.
PART II. to Christ the Surety of the Covenant.

CHAP. XI.

Of the promises made to Christ in the Covenant of Mediation, not to Christ God, but to Christ God and Man the Mediator, and these of twelve sorts.

TO Christ-God, promises of reward cannot be made, nor can Christ-God suffer, but they are made to the Person God-Man, for the encouraging of the Man-Chrift, and he encourages himself therewith, Isa. 50:7,8. Christ-Man lived the life of faith by depending upon God for the joy set before him, and therefore did run, Heb. 12, our life should be sweeter, should we fetch all our comforts and advantages from his influences by the faith of daily dependency. Faith here promises to it itself good, Isa. 26:12, Isa. 30:31, Ps. 118:10,11, Ps. 16:9,10,11.

If the kinds of promises made to Christ be asked for: Then 1. no such promise as remission of sin can be made to him, but a twofold Justification must be promised to him. A Law-Justification, this die and live: For the promise was made to the first Adam, to wit, that he should be justified and live if he give consummate and perfect obedience to the Law; now this Christ did in all things. 2. There is a Justification of Christ from the band of suretyship he having compleatly satisfied for our debts this was due to him, and promised, 1 Tim. 3:16. Justified in the Spirit. Rom. 1:4. Declared to bee the Sonne of God, by the Resurrection from the dead: That was a judiciall declaration. Acts 2:24. Having loosed the pains of death; as, as a King by authority and judicially looses a prisoner from his fettlers, having no more to say against him, Ps. 105:20. The King sent and loosed him. Isa. 50:8. He is near that justifies mee, who is he that contends with me (in judgement) Rom. 6:9. Knowing that Christ being raised from the dead, death no more, death shall no more have Lordship or Lordly dominion over him, Isa. 11:16. So the word, Luke 22:25. The Kings of the Gentiles bear dominion over them, Rom. 14:9. Death had some Kingly dominion in Justice and by Law over him: But Christ by Law of satisfactory paym nt, who was also the mighty Son of God, wrought himselfe out of the gripes and fetters of death: So
The promises are made to Christ.

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in Christ, death hath lost Law-dominion over the believer. It is against Justice and the just Covenant between Lebovah and Christ, that we should be forever among the worms, and not, at length be loosed from the sling and victory of the grave: O death, thou shalt, thou must let the captives goe free, 1 Cor. 15. 55. Hos. 13. the prison must bea free Jaye, when Iron gates and fetters are broken. We have in Christ a good cause, the cause and action of Law is won and carried on our favours.

2. There is a promise of heavenly influences made to Christ, Isa. 50. 4. Hee wakeneth morning by morning, he wakeneth mine ear to heare as the learned. 5. The Lord hath opened mine ear; and I was not rebellions. Some great Divines say, Christ had no sleepy nor closed ear: he must there speake of Isaiah. But so there was no sinfull drynesse in Christ; Was he not therefore anointed? Isa. 42. 1. I will put my Spirit upon him. Then all influences are promised alio, Isai. 11. 2. The Spirit of the Lord shall rest upon him: — 3. And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, &c. 2. Christ was assured he could not sin, and so of influences to duties, Joh. 5. 30. Joh. 8. 26, 27, 38, 50, 55. Joh. 10. 38. though hee wanted influences at a time, as touching consolation and the felt fruition of God being forslaken for a time, Psal. 22. 1. Luke 22. 44. Mat. 27. 45. But Adam, as he was not to believe perseverance, nor yet sinfully to feare falling: so neither was he to believe influences to all acts of obedience, they not being promised to him. Yet was not Adam to believe his own reprobation: for it was neither true nor a reveailed truth, Then the only nearest way against deadnesse and drynesse, is to have resource to the fountain and fulnesse of life that is in Christ. Literall quickning of our selves, miskenedning Christ, out of whose fulnesse we receive, produceth but literall fardinesse. 3. The speciall and cardinall promise (I will bee his God, Psal. 89. 26. and he shall cry to me, Thou art my Father, my God, and the rock of my salvation.) is bound up with Christ in the Covenant of Suretyship, and is the key and corner stone of the frame and building of the Covenant of Grace, John 20. 17. Go to my brethren, (faith Christ to Magdalen) and say unto them, I ascend unto my Father and to your Father, and to my God and your
your God. Its comfortable talking that Christ faith to us, I and you Believers are the children of the same Father, and have one Covenant relation to one God: though as is said Christ bear the relation of a Surety-Covenant to God, and we of a Covenant of Mediation; and notwithstanding of the difference, yet it may be said that Christ and Believers are in one writing, and one letter of acquittance discharges both from condemnation, Christ from condemnation of punishment, us from condemnation of inherent guiltiness and punishment. Blessed we to be unite to him every way, and to join our *Amen* and consent to the Covenant: yea, and in regard of profession, we should subscribe and write our names to it, *Isa. 44.1, 2.* Our maimed and broken and halfe consent, proclaims an overly and cold Covenanting. Its true parties are but once married, once Covenanting by oath is as good as twenty: but frequent and multiplied acts of marriage-love adde a great deale of firmness and of strength to the Marriage bond, they are confirmations of our first subscription. Renewed acts of faith to take Christ for Jesus and Redeemer, and renewed acts of love, do more and more ingage the heart to Christ as Lord and King. Little conversing with Christ, deadens marriage love. Rare visits and thin bring on worn out acquaintance. We are apt to complain he visits us so dore: that is because we have not the childish hire of consolation and feeling, we refuse to work and yet we should look at comfort for the duty, and not on the duty for the comfort, when its a duty to our Father; And who looks upon the comfort both as a comfort and a duty? *1 Thes. 4.18.* Comfort one another with these words: and so must they comfort themselves. Comfort is mainly for believing duties, *Col. 2.2, Heb. 6.18.* and there is a feast and fill of joy in believing, *Rom. 15.13.* We seek but a comfort and a joy of cheering and solacing our selves, and that is all.

4. There is promised to Christ a seed, *Isai. 53.10.* When then a seed is sholt make his soul an offering for sinne, he shall see his seed. *Heb. 2.13.* Behold I and the Children that God hath given me. Jacob by Covenant served for Rachel: Christ also served, suffered and died of love for his Spouse. *Eph. 5.25, 26.* If or, 53. hee shall be satisfied of Christ's end, A Redeemed seed was his end and we endure hard labour for a desired end, and we are sick till wee get the great end we aime at.
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It is true, the honour of God was the special end, Joh. 12. 28. c. 17. 1. yet it was heart-satisfaction to Christ, to have all his off-spring and children with him, Joh. 17. 24. How should Christ not be our end? See if ye doe all, and suffer all to fetch this shoar, Phil. 3. 8. 9. Examine comparative ends, by-ends, else-ends. Its impossible a man can be ignorant of his last and main end, so strong an impulsion it hath upon his heart.

5. There's not only a seed but a rich conquest, the heathen promised, and the ends of the earth, Psal. 2. 8. 9. Dominion from sea to sea, Zech. 9. 10. Psal. 72. 8. Dan. 7. 14. and both this and the former satisfies Christ. There is not a sight to desireable to the eye of Christ, as to see all his redeemed ones conquering and last in the field; and fairly landed on the shore, passed Gun-shot and reach of all temptations. We satisfy our unbelieving hearts too much; Ah! who can stand, temptations are too strong: But as Jehovah fully satisfies Christ's soul, his hope, his aim, and intended end in all the Articles of the Covenant of Redemption: so fear not, Jehovah cannot break off the Treaty with his Son, nor can Christ be left unsatisfied.

6. The Lord promises help to Christ against his enemies. Psal. 89. 21. With him my hand shall be established, mine arm also shall strengthen him. There be many against Christ, but he hath a divine furniture of strength. Hence protection is promised to him in the discharge of his Office, Isai. 49. 2. In the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me. The outlettings and manifestations of strength and furniture that is in the head redounds to a seasonable supply of all his afflicted ones, that they shall not be overwhelmed.

7. Victory is promised to Christ over all his enemies: The Lord will not leave his soul in grave, Psal. 16. 10. Therefore (saith the Lord, speaking Covenant-ways, Isai. 53. 12.) will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death. He shall triumph over principalities and powers, Col. 2. 15. Luke 11. 22. and shall make all his enemies his footstool and subdue them, so that he shall fill his pits with the dead bodies, Psal. 110. 1. 6. and plague all his enemies, Gen. 12. 3. Psal. 89. 23. I will beat down his foes before
before his face, and plague them that hate him. It supports not a little
our faith, that when we tremble before temptations from Satan
and the mighty of this world, the Lord hath written and Covenant-
ted to Christ all his and our enemies destruction. Our turning away
our eyes from the Covenant is the cause why we succumb under
his forest assault with hell and hell's purveyants and officers, de-
vils, and the felt anger of a forsaking God, doubles his grip on the
the Covenant, my God my God. 

10. All the promises of the Gospel are first (as it were) pro-
mised to Christ; the Gospel is put over in his hand. Jesus is the
Angel Rev. 10:1, clothed with a cloud and a Red-Bow on his
head, ver. 2. And hath in his hand a little book open; the Testa-
ment
The promises are made to Christ

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The promises are made to Christ, and the book of all the promises to dispense them to such as the Father hath given to him, to give his Spirit to his own, to intercede and advocacy for them, to sacrifice and seal them with his blood.

11. There is promised to him an headship and power of judgement, over men and Angels, with an oath that to him all knees shall bow, Rom. 14.11. Isa. 45.23, Phil. 2.10, and that he shall add his seal to Gospel-hell and vengeance inflicted upon the despisers of the Gospel. Luk. 19.14. Met. 26.64. The threatenings against the Gospel-unbelievers are put in the hands of Christ, not as Redeemer and Surety, but as a refused Surety and King, whom unbelievers will not have to reign over them.

12. Adam brake the whole frame of heaven and earth: and to the second Adam the whole broken and marred lump of the Creation is promised, that he may be the repairer of the woful places. Isa. 49.8. I will preserve thee, and give thee for a Covenant of the people, to establish the earth, to cause to inherit the desolate heritages. Psa. 72.16. Under the reign of the Messiah, There shall be an handful of corn upon the top of the mountains, the fruit thereof shall shake like Lebanon.

Jer. 31.12. Therefore shall they come and in the height of Zion, and shall flow together for the goodness of the Lord (Christ) for wheat, and for wine, and for oil, and for the young of the flock, and of the herd.

1. The Lord made all things at the beginning very good, Gen. 1.31. Heaven, Earth, Sun, Moon, Beasts, Birds, &c. being all made servants to man, were in a manner fellow-Covenanters in their kind with man in the Covenant of Works: As a King covenanters with a great Family, his servants and dependers have the benefit of the Kings Covenant-peace, all obeyed Adam without jarring: but when Adam sinned, war between the Lord and between the Master and the servants is denounced, the earth is cursed for his sake, Genes. 3.17, 18. and Lions and wild Beasts rise against him like loose borderers. But in the Covenant of Grace, Hos. 2.18, 19, 20. the beasts of the field, the fouls of the heaven, the Sun which shall not smite by day, nor the Moon by night, Psa. 121.6. are by the Surety of the Covenant brought in a new league: yea the stones of the field, Job 5.22. are compartners of the peace, and
and Christ the King takes off the forebodings upon all, and looses the
arrestment of vanity that by sin was laid upon the Creation, which
was made sick like a woman travelling in birth, Rom. 8. 20, 21, 22.
Hence are they blessed in Christ to the Saints, Deut. 28. 4, 5. Levit.
26. 4, 5, 6. and the Angels come in under their Head Christ, Col.
2. 10, and serve the new restored heirs, Heb. 1. 13. for their Heads
fake.

2. God hath appointed Christ the Heir of all things, and, Heb. 1. 2.
hath given a Charter to Christ, and put in bread, garments, houses,
and all to the Believer in Christ the first Heir, his great evidence is,
1 Cor. 3. 21. All things are yours.

3. He makes all things new, Rev. 21. 5. This Christ mends the
broken gold ring which was broken by the first unattentive and rash
Heir Adam; so that now Heavens, Earth, Mountains, Isa. 49. 13, Sea,
Trees, Fields, Psal. 96. 11, 12, 13; are commanded to sing a Gospel-
Psalm of joy, because Christ the new King and Restorer of all is
come to the Throne: yea let the floods clap their hands, Psal. 98. 9.
and he purports to purge with fire the great Pest-house infected
with sin and under bondage of corruption, Rom. 8. 21. 2 Pet. 3. 10,
11. that he may set up the new world in Gospel-beauty, the new
21. 1. Oh what a life to have a cottage and a little yard of herbes in
that new World, and how base to be but Citizens of this World!

CHAP. XII.

The Condition and Properties of the Covenant of Redemption.

Q. What need is there of any condition to be performed by
Christ, or of any Covenant? Anf. The same Question may bee of
the need of an oath to Christ Psal. 110. The Lord
 hath sworn and will not repent, Thou art a Priest, &c. 2. The
same necessity, in regard of infinite wisdom that our Redeemer
should be obedient to the death of the Cross, Phil. 2. 8. and be
under the Law, Gal. 4. 4. and keep his Fathers Commandments,
and abide in his love, Joh. 15. 10. requires also a Covenant of obedi-
dence upon the part of Christ-Man, for all men being born under
Christ being Man, required that he should bee under a
Covenant.
The Properties of the Covenant of Suretyship. Part II.

the Law and Covenant of works, Christ-Man also must bee under
the same. And then Christ the Mediator was to give obedience to
a particular Commandement of laying down his life for sinners, and
this required an ingagement by way of Covenant and to a condition
of obedience to perform what this peculiar Law of Suretyship re-
quired of him to wit to lay down his life.

3. Its not a condition of indifferency which is required of Christ,
such as is required of Adam, in which there is a hazard of failing
and coming short of the reward. Adam's Covenant had both
threatenings and promises, and so hath our Covenant of Reconcili-
tion, though in another way: see Ps. 1. 89: 20 31, 32. But the
Covenant of Suretyship hath promises most large that are made to
Christ: but no threatenings are laid before the Man-Christ that are
to be read in the Scripture. There was no hazard or possibility,
in regard of the personal Union that Christ could sin: yea, in regard
that Christ from the Womb was both a Traveller, a Visitor and an
enjoyer and Comprehenser, and had the Spirit above measure from
his birth as Man he had giv'n to him the confirming grace which
is now given to the Elect Angels in their Head Christ; And there-
fore there was somewhat like a condition necessary, and as the
members enter to glory through obedience, so also the Covenanted
Head Luke 24, 26. Ought not Christ to have suffered these things, and
to enter into his glory?

Q. 2. What was the special condition of the Covenant of Sure-

The paying of the price of blood, & dying for man was
the formal condition of the Covenant of Suretyship.

Law-holiness in Christ did not exclude grace.

But this Law-holiness had influence in that most solemn act of
obedience in offering himselfe a sacrifice to death for our sins.

And the Law-holiness of the Man Christ did not exclude super-
natural grace as the Law-holiness of Adam: for it was the per-
fect
feet conformity of Christ's nature, his soul, understanding, will, affections, and all his actions internal and external with the holy Law of God.

Hence the heart and inclinations of Christ flood ever right and right to the Law. He exercised no affection in ps is naturalibus, his anger came not out in pure natural anger and no more but it came out in acts of zeal; Nor his joy in pure natural joy though sinless, but in joy of the Holy Ghost. And in the whole Man Christ was a perfect manse, and, as it were, a compleat body of all gracious qualifications.

Isai. 11. He received the Spirit of knowledge and was ignorant of nothing he ought to know: Disputed with the Doctors being of twelve years old: The world knew not his School or Teacher. Hence his wisdom and practically understanding of the Law of God and practical conclusions. He had the Spirit of counsel, as the greatest of Statesmen for Government, Isai. 52. 13. Behold my servant shall deal prudently. And so, when we are in perplexities and know not what to do, he can lead the blind in a way they know not, Isai. 11. 12. He had the Spirit of might and courage, an undaunted Spirit, yet conjoined with counsel, no fool hardiness, but the resolute ventorousness of faith, Isai. 42. 4. He shall not fail nor be discouraged: Heb, broken till he have set judgement in the earth. Our softness of unbelievron, at the blowing of a feather or stirrings of a leaf, brings on falling of Spirit and swooning. He hath the boldness of faith to believe victory before the battle, Psal. 50. 9. Lo they all shall wax old as a garment, the moth shall eat them up. His hope hath hope from the womb, Psal. 22. 9. Thou art he that took me out of the womb, thou didst make me hope when I was on my mother's breasts. And for the joy set before him, he endured the cross and despised the shame, Heb. 12. 2.

And the Spirit of the fear of the Lord made him quick in understanding that is, the high and reverend apprehensions of God made him quick to smell or sent (to the word imports) the snares and temptations in the work of Redemption plotted by men and devils. So excelled he in righteousness, which as a girdle went about his loines both in judging, and in discharging the trust put upon him by the Lord who laid the key of David and the Government.
The holy qualifications of the Surety

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ment upon his shoulder: his obedience to his Father, and continuing in his love, John 15:10. and thirsting to doe the will of the Father, John 4:34. His zeal to his father's house should be a faire copie for us to follow. Hee was meekness it selfe, Isai, 53:7. 1 Pet. 2:23, 24. much in praying, beleevine, rejoicing in spirit, Luke 6:12. Psalme 16:9,10,11. tender to the weak of the flock, Isai, 40:11. Hee shall feed his flock like a shepherd, he shall gather the lambs with his arme, and carry them in his bosome, and he shall gently lead these that are with young. Is i. 42:2. Hee shall not cry, nor lift up (a shout) nor cause his voice to be heard in the street. 3. A bruised reed shall hee not breake, and the smoaking flax shall hee not quench.

Hee was most compassionate to sinners, inviting them to come, Mar. 11. 28, 29. crying and shouting with a loud voice to the thirsty. John 7:37. journeyed from Heaven to seek and to save the lost. Luke 19:10. came to serve them with his heart blood. Mat. 20:28. his bowels were returned with compassion to perishing souls that wanted the feeding Pastors. Mat. 9:36. Hee sighed deeply in his Spirit at the perseverance unbeliefe of his deadly enemies the Pharisees. Marke 8:12. wept and shed teares at the foreseen destruction of Jerusalem, Mat. 23. 37. Luke 19:41. 42. and yet that City slew him: Loved as the tender Physician, to be much in company with sick sinners, Mat. 9:11,12. Luke 15:1,2,3, Luke 19:1,2,3,9,10. O what rejoicing! when he lays the lost sheep on his shoulder, Luke 15:5. When, ver. 20. he sees the home-coming sinner, he ran, fell on his neck, and had compassion on him, and kissed him and made a feast, and sang and danced for joy. There is no humility like his, to wash the feet of his servants: there is no patience like his, who, when hee was reviled, reviled not again: when hee suffered, he threatened not, but committed himselfe to him that judgeth righteously, 1 Pet. 2:23. As a Lamb dumb before the shearer, Isai, 53. How gaining of foules was he, who preached in the Temple, in the Synagogues, in the Villages, in the Ship, at the Sea side, at every Table he came to, at every Feast, at every confluence of people, at every way side, and stood still and talked with a woman, and wanted his dinner upon that occasion? And thought the dined well when he gained to the Lord the soul of
of a woman, and them of Samaria, who hated him and refused to lodge him? How faithfull and free in rebuking the Pharisees and Rulers, and in declaring the truth of the Gospell, that he was the Son of God, though they attempted to stone him for his free Teaching? None mortified to honour as he that refused to be a King, John 6. 15. and was willing to be worse lodged then birds and foxes, Mat. 8. 20. and being rich, for our cause became poor. 2 Cor. 8. 9. and endured the Crosse, despised the shame, suffered the contradiction of sinners, Heb. 12. and did run and fainted not:

And was he not a pattern of love, who layed down his life for his friends, John 15. 10. even when we were enemies? Rom. 5. 10. He pleased not himselfe, Rom. 15. 3. honoured his Father John 8. fought not his own glory, ver. 49, 50. and faith true, John 5. 30. I seek not mine own will, but the will of him that sent me. John 8. 29. I doe always the things that please him. He faithfully expounded the Law, Mat. 5. refuted heretickes, Mat. 22. glorified God with his miracles, he was subject to his Parents, Luke 2. 51. paid tribute to the Prince himselfe, Mat. 17. 27. and taught others to obey lawful Governours, Mat. 22. 21. would not usurpe the place of a Judge, Luke 12. v. 13, 14. and witnessed a good confession before Pontius Pilate, Tim. 6. 13. and was for that cause born, and for that end came he into the world, that he might beare witness unto the truth, John 18. 37. none to else denied, he pleased not himselfe, sought not his own glory nor his own ease, nor his own will, but submitted to the will of God.

In all which, we are 1. to look upon Christ who went about doing good, Acts 10. as one who 1. was Covenant-wife deigned of God, and anointed with the Holy Ghost and power to do what he did, and to be what he was, for our good: and its much for the establishing of our faith, that Christ was all this for our salvation, by counsell and Covenant. These gracious qualifications Christ-God undertook to have for our good: and they were not given to Christ as personal and proper for himselfe, but as head: for we may here distinguish the grace of the person and the grace of head-ship, though they must not be divided: But as the light and heat of the Sun is not (if we may so speak) private or personal for the Sun itselfe, but for the earth, and all that live and grow out
of the earth that need the influences of the Sun, and have eyes to enjoy the light thereof. The water of the fountain is not for that hole or cave of the earth from whence the fountain doth issue but it is very often to run in streams to bee a River for the use of the whole land. All these excellencies and graces are in Christ not as his (to speak so) personal indument, but as the publike treasure, that we may receive of his summe. We should think it a strange exorbitancy in nature, if all the trees, flowers, herbs on earth, should refuse to receive influences and growing from the Sun, and deny to be obliged to the Sun for light and heat, and our unwillingness to receive from Christ the publike grace that is made his by Covenant when a public covenant by compact is made for our good, proclaims our unbeliefe and our wicked estrangement from Christ, as if we had said, let Christ be gracious for Christ, only I shall not be his debtor. Nor is it from the natural connexion between head and members, or be as imply Christ is man as we are though the humanity be ground thereof nor is it be as Christ simply is anointed with the summe of the Spirit, for he is head of the body, and Lord, General Captaine of his people, not by nature only nor but use of grace imply, but by Covenant purpasse. Rom. 14. 9. is. laid ye are wards, For this end Christ our died, and rose and revived, that he might be Lord both of the dead and living. There's a Covenant between the Father and the Son that Christ should dye, not simply but for and in the name of the heirs of glory, thus as are designed friends (for his dying is a relative and a legal binding and buying by Covenant of so many certaine persons) and upon this he is made head and Prince, and exalted to give of his summe, to give repentance and forgiveness of sin to the house of Israel, Acts 5. 31. Ah how do we love to be beholden to nature, to selfe for Heathen and Pagan virtues by education, and moral exercises which is but wild born? and we see not how unwilling we are to trade with Christ, or to buy from him fine gold, yet it was given to him without measure as to the universal fountain and head for all his. 2. All these are in Christ that he should be a living copie which we must follow: And he is a more lively example then the Gospel itself, for Christ is the acted Gospel. And if ye look on Christ, loving believing, hoping,
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hoping praying there comes more life and warmness from his actions, then from the word: when we consider that as God would have the humane nature a chariot to convey to us the fulness of merit by satisfaction, so must it be the mean of carrying to us the fulness of grace by sanctification, and then when God Covenants with the Man Christ that love faith, hope meekness humility and grace shall live, speake and act in Christ out to us, we are more strongly convinced to follow the footsteps of so blessed a guide. Christ is a living grace in which we see the beauty of grace. As also his meekness and humility is the meekness and humility of God, and all these graces have a seat and lodging in our Emmanuel. God with us they have a drawing and an alluring desirableness from the Person the Lord Jehovah our King, the mighty God, the Father of ages, in whom they reside.

The properties of the Covenant of Surety are; 1. Freedome. 2. Graciousnesse. 3. Eternity.

As to the first; Nothing could compel, nothing could hire Christ for eternity to ingage his Name in such a band, since he well knew what it should cost him, how dear it should stand him, and saw what indignity, shame, pain, curse, and all these conditions before him. And what could move the father since he might have followed the Law-course of Works?

2. The first draughts of free grace, and the Lords unsearchable riches appears in the sure mercies of David in an everlastling Covenant, 1Sa. 55. 3, and Ps. 89. 1, I will sing the mercies of the Lord. 2. For I have said, mercy shall be built up for ever. — Why? ver. 3. I have made a Covenant with my chosen, I have sworn unto David my servant. 4. Thy seed will I establish for ever &c. The giving of the Covenant. 2. The design of Redeemer. 3. The sending. 4. Anointing. 5. The consenting of Christ. 6. His coming. 7. Dying, are all acts of grace. God was no debtor to the Man-Christ, or to any of his kindred and blood-friends, more then he was to David and his seed, but God would act grace in Christ and make him a pattern and the first copy of free grace to all his brethren, that they might share with him therein. But though he made Christ also a copy of his Justice, Rom. 3. 29. and spared not his Son, Rom. 8. 32. yet Mal. 3. 17. The Lord deales not so with us: And they shall bee mine.
The properties of the

The more grace that is shewn to us, the more should we serve, not with a servile, but with a godly fear.

The godly fear and the other fear distinguished.

The more grace that is shewn to us, the more should we serve, not with a servile, but with a godly fear.

The properties of the

mine, faith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son, that serveth him. And of Christ it is said, Ps. 72.13, He shall spare the poor and needy. And, O what riches of grace and mercy, and plenteous Redemption hath he manifested to us? and therefore the more grace he shews to us the more freely and only should we serve him, with lest we hiredness and servile disposition: If wee could love God and Christ with a heart abstracted from Heavens hire, at least the pleasure of it (for pleasure makes not any conform to God, but holiness doth) and the heart not legally fearing the burning torment of hell, it were good: for since Christ hath freed us from the Law-wrath, he takes it not well that we dare approach too near to the mount burning with fire; nor does Christ allow our affections of fear and sorrow and sadness to act upon feared everlasting wrath (we being justified by faith) any other way then in a Gospel-consideration, being casten down for our Law-defering, but so as we highly value our ransom-prayer, and serve him with godly fear. ἐναλαφέω, which word, Heb. 12.28, must note a difference between the fear and trembling and terror upon devils, for the torment of hell, Mat. 8.29, Jam. 2.19. and the ἐναλαφέω, the godly fear of believers, Heb. 12.28, which is also given to Christ. Heb. 5.7, in whom there was no fear of hell torment, and therefore the fear of him that can cast both soul and body into hell (though it be another word, Mat. 10.28.), which Christ commands, cannot be a servile fear legal, for hell such as is in devils and men, but a godly fear, such as is consistent with the faith of deliverance from the wrath to come: for Christ. Mat. 10.28. commands that fear, fear (faith he) to deny Christ before men: Why? fear him who can cast soule and body in hell. And immediately. v. 31. Fear not therefore: the same word that is, v. 28. then he must forbid a fear opposite to servile fear, & which stands with the faith of sons who are to believe the care of a Father which is more toward his children then toward sparrows, v. 29. 30. And that the word noteth a godly fear, which is, Heb. 12. besides other Greek Authors: See Heb. 5.7. See Luk. 2.25. Acts 2.5. Acts 8.2. Acts 23.10. and Heb. 11.14. Noah moved with fear, ἐναλαφέω, built an Ark: sure the fear of everlasting torment in hell, moved not Noah to build the Ark, for by faith which is saying, he builded it, v. 7. --
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3. Eternity is a special property of the Covenant of suretyship. For the parties are eternall; Jehovah the Lord, and the Sonne of God, never began to agree upon the designation of the Redeemer for that work; it was a bargain closed from everlastning: Only the question is, when the Son shall render the Kingdome to the Father, 1Cor. 15, whether or not the Covenant shall then cease, For Christ shall then end his work of Redemption, and shall fully and finally have purchased what his soule desires, and shall have received his wages, and injoy with his conquered bride an eternall Sabbath. He shall intercede no more for sinners, for the sinning of his redeemed ones shall have an end.

2. The Son (faith Camero) shall leave off to reign, quod attinet ad regiendum, according to the act of reigning, but as touching the Kingdome it selfe, there shall be no end of the Kingdome.

But it may appear as there was a time when it was said of Christ, Phil. 2. 7.  eius intere se, He empryed himselfe, and toke on him the form of a servant. So there is a time opposite to that, v. 9. Therefore God hath highly exalted him: which is not fulfilled in his resurrection, ascension, and sitting only at the right hand of God, but when all power, friends and unfriends, and the Man Christ shall bee subject to the Lord, yea even the Son, not as God, for Christ-God is equall with the Father not as man for so in the dyes of his flesh as man he ever was, and is, and shall be subject to God, but the Son shall be subject, as touching the Office of a formall Mediatour.

Another distinction is here needfull, as Augustine and Ambrose: he shall render the Kingdome to the Father, not that he shall leave off to reign, but that he then shall declare that he reigns not of himself but that he hath his power of reigning from the Father and he shall profess this before men and Angels, and so shall glorifie the Father. Its not to be rejected that Hilarius, lib. 1. de Trinit. 11. Augustine and Ambrose their minds touching Christ his being subject to the Father.

Augustin lib. 1. de Trinit. chap. 8. he shall render the elect back to God, as now saved and present to the Father his ransomed ones now perfected, so Eph. 5. 27. 3. Taking the word of reigning, for this, to excell in eminency of power above all, so Christ shall reign eternally, but taking the word of reigning as it notes the exercise of royall authority, so and so by gathering a Church by the Preached word, fighting against enemies, and overcoming them, to make them his foot-
foot-stool untill which times he reignes, Ps. 110, And so it may be, and is said by some, he reigns, not after the day of the univerfal Judgement: but these are but the second acts of a King, and the not exercising of these acts proves not but Christ is a King, actus primo, and essentially for the exercise of such and such acts are often extrin-sec: all to the office. But the question shall remain whether be he not for ever & ever a Mediatorly King & does retain his headship over the Church, so as the Angels say, Lev. 1. 33. he shall reign, ejus totius domus, and his Kingdom there shall be no end. And as Dan. 7. 14. Camero, and others say the meaning of that, that his Kingdom shall have no end is only it shall not be destroyed by externall violence, as worldly Monarchies that are made away, and others rise in their place, but that Kingdom (say they) may well be called eternall, though the King leave off to raigne, when he leaves off to raigne through no weakness and want of power, but because he needs not reign, there being no need of laws, because the subjects are perfected, and there are no enemies to be subdued, and the King hath obtained that eternall end, a glorified people, for which he was fighting.

But yet this seems not to satisfy, 1. Circumcision and the Ceremonies, and the Priest-hood, Exo. 40. 15. Lev. 16. 29. the fast in the seventh month, shall be a statute, for ever. Lev. 6. 18. All the males of the sons of Aaron, shall eat the remainder of the meat-offering, it shall be a statute for ever in your generations: so Lev. 17. 7. Lev. 7. 34, 36. Lev. 23. 14. Num. 23. 11, 23. yet these ordinances can hardly be called eternall, as the Kingdom of Christ is: And yet they cease when the body is come, and they are not destroyed as humane inventions, the hay and the stubble that are builded upon the foundation Christ.

2. These reasons prove that Christ shall not exercise such and such acts of royalty upon such and such enemies, for they shall be no enemies: Yet we say not, as Camero, that such a Prince leaves off to raigne even as Mediator. Christ's rendering of the Kingdom dispensatory or Oeconomick to the Father may well be a rendering of an account of his subjects, and a presenting of them to God perfected, Eph. 5. 26, 27. without spot and wrinkle: Christ having brought them out of danger, so as they need not. Word, Sacraments, or a Temple
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Temple. And so, 1 Cor. 15.24. He shall put down all rule, all power, and authority, all Magistracy and Government that now is in either Church or State: and so faith Pareus, the Son shall be subject to the Father, having subdued all the rebels, as his Fathers Deputie, he shall return to his Father the Kingdom now reduced to subject the and made peaceable, and lay down his Mediatorie Commission, and be subject to the Father, having ended the deputed and delegated charge. And it is sure the Son as Mediator is sent, and is a Servant an Angel or Messenger of the Covenant, Mel. 3., and the laying down of his written Commission is a sort of subjition, and God not now actually reign in such a Mediatorie way as in the days of Christs flesh: he did reign in Christ, but now after the last Judgement, God is all in all, that is not because he is not now all in all and is not the Lord of Lords, and King of Kings, but because it doth not so appear to be, many now rise against him and contradict him, and persecuting his Mystical body do persecute Christ. 2. He shall be all in all by change of the Oeconomick Government, then the Father, Son, and Spirit, shall immediately glorifie the Church, Rev. 21.22. And I saw no Temple therein for the Lord God Almighty and the Lamb is their Temple. 23. And the city had no need of the Sun, neither of the Moon to shine in it, for the glory of the God did lighten it, and the Lamb is the light thereof.

But that Christ shall leave off to bee a medityory King after the last Judgement, I deny. For there is a twofold Mediation, one, of uniting sinners to God, and mediating between God and them. This shall cease, and all the royal acts thereof, but these, with reverence, are but second operations and acts of royaflie. There is another Mediation substantial, by which our nature's glorified, stand in a substantiall union with God for ever: for what end shall Christ stand glorified in our nature in heaven, but to bee the substantial mid-man between God and us glorified for ever? If any say that Christ-God-Man after that day is no Mediatour of reconciliation because there shall be no sin then: It is true: Nay, but even now in the interval between his ascension and second appearing to Judge the world, he acts not as Mediatour of reconciliation to expiate our sins, and to satise for them, for only he did upon the cross by dying for us, so mediate. And we will now say he is acting the
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Christ stands in our nature and King, after the last judgement. He is the part of a Priest formally by sacrificing for us in heaven, as Society teach: for he can offer no expiatory sacrifice for us in heaven, for he died but once, and that was on the earth only. O, But now he advocates for sinners, therefore as now in heaven glorified, he is a Mediator for sinners. True, he is a Mediator and Intercessor now, applying his blood, but not by shedding of it: And he is an Advocate, but called, Jesus the Righteous, and an Advocate as just and righteous, supposeth a right and just cause, and that sufficient satisfaction and payment is given to God for the sins of these whom Christ intercedes; the Advocacy of Christ is not to plead that believers may sin, or their sins may be excused as no sins: But his intercession is to plead, that for his blood we may stand as accepted of God, and freed from condemnation. 2. That the Spirit procured by the death of Christ, may be given to us, that we may repent and believe. But again, after the last judgement Christ stands as Mediator, not to apply his death, nor to intercede for sinners, when there shall be no sinners, but Christ eternally shall appear for us as a pound of a perfect satisfaction given, and as a pledge and hostage of peace, and Christ's appearing for us for ever is an allusion to the Ambassadors sent by foreign princes, who standing in Court before the Prince they are sent unto, are speaking tokens that the confederacy of peace stands, and that no acts of hostility can be done by either of the States and because God is eternally and not by fits just, as if he were now angry at sin, and then satisfied and pacified when the satisfaction is gone, therefore the Lord Christ stands in that body and nature in which he once suffered before God, for the acquiescing of Justice for ever in the once paid ransom. As also, Christ remains the substantial and natural Head (though nature be now glorified) of the Mystical glorified body for ever, and of these members under the Covenant of Redemption eternally, though all be done and performed in regard of the purchased redemption; yet we then glorified once brake the Law, and therefore cannot even then stand in our Law-righteousness, but must stand in our Lord Jesus Christ's righteousness, which garment shall never cast the colour nor luster.

2. That love to received ones, and the soule-satisfaction of Christ
Christ in his seed is eternall, looking back to the bargain he hath made as Mediator, he cannot leave off to be satisfied in soul for what he hath done, for that were a retracting of his love, and a repenting of his royall and Princely tenderness, that as King, he once did bear to his conquered subjects whom he hath made his own forever.

3. The soul of God must be eternally well pleased with his Son eternally God-Man, and he stands resting in his love, Zeph. 3. 17, and delighting for ever in all his Sons actions and transactions in the work of Redemption: if therefore God have once given to him God-Man, the Throne of David to reign over the house of Iacob, he must make empty that Throne, if he shall leave off to reign. And the Angel, Luke 1, speaks of his birth and conception, 31. Thou shalt bring forth a son, and he shall be great, and the Lord God shall give unto him the Throne of his Father David, and he shall reign over the house of Jacob for ever: And he speaks of the eternity of Davids Throne over Iacobs house, so that as he shall be a man (and he shall never lay down our nature) so shall he be a King upon Davids Throne for ever and ever.

4. To triumph eternally over enemies, the devils, Malignant opposers of his reign, sin and hell is an act of a Mediator King; when head and members do both triumph, no lesse then it is a part of his royall Mediator power to crush them all, and make them his footstool, Psal. 110. But Christ and the Armies of heaven, when the Marriage-Supper of the Lamb shall come, shall ride upon white horses, and triumph over enemies for ever, Rev. 19. 7, 13, 14, 15, and the eternall living of Christ in our nature with all his, is a triumphing over the grave, and death, 1 Cor. 15, and who can prescribe a period and an end of that triumph?

5. The River of Water of Life shewed to John, Rev. 22, proceeds out of the Throne of God and of the Lamb; then hath the slain Lamb a Throne for ever. v. 3. And there shall be no more curse there: the Law of Works as threatening a curse, shall no more bee there Gal. 3, 10, 11, 13, 14. But the Gospel blessing shall be there and the Throne of God and of the Lamb, shall be in. v. 5. And they shall reign for ever and ever.

6. If the glorified sit with the Lamb on a Throne, as he is set down with
with his Father upon his Throne, as is promised, *Luke* 22: 9, 30. *Revelation* 3: 21. If Christ's Throne be removed, the Throne of the gloried cannot stand: And all along where the state of the triumphing Church is described the Lord Jesus keeps the name of the Lamb in reference to the Mediatorial sacrifice of the Lamb of God slain for the sins of the world, *John* 1: 29, as *Revelation* 5. The Beasts and the Elders stand round about the Throne, saying, Worthy is the Lamb that was slain, to receive power and riches and wisdom, &c. *Revelation* 7: 15. Therefore are they before the Throne, and serve him night and day in his Temple, and he that sitteth on the Throne shall dwell among them. — They shall hunger no more, nor thirst any more; — 17. For the Lamb that is in the midst of them shall lead them unto the living fountain of waters. Though this be expounded of the Church Militant, *Isaiah* 49: 10 yet it hath not its perfect accomplishment, but of the Church before the Throne: for all tears are wiped from that Church only. And whereas it is said, that Christ acts not as a Mediator in Heaven, its true, he acts not as now he acteth for sinners; but even then the Lamb, v. 17, is in the midst of them, and leads them, when they need neither Temple nor Sun-light, beside that, the Lord God Almighty is their Temple, *Revelation* 21. The Lamb is their Temple, v. 22. And the Lamb is their light, v. 23. Now what sort of leading & what influences of worship and light comes from the Lamb, is another question. And it weighs much with me, that its impossible that the precious Ark, God-Man, and the union personall can be dissolved.

7. Christ faith, I will be a God to the overcomer, and he shall inherit all things, *Revelation* 21. And if he be the God of Abraham being dead in regard of the soul that lives, far more shall he be a God in an eternal Covenant with Abraham, in soul and body glorified though the acts of Christ's reigning, and the acting of his Covenanted people must beutable to a glorified state. *Come Lord Jesus*.

FINIS.