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**OF THE COVENANT
BONDS OF RELIGIOUS
CONNECTION BETWEEN
GOD AND MEN**

JOHN BROWN OF HADDINGTON



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by John Brown of Haddington

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CHAPTER 1

On the Covenant of Works, Its Formation, Breakage, and Disastrous Outcomes.

In order to make men happier and their obedience more joyful, God has always exercised his providence towards them in the form of a covenant-connection. The Hebrew word for covenant, Berith, denotes an establishment in general, and is used to refer to God's covenant with day and night in Jer 33:25. The Greek word diatheke also means an establishment, particularly one made by agreement or

testament in Heb 7:22 and Heb 9:15. A real covenant, in general, is an agreement made between different parties on certain terms, with necessary requisites including parties, a condition, a promise, and a penalty if any of the parties fail. There are two covenants that God has contracted for promoting the eternal happiness of mankind: the covenant of works and the covenant of grace, which are discussed in Gal 4:24, Rom 3:27, Gal 2:21, Gal 5:4, Rom 6:14, Rom 8:2, and Phil 3:19.

No party with whom God enters into a covenant can refuse His terms or propose terms to Him, unlike in covenants between equals of mankind. No terms proposed by God, who is infinitely wise, holy, kind, and sovereign, can be refused without impurity of nature. Jesus Christ could not have refused any terms proposed to Him as the Son of God, as His will was the same as His Father's, and as Mediator, without disobedience to Jehovah's infinite authority. Refusal of the terms would also have been sinful for His manhood, which was united with His divine person. To claim that there could be no covenant with Adam as he could not refuse the terms is to deny God's ability to enter into any covenant, even with Christ. A father who has a natural claim to his son's obedience can require him to perform a particular service to obtain a reward and provide him with everything necessary for the work. He cannot lawfully refuse the terms, and when the service is fulfilled, he has a right to claim the reward by his father's promise. Hence, there is a real covenant between them. The application to the present point is clear.

It is clear that God made a covenant with Adam in his innocent state.

- 1, all the necessary elements of a covenant are present in God's transaction with Adam; appropriate parties, terms, a condition, a promise, and a penalty in the case of a breach on Adam's part, as well as proper seals (which will be explained later), as seen in Gen 2:17 and Gen 3:22.

2. this transaction is referred to as a covenant in Gal 4:24. There are two covenants described, one leading to bondage (the broken covenant of works), and the other leading to spiritual and everlasting freedom and liberty (the covenant of grace), as referenced in 1 Cor 15:56, Gal 3:10,13, Rom 8:2, Rom 6:14, and John 8:32,36. Additionally, the covenant of grace, which was remedial, was published immediately following Adam's fall and thus implies the breach of a previous covenant of works (Gen 3:15,22 and Rom 5:12-21). Finally, the covenant with Adam is mentioned in Hos 6:7, where "keadam" is translated as "men" and only appears in two other passages of Scripture. In Job 31:34, the phrase "like Adam" is translated in a similar way, and in Ps 82:7, the phrase "Ye shall die like Adam" would have a more significant impact if translated similarly. In Hosea, the translation of the charge appears flat, but it becomes powerful when translated as "They, like Adam, have transgressed the covenant," indicating rebellion against the highest authority and breaking solemn engagements, warnings, and motivations, leading to the ruin of themselves and their descendants.

3. God's infinite goodness leads Him to prescribe a positive command to Adam, with the most severe death penalty for disobedience, and naturally infers that He would also attach a reward to obedience, thus manifesting the reality of a covenant agreement (Gen 2:17).

4. God has typically appended a visible sign to establish or seal His covenants with humans, such as the rainbow with Noah's safety covenant, circumcision with Abraham's promise of Canaan, the Passover and sacrifices with the Israelites' adoption covenant, and baptism and the Lord's Supper with the gospel period's new covenant dispensation. Therefore, it is natural to consider the trees of knowledge and life as signs attached to a covenant transaction with Adam, with the former representing him on trial for eternal happiness and the latter suggesting that he would receive even more perfect life and happiness upon

fulfilling the required obedience.

5. The law imposed on Adam during his creation state was often published as a covenant, and is viewed as a law that permits boasting if perfect obedience is fulfilled, but is contrary to the law of faith or covenant of grace proclaimed in the gospel, which is only a covenant form (Lev 18:5; Deut 27:26; Matt 19:17; Gal 3:12; Rom 10:5; Rom 3:27).
6. The imputation of Adam's original sin to his natural descendants, like Christ's Surety-righteousness is imputed to His spiritual seed, is the most effective proof that God made a real covenant with Adam (Rom 5:12-21; 1 Cor 15:22). This imputation cannot be based on Adam's natural fatherhood or root since it would imply that all his sins, including those before he begot Seth, our forefather, must be imputed to us. Instead, all humans became sinners through one offence, and died in Adam, which disproves the idea that parental relation implies the imputation of conduct to children, including all the sins and good deeds of our ancestors (Rom 5:18, 19; 1 Cor 15:21-22).

The parties that entered into this covenant were: I. God the Father, Son, and Holy Ghost, considered as the Creator, Sovereign, Proprietor, and Governor of mankind. In proposing the covenant, He appeared as: 1. A God of supreme, unbounded authority, making His will into a law that must be obeyed under the highest penalty, and offering eternal life on His own terms. 2. A God of infinite goodness, establishing with Adam, whom He had created perfectly holy and happy, a most proper method of making him and all his descendants eternally happier, on easy terms. 3. A God of infinite condescension, entering into a covenant with His creatures and requiring obedience by agreement, which He could have commanded by mere authority. II. Adam, considered: 1. As a man perfectly holy and righteous - perfectly inclined and capable of fulfilling whatever obedience God required. Ecclesiastes 7:29; Genesis 1:27; Genesis 5:1; Colossians 3:10; Ephesians 4:24. In fact, a kind and righteous God would not

have required any obedience from Adam that he was not capable of performing, Matthew 25:24; Psalm 119:68; Psalm 86:5, 15; Deuteronomy 32:4. 2. As the common public head of all his natural descendants. His being their common parent made him fit to be their moral head or representative in this covenant. Therefore, all who descended from him by ordinary generation, [WCF 6.3] and perhaps Eve as well, were represented by him in it. Although Eve fell by her own personal transgression, any of the representees could have done so before the condition was fulfilled, the covenant confirmed, and the state of trial in it finished. Christ, being the Son of God, being from all eternity constituted the representative of His own elect seed in the remedial covenant of grace, having never been any human person, and being descended from Adam not by natural or ordinary generation, but by the supernatural influence of the Holy Ghost, in virtue of a promise posterior to his fall, John 1:14; Psalm 89:3-4, 19-20; Isaiah 7:14; Luke 1:35; Genesis 3:15, could not be represented by him in it.

It is evident that God made a real covenant with Adam in his innocent state. Firstly, in his transaction with Adam, we have all the requisites of a covenant, proper parties, terms, conditions, promises, penalties, and proper seals. This will be more fully manifested in Genesis 2:17 and Genesis 3:22. Secondly, this transaction between God and Adam is expressly called a covenant in Galatians 4:24. There are two covenants, one that leads to bondage, the broken covenant of works in a fearful manner, as indicated in 1 Corinthians 15:56 and Galatians 3:10,13. The other must necessarily lead to spiritual and everlasting freedom and liberty, as the covenant of grace does remarkably in Romans 8:2, Romans 6:14 and John 8:32,36. In addition, the covenant of grace, being a remedial one, was published immediately after Adam's fall, which necessarily supposes the breach of an antecedent covenant of works in Genesis 3:15,22 and Romans 5:12-21. Also, Hosea 6:7 mentions this covenant with Adam. The word "keadam" here is translated as "men" and is only found in two other texts of scripture. In Job 31:34, our translation renders it as "like Adam." In Psalm 82:7, a similar

translation would make the passage appear much more emphatic. "Ye shall die like Adam, whose honours were once so great, but quickly ruined." Our translation of Hosea renders the charge remarkably flat. But if it is rendered as "They, like Adam, have transgressed the covenant," i.e., have rebelled against the highest authority manifested in the most solemn and engaging manner, against the strongest motives, in violation of the most solemn engagements, against the most express warnings, and upon the slightest temptations, and to the ruin of themselves and their posterity, it would be more nervous and striking.

God's prescription of a positive command to Adam, and annexing the most dreadful death to the breach of it, naturally infers his annexing of a reward to his obedience. In this way, the reality of a covenant agreement is plainly manifested in Genesis 2:17. When we observe that God has ordinarily appended some visible token for establishing or sealing his covenants with men, such as the seal of the rainbow to the covenant of safety made with Noah, the seal of circumcision to the covenant of peculiar friendship and promise of Canaan with Abraham, the seals of the passover and sacrifices to the covenant of peculiar adoption with the Israelites, and the seals of baptism and the Lord's supper to the new covenant dispensation of the gospel period, we are naturally led to look on the trees of knowledge and of life as seals annexed to a covenant transaction with Adam. The former represents him as on trial for everlasting happiness, and the latter suggests that upon his fulfilment of the obedience required, he would obtain a more perfect life and happiness than what he already had.

The law imposed on Adam in his creation state has been frequently published in the form of a covenant, such as Leviticus 18:5, Deuteronomy 27:26, Matthew 19:17, Galatians 3:12, and Romans 10:5. It is represented as a law that admits of boasting if perfect obedience is fulfilled and as contrary to the law of faith or the covenant of grace manifested in the gospel, which is only in its covenant form in Romans 3:27.

It is evident that Adam represented and was bound for all his natural posterity in this covenant. Firstly, in all the occasional typical covenants which God made with men, the parent in some sense represented their posterity, such as with Noah (Genesis 9:9), Abraham (Genesis 17:7-8), David (2 Samuel 7:16), Phinehas (Numbers 25:10-13), and the Israelites (Isaiah 59:21). Secondly, Adam is represented as being similar to Christ (1 Corinthians 15:21-22, 45-49; Romans 5:12-21). Just as Christ and his spiritual seed are called by the names Jacob, Israel, and Christ, Adam's posterity are called by his name about four hundred and thirty times in the Hebrew original. Thirdly, Adam's breach of this covenant is imputed or reckoned in law to the account of all his natural posterity, even if they never imitate him in actual sin (Romans 5:12-19). This can only happen if they are represented in him by the covenant. Fourthly, all his natural posterity are considered sinners and ruined in law by his first sin (Romans 5:17-18).

God entering into a covenant with all of mankind in Adam was both reasonable and kind. Firstly, it was the shortest route to everlasting happiness. In this method, one man's perfect obedience to God's law for a short period of time would have secured this happiness for all of mankind, whereas if each man stood bound for himself, it would have remained uncertain for many people for an unknown amount of time. Secondly, it was the safest method. Adam was formed in an adult state, perfectly holy, fully able and inclined to fulfil the whole law of God. He lived at a time when Satan was less crafty and there were fewer occasions of temptation. Having the strongest motives - regard to his own and all mankind's happiness - he was more likely to retain his perfection and persevere in his obedience than any of his descendants. Adam was the most suitable person to be the covenant-head and representative of all mankind. As their common parent, he was most equally related to them all. He had stronger motives and better opportunities to persevere in perfect obedience than any other person could have had. In conclusion, God, who is infinitely wise, holy, just, and good, having chosen Adam as their Head and included this representation of them in his proposal of his

covenant-favours, none of his posterity, if they had all been alive at the time, could have refused to give their consent without sinning against God and acting with self-injuring folly (Psalm 119:68; Genesis 18:25; Deuteronomy 32:4; Ecclesiastes 3:14; Ecclesiastes 7:13).

Although this covenant was proposed by God, the great lawgiver, to his newly-created subjects and, on that account, is frequently referred to as the Law or Law of Works (Romans 7:4; Romans 6:14; Romans 3:27, etc.), Adam could not have refused to consent to its terms.

1. As God's rational creature and subject to His sovereign dominion, Adam was obligated to accept whatever terms God proposed and to receive His blessings in whatever method He chose to bestow them. To reject the promise would have shown contempt for God's goodness and generosity. To not readily accept the precept would have shown hatred for His holiness and rebellion against His authority. To not submit to the penalty would have denied His justice and authority. Even the slightest degree of any of these would not have been consistent with perfect innocence.
2. The natural love that uncorrupted man had for himself naturally led him to God, his chief good, and therefore to the only way of enjoying Him as such.
3. Adam's pure conscience could not help but see and attest that the entire tenor of this covenant was very acceptable and gracious. This included holding God as his chief good and seeking happiness in Him above all else, cheerfully accepting the everlasting enjoyment of Him as an infinite good offered on easy terms, receiving the law as the will of his Creator and a reflection of His moral perfections as the rule of his dispositions and actions, and submitting his guilty head to God's just vengeance if he rejected God's gracious promise and violated His holy law. The making of this covenant consisted of God proposing the terms to Adam, Adam accepting them, and thus each reciprocally engaging themselves to the other. Adam's consent to the terms actually instated him in this covenant, just as our belief in the

terms of the covenant of grace actually and personally instates us in it.

The covenant of works consisted of three parts: the condition, promise, and penalty. The condition was what God required of Adam to fulfil in order to obtain the promised reward for himself and his posterity. The promise was God's engagement to bestow eternal life on Adam and his natural descendants as a reward for fulfilling the condition. The penalty was the punishment that God threatened to inflict on Adam and his offspring if he failed to perfectly fulfil the condition.

Obedience to God was and must be the condition of the covenant of works. The rule, matter, and manner of this obedience require our consideration. Concerning the rule of this obedience, or the law of the covenant, it can be observed that: Firstly, the natural relationship between God as the Creator, Preserver, and Governor, and man as a rational creature, necessarily required that God should prescribe a law to regulate not only his actions but also the moral qualities of his nature. The leading commandments of the law should be based on the unchangeable nature of God so that all men, at all times, might have their dispositions and behaviour adjusted by the same standard. Secondly, this law must be made known to man so that it might be obeyed without mistake. It was manifested to Adam before the covenant form of it was proposed to him, being written in his heart and inlaid in the image of God that was concreated with and in his nature (Genesis 1:26-27). It summarily required him, as he had the opportunity, to love God with all his heart, soul, mind, and strength, and to love his neighbour as himself (Matthew 22:37-40; Mark 12:29-33).

The end of this covenant is to make men happier than when they were newly created, so it is appropriate to add some positive precept to the law of nature written on man's heart at his creation, especially one that could promote the exact fulfillment of the whole condition. God prescribed that Adam should never eat the fruit of the tree of

knowledge of good and evil, which grew in the midst of the garden of Eden where he lived. This command was notably intended to:

1. Manifest God's high sovereignty over man as one who could enact His mere will into a law, and try man's obedience in a point that his enlightened conscience did not dictate, but which demonstrated his total subjection to the mere will of God.
2. Make Adam's obedience or disobedience more visible, so that God might appear most just in giving him the reward or inflicting punishment on him and his offspring.
3. Emphasize that Adam held everything he enjoyed from God, as his great superior, proprietor, and landlord. Therefore, even in paradise, he could not meddle with an apple without God's permission and should consult Him in everything he did.
4. Remind Adam perpetually that he was fallible and had to take heed to his ways, to watch against his spiritual enemies, and that he had not reached his complete happiness and rest. Even in paradise, there was something lacking, the fruit of a tree, which was most delightful, and he had to remember that his ultimate happiness lay only in God Himself. Therefore, nothing was to be desired but submission to His will, and for His sake.
5. Summarize the law of nature imprinted on his heart. Adam could honor God and demonstrate a proper love for himself and his posterity by obeying it, by loving God with all his heart, soul, mind, and strength, and by showing love to his neighbor as himself.

In this covenant, Adam was required to obey the entire law of God, whether natural or positive, by acting according to it from a recognition of its divine authority. This encompassed, firstly, the maintenance of his nature in its original purity, as without this, none of his thoughts, words or deeds could have been truly, perfectly, or acceptably performed (Ecclesiastes 7:29, 1 Timothy 1:5); and

secondly, the exertion of all the powers of his holy nature in accordance with the covenant's law, in thoughts, words, or deeds (Leviticus 27:26, Galatians 3:10,12).

Regarding the manner of obedience, Adam's compliance had to be, first and foremost, perfect in its principle and motive, being in precise accordance with every precept of the entire law and corresponding with every part and power of his being, including his soul, body, understanding, conscience, will, affections, and memory. This pertained to the action itself, as well as its matter, means, and end; and in degree, it had to be with all his heart, soul, mind, and strength (Matthew 22:37,39, Mark 12:29-33). Secondly, it had to be perpetual until God would release him from the covenant law (Galatians 3:10, Ezekiel 18:24). Only after finishing his obedience did Adam have any legal claim to the promised reward, and until then, he was merely in a state of trial, suitable for acquiring it (Galatians 3:12).

The state of obedience required from Adam in this covenant was temporary, not eternal, as that would have precluded any reward at the end of his service. We do not know when God would have terminated this state and placed Adam and his posterity under his law as a rule of life, similar to the state of believers who are dead to the law by the body of Christ. It may have been when the fruit had entirely disappeared from the forbidden tree or when he had fathered his first child or when his eldest children were each capable of acting for themselves, etc.

The obedience required from Adam was personal, performed by man himself, and not by a surety. It was to be begun and finished by the same person. Even though death was entailed upon Adam's natural posterity by his disobedience before any of them had sinned, eternal life would have been conferred upon them on account of his obedience to the law as a covenant, and their own obedience would have been their happy privilege and holy gratitude to God under his law as a rule of life.

Adam's obedience was to be performed in a covenant-form, not only because of God's infinite authority but also because he took it upon himself by his own engagement and fulfilled it in hope of God's graciously bestowing the promised reward. If he had not regarded the covenant in which he stood in all his obedience, he would have poured contempt on that graciously formed ordinance of God in all its concerns.

A reward of life by the promise of God was attached to Adam's fulfillment of this obedience. The threat of death in case of disobedience, especially as attached to the violation of a positive precept, implied that Adam had no reason to fear the loss of his life or happiness while he continued in his obedience. It also suggested that if he persevered in it, he could expect some great reward, sufficient to balance that death which had been attached to the positive precept in a matter that was entirely indifferent in itself. God's declaration to Cain concerning acceptance and condemnation as suspended on his good or ill behaviour, and every republication of the covenant of works to men, plainly hinted that it contained a promise of reward for finished obedience (Gen 4:7; Lev 18:5; Neh 9:29; Ezek 20:11; Matt 19:17; Rom 10:5; Rom 2:7,10; Gal 3:12). Furthermore, God's attaching a gracious reward to imperfect obedience to his law as a rule of life (Ps 19:11; 1 Cor 15:58; Heb 11:6,26) confirms it. It is also noteworthy that all nations have believed in God's readiness to accept and reward good works. The life with which God promised to reward Adam's fulfillment of the condition of this covenant included

1. The reward for fulfilling the obedience required in this covenant was the continuation and perfection of life. This includes: 1. The continuation of natural life, with the body being free from any principle of death and with no decay or suffering, and with pure comfort in all aspects of life, such as labor, food, and rest. 2. The continuation of spiritual life, with God's image remaining in his soul and with his favor, kindness, and intimacy in all ordinances

without any hiding or disapproval, and with a good conscience reflecting on his progress toward eternal reward.

2. The reward also includes the enjoyment of a more perfect life after completing servile obedience. This includes:
 1. The sealing and protection of their bodies against death and any form of it.
 2. The infallible confirmation of their souls in perfect conformity to God.
 3. Their fixed position as honorary subjects to God's law as a rule.
 4. The translation of both body and soul to heaven, with the full and immediate enjoyment of the triune God.

Their eternal life in heaven would have been the same in substance as that which believers enjoy there, through Christ. Firstly, reason itself suggests that God would promise to Adam and his seed something better than the happiness which he enjoyed. Secondly, after his state of service, there would probably happen one of reward, and as the garden of Eden was chiefly calculated to promote the temporal felicity of his body, there would be a future state of happiness, mainly correspondent with the noble nature of his soul. Thirdly, the everlasting execution of the penalty of death in hell, especially as it was initially annexed to the breach of a merely positive command, strongly infers that the promise of reward included eternal life in heaven, as shown in Matt 25:46 and Rom 6:23. Fourthly, our Saviour plainly represents the eternal life of the heavenly state as annexed to the perfect keeping of God's commandments in Matt 19:17. Fifthly, the eternal life connected by the law with the perfect fulfilment of all its demands is represented as the same in substance with that which is enjoyed by faith, as indicated in Rom 10:5, Hab 2:4, Rom 1:17, and Gal 3:11-12. Sixthly, Christ purchased that very life for men, which the law, on account of their sinfulness, could not confer on them, Rom 8:3-4, Gal 3:21, and Gal 2:21. Now, the law was originally ordained to be the instrument of conferring eternal life in heaven, as well as temporal and spiritual life on earth, as stated in Rom 7:10 and Matt 19:17. Lastly, the appending of the tree of life as a seal of this covenant obscurely

pointed out that a more perfect life was implied in the promised reward.

However, that eternal life suspended on Adam's fulfilling the condition of this covenant of works would have been inferior to that enjoyed through Christ in several very delightful adjuncts. Firstly, it would not have been sweetened by means of any preceding experience of sin, sorrow, fear, or trouble. Secondly, there would have been no God in our nature in the midst of the throne, through whom, as slain and alive forevermore, we might behold God as our All-in-All. Thirdly, our title to happiness would not have been confirmed in the person and death of the Son of God, nor would our charter have been a New Testament in his blood. Fourthly, we would have had none of the delightful manifestations of God's perfections peculiar to the work of redemption. Finally, though we would have lived and reigned with God as his created servants, friends, and children, we would not have been his redeemed travail of his soul, sisters, brethren, and bride.

With respect to the connection of this reward of life with Adam's obedience, it is clear that, being God's creature preserved by Him, Adam owed his whole obedience to God independent of any rewards. Besides, there was an infinite disproportion between the temporary obedience of a finite creature and the everlasting enjoyment of an infinite God for himself and all his posterity. The entire connection of such a reward with his obedience must therefore depend on the mere grace and bounty of God. God had become a debtor, not properly to Adam, but to His own sovereign kindness, and His faithfulness was pledged in His promise. However, such is my weakness that I cannot determine whether the bestowal of this reward would have proceeded from His natural goodness or merely from His sovereign will.

On the one hand, it is clear that God could have done no injury to man, even if He had reduced him to nothing the moment he had finished any prescribed course of obedience. The reward necessarily

attending a course of perfect holiness would have perfectly demonstrated His goodness and bounty, Ps 19:11; 2 Cor 1:12. On the other hand, it is certain that man was created with an eager desire for the enjoyment of God as his chief good, and annihilation would have been more distressing in proportion to his holiness or desire for God. Now, I cannot conceive of God forming a desire for Himself, never to be fully satisfied unless where sin interposes, nor of Him annihilating a soul in the very moment of its ardent desire for and delight in Him. God cannot but love a holy creature. But I cannot conceive how His infinite love could deny this holy and beloved creature its desired enjoyment of Himself, or how it could admit of His annihilating such a creature in its very act of love for Him and eager pursuit of the highest degrees of holiness and love.

Death was the penalty threatened in the covenant of works (Genesis 2:17). If death was attached to the slightest breach of the positive precept, it could not be but attached to the violation of the natural law written on man's heart (Romans 6:23; Ezekiel 18:4; Romans 2:8-9; Isaiah 3:11; 1 John 3:4). The emphatic form of the threat, "dying, thou shalt die", conveyed the infallible certainty, unspeakable extent, and dreadful nature of that death (Genesis 2:17). It was, in general, 1. Legal death, which consists in the curse or condemning sentence of the broken law immediately fixing upon the transgressor, like a cloud hovering over his head, pregnant with God's vengeance, and as cords of death girding him so fast that God alone can release him (Galatians 3:10; John 3:18,36). 2. Real death, which consists in the actual execution of that condemning sentence on him from the first moment of his sinning. This may be distinguished into:

1. Spiritual death occurs when sin and the curse resulting from it separate man from the favour and fellowship of God, who is the source of life. This causes him to become dead in trespasses and sins, Eph 2:1; Isa 59:2. In the first act of sin by Adam, it included, 1. The loss of God's image on the soul and the succession of all manner of sinful corruption in its place. This includes ignorance, pride, vanity, proneness to falsehood and

deceit in the understanding, blindness, stupidity, partiality, and disorder in the conscience, weakness with respect to good, proneness to evil, perverse wilfulness, and enmity against God in his existence, perfections, discoveries of himself, word, ordinances, people, and every other thing bearing his image in the will, earthliness, disorder, respecting objects and degrees, in the affections, treacherous readiness to forget every good thing and tenacious retention of that which is trifling and sinful in the memory, Gen 1:26-27; Rom 1:28-31; Rom 3:10-18; Rom 8:7-8; Rom 7:8,24; Jer 17:9; Matt 15:19; Mark 7:21-23; Titus 3:3; Gen 6:5; Gen 8:21. 2. The complete breach of all friendship and fellowship with God and the succession of stated indignation, wrath, abhorrence, hidings, and frowns instead of it, Eph 2:3, 12; Ps 5:4-6. As spiritual death progresses, it includes, 1. The growing strength of sinful lusts and the increasing number and heinousness of dead works, 2 Tim 3:13. 2. The infliction of God's just vengeance on the soul, in many fearful and ruinous strokes, some of which are felt, such as sorrows, crosses, anxieties, vexations, terrors, and despair; others of them unfelt, such as judicial blindness of mind, hardness of heart, searedness of conscience, strong delusions, a reprobate sense, vile affections, slavery of Satan, etc. Matt 27:3-4; Gen 4:14; Deut 28:65-67; Jer 20:4; Luke 21:26; Isa 33:14; Prov 18:14; Heb 10:26-31; 2 Cor 7:10. Eph 4:18; 2 Cor 4:3-4; 2 Cor 3:14; Isa 63:17; Isa 42:25; 1 Tim 4:2; Rom 11:8; Isa 66:4; 2 Thess 2:9-12; Ps 81:12; Rom 1:26-31; Titus 1:15-16; 2 Tim 3:8; Ps 109:6.

2. Natural or temporal death is two-fold:

1. Inward in a sinner's own body. In his first act of sinning, man became mortal in his constitution, a slave to death, and had the seeds of it implanted in him. Terror and anxiety of mind produced a deathful motion in his blood and animal spirits (Genesis 2:17, 3:16, 3:19). This death marks its progress in manifold diseases (Ecclesiastes 3:20, Genesis 3:19, Deuteronomy 28:22, 28-29, Matthew 4:24), and it is

completed in the separation of the soul from the body under the curse (Genesis 3:19, Jeremiah 34:18).

2. Outward and relative, affecting those creatures upon which the natural life or health of men's body depends (Hosea 2:21-22). This began in the irrational part of the lower creation falling under the bondage of corruption for the sin of man, its immediate proprietor (Romans 8:22). Hence animals are armed against one another, especially against man; fields are turned into barrenness; the air is poisoned with pestilential vapours; the sea rages in tempests; the winds are bleak, cold, and stormy, all being fitly framed together for promoting man's death. It increases in their becoming worse and worse. The earth was rendered much more unhealthful by the flood; the air was more thoroughly poisoned; and a shortening of man's life ensued. Still, things grew worse and worse; fertile fields are turned to barrenness, sunk by earthquakes, marred by volcanoes, etc. Hence human life is but about a fourteenth part of what it once was (Psalm 107:33-35, Psalm 90:7-10, Psalm 102:26). It will be completed when the present frame of this lower world shall be dissolved, the elements melt with fervent heat, and the earth and the works in it be burnt up (Psalm 102:26, 2 Peter 3:10).

3. Eternal death, which combines natural and spiritual death and takes the penalty to its highest extent, is called the second death (Rev 20:6, 14). Since this death comes from the penal sanction of the covenant of works, it includes the complete loss of everything good or desirable, earthly, heavenly, or divine (Luke 12:20; Rev 21:8; Rev 22:15; Matt 25:41), and enduring the most tremendous torments in soul and body until infinite satisfaction is made for sin (Matt 25:41; Mark 9:49; Rev 14:10-11; Ps 90:11; Luke 12:58-59). As it falls on a finite and sinful creature, it involves the irrecoverability of God's image and favour (Hos 9:12; Ps 77:7-9; Heb 10:26-27), a constant and agonizing despair of relief (Mark 9:44-45, 48-49), a constant subjection to the full

power and violence of indwelling lusts, pride, envy, malice, etc. (Rev 16:10-11, 21) and all in eternal duration (2 Thess 1:7-9; Rev 14:9-11; Matt 25:41,46; Isa 33:14).

The penalty of the broken covenant of works flows from the natural perfections of God, not from any mere act of His will, such as making the covenant. First, the majesty of God, the covenanter, is infinite. Every act of disobedience to the law of the covenant is high treason against infinite dignity and goodness, a contempt and rebellion against infinite authority, and an attempt against the infinitely precious life of God. Therefore, it deserves nothing less than infinite punishment. Since the guilt is objectively infinite and nothing less than the blood of God is capable of balancing it or purging it from its pollution, it must continue forever. Hence, the punishment of a finite person for it must extend throughout all eternity. God, who is El Kane, a jealous God, must avenge Himself of such a criminal. He cannot conceal His majesty when sinful worms attempt to rob Him of it, trample it underfoot, and enthrone themselves in opposition to Him. The whole earth ought to be filled with the glory of the Lord (Exodus 20:5; Isaiah 51:4; Isaiah 5:16; Numbers 14:21).

Second, the holiness of God's nature requires such a penalty annexed to sin. Being infinitely holy, He cannot admit men, defiled and enslaved by sin, to fellowship with Him. Nor, in consistency with His own curse lying on them, can He grant them a sanctified nature to qualify them for it. He cannot, with pleasure, behold that which is an abomination to His soul. He cannot but hate those in whom this abomination is loved and reigns (Psalm 5:4-5; Psalm 11:6-7; Habakkuk 1:12-13; Jeremiah 44:4; Proverbs 16:5; Proverbs 6:16; Zechariah 11:8). If holiness is His very image, He cannot, without appearing as sinful, forbear to show His detestation of sin (Psalm 50:21). Therefore, He is represented as sanctified in the punishment of it (Leviticus 10:3; Ezekiel 38:16; Isaiah 5:16; Joshua 24:19).

Third, it has already been proved that the justice of God necessarily requires His punishment of sin. He cannot be just without giving

everyone his due, either in himself or in his representative and surety (Romans 1:32; Romans 2:2; Jeremiah 5:5,7,9; Genesis 18:25; Psalm 11:6-7). God's judgments are not called His strange act or work because they are disagreeable to His good and merciful nature but because they are much less common on earth than His merciful providences (Isaiah 28:21). He has no pleasure in the death or misery of His creatures in itself (Ezekiel 33:11; Ezekiel 18:32; Lamentations 3:33; Hosea 11:8). However, He relishes it as a vindication of His own perfections (Deuteronomy 32:35-36,41-43; Isaiah 1:24; Hosea 10:10) and refreshes Himself with it (Amos 5:9).

The seals of this covenant, by which the promise and the threat within it were confirmed, were: 1. The tree of knowledge of good and evil, so named because God used it to test man's obedience or disobedience; and by eating its fruit, man experientially knew the good which he had lost and the evil which he had incurred. Like the seal of the rainbow in Noah's covenant, this could only be looked at, and it sealed eternal happiness to men upon the condition of fulfilling the law of the covenant, and infinite misery if it was broken (Gen 2:17). 2. The tree of life, the fruit of which perhaps invigorated the human body, but certainly was a pledge of eternal life as a result of fulfilling the condition of the covenant (Gen 3:22; Gen 2:9). And hence, Christ as enjoyed in heaven, is called by its name (Rev 2:7; Rev 22:2).

Nothing but sin against God, in want of conformity of heart or life, or in transgression of his law, which prescribed the condition of the covenant, could break it (1 John 3:4; Rom 4:15; Rom 5:13). But that it has been broken is evident. 1. Sin, in innumerable forms, rages or reigns everywhere in the world (Gen 6:5; Gen 8:21; Gen 13:13; 2 Kings 17:7-23; Ps 14:1-4; Ps 53:1-4; Isa 59:1-15; Isa 5:5-23; Mic 7:1-5; Matt 15:19; Mark 7:21-23; Rom 1:28-32; Rom 3:10-18; 1 Cor 6:9-10; Gal 5:19-21; Eph 2:1-3,12; Eph 4:17-19; Eph 5:5-6; Phil 3:18-19; Titus 3:3; 2 Pet 2; Rev 17). 2. All men are by nature imprisoned for their debts and crimes (Isa 42:6-7; Isa 61:1-2; Zech 9:11-12). 3. All men have contracted a habit of covenant-breaking (Rom 1:31; Ps

78:10,37,57; Isa 48:8). 4. This world is marked everywhere with the wrath of God (Rom 1:18; Gen 7; Gen 19; Exod 7-14; Josh 6-12; Isa 1; Isa 24; Isa 34; Jer 1-52; Luke 19; Luke 21; Matt 24; Rev 6-20). 5. A new covenant of redemption is revealed by God (Isa 42:6-7; Isa 49:1-12; Isa 53:10-12; Jer 31:33-34; Heb 8:10-12; Ps 40:6-8; Ps 89:3-4; Gen 3:15; Gen 17:7).

This covenant of works was broken by Adam's eating the forbidden fruit. In doing so, he: 1. Doubted the severity and truthfulness of the warning and the perfections of God associated with it. 2. His understanding was darkened, and his emotions and will were captivated by the fruit, believing that eating it would make him wise and happy like God. 3. He completed his wrongdoing by actually taking and eating the fruit, as recorded in Genesis 3:3-6. This first sin included: 1. Unbelief, to the extent that Satan, in the form of a serpent, was believed over God (1 John 5:10; Genesis 2:17; Genesis 3:4-6). 2. Pride, ambition, bold and presumptuous curiosity (Genesis 3:5; Isaiah 14:13-14). Our first parents were in paradise, and were lords of this world below, but they were not content and wanted to be like God. They knew and enjoyed much, but they desired knowledge and enjoyment of everything. 3. Shocking ingratitude and discontentment. They had everything that was useful or delightful. They were the envy of devils, the companions of angels, and lords of animals and everything on earth except for one tree. However, they begrudged their maker and benefactor that small reserve for his own exclusive property (Genesis 2:7-25; Genesis 3:5,8). 4. Contemptuous apostasy and open rebellion against God. They rejected his covenant of friendship and threw off all subjection to him, or professed dependence on him (Psalms 2:3; Genesis 2:16-17; Genesis 3:3-6). 5. This one act broke the entire law of God. The foundation of the law, the authority of God, was trampled upon; the love that is the fulfillment of it was ignored and enmity was allowed to take its place. The positive precept that was a summary of and fence to the moral laws was disregarded and explicitly violated. In this sin, every specific command of the moral law was broken in several different ways.

Adam's first sin, by which he broke this covenant, was exceedingly aggravated. 1. It was committed by one who had just been created in the image of God, perfectly holy and righteous, and able to continue in such a state, Gen 1:26-27; Gen 5:1; Eccles 7:29. 2. It was occasioned by fruit of little importance, of which Adam had no need at all, 2 Sam 12:1-14. 3. As it concerned what had been set apart by God for his own service, it amounted to a sacrilegious robbing of him, Mal 3:9. 4. It was committed in paradise, where man had every delightful and engaging thing to obey - where God dwelt as in his temple, and everything proclaimed his infinite kindness to mankind, Deut 32:15; Hos 13:6. 5. It was committed on the very day on which he was created or shortly thereafter, Ps 49:12. 6. It was committed on a single and slight temptation, Gen 3:3-6. 7. It was committed against God's express command and the most explicit warning of the danger, Gen 2:17. 8. It was committed almost immediately after God had entered into a covenant with them.

In this first sin of Adam, I. God left him to the freedom of his own will. This freedom of will did not consist in any unchangeable, voluntary attachment to good, like that of God, holy angels, or glorified saints; nor did it consist in having one inward principle inclined to good and another to evil, as in the case of believers on earth; nor in a fixed, voluntary inclination to evil, as devils and wicked people have; nor even in an equal inclination to good and evil, for man was created upright and in the image of God, Eccles 7:29; Gen 1:26-27; Gen 5:1. Rather, it consisted in his susceptibility to be tempted to evil, though he was only inclined to do good. God created him perfectly holy and capable of keeping his entire law, whether natural or positive, and of resisting every temptation. He gave him a heart that was wholly and only inclined to good, but subject to change, and that only by his own choice and action. Since natural immutability in goodness and holiness is a unique attribute of godhead, it could not be bestowed upon Adam, Mal 3:6; Ps 102:26-27; James 1:17. God could not have made him unchangeable in holiness by an act of grace, as He did with the established angels and glorified saints, because it would have confused his state of

service with that of his honorary reward, and would have been inconsistent with the terms of the covenant He made with him. Therefore, as Adam was actually capable of change, God did not force, tempt, or incline him towards any change, but rather left him to himself, so that he alone could alter the inclination and choice of his own will from good to evil. II. Satan very cunningly tempted him to do evil.

1. He chose a cunning and clever serpent, or perhaps one very beautiful, which might be mistaken for an angel, to be his instrument in the temptation; and to mark his victorious triumph over mankind by it, he has caused multitudes of them, to this day, to worship him in serpents.
2. In the absence of her husband, he tempted Eve, who perhaps had only heard the terms of the covenant from Adam.
3. He raised a doubt about the prohibition of the fruit of the tree of knowledge, in such ambiguous terms, that it was difficult to know whether he meant to ask, whether God had really forbidden them to eat of that fruit; or if he meant to insinuate that the one who forbade that excellent fruit could not be the true God, who had so recently created them to enjoy his favours; - or that God, who had forbidden such a thing, was a harsh master.
4. Finding that Eve adhered to God's commandment, he laboured to make the truth of the threatening appear doubtful, if not improbable or impossible.
5. He pretended an earnest desire to promote their knowledge and happiness; and used the name and sight of the tree to further his temptation.
6. Perhaps he claimed that he had acquired his own superiority in knowledge above other animals by eating that fruit. But he certainly introduced his plain contradiction of God's threatening by a solemn appeal to him about the usefulness of the fruit.
7. Having convinced Eve, he tempted Adam through her, who was no doubt more easily deceived as he saw that she did not immediately die by eating the fruit.

III. Being left by God to the freedom of his will, Adam misused it and gave in to Satan's temptations. This compliance was entirely his own doing. Although God did not give him such measures of grace as to actually make him overcome the temptation, he gave him enough to enable him to resist

it, had he made good use of it. An infinitely holy, righteous, and good God could neither force, incline, nor tempt him to sin. And as he was fully in control of his own will, neither Satan nor Eve could force him to do it.

By Adam's one offence, the covenant of works was broken in several ways. I. The law of the covenant was violated in all its parts and fully violated, in the sinfulness of man's nature and act, Gen 2:17; Gen 3:11; 1 John 3:4; Matt 19:17. Since Adam sinned as our covenant-head, his sin in its fault and guilt, or chargeableness by law in order to punishment, is ours and legally imputed to and charged upon us by a holy and righteous God. 1. Scripture represents this sin as imputed to all his natural descendants, Rom 5:12-19. 2. All people are represented as under a sentence of condemnation due to Adam's first sin, from which they can be saved only through Christ, 1 Cor 15:22; Rom 5:15-19; Eph 2:3; Rom 8:1-4,33-34; Gal 3:13. 3. All people are naturally under the power of spiritual death in all its aspects, Gen 6:5; Gen 8:21; Ps 14:2-3; Ps 53:2-3; Ps 51:5; Ps 58:3; Job 14:4; Job 15:14-15; Jer 17:9; John 3:6; Matt 15:19; Mark 7:21-23; Rom 5:12; Rom 8:7-8; Rom 3:9-23; 1 Cor 2:14; Eph 2:1-3; Titus 3:3. 4. Experience attests the universal corruption of humankind. Except for Christ, all people in every age and place have engaged in moral evil as soon and as far as their abilities and opportunities allowed, and they have proceeded from one evil to another even worse. Their inclination to evil is early and universal, and they have spoken and done evil things as much as possible, despite the strictest laws of God and humanity, contrary to the dissuasions and deterrents of providence, contrary to their most solemn vows, promises, and oaths, contrary to their most sincere resolutions, and even the largest measures of grace bestowed on earth, marking their mind, conscience, will, affections, and memory as dreadfully infected with all the above-mentioned plagues, and their bodily members as ready instruments of unrighteousness. There are significantly more degrees, measures, and multitudes of sins in this world than of holiness and virtue. Despite all the means used by God and people to prevent or purge wickedness and promote virtue, most people in all

ages and places have been manifestly and often outrageously wicked, and even the best are exceedingly deficient. Men have universally imitated Adam's first sin in their sinful curiosity, their tendency to rush upon that which is forbidden, their readiness to hearken to seduction, their physical senses blinding their minds, their prioritization of the body over the soul, their discontentment with their present state, their greater susceptibility to evil counsel than good, their pitiful attempts to cover their shame, their efforts to flee and hide from God, their reluctance to be affected by or confess their sins, and their inclination to excuse and downplay their sins, even blaming God himself. Without supposing that men are guilty of sin from their very conception and that their soul is formed under a charge of guilt and a condemning sentence from God, it is impossible to conceive how an infinitely righteous, holy, and good God could create humans destitute of original righteousness and allow them to become corrupted with sin from birth. If humans are not formed under guilt and the curse, then why is sinful corruption not prevented and holiness implanted? The misery and death that occur to infants in every age, particularly during events such as the flood and the destruction of Sodom and other cities, and the destruction of nations, suggest that they are guilty of some grievous transgression before God. Otherwise, an infinitely merciful God would not so early and wrathfully destroy his most excellent creation. The parallel between Adam and Christ plainly demonstrates that just as in Christ, elect men fulfill the law and live, so in Adam, all humans are made lawbreakers and face death. (Romans 8:4, Galatians 2:20, 1 Corinthians 15:21-22,45-49, Romans 5:14-19, Romans 7:4.)

II. When Adam broke the law of the covenant, he not only lost his own encouragement to obedience, but also that of all his descendants. The promise of eternal life, which was the foundation of this encouragement, was destroyed by his sin. As a result, all hope of obtaining the reward promised in the covenant and any possibility of earning it through obedience to the covenant were forever lost. III. The blessings of the covenant were lost, and God's favour was forfeited, making eternal life through obedience to the law

impossible. The curse of the covenant fell upon the transgressors, condemning them to death. This curse affected Adam and Eve immediately upon their sinning, and it was poised to afflict their descendants upon their birth, rendering them in a wretched state. IV. The representation of mankind in the covenant was dissolved, and every individual became bound for their own transgressions. Adam, being dead in law and under the influence of spiritual death, was no longer fit to continue as the head and representative of others in the covenant that was originally established for life. Furthermore, Adam's displacement as covenant head was necessary for the immediate administration of the covenant of grace and for Adam, Eve, and their descendants to have unimpeded access to it.

Nevertheless, the covenant of works was not entirely abolished. The law of it, with respect to everything moral in itself, still remained unaltered. And the demand of infinite satisfaction for sin, answerable to the threatened penalty, was superadded to the original one of perfect obedience, as the absolutely necessary condition of eternal life. The natural law of the covenant, being founded on that relation which subsists between God and men as his rational creatures, it behoved to continue while that relation continued. The penalty, flowing from the very nature of God, and corresponding with his relation to men as his subjects, must be as unalterable as the law itself.

1. Man's sin could not deprive God of his rightful sovereign dominion over him, or free him from his obligation to due obedience (Psalm 83:18, Daniel 4:35, Job 35:6,8).
2. The Scriptures never hint that this law, in its federal form, was utterly abolished, but represent it as unalterable (Matthew 5:17-18, Matthew 19:17, Romans 10:5, Romans 3:31, Romans 8:3-4, Galatians 3:10,12-13).
3. They represent our inability to fulfill the law, not any detachment of the promise of life to the fulfiller, from it, as the reason that we cannot be justified by it (Romans 3:10-20, Romans 8:3-4, Galatians 3:10,12,21).
4. Believers' entrance into a state of life or of deliverance from this law is founded upon their complete fulfillment of all its demands in Christ their

surety (Romans 8:3-4, Romans 7:4, Romans 10:4, Romans 3:31, Philippians 3:9, 2 Corinthians 5:21).

In vain it is objected that man is not now in a friendly covenant with God, that God cannot demand from men what they are unable to perform, that it would be unbecoming a sinful and accursed creature to trust in and love God as his own God. For, though man has forfeited all friendly connection with God, he is still his rational creature. Man's disqualifying himself for obedience cannot deprive God of his right to demand it. Ought God to be punished with the loss of his authority if men rebel against it? Cannot God require obedience of his morally incapable subjects, for wise ends, such as to convince them of their sinfulness and to make their conscience approve their punishment? If God is presented to men as a suitable Saviour, why may they not trust in and love him? If anything in God is terrible to them, they have themselves to blame for it. From the beginning, it was not so. Nay, are not the damned in hell forever bound to love God on account of those very excellencies which he manifests in their destruction?

All people are naturally under the covenant of works, both in terms of its content and form. Firstly, the Scriptures clearly represent humans as being under it, as seen in Galatians 3:10, 12, Matthew 19:17, Romans 3:19, and Romans 7:8-9. Secondly, only Christ's small flock is portrayed as having been freed from and died to the law or covenant of works, and that only after they have been united with Christ through their effective calling, as seen in John 3:18, Romans 8:1-2, 4, Romans 7:4, Romans 6:14, Galatians 2:19-20, Galatians 3:13, Galatians 4:4-5, and Colossians 3:3.

It has been argued that if unconverted gospel-hearers are under the authority of the covenant of works, they must be compelled by it to seek justification through their own deeds, while at the same time the gospel requires them to obtain it through the righteousness of Christ. However: Firstly, Adam was not required to seek justification through his perfect obedience, but to perform it, with the hope of

God graciously accepting and rewarding him. Secondly, even if the covenant of works had demanded that Adam seek justification through his own perfect obedience, it cannot therefore compel people to pursue or expect justification through works, given that even the best of these are an abomination to the Lord, as shown in Isaiah 64:6, Proverbs 15:8, Proverbs 21:24, 27, and Proverbs 28:9. Thirdly, the covenant of works cannot now bind people to seek justification through their works, since even infinitely valuable obedience cannot meet its requirements without full satisfaction for past offences, as seen in Hebrews 9:22, Romans 3:24-26, Romans 5:6, 8, 10, and 1 John 4:9-10. Finally, since the law of the covenant of works demands that people believe everything that God reveals and receive whatever he offers, it must necessarily require every preacher of the gospel, who is entirely incapable of fulfilling it themselves, to believe the gospel record and accept the law-magnifying righteousness of Jesus Christ that is offered in it, and that under the threat of increased guilt and punishment, as demonstrated in John 3:18, 38, 1 John 3:23, 1 John 5:10, 12, and Hebrews 10:29.

All people, whether believers or not, desire to be under the covenant of works and to obtain happiness through their own righteousness or its condition.

1. This desire is natural to humans, and people from all backgrounds and walks of life share it (Romans 9:31-32; Romans 10:3; Jonah 1:16; Matthew 19:16; John 6:28; Acts 2:37; Luke 15:19).
2. The idea of earning happiness from God through our own actions or suffering is appealing to our prideful nature and makes us view God as indebted to us (Romans 10:3; Romans 7:9,13; John 5:45; Isaiah 58:3). Letting go of the law feels like a painful death (Romans 7:4,9; Galatians 2:19).
3. Ignorance of the extent and high demands of the broken law, or intentionally downplaying those demands while overestimating

our own abilities, fuels our desire to be under it (Romans 7:9-13; Romans 10:3; Galatians 4:21).

4. People naturally have enmity towards God and his gracious redemption, and against Jesus Christ and his mediation, particularly his work of sacrifice. This leads them to oppose the honor of it by clinging to legal methods of obtaining happiness (Romans 8:7; John 15:24; Romans 9:32; Romans 5:21; Galatians 2:21, 5.2,4.).

Not only does the Spirit of God make use of the broken law in awakening, convicting, and illuminating sinners' consciences, but the law itself has a manifold power over them. Firstly, it still retains its federal commanding power over them, binding them to fulfil the most perfect obedience, under the punishment of infinite punishment for the smallest offense. Even while the curse of it allows them no spiritual strength, but subjects them to the dominion of indwelling sin (Luke 10:27-28; Gal 3:10). Secondly, it has an excluding power, by which it shuts out men from all happiness or solid hopes of it, unless its impossible condition of perfect obedience and infinite satisfaction for sin be completely fulfilled. (Matt 19:17; Gal 3:10,12,21; Gal 4:24; Rom 10:5; Mic 6:7-8). It refused to justify Christ upon any lower terms (Matt 3:15; Luke 24:26; Heb 5:8; Heb 2:10). The convincing and distressful influence of the law upon men's consciences arises from this commanding and excluding power of it. Thirdly, it has an irritating power by which its commands and threatenings, fixing on men's consciences, occasion their becoming more and more wicked. Even as the stirring of wasps' nests makes them rage and sting the more, the warming of serpents renders them more mischievous, or the shining of the sun upon dunghills makes them the more noisome (Rom 7:5,7-13; Acts 7:54; Matt 7:6; Hos 11:2). In this irritating power, the following things are observable:

1. The commands and threatenings of the law, when closely applied to sinners' consciences, lay them under fearful restraints, acting as an austere master who issues forth his

commands with the lash in his hand (Gal 3:10; Isa 3:11; Ezek 18:4; Rom 2:8-9).

2. The law does not remove their enmity against God or their inability to obey its commands, but by its curse, it fixes men under the dominion of indwelling sin (Gal 3:22; 1 Cor 15:56; Rom 6:14; Rom 7:4; Rom 8:2; John 1:17).
3. Every felt restraint of their inward lusts awakens their rage against the law and God the lawgiver, due to the strictness of its precepts and the dreadful nature of its penalty (Rom 4:15; Rom 7:5,7-13). Men continuing under the curse have their inward lusts gather strength from the opposition made to them, even as furious horses become worse when they are checked or wild bulls more outrageous when they feel the net upon them (Rom 7:5; Hos 4:16,18; Ps 81:11-12).
4. By viewing the hard and extensive commands and the dreadful penalty of the law, their corrupt heart, foregoing all its hopes, hardens itself in secret despair, like an overridden horse that will not answer the spur, but turns and bites his rider (Jer 2:25; Ezek 37:11).
5. Hence follows an inward rage against the holiness of God and his law, frequent abandoning of themselves to wickedness, and improving the most alarming afflictions to render themselves worse and worse (Prov 29:1; Prov 1:29; Rom 1:26-32; 2 Chron 28:22; Isa 1:5; Jer 5:3; Isa 42:25).
6. The broken law has a retaining power. Its curse and irritating influence concur in holding men under its dominion and influence. Men desire to remain under it, notwithstanding its piercing them through with many sorrows since its connecting eternal happiness with personal righteousness, as apprehended by them, suits their proud inclinations. Nor do even its most dreadful demands weaken this desire, though they make men

wish for mitigations of them (Gal 4:21; Rom 9:31-32; Rom 10:3; Matt 19:16-17; Mic 6:6-7; Hos 5:6).

7. The commanding power of the law being trampled on, it has a cursing or condemning power over the transgressor (Gal 3:10,13; Prov 3:33; Isa 34:5; Deut 27:15-26; John 3:18,36). To be under this curse includes:
8. Being under the just avenging wrath of God, the great Sovereign, Lawgiver, and Judge of the world (John 3:36; Ps 7:11; Eph 2:3; Matt 25:41; Deut 29:20).
9. Being consigned by an offended and angry God into the hands of his avenging justice to be dreadfully punished without intermission until full satisfaction for sin is made (Heb 10:31; 2 Thess 1:7-9; Luke 12:58-59; Matt 5:25-26).
10. Being separated to evil, having all happiness destroyed, and being established a mark or butt of all the arrows and plagues of infinite wrath, Ps 7:12-13; Ps 37:20,22; Ps 94:23.

All individuals who have not believed in Christ are under the curse or condemning sentence of the broken covenant of works. 1. Sin, which is contrary to the law of God and his revealed perfections, richly deserves it. Ps 119:128; Titus 2:12; Gen 18:25; 2 Thess 1:6; Ps 119:142; Ps 11:5-7; Rom 6:23; Rom 2:2,8-9; Rom 1:32; Isa 3:11. 2. A sentence of condemnation is annexed to the breach of this covenant, and the faithfulness of God must ensure its full execution. Gen 2:17. 3. If Adam had fulfilled the condition of this covenant, he and all his descendants would have been justified and adjudged to eternal life. Lev 18:5; Rom 10:5; Gal 3:12; Matt 19:17. Therefore, a divine sentence of condemnation must necessarily follow upon his non-fulfilment of it. Gen 2:17; John 3:18,36; Mark 16:16; Gen 3:7. 4. Even the Son of God, when placed under this covenant as the surety for sinful people, was made a curse, meaning that he was laid under all the curses due to all their sins and had them fully executed upon

him. Only through their union with him as their curse-bearing and law-fulfilling Head are they freed from the curse. Gal 3:13; Gal 4:4-6; 2 Cor 5:21; Rom 10:4; Rom 8:1,3-4,33-34; 1 Cor 1:30; Isa 45:24-25; Isa 45:17.

The condition of those who are under the curse is indescribably dreadful, as it infallibly engages the infinite holiness, justice, faithfulness, and power of God. 1. God is obliged to withhold all true goodness from them. Isa 59:2; Jer 2:17,19,25. 2. He is required to bring all true evil upon them in the most effective way possible to manifest the glory of his avenging wrath. Ezek 18:4; Isa 1:20,24; Isa 3:11; Rom 2:8-9; 2 Thess 1:7-9; Rev 14:9-11; Rev 21:8; Rev 22:15. 3. All things, no matter how good in themselves, are made to work together to promote their misery. Deut 28:15-18; Eccles 1:18; Isa 6:9-10; Rom 11:32-33; Rom 11:8; 1 Pet 2:8. The nature of sin lies in its disconformity to the commands of God's law, and the nature of punishment lies in its proceeding from the curse of it lying on the sufferer. 4. God is obligated to take advantage of all opportunities, in time and eternity, to execute wrath upon them in their soul, body, or relatives. Ps 37:22; 2 Pet 2:3. The administration of the broken covenant of works mainly consists in the execution of this curse.

I. In this life, the curse of the broken law affects men and makes their state dreadfully sinful and miserable. Even before their birth, the curse guarantees their future existence in a natural union with their accursed progenitor, Adam, Rom 5:12. No death of ancestors in wars, diseases, or dangers can prevent their existence, and their piety cannot prevent the curse from attending them, Gen 4:11,14,17-24; Gen 6:3,4-5; Ps 51:5. In virtue of the curse, God's providence is always making preparations to fix it on each of Adam's destined and represented posterity. Hence, the most atrocious sinners are often spared and made fruitful, Ps 17:14; Job 21:11; Job 27:14. When their formation in the womb is fixed, the curse ushers them into being, loaded with its dreadful weight and infected with its baleful influence, Eph 2:3; Deut 28:18. Consequently, it always operates on their soul, body, person, and relative concerns.

1. It operates on their soul. Firstly, it separates the soul from all gracious and happy intercourse with God, in whose favour is life, (Psalm 30:5; Deuteronomy 29:21; Isaiah 59:2; Psalm 5:4-6; Amos 3:3). If God forms them under this curse, it prevents His communication of any holy endowments to their soul. Hence, being formed under sin imputed and the curse due to it, infants are destitute of original righteousness (John 3:6; Job 14:4; Psalm 51:5; Ephesians 2:1-3). I do not know how sinful corruption could enter into our nature at our very formation or how it could so quickly overspread Adam's whole nature in a moment, but by the influence of an incumbent curse, withholding all sanctifying communications from God and subjecting them to an evil conscience and the dominion of sin, as the punishment of his commenced rebellion against God. Although in their adult age, men under the curse read or hear Christ's word, they hear not His voice (John 5:37); though they pray to God, He heareth not sinners (John 9:31); and though they wait at the posts of wisdom's doors in the ordinances of His worship, they are far from God Himself (Ephesians 2:13).
2. The soul, being thus separated from God, spiritual death preys on it and deprives it of all that comeliness it had, and prevents what otherwise it would have had. No spiritual knowledge, holiness, or righteousness can enter into or continue in the accursed soul. Hence how quickly the glory of our first parents, like that of the accursed fig-tree, withered away! (Genesis 3:7-8). All the powers of the accursed soul are dead while it liveth. The eyes of the understanding are shut, and, as it were, glazed in a ghastly manner; the speech of cordial prayer and praise is laid; the right pulse of affections towards God is stopped; every spiritual sense is locked up, and all within cold and stiff as a stone (Romans 1:21-32; Ephesians 4:17-18; Ezekiel 11:19; Ezekiel 36:26).
3. In consequence of this death, all the powers of the accursed soul become fearfully infected in the most loathsome manner.

No instruction, however important, can thrive on it (the accursed soul), Matt 12:19-22; Isa 6:9-10; 2 Cor 3:14-15; 2 Cor 4:3-4. It is only by removing this curse that God can effectively instruct men, Isa 48:17; Gal 1:16; Gal 3:13; Gal 2:16-30. The conscience, that deputy of God which watches over the soul, becomes stupid, dumb, and erroneous. It calls good evil and evil good, and is partial, easily bribed, in favour of self or in pure prejudice against others, Judg 21:25; John 16:2; Isa 5:20-22; Matt 11:18-19. Alternatively, the conscience becomes furious, rigid, and desperate, Heb 10:26-27; Isa 33:14-15; Matt 27:4; Jer 2:25. The will, the governing power of the soul, becomes weak and incapable with respect to everything good, Rom 5:6; John 15:5. It is utterly averse to it, Ps 81:11; John 5:40; Hos 11:2,7; Jer 5:3. It is filled with irreconcilable enmity against God in His being, His perfections, His spirit, His word, His ordinances, and providences. What is most shocking is that it is filled with peculiar enmity against Christ as a saviour and against every gracious purpose or dispensation of God for our salvation. The more His redeeming grace appears in anything, such as in the priesthood of Christ or the doctrine of free justification and happiness through His imputed righteousness, and the free grant of it to sinners in the gospel, the stronger is our enmity against it, Rom 8:7; Rom 1:30; Rom 10:3; Rom 9:32; John 15:18,24. Moreover, it is perverse with respect to our chief end, fixing on the most trifling and detestable things rather than on God Himself, Hos 10:1; Zech 7:5; Phil 3:19; 2 Tim 3:4; Ps 4:6; Rom 8:5. It is obstinate, and until the curse is removed, not all the terrors or pains of damnation or joys of heaven can bow or melt it, Hos 11:2,7; Zech 7:11-12; Isa 48:4; Isa 1:5; Jer 5:3; Ezek 11:19; Ezek 36:26; Acts 7:51.

The affections - those feet and arms of the soul - how slow they are towards and averse from God! How shut they are against receiving Him or His unspeakable gift, and against every spiritual object! But how alert and ready they are to fly like hungry ravens or eagles towards things carnal and sinful, and to grasp them fast as if they are our all in all! (Psalm 4:6, Ezekiel 33:31, Proverbs 23:5, Philippians 3:19, Romans 8:5)

The memory - that magazine and register of the soul - is so strong in retaining trivial or sinful things which tend to corrupt, and how treacherous and incapable it is in retaining anything truly good and important! (Jeremiah 2:32, Deuteronomy 32:18, Hosea 13:6)

In these three respects, Adam's nature in the first moment of his sinning was, and infants' souls in the very moment of their formation are, corrupted.

The soul, being reduced to this loathsome and dreadful condition, the curse shuts it up from all inclination, care, or ability to attempt anything proper for recovering itself, or receiving redemption from another. It shuts up men in unbelief as in a prison or grave. (Galatians 3:22-23, Romans 11:32, Isaiah 61:1, Isaiah 42:6-7, Ezekiel 37:12-13, Zechariah 9:11-12) Being buried in sinful corruption, God Himself seals them up and secures their continuance in it. (Psalm 81:11-12, Isaiah 66:4, 2 Thessalonians 2:10-12)

No door of hope remains, except in the way of His removing the curse. (Ezekiel 18:4, Galatians 3:10,13, Romans 2:8-9, Isaiah 3:11) Nay, every attempt to escape in any other way does nothing but fix them more and more in their dreadful state.

If they hear the gospel, it is like a stench of death leading to death, blinding and hardening their hearts. (2 Corinthians 2:16, Hosea 6:5, Isaiah 6:9-10, Isaiah 13:19-20,25, Romans 11:7-9) If they pray, it is an abomination to the Lord and draws down His wrath. If they offer the most costly sacrifices to Him, He abhors them. (Proverbs 28:9, Proverbs 15:8, Proverbs 21:27, Isaiah 1:11-15, Isaiah 65:13, Hosea 5:6, Micah 6:6-7)

The cursed soul, being dead and buried in sin, sees its corruption increase more and more. (2 Timothy 3:13, 2 Timothy 2:16, Matthew 12:45, 2 Peter 2:20) That sinfulness of nature that dwells, reigns, and works in them is formed into a multitude of particular lusts of the flesh and of the spirit, which correspond with their bodily

constitution as vitiated by their own or parents' drunkenness, lasciviousness, outrageous passion, etc., or correspond with their particular circumstances, opportunities, temptations, etc. (2 Corinthians 7:1, Romans 6:12, 1 Peter 2:11, 1 Peter 4:3, 2 Peter 2:18, Ephesians 2, Galatians 5:19-21,24, Romans 8:13, Romans 13:14)

These lusts are the members of the old man or body of sin, (Colossians 3:5, Romans 1:29-30) inward tinder, responding to Satan's temptations, (John 14:30, Proverbs 28:26) filthy matter gathering into a shameful bile of wickedness, (James 1:14, Matthew 15:19, Mark 7:21-23, Jeremiah 4:14, Jeremiah 6:7) and constant opposers of anything good entering or leaving, (Galatians 5:17, Romans 7:23-24) represented as diverse due to their various forms. They are ungodly, detested by God, contrary to His nature and law, and to the love and fear of Him, (Jude 18, 1 John 2:16) devilish, introduced and supported by Satan, and his very image on the soul, (John 8:44) warring against the providence, Spirit, and grace of God, and against men's souls, and even among themselves, (James 4:1, Galatians 5:17, Romans 7:23, 1 Peter 2:11) worldly, reigning in the hearts of worldly men, and leading them towards the world as their portion and pattern, (Titus 2:12) insatiable, (Isaiah 57:10, Ecclesiastes 1:8) deceitful, (Ephesians 4:22) hurtful, piercing men with many sorrows, (1 Timothy 1:9-10) burning them up, (Romans 1:27) and drowning them in perdition, (1 Timothy 6:9) receiving their dominion from the curse of the law on one hand and from the choice of the sinner on the other. They constantly reign, work, and manifest themselves as they have the opportunity, like an uncultivated garden that produces briars, thorns, nettles, and other noxious weeds, (Matthew 15:19, Mark 7:21-23, Romans 1:21-32, Romans 3:10-18, Galatians 5:19-21, 1 Corinthians 6:9-10, Ephesians 2:1-3,12, Ephesians 4:17-19, Proverbs 24:30-31) becoming more and more powerful until they are completely uncontrollable. (Titus 3:3, 2 Peter 2:13-14,22) The particular lust that most easily besets and most powerfully influences their behaviour is called their predominant lust. (Hebrews 12:1, Psalm 18:23)

For the just punishment of man's progress in wickedness, God, in the execution of His curse, inflicts additional plagues on them. Some of these plagues are not felt but loved and delighted in, though they are dreadful in nature and correspond to former wickedness. (Isaiah 6:9-10, Psalm 81:11-12, Isaiah 1:5, Jeremiah 5:3) To punish man's rebellion against the light of His word or their own conscience, God gives them up to judicial blindness of mind. (John 3:18, Job 21:14, Ephesians 4:18, 2 Thessalonians 2:10-11, 2 Corinthians 4:3-4 Isaiah 6:9-10; Isaiah 42:19-20,25; Matthew 13:11; Acts 28:27; John 12:40; Romans 11:7-10.—To punish those who do not receive the love of the truth but hold it in unrighteousness, God gives them up to strong delusions and vile practices, 2 Thessalonians 2:10-12; Isaiah 66:4; Psalm 81:11-12; Hosea 4:17; Romans 1:18-32.—To punish those who harden themselves in sin, God gives them up to judicial hardness of heart, so that neither his word nor his providence affects them, Romans 9:18; Isaiah 63:17; withholding his grace from them, Deuteronomy 29:4; blasting to them his ordinances, these means of softening hearts, Hosea 4:17; Romans 11:8-9; Isaiah 6:9-10; exposing them to temptations, Deuteronomy 2:30; Psalm 109:6; Revelation 20:7-8; and allowing them to prosper in their wickedness, Psalm 73:2-12; Job 21:7-15; Deuteronomy 32:15-18; Jeremiah 12:1; Jeremiah 44:17; Malachi 3:15; Psalm 37:35.—To punish their contempt of and rebellion against the checks, alarms, and rebukes of their conscience, God gives them up to a spirit of slumber and a conscience seared as with a hot iron, which neither feels nor reproveth them for their commission of the most horrid crimes, Romans 11:8; 1 Timothy 4:2; Genesis 6:3;—To punish their indulgence of vileness in their affections, even contrary to the strivings of their conscience, God gives them up to vile affections, disposing them to the most shocking lewdness, or the like, Numbers 1:26-27; Ephesians 4:19; Ephesians 5:12; 1 Corinthians 6:9; Galatians 5:19; 1 Peter 4:3; 2 Peter 2:14; Jude 7.—To punish their sinning against common sense and rational conviction, God gives them up to a reprobate mind or sense, Romans 1:27; 2 Timothy 3:8; Titus 1:16.—To punish their ready compliance with Satan's temptations, God gives him power to stand at their right hand and reduce them to his peculiar slavery, Psalm

109:6; 2 Timothy 2:26.—Other spiritual plagues that God inflicts on them are of the tormenting kind, such as discontentment, which the peace of God not ruling their heart draws harrows of iron over their soul, making it impatient, fretful, and prone to murmur at every trifle, Jude 16; Psalm 37:1-7; Esther 3:5; Esther 5:13; Esther 6:12; Colossians 3:15; Philipians 4:17.

From this inward gnawing hunger and painful thirst for happiness, while the curse debars them from it, proceed inward wrath and rage, which pierce them to the heart like a sword or arrow, and are as fire in their bosom (Job 5:2; Isa 48:21). Anxiety of mind racks their soul, stretching it, as it were, on tenterhooks, as men are torn asunder by the contention of inward lusts (Esther 5:13; Luke 8:14; Ps 7:14), and by their apprehensions of their spiritual or eternal state (Acts 2:37; Acts 16:30; Heb 10:27-28; Isa 33:14). Sorrow of the world is occasioned by temporal losses, disappointments, and troubles (2 Cor 7:10), or by envy at the prosperity of others (Job 5:2; Col 3:5), or legal sorrow, arising from slavish fears of death and hell (Matt 27:3-4; Isa 33:14). Terror of heart arises under apprehensions of approaching misery (Gen 4:14; Deut 28:65-67; Jer 17:17; Jer 20:4; Luke 21:26; Heb 10:26-27,31; Isa 33:14). Horror of conscience arises from awful convictions of guilt, felt impressions of God's inflicted wrath, or views of its certain and speedy approach (Isa 33:14; Isa 38:14; Prov 18:14; Heb 10:26-27), which can either be more confused, as in Herod (Matt 14:1-2), transient, as in Felix (Acts 24:25), or abiding and violent, as in Judas (Matt 27:3-4). Finally, there is despair (Isa 17:11; Heb 10:26-31; Isa 33:14; Ezek 37:11; Jer 2:25; 2 Kings 6:34).

2. Man's body, which was once a glorious habitation of his soul, became cursed and swallowed death after partaking of the forbidden fruit (Deut 28:16, 18-19). As a result, 1. There are often deformities and variations from its original constitution, such as deafness, blindness, or lameness. It is only by the sovereign mercy of God that not all of our bodies are affected by these (1 Cor 4:7; John 9:3). 2. The animal constitution of the

body changes to correspond with the sinful lusts of the soul, which it is united with, and hence, it is called a vile body and sinful flesh (Phil 3:21; Rom 8:3). Being corrupted by the soul, it causes countless filthy lusts, such as drunkenness, gluttony, and unchastity, which depress the rational powers of the soul into a corrupted flesh and blood (Rom 7:14, 23-24). 3. As a result of being changed by the curse, man's body becomes a vessel of dishonour. The drunkard turns it into a sewer or a sink, the glutton makes it a filthy bathroom, the covetous turn it into a drudged and weary beast, the passionate turn it into a burning slime pit, a lake of fire and brimstone, and the unchaste turn it into a furious stallion, a lecherous dog, or an abominable swine. The brawler turns it into an accursed serpent that hisses out revenge (Rom 3:9-18; Rom 1:26-28; 1 Cor 6:9-10; Gal 5:19-21; Titus 3:3; 1 Pet 4:3; Jer 5:7-8; Deut 23:18; 2 Pet 2:2, 22). Thus, it is the slave of many cruel and oppressive lusts, even though it appears to command the soul, contrary to nature (2 Pet 2:19). 4. The curse from every direction, whether from air, earth, sea, beasts, men, or angels, good or bad, inflicts harm upon men's bodies in the form of famine, war, pestilence, disease, desolation, captivity, imprisonment, danger, wounds, bruises, pain, etc. (Deut 28:15-68; Lev 26:14-39; 2 Kings 1:2; 2 Kings 7:29; 2 Chron 21:19; Acts 12:23). 5. Meanwhile, the accursed body itself is a seed-plot of misery, and its inward corruption, especially when it meets with corresponding outward circumstances, leads to countless diseases, making our world a kind of hospital (Deut 28:22; Lev 21:18-20; Matt 4:24). 6. Man's body, being infected in this way, becomes a significant hindrance to his soul in all its attempts toward spiritual exercises or happiness. Its weakness or weariness causes slumber, sleeping, or uneasiness during the worship of God. Cares for its welfare or honour prevent serious care or thoughtfulness about things spiritual or eternal. Its health and sickness, in different forms, hinder concern for true and everlasting happiness (Mal 1:13; Matt 26:40, 43; Matt 6:26-34; Luke 10:40-41; Luke 12:16-20).

3. Men's persons and all their relative concerns are affected by this curse. Firstly, they themselves, soul and body, are thereby and from their own choice, the subjects and slaves of Satan - his lawful and sure captives, plagued with his delusions, harassments, and drudgery, 2 Tim 2:26; Isa 49:24; Isa 61:1; who cannot be delivered from his additional chains and burdens, but by the infinite merits, the almighty power and grace of Christ, Zech 9:11; Isa 49:24-26; Matt 12:29. Secondly, everything connected with their accursed person is accursed to them for their sake. Their character is cursed with shame and dishonour, and the higher they rise in the world, this the more remarkably appears, Ps 57:4; Job 5:2; Deut 28:27; Ps 22:6; Ps 69:19-20. The employment of their mind or hand, as cursed, results in vanity or mischief, Deut 28:17; Hag 1:6-7; Eccles 1:13. Their substance, being cursed, groans to escape out of their hands, is consumed by a secret fire of God's wrath, or flies towards heaven to bear witness against the abusers of it, Rom 8:21; Job 10:26; Prov 23:5; Hos 2:9. Their outward lot, whether prosperous or afflicted, as cursed, decoys or drives their soul from God, Job 21:8-15; Deut 32:15-18; Hos 13:6; Luke 12:16-20; Prov 1:32; 2 Chron 28:22; 2 Kings 6:33; Job 35:10; Isa 1:5; Jer 5:3; Jer 43-44. The word and ordinances of God, these means of grace and salvation, and all the opportunities of attending them, are cursed to them, and tend to their hurt, 2 Cor 2:16; Rom 11:9; Ps 69:22-23; Isa 6:9-10; 2 Thess 2:11-12; 2 Pet 2:20-22; John 15:22,24; Matt 11:21-23; 2 Cor 4:3-4. Their relations being cursed to them, increase their misery in different forms. Magistrates are oppressors, entanglers of conscience, a praise to evil doers, and a terror to them that do well. Ministers are unfaithful, unwatchful, unactive, unsuccessful, or deceiving. Neighbours are unjust, selfish, and mischievous. Being unequally yoked, husbands are such sons of Belial that one cannot speak to them; and wives such brawlers, continual dropping and rottenness, that one cannot live with them. Children are a reproach and grief to parents, arrows to pierce their hearts, and robbers to waste their substance. Daughters,

like carved palaces in comeliness, and cornerstones in connecting families, fall on parents' heads and crush them with expenses and grief, 1 Sam 8:11-17; Prov 29:2-16; Ezek 13-14; Isa 9:15-16; Jer 6:13-14; Mic 2:11; Mic 3:11; 2 Cor 2:14; 1 Sam 25:17; Mal 2:11-16; Prov 19:13; Prov 27:15; Prov 21:19; Prov 25:24; Prov 12:4; Prov 10:1,5; Prov 15:20; Prov 17:2,25; Prov 13:1; Prov 19:26; Prov 28:7,24; Hos 4:13-14; Mic 7:5; Gen 34; Gen 37-38; 2 Sam 13; 2 Sam 15; 2 Sam 16:21-22. 3. They are in perpetual danger of still greater misery than that which they are under,—being waited for by the sword, the vengeance of God; and having snares every where laid for them, Rev 3:17; John 3:18,36; Jer 20:3-4; Ps 7:11-14; Job 18; Job 20. 4. Being in prison and without strength, they cannot escape, but must slide in due time, be suddenly hurried out of their place, driven away in their wickedness, and swept into hell by the storm and flood of God's wrath, Deut 32:35; Prov 1:26; Prov 14:32.

II. After this life, the curse operates on men in an even more dreadful manner.

1. As a result of soul and body rebelling against God, the curse in death causes an unhappy separation between them. It is:
2. A most ruinous stroke from the hand of an angry God. Men, having trusted their life to the broken covenant of works, are tumbled headlong into the hands of His wrath, and its curse, Job 18:18; Heb 10:31.
3. A final breaking up of all treaty between God and them, relative to their eternal salvation. In death, the curse fixes an impassable gulf between Him and them, sets His seal to the proclamation of an eternal war with them, and indissolubly girds itself about them as a dreadful serpent to crush them forever, Luke 16:26.
4. A conclusion of all their comfort, which draws an immovable bar between them and it, quenches their coal, and puts out all their

light so that darkness may forever dwell in their tabernacle, Luke 16:25; Job 18:17-18.

5. The king of terrors, armed with all the strength that he can derive from sin and from the holy and just law of God. When men die under the guilt of sin, God's justice and power must chase them into everlasting fire. When they die under the dominion and pollution of their lusts, these, as tormentors, must attend them to the lowest hell, Job 18:14; Prov 14:32.
6. A fearful passage into everlasting misery. By death, the curse opens a trapdoor under sinners, causing them to fall into the bottomless pit and be swallowed up in unfathomable depths of misery, Luke 16:22-23.
7. Immediately after death, man's soul is hauled to the judgment seat of God by the power of the curse, to receive its particular sentence of eternal damnation, Heb 9:27; Eccles 12:7; Matt 25:41. In this:
8. All their sins are brought forth, as out of a sealed bag in which they had been carefully preserved, Hos 13:12; Amos 8:7; Job 14:16-17.
9. Every sin appears to draw a curse after it. What unnumbered cords of damnation! Gal 3:10; Rom 6:23.
10. There being no more a throne of grace, or advocate with the Father for them, they, having sinned by the law, must perish by the law, and be appointed to enter into eternal fire as workers of iniquity, Luke 13:25-28; Ps 11:5; Matt 7:23; Prov 14:32; Isa 33:14.

The condemned soul is lodged in hell by the power of the curse, which is now irrevocably confirmed by God (Luke 16:23). 1. The soul is imprisoned in hell, securing it for the final judgment (1 Pet 3:19). 2. The curse wrings out all the dregs of God's wrath and pours it into

the soul (Ps 75:8). 3. The soul is fixed among other damned spirits, devoted to eternal ruin by a similar curse (Matt 25:41). 4. The happiness it has irrecoverably lost, even for a trifle, now appears in its full value, which aggravates its torment (Luke 16:23,25-26). 5. Conscience, fully awakened and unable to sleep, fastens upon the damned soul the most terrible convictions of its former sinfulness and apprehensions of God's wrath (Mark 9:44,46,48). 6. All the powers of the soul lie under the unrestrained influence of its sinful lusts and the tormenting passions of pride, grief, envy, rage, anguish, and despair that attend them (Prov 14:32; Matt 22:13; Matt 8:12; Rev 16:10,21; Isa 8:21). 7. While the souls of the wicked are tormented in hell, their sins, in the practice of every person who has been directly or indirectly drawn into sin by their means, shall continue increasing on earth until the final judgment (Mic 6:16; 2 Kings 10:29,31).

Meanwhile, the body, being buried under the curse, 1. The grave is not a resting place or hiding place like it is for the bodies of saints (Isa 57:2; Rev 14:13). Instead, it is shut up like a malefactor in a prison until the final judgment (Ps 49:14). 2. Sin and guilt continue to afflict the body without any possibility of removal (Job 20:11; Ezek 32:27). 3. The curse corrupts the body in the grave (Job 24:19).

No part of their debt to the broken covenant of works, whether the precept or the penalty, is paid. Therefore, the bodies of the wicked shall be raised again to life under this curse on the last day. 1. By virtue of this condemning sentence, they shall be produced and brought forth as malefactors to everlasting punishment (John 5:29; Rev 20:13; Dan 12:2). 2. Having been instruments of unrighteousness in their former life, they shall now be marked with sin as unclean vessels, perhaps each with its predominant lust (Isa 66:24). 3. The union between soul and body shall be renewed with inexpressible anguish for both. 4. Who knows what terrible appearances the anguish of their souls and the immediate impressions of God's wrath may give to these bodies? (Rev 6:16-17; Isa 33:14; Isa 13:8; Isa 8:21-22).

In the last judgment, sinners shall appear under the power of the curse, as damned malefactors, before the tribunal of Christ. 1. Their position on his left hand shall mark them as accursed with shame and disgrace, Dan 12:2; Matt 25:33. 2. The curse, interposing between him and them, shall make his appearance most terrible, like a devouring lion, a consuming fire, and the more curses that interpose, the more terrible his appearance will be, Rev 1:7; Rev 6:16-17; Ps 50:22. 3. To show the infinite equity of the curse in its public proclamation and eternal execution, all the sinful qualities, thoughts, words, and actions of the wicked, directly or indirectly encouraged or approved in others, shall be plainly stated to their account, Eccles 12:14; Rom 14:12; 2 Cor 5:10; Rev 20:12. 4. Consequently, the curse shall be solemnly proclaimed by Christ and immediately fully executed, Matt 25:41-46; Rev 20:12-13.

By virtue of the condemnatory sentence, now ripe for full execution, the holy angels shall drive and the devils shall drag the sinners from the judgment-seat of Christ, Matt 13:41-42; Matt 22:13. The curse that had infected this lower world shall kindle it into a universal flame to give the transgressors their last, terrible adieu. By this means, the earth, sea, and air shall get rid of the curse, and all the vanity and corruption that had long infected them shall be returned, in inexpressible vengeance, on the wicked who had caused it, and all sin and misery shall henceforth be confined in hell, 2 Pet 3:10,13; 2 Thess 1:8-9; Ps 50:3; Rom 8:21-23; Rev 20:14-15.

In hell, the curse of this broken covenant of works shall forever prey upon the united soul and body of the wicked in its full strength, Ps 75:8; Rev 14:10-11. 1. The infernal pit, having received them, shall close its mouth upon them and enclose them in a fiery oven, Num 16:32; Matt 13:30; Ps 21:9. 2. As a dreadful partition, it shall forever exclude all exercise of God's mercy and patience from among them, Matt 25:41; Hos 9:12. 3. Hence, all sanctifying and sin-restraining influences shall be forever stopped from them, and God shall abandon them to the full fury of their lusts, while they shall have nothing to satisfy them, Matt 22:13; Rev 16:21. 4. The breath of the

Lord shall forever blow up the fire of his indignation on them and fix the envenomed arrows of his wrath in them, Isa 30:33; Rev 14:11. 5. The curse shall prolong their misery into eternal duration and dreadfully uphold them in bearing it and perhaps perpetually make it more and more tormenting, Rev 14:11; Luke 12:59; Matt 5:26; Matt 25:41-46; 2 Thess 1:9; Mark 9:44,46,48; Isa 33:14.

Though the state of the saints and the wicked in death, and what comes before it, may seem similar, everything that the saints encounter and how God manages it comes from His love and justifying sentence. Sinful afflictions are the preference and joy of the wicked, but they are a heavy burden for believers, as seen in Romans 7:14-24, Psalm 38:4, and Psalm 40:12.

Reflection: Having traversed the paths of condemnation and come this far up the fiery mountain, have you believed and trembled, my soul? Do you know these terrors of the Lord, so that you can persuade others? Am I still under this broken covenant and its terrible curse, or have I been delivered from it? Do I know when and how Jesus Christ removed it, and all its terrifying effects, from my heart? Have I experienced the curse's transfer from me to my Saviour, and through Him to my sins for their destruction? It's a heart-melting thought that Jesus, that Jehovah, was made a curse for me. Stop, my soul, and dedicate yourself to Him in the most solemn manner possible. Witness me, you listening angels and Omniscient Three, that I agree to be His alone, completely and forever His, as God made Him wisdom, righteousness, sanctification, and redemption for me. If I do not love this Lord Jesus, let me be Anathema Maranatha. Do not dare, my soul, to begin the sacred work without having tasted the wormwood and the gall: without having tasted redemption through His blood, forgiveness of my sins, according to the riches, the exceeding riches of His grace. How serious the responsibility of dealing between God and men, men who are under His terrible curse! What great compassion! What prayers and supplications, with strong cries and tears to Him who is able to save them from death! What earnest and unrelenting labour! What

simplicity of the gospel! What travail until Christ is formed in their souls is necessary here!

[1] This text perhaps immediately pertains to the two dispensations of the covenant of grace, although not without some reference to the two covenants themselves. On the one hand, Hagar, a bondmaid, who was first pregnant in and later cast out with her son from Abraham's family, denotes the legal dispensation as a state of ceremonial bondage and a strong inclination towards the works of the law. This dispensation brings forth professed children to God, but they are eventually expelled from the church of God and the hearts of his people. Sinai, a barren mountain covered with thorns, once terrible with thunders and lightnings, and far distant from Canaan, the promised land, represents the covenant of works and legal dispensation as pricking men's consciences with charges of guilt and terrifying them with proclaimed commands and curses. However, it is altogether unfit to bring them into the evangelical and heavenly rest. Ishmael is an emblem of the Jews and other legalists as early children of God in their open profession, but they continue under spiritual bondage and persecute his Christian people. Therefore, they are at last expelled from his church. Sarah, a free woman, late and supernatural in her conception and childbirth but remaining in Abraham's family until she died, prefigured the Christian dispensation and covenant of grace as free, late, but supernaturally productive of children to God, and remaining in his church until the end of time. Mount Zion, pleasant and comely, the residence of God in his temple and near the middle of Canaan, represented that covenant and dispensation as singularly pleasant and beautiful, blessed with God's peculiar presence, and bringing men to heaven. Isaac figured out Christian and other believers, last in order, born of the Spirit, made free by Christ, persecuted by Jews and other legalists, but fixed and everlasting members of God's family and heirs of himself.

CHAPTER 2:

Of the Covenant of Grace, in the Making and Administration of it.

Man's ruin is solely due to his sin, and his damnation is infinitely just. Therefore, it was impossible for his recovery to proceed from God by any necessity of nature. Although God is naturally good and merciful, it was not necessary for this goodness and mercy to be manifested in the infinitely costly and eternal redemption of his malicious enemies who sought his life. As infinitely holy, righteous, and faithful, God could have punished every sinful creature with everlasting destruction (Psalm 11:5). Since God is infinitely and independently blessed in himself, their ruin could not have impaired his happiness (Exodus 3:14; John 5:26; 1 Timothy 6:15-16; 1 Timothy 1:11).

However, if the whole of mankind had been eternally ruined, his wisdom and goodness in creating them would not have been as clearly manifested. Creating a whole kind of rational beings that do not answer the end of their formation in glorifying and enjoying God would not have convincingly manifested his infinite wisdom, at least to his enemies. If not one of them had shared his eternal favour, the manifestation of his infinite goodness among them would have been obscure.

It is claimed in vain that, in such a case, God would have immediately sent Adam and Eve to hell and prevented the damnation of millions. When God made the covenant of works with Adam, he had every particular person represented in mind. Therefore, if the conditions had been fulfilled, every one of them should have been brought into existence to receive their share of the

promised reward. This is similar to how the covenant of grace secures the same with respect to those represented by Christ (Isaiah 53:10; Psalm 2:8; Psalm 22:27-31; Psalm 89:4). Similarly, when the covenant of works was broken, God's equity and faithfulness ensured that all the representees were under the curse and would receive their share of the deserved penalty.

If, in his sovereign mercy and grace, God intended to recover any part of self-ruined mankind, he could not have renewed the covenant of works or entered into any other with them as immediate parties. Firstly, their infamous character as sinners made it dishonourable for him to have any direct dealings with them. Secondly, the terms of the covenant of works became altogether impracticable through their breach of it; perfect obedience to all its precepts could not be performed, and full satisfaction for the infinitely criminal violation of it could not be rendered. No part of which could be fulfilled by any finite person, as Galatians 3:10 and Psalm 49:7 indicate. Thirdly, all men in their fallen state are utterly incapable of performing anything spiritually good or ceasing from that which is morally evil, partly due to the curse of the broken law lying on their conscience as the strength of sin, and partly due to the reign of corruption in their heart. Fourthly, the whole structure of the covenant of works being of God, his holiness, equity, and faithfulness were deeply invested in securing its honour. Infinite holiness could not tolerate the wanton violation of the holy and good commandment delivered to Adam, as Habakkuk 1:13, Jeremiah 44:4, and Romans 7:12 indicate. Infinite justice could not forbear punishing so horrendous a crime, as Genesis 18:25, Deuteronomy 32:4, and Psalm 11:5-7 indicate. Infinite faithfulness could not dispense with the execution of that death which was doubly secured in the threatening, as Genesis 2:17, Titus 1:2, Numbers 23:19, 1 Samuel 15:29, and 2 Timothy 2:13 indicate. Therefore, it was necessary that any covenant for the redemption of fallen humanity should be made with a divine person who could infallibly secure and, in the same nature that had sinned, fully pay the debt as stated in the broken covenant of works, as Psalm 40:6-8, Isaiah 53:4-5,10-12, Romans 8:3-4, 1 Thessalonians 5:9-10, Galatians

2:20, Acts 20:28, Titus 2:14, Hebrews 2:10-11,14,16, Hebrews 7:22, Hebrews 9:15, Matthew 20:28, 2 Corinthians 5:21, 1 Peter 2:24, 1 Peter 3:18, 1 Peter 1:18-19, Revelation 1:5, and Revelation 5:9 indicate.

That misery which all men plunged themselves into by sin was the reason for God making a new covenant for their redemption, as stated in Ecclesiastes 7:29; Genesis 3:1-19; Hosea 13:9; Ephesians 2:1-10; Ephesians 1:7; Romans 3:9-20, 23; Romans 8:3,7-8; Romans 5:12-21; and Titus 3:3-4. However, God's own amazing love and sovereign grace were the cause and spring of it, as mentioned in Psalms 40:5; Psalms 136:23; Jeremiah 31:3,20,33; Isaiah 54:8-10; Isaiah 63:7; John 3:16; 1 John 4:9-10,19; Luke 2:14; Ephesians 1:6-7; and Ephesians 2:4-8. Thus, it is commonly called the covenant of grace. Originating from the mere grace of God and contracted between two divine persons, it was made from all eternity. Hence, Christ is represented as having his goings forth from of old, from everlasting, as set up from everlasting, and foreordained before the foundation of the world. Grace and eternal life are represented as promised and given before the world began, and the kingdom of heaven as prepared for men, and their names as enrolled in the book of life before the foundation of the world. This covenant of grace is, however, called the second covenant because it was first made and is last executed, the breach of the covenant of works necessarily preceding its entrance. It is also called the new covenant for much the same reason and because of its everlasting stability and excellency, as stated in Hebrews 8:6-13 and Jeremiah 31:31-34.

As this covenant took its rise from the infinite, the equal of all three divine persons, they were equally employed in making it and took their respective shares in the work of it, as mentioned in John 3:16; Galatians 2:20; and Romans 15:30. It is evident that the Holy Ghost was concerned in it. Firstly, his will is the same as that of the Father and the Son, as stated in 1 John 5:7 and Deuteronomy 6:4. Secondly, though he is independent and free in his agency, he was sent to execute the plan of this covenant in publishing its messages, in

forming, anointing, and supporting the manhood of Christ, the Representative of men, in it, in erecting and governing the church, and in the effectual application of the blessings purchased by Christ to man's person and nature. Therefore, he has the right to be the Intercessor in the hearts of believers for the blessings of this covenant.

But this covenant of grace was made by God with his own Son as Mediator between Him and humanity in a particular way. Firstly, the Scripture clearly shows God as entering into a covenant with Christ, Psalms 89:3-4,19-36. All of these texts have language too emphatic to apply fully to the covenant of royalty over Israel made with David, which was a symbol of the one made with Christ. Psalms 40:6-8, Luke 22:29, Isaiah 53:10-12, and Zechariah 6:13 also mention this covenant, with the latter referring to its future execution because it is never finished. Therefore, we read of Christ's connection with a better covenant in Hebrews 8:22, 7:6, and 9:15, and of its promises being made or confirmed by God to Christ in Galatians 3:16-17 and Titus 1:2.

Secondly, God is shown as the God, Head, Master, and Judge of Christ, giving, sending, helping, bruising, justifying, and glorifying Him. This is evident in Psalms 22:1, 45:7, John 20:17, Ephesians 1:3, 1 Peter 1:3, 1 Corinthians 11:3, John 3:16, Romans 8:32, 8:3, 1 John 4:9-10, Isaiah 48:16, 13:1, 50:7-9, 53:10, Hebrews 2:10, 13:20, 1 Peter 1:21, Ephesians 1:20-23, and Philippians 2:9-11.

Thirdly, Christ is shown as God's servant, or sent messenger, in Isaiah 13:1-7, 49:1-9, 61:12, John 6:27,29, and 10:36, as a Surety in Hebrews 7:22 and Psalms 119:22, as made under the law in Galatians 4:4,9 and Romans 8:3-4, made obedient in Matthew 3:15, Philippians 2:7-8, Hebrews 5:8, John 8:29, 10:18, 14:31, and 17:4, made sin in 2 Corinthians 5:21, Isaiah 53:6,11-12, and 1 Peter 2:24, made a curse in Galatians 3:13, made a sufferer for us in 1 Peter 1:19, 2:24, 3:18, Revelation 5:9, Ephesians 5:2,23,25-27, Matthew 20:28, Luke 24:26, Isaiah 53:4-5,10, and 2 Corinthians 5:14-15, and as

receiving the reward of His work in Psalms 2:8, 21:1-7, 22:27-31, 110, Isaiah 53:10-12, 49:3-9, Luke 24:26, John 17:4-5, Philippians 2:7-11, and Hebrews 2:9-10.

Solemn confirmations of agreement by oaths and seals are represented as being between God and his Son. To mark the infinite importance, infallible certainty, and necessary belief of that which he declared, God swore it to Christ, as in Psalms 110:4 and 89:3-4,35, and in Hebrews 7:17,21,28. Christ pledged his heart or soul that he would approach an offended God as an atoning priest and sacrifice, as stated in Jeremiah 30:21. God conferred and Christ accepted the seals of both dispensations of the covenant of grace. Christ did this in obedience to his Father's law, as a solemn avowal of his fellowship with the visible church, and of his readiness and cheerfulness in his work, and as a means of exciting and strengthening the graces of his manhood. But these seals were also confirmations of the engagement between him and his Father relative to the redemption of man.

Thus, in circumcision, God signified and sealed to Christ that he acknowledged him as the promised seed of Abraham, in whom men should be blessed. Through his being cut off by blood-shedding and death, his mystical body should be preserved and admitted to fellowship with God, and they should derive their spiritual circumcision from him, as in Genesis 22:18 and 17:10-14, and Colossians 2:11-13. By receiving circumcision, Christ avowed himself a debtor to fulfil the whole law of God, as in Galatians 5:3, and he was ready to endure bloody sufferings and death as our Head and flesh of our flesh, to preserve us and procure our fellowship with God, as in Psalms 40:6-8 and John 8:21,23-30.

In baptism, God solemnly acknowledged Christ as acceptable to him in his person and office, secured his furnishing him with all the fullness of the Spirit for himself and his people, and signified that in due time he should be delivered from and lifted above all waters of trouble, as in Matthew 3:15-17. Christ avowed his readiness to plunge himself into the depths of divine wrath in the full assurance of his

Father's support under and deliverance from it, as in Matthew 3:15, Isaiah 50:7,9, Luke 12:50, and Matthew 20:22.

In granting the Passover to Christ, God solemnly acknowledged him as his Lamb without spot, as in 2 Corinthians 5:21, Hebrews 7:26, and Isaiah 53:7, and that by his death and the application of it to men, deliverance and comfort should be secured for all his spiritual seed, as in Isaiah 53:10-12, Hebrews 9:28, Exodus 12, Deuteronomy 16, and Numbers 9. By eating it, Christ avowed his immediate readiness to undergo the most tremendous suffering and death for procuring his people's salvation, as in Psalms 40:7-8, John 18:11, and Luke 22:15.

In Christ's partaking of the Holy Supper, God sealed to him that by his death, he should be the eternal nourishment and comfort of his people. His sufferings and their virtue should be solemnly remembered and experienced among his people on earth until the end of time and in heaven forever, as in Isaiah 53:10-12, Psalms 45:17, and Psalms 22:27-31. Christ solemnly avowed his intention to enter immediately on his last sufferings and death and signified his union of his people into one mystical body with himself, Matt 26:26; 1 Cor 10:16-17.

Thus, the party on heaven's side is essentially God, viewed in the person of the Father as upholding the majesty and authority of the Godhead. He is to be seen, 1. As highly offended by man's sin, Ps 14:2-3; Ps 5:4-6; Jer 44:4; Hab 1:13. 2. As intending to demonstrate the surpassing richness of his grace in redeeming a portion of mankind, 2 Tim 1:9; Titus 1:2; Ps 136:23; Jer 31:3,20. 3. As infinitely just and holy, who cannot help but give sin its deserved recompense, and cannot save sinners except by magnifying his law, satisfying his justice, and vindicating his holiness, Gen 18:25; Deut 32:4; Ps 11:5-7; Exod 34:7; Isa 5:16; Isa 42:21; Matt 5:18.

The Son of God is the party contracting on man's side, 1 Tim 2:5-6; Isa 7:14; Isa 9:6. He is considered, 1. As a person of infinite

perfection, possessing in himself sufficient wisdom, power, holiness, justice, goodness, and truth for the remarkable and challenging task of our redemption, Ps 89:19; Isa 9:6; Rev 1:4; Phil 2:6; Zech 13:7. 2. As our rightful owner, who could save us if he wished, and who had a gentle regard and compassion for the work of his hands, Ps 100:3; Rom 9:20-23; Isa 43:21; Isa 54:5. 3. As a public head and representative of all his chosen people, as his spiritual offspring, Eph 1:3-4,6-7; 2 Tim 1:9; Ps 89:3-4; Isa 53:10-12.

That it was made with him as a Representative of his spiritual seed is evident. Firstly, all these covenants, which were typical or emblematical of it, were made with parents as representatives of their descendants. For instance, the covenant of preservation from floods with Noah, Gen 9:9, the covenant of peculiar friendship and relation with Abraham, Gen 17:7, the covenant of priesthood with Phinehas, Num 25:12-13, the covenant of royalty with David, 2 Sam 7:11-19, and the covenant of possession of Canaan and peculiar relation to God with Israel, Exod 19:5-6, Exod 24, Deut 5:2, Deut 29:11,15.

Secondly, Christ is, in a peculiar manner, compared with Adam, our representative in the covenant of works, with respect to his connection with his elect members, Rom 5:12-21, 1 Cor 15:21-22,45-49.

Thirdly, Christ and his spiritual seed are called by the same name of Israel, Isa 49:3, Rom 9:6, Gal 6:16, Isa 45:17, Isa 44:23, Jacob, Ps 24:6, Isa 41:14, and Christ, 1 Cor 12:12, Gal 3:16, which plainly infers that he is their head and they are his members, Eph 5:30, Eph 4:13,15-16, Col 1:18, Col 2:19.

Fourthly, the promises of this covenant respecting men were all made to Christ, Gal 3:16-17, and before any of them existed, Titus 1:2, 2 Tim 1:9. Hence, they are sometimes directed to another person than them, Heb 8:9-12. The first promise was published in a threatening directed to Satan, Gen 3:15.

Finally, Christ was the Surety of this covenant, Heb 7:22, Heb 8:6, Heb 9:15, Ps 119:122. Therefore, fulfilling the condition of it was exacted from him instead of the represented covenantees, Isa 53:4-12, 2 Cor 5:21, Eph 5:2,25-27, Matt 20:28, 1 Pet 1:19, 1 Pet 2:24, 1 Pet 3:18, Rev 5:9.

It was necessary for this covenant to be made with the Son of God as our representative for several reasons. Firstly, so that God's infinite love and mercy could be expressed from all eternity, even before those chosen for eternal life existed. Christ became their everlasting Father and Husband, to whom they were married by proxy. Secondly, if this covenant had not been made with a divine person as our representative, it could not have been made at all. Those for whom salvation was intended could only be seen as weak and wicked, with no ability to fulfill the conditions of life. Thirdly, it was made so that it might be a covenant of exceedingly rich and absolutely free grace. Fourthly, it was made so that righteousness and life might be communicated to us in the same way that sin and death were communicated to us through the covenant of works. Fifthly, it was made so that the promises of this covenant might be sure to all the elect. To ensure mercy was built up forever and God's faithfulness was established in the heavens, it was necessary for the representative to be mighty and unfailing, not discouraged or seduced by Satan, Ps 89:2,19,22,28-29,33,36.

The party contracted for in this covenant were persons of mankind chosen by God for everlasting life.

1. Only those chosen in Christ are blessed in him, as they and he are considered as one body, with him as the head and they the members, Ephesians 1:3-4; Hebrews 2:11; Isaiah 42:1,6; Ephesians 5:23,30.
2. All those whom Christ represented become heavenly people, 1 Corinthians 15:47-49; Colossians 3:1-4; Ephesians 1:4; Ephesians 2:6.

3. Those for whom he undertook are represented as his spiritual seed, begotten again in their regeneration, Galatians 3:16; Psalm 89:3-4; Psalm 22:30-31; Isaiah 53:10-11; James 1:18; 1 Peter 1:2-3.
4. Those whom he represented are God's spiritual Israel, Romans 9:6; Galatians 6:16; Hebrews 2:16. In this representation, these people are considered as sinners, lost and undone in themselves by the breach of the covenant of works, Hosea 13:9; Luke 19:10; Matthew 18:11; Matthew 9:12-13; Romans 5:6,8,10.
5. As altogether unable to help themselves, Romans 5:6; Romans 8:7-8; 2 Corinthians 3:5; John 15:5; Jeremiah 13:23; Ephesians 2:1; Colossians 2:13.
6. As distinguished from the rest of the world in the sovereign purpose of God, Matthew 20:23; 2 Timothy 2:19; John 17:6,12; Ephesians 1:4; 1 Thessalonians 5:9.
7. As objects of the redeeming love of God, the Father, Son, and Holy Ghost, John 17:23; John 17:6; John 13:18; John 15:15-16; Ephesians 5:21,25; John 4:9-10,19; John 3:1.

It was therefore necessary that, in representing them, Christ should not only bear the general character of Mediator, but in particular, he should be:

1. Our Kinsman-Redeemer (Job 19:25; Isa 48:17) so that he might marry the widowed human nature and the holy law and raise up to them an offspring of good persons and works (Luke 3:38; Gen 3:15; Heb 2:11-16; Matt 3:15; Luke 24:26; Rom 7:4; Ps 22:30-31; John 12:24). He might also deliver us from the slavery of the broken law, sin, Satan, and the world (Gal 4:4-5; Gal 3:13; Rom 7:4; Rom 6:14; Rom 8:2; 1 Pet 1:18-19; Titus 2:14; Heb 2:14-15; 2 Tim 2:25-26; Isa 49:24-26; Gal 1:4; Gal 6:14). He might buy back our mortgaged inheritance of eternal happiness (1 Thess 5:10; Eph 1:14; John 10:10; Rev 5:9) and avenge our blood upon

sin, Satan, and death, our murderers (John 8:44; Heb 2:14; 1 Cor 15:56; Rom 5:12; Dan 9:24; 1 John 3:5,8; Hos 13:14; Isa 25:8).

2. Our Surety: Not indeed a Surety for God to us, it being impossible to render his engagements by promise more certain (Heb 6:17-18), nor a Surety merely bound to see our debt to the law and justice of God paid or bound together with us the principal debtors; it being impossible for us to do anything but increase our debt (Rom 5:6; Rom 8:7-8; Rom 1:28-32; Rom 3:9-18; 2 Pet 2:14). Nor a Surety for our faith, repentance, and new obedience; these as privileges belong to the promises of the covenant, for the fulfilment of which the Father is engaged (Ps 22:27-31). We cannot suppose Christ a Surety for our performance of these as duties without admitting them into the condition of this covenant, and so obscuring or rather undermining the grace of it. But he is our Surety who undertook by himself alone to pay our whole debt to the broken law and offended justice of God (Gal 4:4-5; Matt 5:17-18; Matt 20:28; Matt 3:15; Isa 53:6,10; 2 Cor 5:21; Rom 4:25; Rom 5:19; 1 Pet 1:18-19; 1 Pet 2:24; 1 Pet 3:18; Luke 24:26; Eph 5:2,25; 1 Thess 5:10; Titus 2:14; Rev 5:9).
3. Our Sacrificing Priest. Having engaged as Surety to satisfy the penalty of the broken law for his elect sinners, it became necessary that, as a Priest, he should offer himself in sacrifice to God for the atonement of their guilt (Heb 7:22,26; Heb 5:1; Heb 9:14,28; Heb 10:5,10,14; Isa 53; Ps 22; Ps 69; Eph 5:2).

In the making of this covenant of grace:

1. The Son of God was constituted as the second Adam and agreed to assume our nature and become a true man. Hence, he became a substantial Mediator between God and men, capable of subjecting himself to the law that binds us and paying our debt of love to God and men. He was also capable of suffering for sin

in the very nature that had sinned (Psalm 40:6-8; Genesis 28:12; John 1:51). In this view, he was constituted an official Mediator, Head, and Representative of his elect (Isaiah 42:1,6; Psalm 89:19; 1 Corinthians 15:47; 1 Timothy 2:5-6; Hebrews 8:6; Hebrews 9:15).

2. All the particular persons of mankind chosen for everlasting life were given to Christ by the Father in a manner that is becoming of Jehovah. These persons were accepted by him and enrolled in his book of life (John 17:6,9,12; Ephesians 1:4; Philippians 4:3; Revelation 3:5, 13:8, 21:27; Luke 10:20; Isaiah 4:3).
3. The terms and everything relative to the salvation of these persons were fully settled. This included what ransom should be paid, in what form and time, what furniture for assistance in and reward of his surety-service, Christ should have from God the Father. In fine, every circumstance of time, manner, or degree in which grace or glory should be bestowed on him and every one of his members (Isaiah 53:10-12; Isaiah 49:1-12; Psalm 40:6-8; Psalm 22:27-31; Psalm 139:16; Psalm 2:6-9). It was agreed that in executing their plan of our redemption, the Father should act the part of a sovereign Master and Judge with respect to the Son and the persons to be saved by him (Isaiah 50:4-9; Isaiah 52:13-15; Isaiah 42:1-7; Isaiah 49:1-9; Hebrews 2:10; Zechariah 13:7). The Son should act the part of a Mediator, of a humbled and honorary servant to his Father (1 Timothy 2:5-6; Isaiah 49:3; Isaiah 52:13-15; Isaiah 53; Isaiah 61:1-3; Psalm 110; Psalm 72; Psalm 119; Psalm 2). The Holy Ghost should act as the publisher of the covenant-declaration, the furnisher, assistant, and rewarder of Christ (Isaiah 11:2-4; Isaiah 61:1-3; Psalm 14:7), the witness of Christ's and his Father's fulfillment of this covenant, and as an effectual applier of the blessings of it to elect men (Hebrews 2:5; Acts 2:19; John 14:16-17,26; John 15:26; John 16:7-14).

When "condition" is improperly used to mean only the duties that must be performed before particular promised benefits can be enjoyed, many things can be considered conditions. For example, holiness must precede eternal happiness (Heb 12:14), and true repentance of sin must precede God's fatherly pardon of it (Prov 28:13; 1 John 1:9). Faith is particularly required in the public dispensation of this covenant by the gospel (Acts 16:31; Mark 16:16), and is the appointed instrument by which God communicates and we receive the blessings of it (John 1:12; Isa 45:22; Matt 11:28; Rom 5:1-2; Eph 2:8), so it is more frequently called the condition of it by divines. Indeed, it could be called a condition of connection in it. However, when "condition" is properly used to mean that which, when fulfilled, gives the covenanters full right to claim the promised reward, only the finished righteousness of Jesus Christ, by which all the demands of the broken covenant of works are fully satisfied, can be allowed as the condition of this covenant.

First, Christ took upon himself the whole debt of his elect world, all that of which the payment secures them from eternal death (Rom 6:23; 1 Thess 5:10; Matt 20:28; 1 Pet 3:18; Rev 5:9) and entitles them to eternal life (Matt 19:17; Matt 3:15; Matt 5:17-18; Rom 5:19,21). Nothing, therefore, remains to be fulfilled by them as the proper condition of this covenant (Dan 9:24; 2 Cor 5:21).

Second, it has been proven that the perfections of God's nature required that the condition of the broken covenant of works should be the condition of any covenant he could make for the recovery of fallen men. Unless his truth and righteousness fail, the penalty must be executed (Gen 2:17). Sin must be expiated to the full satisfaction of his infinite majesty and perfection, which can by no means clear the guilty (Exod 34:7). Unless the holy commandment is honoured with perfect obedience, no one can enter into life (Gal 3:12; Matt 5:18; Matt 19:17).

Nothing but the righteousness of the Son of God can meet these high demands, as stated in Matthew 3:15 and Romans 8:3-4. The

Scripture clearly states that Christ's fulfilment of all righteousness, corresponding to the precept and penalty of the broken law or covenant of works, is the proper condition for the eternal happiness of his spiritual offspring, as seen in Isaiah 53:10-11, Luke 22:20, Matthew 3:15, and many other verses. Only on his righteousness can believers base their plea and hope for eternal salvation, as shown in Ephesians 1:6-7, Colossians 1:14, Philippians 3:8-9, Romans 3:20-22, and many other verses.

Christ himself also bases his continuing intercession on his righteousness, as mentioned in John 17:4, 1 John 2:1-2, and Revelation 8:3-4. Furthermore, only the righteousness of Christ, our Surety, as the condition of this covenant, can make eternal life a debt to the covenantor or covenantees, as indicated in Romans 4:4-6, and by it, our eternal redemption becomes a debt to Christ, founded on his merit, which is both intrinsic and pactional, as he is both the most high God and the fulfiller of the condition of this covenant made with him, according to Isaiah 53:10-12, Psalm 40:6-8, and Acts 20:28.

As our faith, repentance, and new obedience cannot meet the demands of the broken law, they are not proper conditions of this covenant of grace. Instead, they are all inestimable benefits promised in it, based on its fulfilled condition, as Philippians 1:29, Psalm 22:27, and Acts 5:31 illustrate. They presuppose every person in whom they are present to already be within that covenant, as they are not performable under the curse or condemning covenant of works, as stated in Galatians 2:19, Galatians 3:10, 1 Corinthians 15:56, Romans 7:4, Romans 6:14, and Romans 8:2.

Being duties performed not under the law as a covenant but under it as a rule of life, they cannot have pactional merit, but are founded on union to and fellowship with Christ, an interest in his righteousness, and a complete claim to eternal life, as mentioned in Luke 1:74-75 and Hebrews 12:28. Even faith cannot be properly called the condition of the covenant of grace, any more than a child's receiving

and wearing his father's wages of service can be called the condition that entitles him to such wages and obligates the employer to pay them, as seen in Isaiah 53:10-12, Hebrews 2:10-16, and Psalm 22:30-31.

The covenant of grace excludes all boasting, as explained in Romans 3:27, Romans 5:20-21, and Titus 3:3,5. However, it could not do so if our faith, repentance, and new obedience were the proper conditions of it, as even the weakest expression of any of these graces under the curse of the law and dominion of sin would be more reason for boasting than Adam's complete fulfillment of the law in his state of innocence.

As the perfection of God required that the condition of the surety righteousness of Jesus Christ should be stated from the broken covenant of works (Matt 5:17-18; Rom 8:3-4; Gal 4:4-5), it necessarily included:

1. The holiness of his manhood, absolutely perfect in parts and degrees, retained until the end of his humbled life (Heb 7:26; Luke 1:35). Man, under the covenant of works, was indispensably bound to retain the perfection of nature given to him in creation, duly improved and strengthened. It was necessary for Christ to afford it in the place of those who are saved by him. To suppose that the law of God did not require this holiness of nature is to suppose that the want of original righteousness and the corruption of nature are not sins, for where there is no law, there can be no transgression (Rom 4:15; Rom 5:13). The admission of Christ's holiness of nature into his surety righteousness to be imputed to us does not render our holiness of nature unnecessary, any more than his obedience of life renders our holy obedience unnecessary. Our holiness of nature is an important part of our happiness purchased by Christ's holiness of nature and life (Rom 5:10,15-21).

2. The holy obedience of his life, carried to the highest perfection in parts and degrees and continued until his death (John 8:29; Heb 5:8; Matt 3:15; Matt 5:17-18; Phil 2:8; Ps 40:8; Gal 3:10,12; Rom 10:4-5; Rom 5:19; Matt 19:17; Lev 18:5; Deut 27:26). Christ's retaining his holiness of nature and his perseverance in this holy obedience were infinitely difficult, as he continued under the curse of God in our stead (Gal 3:13; 1 Cor 15:56).
3. Full satisfaction to the penalty of the broken law incurred by man's sin by voluntarily bearing the very same punishment that we deserved, in all the essential ingredients of it.

In 1, Jesus was subjected to legal death, or the curse due to us for our sin, as stated in Galatians 3:13 and Deuteronomy 21:23. This made God legally angry with him, as stated in Psalm 89:38 and Psalm 22:1-2. He was consigned into the hands of his avenging justice, which demanded full satisfaction for all the sins imputed to him, without any mercy or reduction, as stated in Zechariah 13:7, Isaiah 53, and Romans 8:32. He was set up as the target of all the arrows and waves of his Father's almighty wrath, as stated in John 18:11 and Psalm 69:1-2,14-15.

In 2, the infinite execution of this curse or condemning sentence of the broken law was inflicted upon his soul, body, and person, encompassing every aspect of the temporal or spiritual death flowing from the curse itself, as stated in Genesis 2:17, Galatians 3:10,13, Luke 24:26, Isaiah 50:6, Isaiah 52:14, Isaiah 49:7, Isaiah 53:2-12, Psalm 22:1-21, Psalm 69:1-21, Psalm 40:2,6-8,12-13,17, John 12:27, Acts 20:28, Hebrews 2:10, Hebrews 5:7, Hebrews 13:12, Revelation 5:9, Ephesians 5:2, 1 Peter 1:19, 1 Peter 2:24, 1 Peter 3:18, 2 Corinthians 5:21, Matthew 20:28, Matthew 26-27, Mark 14-15, Luke 22-23, John 5, John 8, John 10, and John 18-19. The reign of indwelling lusts, the pollution of sin, and the eternity of punishment did not come from the curse of the law itself, so they did not belong to this punishment when inflicted on an infinitely holy and worthy person. Jesus' infinite power and holiness prevented all

contamination from sin, as stated in 2 Corinthians 5:21 and Isaiah 53:7. The infinite dignity of his person made his temporary sufferings of infinite value answerable to the demands of the law, as stated in John 18:11, Acts 20:28, Romans 1:17, Romans 5:17-18, and 2 Corinthians 5:21. And being the only Son of God, who had voluntarily taken on this curse for others, it did not prevent him from receiving his Father's necessary support or occasional smiles, as stated in Isaiah 42:1, John 3:34, Matthew 3:16-17, Matthew 17:1-5, Matthew 4:11, Luke 10:21, Luke 22:43, and John 12:28.

As it was made with a person who is infinite, eternal, and unchangeable in wisdom, power, holiness, justice, goodness, and truth, and who could not fail to fulfil whatever he had undertaken, this covenant left no room for a penalty in case of breach, Psalms 89:19,22; Isaiah 9:6; Isaiah 42:4; Hebrews 7:25. Since the condition of this covenant was fulfilled by Christ, no proper penalty or punishment can be inflicted on any of those represented by him that would be to their detriment. The chastisements they suffer are indeed connected to their sins, to promote their destruction, but they proceed from God's redeeming love and are purchased by Jesus' blood, and as such, they are connected to and always beneficial to their persons and natures, Romans 8:1,33-39; Psalms 89:30-35; Psalms 119:67,71; Hebrews 12:6-11; Revelation 3:19; Psalms 94:12; Proverbs 3:12.

The promise of this covenant is of infinite importance in it, and hence it is called the covenant of promise, Ephesians 2:12. 1. Towards us, it is one continuous promise, or cluster, or constellation of promises. Not one duty is required of us throughout its dispensation, but God, in it, promises to work it in us, accept it from us, and reward us for it, Ezekiel 36:26-27,31; Isaiah 60:7; Romans 15:16; Isaiah 3:10; 1 Corinthians 15:58. Even Christ's fulfilment of the condition comes to us in a promise, Genesis 3:15; Daniel 9:24. 2. The condition of it was, and is, attended by many promises to Christ. His fulfilment of this condition flowed from his receiving his father's promised furniture and assistance, and resulted in his reception of

his promised acceptance and reward, Isaiah 42:1-6; Isaiah 50:4,7,9; Isaiah 52:13-15; Isaiah 49:1-9; Isaiah 53:10-12; Psalms 22:27-31; Psalms 72; Psalms 110.

In their immediate application, some promises of the covenant of grace relate to Christ as the head of his elect, as their object, and others relate to the elect themselves. But there is such a oneness and relationship between them that every promise fulfilled in him terminates in their advantage, and every promise fulfilled in them terminates in his glory and joy, Ps 22:27-31; Isa 53:10-12; Isa 42:1-7; Isa 49:1-12.

The promises that are immediately fulfilled in Christ himself were made chiefly, if not solely, to him. Of these, the promises of equipment for his work, in having a holy manhood formed for him, and the Holy Ghost given to him in abundance, being fulfilled antecedently to his performance of his humbled service, have their foundation in the sovereign love of God along with our election, Heb 10:5; Isa 49:1-9; Isa 42:1-6; Isa 61:1; Isa 11:2-4; Isa 50:4,7,9; Ps 89:21; Matt 3:16; John 3:34.

But the promises of God's acceptance of his service, including the promise of his resurrection from the dead, Ps 16:10; Heb 13:20; and the promise of his justification in the Spirit, in which he received an ample discharge of all the debt which he had engaged to pay for his people, Isa 50:8; 1 Tim 3:16; Rom 4:25; Heb 9:28; John 16:10; and the promises of God's rewarding him for it, including a mediatorial interest in God as his God and portion, heirship of him, and all things in and with him, Ps 89:26-27; Heb 1-2; Rom 8:17; John 20:17; Ps 45:7; Ps 16:11; an exaltation to be God's prime minister and great manager of all things related to the church, Acts 2:36; Ps 110:1-7; Ps 72; Ps 21; Ps 22:27-29; Isa 49:8; Isa 52:13; Dan 7:14; Matt 28:18; Matt 11:27; John 3:35; John 5:22; Eph 1:22; Phil 2:8-11; Isa 9:6-7; Isa 32:1; a spiritual seed, numerous as the stars of heaven, and blessed in him to the highest forever, Isa 53:10-12; Ps 89:4,29,36; Ps 22:30; Ps 72:17; Isa 45:17; and complete victory over all his and his

people's enemies, Ps 110:1-2,5-6; Ps 89:23; Ps 22:27-28; Ps 45:5-6; Mic 4:3; Mic 2:13; Mic 5:4-5; Zech 9:9-10; Zech 12:9; Zech 14:12; Ps 18; Ps 21; Ps 72; depend on his fulfillment of the condition of the covenant.

All the promises that have their immediate fulfilment on the elect were primarily made to Christ himself. 1. The scriptures plainly affirm this, Galatians 3:14, 16-17; Psalm 89:4, 28-36. 2. Christ is the great and primary heir of all things, divine promises not excepted, Hebrews 1:2; Psalm 89:27; John 20:17; Romans 8:17. 3. These promises were made to be fulfilled upon condition of his fulfilling all righteousness and so contain part of the reward promised to him, Isaiah 53:10-12; Psalm 22; Psalm 69; Hebrews 2:8-10; Hebrews 12:2; Philippians 2:8-11. 4. They were made, and the grace contained in them given before the world began, while not one of the elect existed, Titus 1:2; 2 Timothy 1:9.

It therefore follows, 1. That no conditional promises of this covenant entail any spiritual benefit upon any person but such as are united to Christ and clothed with his righteousness, which is the condition of it, Isaiah 1:19; Isaiah 3:10; 1 Corinthians 15:58; Revelation 14:13; Revelation 22:14. 2. That the very beginnings of grace are conveyed into elect persons in promises, 1 Peter 1:23; James 1:18; Ezekiel 11:19; Ezekiel 36:26; Deuteronomy 30:6. 3. That spiritual union with Christ gives one an actual interest in and begun possession of all the promises, as an heir thereof in Christ, 1 Corinthians 1:30; 2 Corinthians 1:20. 4. That we ought to plead the promises only in the name of Christ, John 14:13-14; John 16:23-24; Genesis 12:3; Genesis 22:18; Psalm 72:17; Ephesians 1:3. 5. That we ought never to dread the failure of any promises. For, however much we have provoked the Lord, Christ, to whom they were primarily made, never gave him any provocation to break them, but an infinite and everlasting ground and cause to fulfil them.

The promises immediately concerning the elect, in general, comprise eternal life, which means all genuine happiness in time and

throughout eternity, and all the means to achieve it, Titus 1:2; 1 John 2:25; Isa 45:17. It could be viewed as including death to the broken law, to sin, and to the world, Rom 7:4; Rom 8:2; Rom 6:2-14; Col 3:3-4; Col 2:20; Gal 1:4; Gal 2:19-20; Gal 6:14, and an endless life from a reconciled God as its cause, on him as its upholding support, with him as a gracious companion, and to him as the highest and last end of it, Ps 27:1; Ps 142:5; Ps 73:24,26; Col 3:3-4; Rom 7:4; Gal 2:19; 1 Cor 6:20; 1 Cor 10:31. Alternatively, this eternal life can be considered in three different periods: before the elect's spiritual union with Christ, between the moment of their union to him and their death, and in their eternal state. In the first of these periods, eternal life is on its way towards them, but they have neither title nor possession of it in their own persons. In the second period, they have full title to eternal life, but no more than an imperfect possession of it. In the third period, they have full possession of it, as well as the title to it.

Taking all these periods in connection, we may break down the promise of eternal life into the following steps or articles:

1. The promise of security against anything that would hinder their partaking of eternal life: that they shall be brought into natural life (Isaiah 53:10). While the curse immediately thrusts them into being as children of fallen Adam, the promise made to Christ, and to them in him, secretly draws them into life, that they may partake of his redemption. Also, despite many and great dangers, their natural life shall be preserved until the appointed moment of their marriage with Christ (Matthew 24:22; Ezekiel 16:6,8; Isaiah 65:8). No gravestone will be placed upon them, fixing them under spiritual death, in order to their passing over their day of grace, or in their committing the unpardonable sin (Mark 3:29). Moreover, by God's infinite wisdom, power, and love, all they meet with or do during their alienation from God will be managed into occasions or means of promoting their union to Christ (Ezekiel 20:36-37; Hosea 2:6-7,14; Job 33:14-30; Luke 15:11-13; Acts 9:1-18; Acts 22; Acts 26;

Philemon 10-19; 2 Chronicles 33:11; John 4:6-29; Luke 23:39-43). This promise is based on God's promise of preparations, furniture, and assistance to Christ, and on that of preserving his body from corruption in the grave (Isaiah 7:14; Isaiah 11:2; Psalm 16:10).

2. The promise of spiritual union to Christ in the moment of love fixed in God's eternal purpose and covenant (Isaiah 53:10; Isaiah 54:5; Hosea 2:19-20; Ezekiel 16:8). This promise includes the promise of the Spirit to convince, allure, apprehend, conquer, and quicken their souls by showing them the things of Christ and working faith in their hearts to receive him (Isaiah 44:3-5; John 16:7-14; Psalm 110:3; Psalm 45:4-5; Ezekiel 36:26-27; Ezekiel 37:5,9,14; John 6:37,44-45,65; Psalm 22:31; Romans 15:12; Isaiah 11:10; Philippians 1:29; Ephesians 2:4-10).

This promise is based on God's uniting Christ's divine person with a real manhood, and reuniting his soul with his body in his resurrection (Ephesians 2:5-6; Isaiah 26:19; Hosea 6:2; Philippians 3:10; Philippians 2:3). The promise is of a free, full, irrevocable, and everlasting justification, through their union with Christ as the Lord their righteousness and the imputation of his fulfillment of the covenant's condition to their person. It is theirs as the free gift of God offered to them in the gospel, and by virtue of their communion with Christ as their surety and husband (Isaiah 45:24-25; Isaiah 53:11; Isaiah 42:21; Daniel 9:24; Romans 5:16-19; Romans 1:17; Romans 3:22; Philippians 3:9; 2 Corinthians 5:21).

This includes all the promises of full and irrevocable pardon of all their sins, past, present, or future, in so far as they are transgressions of the law as a covenant (Hebrews 8:12; Ephesians 1:7; John 5:24; Isaiah 54:9; Isaiah 1:18; Isaiah 43:25; Isaiah 44:22; Jeremiah 50:20), and of a full and irrevocable acceptance of their persons into a state of favour with God, and of a full title to a real eternal life, begun here in grace, and perfected hereafter in heavenly glory (Ephesians 1:6; Romans 5:19; 2 Corinthians 5:21; Isaiah 45:24-25). These promises

are grafted upon that of a full justification made to Christ (1 Timothy 3:16; Isaiah 50:8; Romans 4:25; John 16:10).

The promises of a new covenant relation to God as their reconciled and reconciling friend are also included, their adopting Father (Hosea 1:10; Galatians 4:4-5; Romans 5:1-2; John 1:12; 1 John 3:1; 2 Corinthians 6:18; Jeremiah 3:4,14,19,22), and as their God, portion, and all in all (Exodus 20:2; Psalms 50:7; Psalms 81:8,10; Jeremiah 30:22; Jeremiah 31:33; Ezekiel 37:23,27; Ezekiel 11:20; Hebrews 8:10; Genesis 17:7; Romans 8:17; Galatians 4:7). These promises are grafted upon that of the acceptance of Christ and his work, and of his mediatorial interest in God and heirship of all things (2 Corinthians 5:19; Ephesians 1:6-7; John 20:17; Romans 8:17).

The promises of sanctification of their nature and life (Ezekiel 11:19; Ezekiel 36:26-27,29; Psalms 110:3; Psalms 22:30; 1 Thessalonians 5:23-24) proceed from their union with Christ (1 Corinthians 1:2,30; Ephesians 2:10; 2 Corinthians 3:18; 2 Corinthians 5:17; Galatians 3:26-27).

These promises are based on the sanctification of Christ's humanity in the womb, His filling with the Holy Ghost, and His resurrection from the dead (Philippians 3:10-11; Romans 6:1-12; Romans 7:4; Colossians 2:11-12; John 1:14, 16). The promises of perseverance in their state of union with Christ as their husband, the Lord their righteousness, and their head of influences, as well as in their covenant relationship with God in Him (Jude 1; Colossians 3:3; Jeremiah 32:40), and their possession and exercise of implanted grace (Job 17:9; Proverbs 4:18) are promised, with the continued inhabitation and influence of the Holy Ghost to promote them (Ezekiel 36:27; John 14:16-17; John 16:13-14; Isaiah 27:3; Hosea 14:7; Colossians 2:19), and renewed fatherly pardons of their daily sins of infirmity upon their renewed acts of faith and repentance (Jeremiah 33:8; John 13:10; Isaiah 43:25; John 1:7, 9; John 2:1-2; Micah 7:18-19), grafted on the promises of Christ's perseverance in fulfilling His surety righteousness (Isaiah 42:4; Psalm 89:22), and of

the permanent security of His heavenly life (Psalm 21:4; John 14:19; Colossians 3:3-4). The promises of spiritual comfort, which consist of a sensible assurance of God's love, peace of conscience, and joy in the Holy Ghost (Isaiah 40:1-2; Isaiah 44:23; Isaiah 49:10; Isaiah 61:2; Isaiah 57:18), are grafted upon that of Christ's being full of joy with His Father's countenance (Psalm 16:11; Psalm 17:15; Acts 2:28; Romans 8:29).

The promise of temporal benefits, including new-covenant protection from all things really evil (Psalm 91:3-13; Zechariah 2:5; Psalm 1:3-4; Psalm 41:1-4; Job 5:19-22; Isaiah 49:11; Psalm 121:6; Revelation 7:16) and provision of all good things as proceeding through Christ from the redeeming love of God (Psalm 34:10; Psalm 84:11; Psalm 85:12; Psalm 38:3, 19; Proverbs 3:2-24; Matthew 6:30-33; Isaiah 65:21-23; Romans 8:32), is founded on the promise of Christ's heirship of all things (Psalm 89:26-27; Hebrews 1:2; 1 Corinthians 3:22-23). The promise of a happy death, death disarmed of its sting (Hosea 13:14; Psalm 23:4), death sanctified and sweetened (1 Corinthians 3:22; Philippians 1:21, 23; Luke 2:29-30; 2 Corinthians 5:1-5), and at last destroyed in the resurrection (Isaiah 26:19; Isaiah 25:8; 1 Corinthians 15:54), is grafted upon Christ's safety in and victory over death, and His resurrection from it .

This promise is based on Christ's safety in and victory over death, as well as his resurrection from it (Psalm 16:10; John 11:25; Isaiah 26:19; 1 Corinthians 15). The promise of an honourable judgment at the last day is also based on Christ's being the prime minister of heaven and having dominion over all (Psalm 50:1-6; Psalm 96:13; Psalm 98:9; Matthew 25:31-40; 1 Thessalonians 4:15-17; Colossians 3:4). The promise of eternal happiness begins in the soul at death (Isaiah 35:10; Isaiah 57:2; 2 Corinthians 5:1-7; Philippians 1:23; Luke 23:43; Revelation 14:13) and is completed in both the soul and body on the last day (Isaiah 51:11; Isaiah 53:10; Daniel 12:2-3; John 5:28-29). This promise is grafted upon that of Christ's exaltation and perpetual sitting at the Father's right hand (Revelation 3:21; Psalm 16:11; Psalm 110:1,5,7).

From the above hints regarding the parties involved and the parts of this covenant of grace, it is evident that it should never be divided into two, as if one covenant of redemption was made with Christ and another of grace with the elect in their individual capacities.

1. The Scriptures mention only two covenants relating to the eternal happiness of humans, of which the covenant of works, which leads to bondage, is one. Therefore, one covenant of deliverance must be the other, Gal 4:24. These two covenants are referred to as the old and the new covenant, Heb 8:6-13; the law and grace, Rom 11:6; Rom 6:14; the law of works and the law of faith, Rom 3:27.
2. The blood of Christ is frequently called the blood of the covenant, but never "of the covenants," as if it were the condition of a covenant of redemption and the foundation of a covenant of grace, Exod 24:8; Zech 9:11; Heb 9:20; Heb 10:29; Heb 13:20. This proves that our salvation depends on only one covenant and that Christ and his people obtain their eternal glory by the same covenant.
3. If what some argue for as a distinct covenant of redemption is separated, there is no proper covenant to be made with the elect, but only a bundle of precious promises, freely giving and conferring upon them the unsearchable riches of Christ. Nothing required as an apparent condition in one promise is promised in another, Isa 55:1-3; Acts 13:34; Rev 22:17; Ezek 36:25-31; Isa 1:18; Isa 43:24-25; Isa 57:17-18; Jer 3:19; Jer 31:33-34; Heb 8:10-12.
4. There is no reason why the new covenant should be split into two more than to assert that one covenant of works was made with Adam and another with his offspring, Rom 5:12-21; 1 Cor 15:21-22,45-49.

The purpose of God, the Father, the Son, and the Holy Ghost, in making this covenant of grace was, 1. To display the glory of his own perfections, wisdom, power, holiness, justice, and truth, and particularly the exceeding riches of his grace, Isa 49:3; 2 Cor 4:6; Eph 1:6-8; Eph 2:7; Eph 3:20-21; Rom 5:20-21; 1 Pet 4:11. 2. To bring the elect out of a state of sin and misery into a state of salvation, Luke 2:10-14; Luke 1:74-75; Hos 13:9; John 3:14-18; Isa 55:2-3,7; Isa 45:17,22-25.

The administration of this covenant of grace, which includes all that is necessary to make the chosen representatives partakers of its purchased and promised blessings, is committed to Jesus Christ (1 Cor 15:45; Isa 49:3-9; Isa 42:1-7; Isa 61:1-3; Isa 52:13,15; Isa 53:11-12; Mic 5:4-5; Zech 9:9-10; Matt 11:27; Matt 28:18; John 3:35; John 5:22). He is to administer it forever (Heb 1:8; Heb 13:8; Luke 1:32-33; Isa 9:7; Isa 45:17; Dan 7:14; Hos 2:19-20; Jer 32:39-41).

It is committed to him: 1. For the higher advancement of God's honour, so that he may have no immediate dealing with sinful men, even when perfectly healed; but his holiness, justice, mercy, and love to them may forever shine through his Son in their nature as their Mediator (2 Cor 4:6; Job 9:33; Ps 84:9). 2. To answer the case and sweeten the redemption of these sinful men, the whole of their fellowship with God, through time and eternity, being through him who is both their Brother and their God (John 1:14; John 10:7,9; John 14:6; Eph 2:18; Eph 3:12; Heb 4:14-16; Heb 10:19-22; 1 Pet 2:5; 1 Pet 4:11). 3. As an honorary reward to Christ the Redeemer, so that all his ransomed millions and all the concerns of their eternal salvation may forever depend on him (Phil 2:7-11; Eph 1:20-22; Isa 53:10-12; Isa 52:13,15; Ps 21:5; Ps 89:27; Ps 72:17,19).

The covenant of grace is administered in many things to men in general, without considering them as either elect or reprobates. Firstly, God's grant of Christ as His ordinance for salvation to men is general and unlimited, as stated in John 3:14-17 and Num 21:8. Secondly, Christ's commission from His Father for administering

this covenant is also general and unlimited, as stated in Isa 61:1-3, Isa 49:1-9, Matt 11:27, Matt 28:18, John 3:35, and John 17:2. Thirdly, Christ executes His commission concerning sinful men in the most general and unlimited way, as stated in Prov 1:22, Prov 8:4, Prov 9:4-5, Isa 45:22, Isa 55:1-7, Matt 11:28, Matt 22:4-5, Matt 28:19, Mark 6:15-16, Luke 14:23, and Rev 22:17. Fourthly, although Christ saves only His elect, as stated in Eph 5:23, He is, by divine appointment, grant, and office, the Saviour of the world and suitable for all sinful men, to whom God warrants the application for salvation, as stated in John 4:42 and 1 John 4:14. His salvation is a common salvation, as stated in Jude 3, and His gospel is grace, which offers salvation to all who hear it, as stated in Titus 2:11 and 1 Tim 1:15. Lastly, if Christ's administration of the new covenant were not general and indefinite, some men would have no more warrant to hear the gospel, believe, and receive Him for their salvation than the devils, which is contrary to Mark 16:15-16, John 7:37-38, John 6:37, Rev 22:17, Prov 1:22, Prov 8:4, Prov 9:4-5, Isa 55:1-7, Isa 45:22, and Isa 46:12-13. Nor could they be condemned for their unbelief, as stated in John 3:18,36, Mark 16:16, Rev 22:8, and Prov 8:36. The foundation of God's general grant of Christ in the gospel as His ordinance to men for their salvation and of His general administration of the covenant is twofold. Firstly, Christ's fulfilling the condition of the covenant, being infinitely valuable in itself, is intrinsically considered a sufficient ransom for all men, as stated in Acts 20:28, Acts 3:15, 1 Cor 2:8, 2 Cor 5:21, and Phil 2:6-8. Secondly, being fulfilled in a human nature equally related or similar to all men, it is equally answerable to all their needs. Lastly, all men, generally considered, have the moral characters of those for whom Christ died, being unjust, ungodly, sinners, enemies to God, etc., as stated in 1 Pet 3:18 and Rom 5:6-10. These characters directly correspond to the absolute promises of the covenant, being stouthearted and far from righteousness, godless, sinful, lost, self-destroyed, etc., as stated in Isa 46:12-13, Heb 8:10-12, Luke 19:10, Hos 13:9, and Jer 3:1-2,5,14.

The ends for which Christ administers this covenant are:

1. Bringing sinful men into the bonds of it, such as in Isa 55:3-5; Isa 49:6; Matt 23:37; Luke 14:22-23.
2. Right management of those that are instated in it, while they remain in this world, justifying them (Matt 9:2,6), adopting them (John 1:12), sanctifying them (John 13:8; Acts 5:31; Eph 5:26), caring for them (1 Pet 5:7), going with them (Ezek 46:10), governing them (Ps 2:6; Ezek 34:23-24; Ezek 37:24), and as he, in his intercession, deals with God for them (John 17:9,12-24; Heb 7:25; Rom 8:34), they must receive all their orders from God through him (Exod 23:21; Deut 18:18-20; Matt 17:5; Rev 1:1,3; Gal 6:2; 1 Cor 9:21).
3. Completing their eternal happiness in heaven (Eph 5:26-27; Jude 24), finishing their faith (Heb 12:2), carrying them safe through death (Ps 23:4; Rev 1:18), bringing them to glory (Heb 2:10; John 14:2-3), and giving them their heavenly throne and crown (Rev 3:21; 2 Tim 4:8).

Hence, it is manifest that the elect only are the objects of the more special and important administration of this covenant, and that it is administered to others only to promote their salvation (1 Cor 12; 1 Cor 3:21,23; Eph 4:11-13).

In the form and order of his administration of this covenant:

1. Christ, as a trustee, receives from God all the purchased and promised blessings of it for the behoof of his sinful brethren of mankind.
2. Having them all in his hand, he, as a testator, bequeaths them to sinful men.
3. As executor of his own testament, he, as their interceding Priest, instructing Prophet, and liberal and almighty King, confers his legacies on his elect.

I. Christ, who was constituted by his Father as the Trustee of the covenant of grace, holds all its blessings in his hand (Col 1:19; John 3:35; Matt 11:27; Ps 68:18). This was done from eternity, and Christ was ready to begin his administration on the very day that Adam fell (Gen 3:5-15). However, the solemnity of his investiture with this high office was delayed until his resurrection and ascension, when he had fully paid the price for the benefits committed to him (Ps 68:18; Matt 28:18). The blessings committed to his trust include:

1. The unseen guard of the covenant, which preserves his elect in their unconverted state (Ezek 16:6; Isa 65:8).
2. The uniting and quickening spirit of the covenant (Rev 3:1; Rom 8:2; John 5:25-26).
3. The justifying righteousness of the covenant (Jer 23:6; Jer 33:16; Isa 45:24-25; Isa 54:17; Isa 46:12-13; Isa 61:10; 1 Cor 1:30; 2 Cor 5:21).
4. The covenant-relation to God as a Friend, Father, and God (Col 2:9-10; Eph 2:14; 2 Cor 5:19; Mic 5:5, Ps 89:26-27; John 1:12; John 20:17; Rom 8:17).
5. The sanctifying influences of the covenant (Col 1:19,22; Col 2:2,6-7,10-13,19; John 1:14,16; John 6:63; 1 Cor 1:30; Acts 5:31).
6. The establishing grace of the covenant (Jude 1; John 14:19; Col 3:3; Gal 2:20; 2 Cor 1:21; Col 2:7; Matt 16:18).
7. The consolation of the covenant (Isa 51:7,12; Luke 2:25; John 16:33; 2 Cor 1:5; 2 Thess 2:16-17).
8. The temporal good things of the covenant (Matt 28:18; Matt 11:27; Hag 2:8; Ps 24:1; 1 Cor 10:25-26).
9. All the power over death and the grave (Rev 1:18; Hos 13:14; Isa 25:8).
10. The everlasting and consummate happiness of the covenant (Isa 45:17; Heb 7:25; John 10:28; John 17:2).

In other words, all the light, life, liberty, honour, and other blessings of the covenant are held in his hand (John 1:9; John 9:5; Luke 2:32; 1 John 1:1; 1 John 5:11,20; John 8:12,36; Rom 8:2; 2 Cor 3:17; Prov 8:18-21; Col 1:18,27-28; Col 2:10,19).

II. Christ, having received the blessings of the covenant of grace into his hand for the benefit of sinful men, acts as a dying Saviour or testator and bequeaths them to us through a latter will confirmed by his death, Luke 22:28-29; Heb 9:15,17; 1 Cor 11:25; Matt 26:28. Since none of these legacies were necessary before Adam's fall, Christ did not become a Testator until then. On that very day, in paradise, he began to form and publish his testament, gradually enlarging it over the next four thousand one hundred years by a clearer and more specific bequeathal of his benefits. Both parts of his testament were initially delivered in words and later committed to writing in our Bibles, 2 Pet 1:21; Rom 15:4; Heb 2:3; Luke 1:3; John 20:31, and so on.

The Old Testament, published before Christ's coming in the flesh, is the declaration of a dying Saviour who freely bequeaths his unfathomable riches to sinful men, confirmed by his typical death in innumerable sacrifices and oblations, and sealed by the sacraments of Circumcision and the Passover, Heb 9:20; Rom 4:11; 1 Cor 5:7; Luke 16:16. The New Testament, published after his coming in the flesh, is his dying declaration, in which he freely bequeaths his unfathomable riches of grace and glory to sinful men, confirmed by his personal death and sealed by the sacraments of Baptism and the Lord's Supper, 2 Cor 3:6; 1 Cor 15:3; Matt 28:19; 1 Cor 11:23-29. These Testaments differ circumstantially in their time, clarity, fulness, efficacy, and extent of original publication, as well as in their easiness and spirituality of worship, 2 Cor 3:6-16; Heb 1-10; Acts 15:6-11. But they are the same in substance, presenting the same new covenant, offering the same Saviour and salvation, Heb 13:8; Acts 15:11; Rom 4, granting the same right to, assurance of interest in, and actual enjoyment of eternal salvation, Ps 103:1-6; Ps 116-117; Ps 18:1-3; Ps 32:1-2; Ps 73:24-26; Job 19:25-27; Gal 2:20; 1 Tim 1:13-16; 2 Tim 1:12; 2 Tim 4:7-8, and requiring the same duties of faith, repentance, love, and new obedience in the legatees, Ps 2:12; Hos 14:1; Jer 3:1,4,14,22; Ps 97:10; Ps 31:23; Deut 12:32; Acts 16:31; 1 John 3:23; Rev 2:5,16; Rev 3:19; 1 Cor 16:22; John 21:15-17; Matt 28:20.

In these Testaments, the histories and rules of behaviour explain the bequeathments and direct us to be thankful to God for them. Many clauses run in a conditional form to connect the duties of holiness with the privileges that come with them, but these can all be reduced to absolute ones in which God's enabling us to perform these required duties is promised as a free privilege without any conditions, Acts 16:31; Rom 15:12, etc. etc.

Christ's bequeathing of his purchased blessings is his fundamental act of administration, upon which everything relative to their application depends. Sinful men, indefinitely considered, must be his legatees, to whom he offers the gospel and dispenses his blessings. As they hear his Testament published, they have full warrant, by faith, to claim and take into possession all his benefits that are thus disposed. Hence, in his Testament, they are not denominated from their personal names, arts, callings, or places of earthly abode, but from general marks that describe their disposition, state, and conversation before God, such as men, sinful, lost, self-destroyed, stouthearted and far from righteousness, polluted, wicked, rebellious, etc. (Proverbs 8:4, 1:22, 9:4-5; Acts 2:39; Revelation 22:17; John 6:37, 7:37-39; 1 Timothy 1:15; 2 Corinthians 5:20; Matthew 9:12-13, 11:28, 18:11; Luke 19:10, 2:10-11; Hosea 13:9; Isaiah 46:12-13, 55:1-7, 65:1-2, 1:18; Jeremiah 3:1-5, 14, 19, 22). All the absolute promises of the covenant are directed to men, and as the elect representees become convinced of their testamentary characters, they claim and take into possession the bequeathed blessings in agreeableness to them. Multitudes of reprobates are rendered useful to them in their spiritual concerns (1 Timothy 1:17, 19; Matthew 7:22; Ephesians 4:11-18).

The legacies that Christ bequeaths in his testament comprise everything necessary for the recovery and eternal happiness of sinful and miserable men (Romans 8:32; Psalm 84:11, 85:12; Philippians 4:19). Specifically, they include: (1) himself as a husband, an effectual saviour, portion, and governing head (Isaiah 42:6, 9:6; 2 Corinthians 9:15; John 3:16); (2) a complete and everlasting

righteousness in him for the justification of life (Romans 5:17, 1:17, 3:22; Isaiah 46:12-13, 54:17, 61:10, 45:24-25); (3) a new covenant-interest in God as a reconciled friend, an affectionate father, and an all-sufficient God (Isaiah 57:19; 2 Corinthians 6:18; Hosea 1:10; Hebrews 8:10); (4) the Holy Spirit of all grace, for the renovation of our nature and life into the image of God and for the consolation of our soul (Proverbs 1:23; John 7:37-38; Ezekiel 36:26-27; Zechariah 12:10; John 16:7-14, 14:16-17, 26; John 15:26; 2 Thessalonians 2:16-17); (5) a proper portion of the good things of this life (Psalm 37:3, 16; Matthew 6:33); (6) an unstinged and sweetened death (John 8:51; Isaiah 25:8; Hosea 13:14. 7. An eternal life in heaven, John 6:40-58; John 10:28; John 17:2.

III. Christ, having bequeathed his immeasurable riches to sinful humanity without revocation, executes his own testament, cooperating with his blessed Spirit and not to the exclusion of his Father, in conferring the blessings therein disposed upon the elect according to their needs as an Advocate, Prophet, and King.

1. Since his legatees cannot, due to their unworthiness, guilt, and ignorance, assert their claim before God, the Judge of all, Christ, as the Advocate and interceding Priest of the covenant, deftly and boldly pleads on their behalf on the basis of his finished righteousness, so that his disposed blessings may be conferred upon them at the appointed moments of grace, 1 John 2:1-2; Rom 8:34; Heb 7:25; Heb 9:24; John 17. By doing this, he:
2. Secures their effective induction into a new covenant state of union and fellowship with himself, and of interest in peace and favour with God, John 17:20-21.
3. Takes actual infetment of all new covenant blessings in their name, Heb 6:20; Col 2:10; Eph 2:6; John 14:2-3.
4. Maintains the new covenant peace and friendship between God and them by answering all accusations against them and removing all real controversies that arise between them and God, Rom 8:33-34; 1 John 2:1-2; Isa 54:9-10; Isa 27:4; Isa 57:18-19.

5. Despite their remaining unworthiness, ignorance, and imperfection, ensures their access to God and acceptance of all their services, which they perform in faith, Eph 2:18; Eph 1:6; Rom 12:1; 1 Pet 2:5; Rev 8:3-4; Rev 7:14.
6. Obtains for them an abundant entrance into heaven at death and at the last day, and an everlasting continuation in that blessed state, John 17:24; Heb 7:25; Ps 110:4.

As Christ's legatees are unable, due to their ignorance and weakness, to apprehend the mysteries of his covenant and testament by themselves, he reveals them in his threefold character as a Messenger, an Interpreter, and a Witness. Firstly, as the truths of his testament are good news from a far country, Christ brings the glad tidings of our marriage with him and our justification, adoption, sanctification, and eternal salvation through his blood as the Messenger of the covenant. He deals with us to accept these offered benefits (Mal 3:1; Isa 61:1-3; Ps 40:9-10). Secondly, as we are unable to conceive of the mysterious truths and blessings of his covenant, Christ explains the terms and articles of his covenant as an unparalleled Interpreter (Job 33:23; 1 John 5:20; John 6:45-46,63; Heb 5:2; Isa 42:6-7; Isa 49:6; Isa 48:17; Isa 60:1; Isa 61:1; Luke 24:27,45; John 8:12; John 9:5; Eph 5:8,14). Thirdly, as we are slow to believe the truths of God, especially those that are contrary to our corrupt self-love and the dictates of a defiled conscience, Christ attests them to us as the faithful and the true witness of the covenant (Isa 55:4; Rev 1:5; Rev 3:14; John 8:18; John 18:37; 2 Cor 1:20). He declares them to us in his word (John 20:31; Rom 15:4,8), confirms them by solemn asseverations and oaths (John 3:3,5; Matt 26:63-64; Heb 6:17-18; Rev 10:6-7; Isa 45:23), exemplifies them in his person and work (John 1:14; John 14:6; 2 Cor 1:20), ratifies them in his sufferings and death (Heb 9:16; John 18:37; Rom 15:8), and seals them in his sacraments (Matt 28:19; 1 Cor 11:23-29).

Acting in these three characters, Christ, as the prophet of the new covenant, 1. Intimates and offers the covenant-proposals to men in his word in order to bring them to a personal interest in it. He makes

use of angels, prophets, apostles, pastors, teachers, parents, masters, etc., as his deputies or instruments (Dan 9:21-27; Luke 1-2; Matt 1:20-21; Acts 10:13; 2 Cor 5:19-20; Heb 10:25; Heb 12:25; Deut 6:7; Ps 78:4-6; Isa 38:19; Gen 18:19). 2. By his Spirit, he makes these intimations effectual for the illumination and conversion of his elect (1 Pet 1:12; 1 Thess 1:5; John 15:26; John 14:26; John 16:7-14). 3. Further, by his word and spirit, he instructs and directs his converted people during their continuance on earth (Ps 25:9,14; Ps 32:7-8; Ps 73:24; Isa 54:13; Isa 48:17; 1 John 2:20,27; Eph 1:13,17-18; Eph 3:16-19). 4. Immediately communicates light and knowledge to them in their heavenly state, Ps 16:11; Ps 17:15; Isa 60:19-20; Rev 21:23; Rev 7:17; 1 John 3:2; 1 Cor 13:12).

As his legatees are by nature rebellious, unruly, enslaved, and miserable, Christ, as King of the covenant, powerfully confers his bequeathed blessings to his elect. Having the kingdom of providence committed to him to be used for the benefit of his church, which is his proper kingdom (John 5:22; Matt 11:27; Matt 28:18; Prov 8:15-16; Eph 1:22-23; Isa 43:14; John 18:36; Ps 2:6), he:

1. Appoints ordinances and officers to bring sinful men into a new-covenant state and establish them in it (Acts 7:38; Isa 33:22; Eph 4:11-13).
2. Emits royal proclamations, warranting and calling men to come and unite with himself by faith, thus receiving a full and everlasting interest in all his benefits disposed (Mark 16:15-16; Rom 10:17; Matt 11:28; Isa 55:1-3,6-7; Prov 1:22-23; Prov 9:4-5; Prov 23:26; Rev 22:17; Rev 3:20; Isa 1:18-19; Isa 46:12-13; Isa 65:1-2; Jer 3:1,4,14,19,22; Jer 4:14; Jer 6:8; Zech 9:9,12; John 7:37-39; Acts 2:38-39; 2 Cor 5:19-20).
3. By his word and Spirit, he effectually subdues his elect to himself, giving them a full right to and a begun possession of his blessings (Ps 110:3; Ps 45:3-5; Rev 6:2; Col 1:13; Acts 26:17-18).

4. Gathers his converted elect along with others into a visible church state in which, by regulations suited to their circumstances and imperfections, he governs them to his honour and their advantage (Gen 49:10; Matt 16:18; Matt 18:15-20; Matt 28:19-20; Isa 9:6-7; Gen 17; Exod 12 through Deut 31; 1 Cor 4-16; Eph 4-6; Col 2-4; 1 Thess 2-5; 1 Tim 1 through Titus 3; Heb 1-13; etc.).

He governs his true and voluntary subjects, who are by nature rebellious, unruly, enslaved, and miserable, in a peculiar manner according to the tenor of the covenant. He preserves and manifests his own prerogatives and firmly secures their privileges (Isaiah 33:22) by giving them a complete legal and filial right to all the happiness of the covenant in their justification and adoption (Matthew 9:2, 6; Acts 5:31; Acts 13:39; Isaiah 53:11; Jeremiah 3:19). He gives them the laws of his covenant, the moral law, as a rule of life and writes them in their heart by his Spirit (Hebrews 8:10; Jeremiah 31:33; Ezekiel 36:26-27).

He bestows upon them, when obedient, the rewards of the covenant, which are not for the sake or worth of their good works, but as rewards originally due to himself as their Surety, and only due to them as they are united with and accepted in him (Psalm 19:11; John 14:21-23; Revelation 2:7, 11, 17, 26-28; Revelation 3:5, 12, 21; 1 Corinthians 9:24; 1 Corinthians 15:58). When disobedient, he ministers to them the gracious discipline of the covenant in bodily trouble, reproach, poverty, family or other relative afflictions, desertion, temptation, prevalence of inward corruption, disquiet of conscience, or the like, all of which, in themselves and in their natural influence, are the deserved fruits of their sin and contained in testamentary threatenings against it. But as managed by his infinite wisdom, power, and love for promoting their holiness and happiness, they are mercies purchased by his death and contained in promises to their persons as beloved of God in him (1 Corinthians 11:30, 32; Psalm 38:4-8; Psalm 13:1-4; Ephesians 6:16; Isaiah 63:17;

Psalm 89:30-34; Hebrews 12:5-11; Revelation 3:19; Isaiah 27:9; Psalm 119:67, 71, 75).

He repeats his intimations of his judicial pardon and grants them fatherly pardons upon their renewed acts of faith and repentance (John 5:22; Luke 7:48; Acts 5:31; Isaiah 44:22; Isaiah 43:25). He grants them the protection of the covenant (Psalm 89:18; 1 John 4:4; Romans 7:24-25; 2 Corinthians 12:7, 9) and publicly and authoritatively bestows upon them the eternal happiness promised in the covenant at death (Revelation 1:8; Revelation 14:13; Acts 7:59) and at the last day (Matthew 25:34-40, 46; Revelation 20:12; Revelation 22:12, 14). He also restrains and conquers his own and his people's enemies and punishes them, if rational agents (Psalm 76:10; Psalm 110:5-7; Psalm 18:41-46; 2 Thessalonians 1:6-9; Revelation 20:10, 15).

The above hints of the making and administration of the covenant of grace plainly show that it is well-ordered in all things, as stated in 2 Samuel 23:5; Isaiah 55:3,10; and Isaiah 54:8-10. It is also an everlasting covenant, as stated in 2 Samuel 23:5; Hebrews 13:20; Jeremiah 31:40; and Ezekiel 37:26. Moreover, the covenant of grace is much different from the covenant of works and is preferable to it in the party contracted with, the administrator, nature, quality, condition, promises, order of obedience, God's acceptance of it, order of execution, ends, and effects, as described in Hebrews 8:6-13 and Romans 5:12-21.

Despite Christ's indefinite administration of the covenant of grace, few people are ever actually instated in it by their own personal taking hold of it (Matt 20:16; Matt 22:14; Matt 7:13-14; Luke 12:32; Luke 13:24; 1 John 5:19; Rom 9:27; Rom 11:5; Jer 3:14). No adult persons are instated in it, except those who, under deep convictions of their sinfulness and misery, have fled to it for refuge (Rom 9:6; Heb 6:18; Ps 142:4-5; Acts 2:37-39). They heartily approve the whole plan of it (2 Sam 23:5; Matt 11:5; 1 Cor 1:23-24; Acts 9:6; 1 Tim 1:15; Isa 55:3), gratefully love God the maker of it (1 John 4:19; 1 John 5:3;

2 Cor 5:14-15; Ps 73:25-26; Ps 4:6-7; Ps 18:1; Ps 84:12; Ps 42:1-2,5,9,11; Ps 43:4-5; Ps 116:1; Ps 103:1-6), heartily submit to Christ as their head in it (Hos 1:11; Gal 2:20; Phil 3:7-9), cordially trust their whole salvation to the condition of it (1 Cor 2:2; Phil 3:3,9; Gal 6:14; Isa 45:24-25), feed with inward satisfaction on the promises of it (2 Sam 23:5; Ps 7:10; Ps 19:10; Ps 119:72,97,113,127,162,167), and have the sanctifying, free, ingenuous, and sympathizing Spirit of the covenant dwelling and working in them (Rom 8:1,4,9,15,26-27; Gal 4:6; Gal 5:16,18; Gal 6:10; Ps 69:9; Ps 119:136,139; Zech 8:23; Zech 12:10). In the end, they approve of, delight in, and conform themselves to, the laws of the covenant, insofar as they know them, and desire to be taught that which they do not know (Rom 7:12,14-25; Ps 119:5-6,18,26,128; Ps 139:23-24; Ps 43:3-4; Ps 143:10; Gal 5:17; Matt 6:22; Titus 2:11-12; 2 Cor 1:12; Phil 3:3; John 3:21; Job 34:32).

Men become personally instated in the covenant of grace by being spiritually united with Christ, their Representative in it, as described in Isaiah 54:5-17, Ezekiel 16:8, Hosea 2:18-20, 1 Corinthians 1:30, and 2 Corinthians 11:2. Through this spiritual union, Christ becomes ours in person, office, and relationship, as noted in Song of Solomon 2:16, John 20:28, and Philippians 3:7-9. By fulfilling the conditions of the covenant, Christ's fulfillment becomes ours in law-reckoning, as in 2 Corinthians 5:21, Romans 8:4, and Romans 5:19, while all the covenant's blessings become ours in law-right, as in 1 Corinthians 1:30 and 1 Corinthians 3:22.

Christ graciously brings us into the bond of this covenant by uniting himself to us as our husband, Lord our righteousness, father, and sanctifying head, as noted in Hosea 2:19-20, Ezekiel 16:8, Isaiah 54:5,17, Isaiah 46:12-13, Isaiah 61:10, Jeremiah 3:4,19, Jeremiah 31:10,20, 1 Corinthians 1:30, Ephesians 2:10, and 2 Corinthians 6:17. We dutifully enter into the bond of the covenant by faith, as in Acts 16:31, Isaiah 55:3, Mark 16:16, and John 3:14-18. By receiving all the blessings of it freely, faith preserves the grace of the covenant, as in Romans 4:4-5,16, Ephesians 2:4,9, and Ephesians 1:6-7. By uniting

with Christ the representative, faith preserves the unity of the covenant, as in John 10:9-10 and Ephesians 3:17.

This faith involves believing in the Scripture account of the covenant or testament upon God's own authority and giving a heartfelt consent to it concerning our own salvation in particular, as in 1 Timothy 1:15 and 2 Samuel 23:5. It also means receiving and relying solely on Christ for salvation, as he is offered to us in the gospel, made of God to us, wisdom, righteousness, sanctification, and redemption, as in John 1:12, John 3:16-17, John 6:40, and 1 Corinthians 1:30.

Both the law and the gospel have their respective places in the dispensation of this covenant and testament. Both must be believed with a particular personal application to ourselves. By believing the declarations of the law, we become fully convinced of our own guilt, pollution, condemnation, and absolute inability to do anything for our own recovery by the covenant of works, upon the authority of God impressed on our conscience, Rom 3:9-20, 23; Ps 51:5; Job 14:4; Gal 3:10; Rom 5:6; Rom 8:7-8; Jer 17:9; Jer 13:23, 27. This persuasion or belief is produced by the Holy Ghost, as a spirit of bondage, powerfully impressing on us the precepts and threatening of that broken covenant, John 16:8-10; Rom 7:9; Rom 3:20; Gal 3:24. This legal faith is but forced on our soul against our will, and in no wise unites us to Christ. Neither is it nor the legal repentance which accompanies it, any basis for our welcome to him. However, in the hand of the almighty and all-wise Spirit of God, it stirs us to flee to him, or rather to flee from all things else, Acts 2:37; Acts 16:29-30. By it, we are convinced of our absolute need of him and his benefits and that we have in ourselves those wretched and infamous characters by which men are invited to him in the gospel, 1 Tim 1:13, 15; Rom 7:9-13; John 4:29.

In believing the declarations of the gospel, we are cordially persuaded upon God's own testimony that Christ is an all-sufficient Saviour, able to save even the worst sinners of mankind with full and

everlasting salvation (Ephesians 3:8, Hebrews 7:25, Isaiah 32:2, Isaiah 45:22, Isaiah 63:1, 1 Corinthians 6:9-11, 1 Timothy 1:13,15-16, Titus 3:3-7). We believe that he is freely offered by God as a gift for the salvation of sinful men, and to us in particular (Isaiah 55:1-4,7, Revelation 22:17, Proverbs 8:4, Proverbs 9:4-5, Isaiah 9:6, Isaiah 42:6-7, Isaiah 49:6,8). By this divine grant of him in the gospel, he and all the benefits of redemption are really ours, not in actual possession, but to be taken into possession, as God's free gift to us, to be used for all the purposes of our salvation (1 John 4:13-14, John 3:27, John 4:42, John 4:10,14, 2 Samuel 23:5, 2 Samuel 22:3, Luke 1:47, Luke 8:12, Isaiah 46:12-13, Psalm 27:1, John 6:32, John 3:16, 1 Corinthians 1:30, Isaiah 9:6, Isaiah 42:6-7, Romans 5:17, 1 John 5:10-11).

Our particular trust in him for our own salvation follows this persuasion (Acts 16:31, Psalm 2:12, Psalm 37:3, Romans 15:12, Galatians 2:16,20, Acts 15:11, 1 Thessalonians 2:13, 1 Corinthians 2:5). By this trust in Christ, our heart truly desires to be saved from sin and wrath (Romans 10:10, Romans 7:24-25), renounces all confidence in itself, and every other creature for salvation (Philippians 3:3, Jeremiah 16:19, Jeremiah 3:23, Jeremiah 17:5, Proverbs 3:5, Acts 2:37, Matthew 5:3), cordially approves the new-covenant method of salvation as infinitely well-suited to the honour of God's perfections and to our particular necessities (1 Corinthians 1:23-24, 1 Corinthians 2:2, Matthew 9:12), and betakes itself to Christ in all his offices of Prophet, Priest, and King (John 6:35,40,68-69, Hebrews 6:18, Acts 8:37).

Our trust is in Christ and his righteousness, being firmly persuaded upon the testimony of God himself, declared in the gospel and applied by his Spirit, that He, as ours by his Father's gift, will fully execute upon us every saving office, fulfil every new-covenant relation, and accomplish every gospel-promise John 3:16; Heb 3:6,14; Heb 10:38; Isa 28:16; Isa 25:9; Isa 50:10; Isa 26:3-4; Isa 45:22-25; 1 Pet 2:6; Rom 10:10-11; Ps 112:7; 2 Tim 1:12; Song 8:5; 2 Chron 14:11; 2 Chron 16:8; 2 Chron 20:20; Heb 11:13; 1 Tim 1:15.—

This persuasion is produced by the Holy Ghost as the Spirit of life in Christ Jesus, discovering him in the declarations and promises of the gospel, and in and by them conveying him into our heart, as made of God to us wisdom, righteousness, sanctification, and redemption,—in which work, and through which word of the covenant, he from Christ's fulness conveys habitual grace into our heart, by which we are rendered capable to discern, receive, and rest upon him, 1 Thess 1:5-6; 1 Thess 2:13. And hence, he is called the Spirit of faith, 1 Cor 4:13.

This faith, through which we take hold of God's covenant, includes a real assurance, although not always clear, distinct, or strong, of the truth of God's declarations and promises regarding oneself and of Christ's fulfillment of all his roles, offices, and relationships presented in the gospel. Our acceptance of him and his fullness corresponds to the degree of this assurance, and our belief in God's own testimony that he gives us all the fullness of his covenant is our very acceptance of it. Such assurance is encompassed in all the plain or metaphorical descriptions of faith in Scripture, such as persuasion, substance of things hoped for, evidence of things not seen, trust, stay, lean, receive, rest, and so on (Hebrews 11:1, 13; Psalm 31:14; Psalm 18:2; Isaiah 26:3-4; Isaiah 12:2; Isaiah 50:10; Song of Solomon 8:5; John 1:12; Psalm 37:3, 5, 7). Thus, faith opposes doubt, fear, wavering, staggering, and instability (Matthew 14:31; Mark 5:36; James 1:6, 8; John 14:3; Romans 4:20; Hebrews 10:23, 25).

Scripture strongly encourages and commends such assurance of faith (Hebrews 10:22; Hebrews 3:6, 14, 18; Hebrews 10:35; Romans 4:18-24; Mark 11:24). By directing his gospel promises to us in the manner best suited to generate such assurance, God gives us sufficient basis for it in all our dealings with him and his Christ (Acts 2:39; Acts 3:26; Acts 13:34; Romans 10:10-11; Romans 11:26; John 3:14-17; John 7:37-39; John 6:37, 39-40; Jeremiah 3:4, 19; Jeremiah 3:14, 22; Hosea 2:19-23; 1 John 5:10-12; Exodus 20:2; Psalm 50:7; Jeremiah 30:22; Zechariah 8:8; Zechariah 13:9; Ezekiel 36:25-32; 1

Timothy 1:15; Hebrews 6:16-18; Hebrews 10:23; 1 Thessalonians 5:23-24; Titus 1:2; Numbers 23:19).

Doubts and fears exist in true believers in proportion to the weakness of their faith and not in their faith itself. Often, their doubts and fears do not immediately pertain to the faithfulness of God in his word but to their own past or current experience of his power, and they are thus more accurately opposed to the assurance of sense rather than that of faith. If our heart convicts and opposes our doubts about God's truth and faithfulness in his promise, we have a genuine, albeit not complete, assurance of faith (Matthew 14:29-31; Galatians 5:17; Psalm 42:5, 11; Psalm 43:5; Psalm 77:10).

Through this certain faith, we unite with Christ as the fulfiller of the condition of the covenant on our behalf and as the faithful administrator of the covenant for our benefit. As guilty and polluted, we wholeheartedly surrender ourselves to him as the almighty Savior, as poor and empty, to him as our infinitely benevolent Friend and all-supplying and satisfying portion, and as perverse and unprofitable, to him as our wise and gracious Lord, who can shape us for himself to display his praise (Isaiah 44:5; Psalm 119:94; Psalm 142:4-5; Psalm 116:16; Romans 5:20-21; Philippians 4:19; Isaiah 43:21; 2 Timothy 2:21). This is known as personal covenanting with God.

No one can fall from their new covenant state (2 Samuel 23:5; Psalm 89:28-35; Isaiah 54:8-10; Hebrews 13:5). However, all who are in it ought to diligently improve it. Firstly, by continuously relying on Christ and receiving all necessary comfort and grace from his fullness through the promises of the gospel (2 Chronicles 20:20; Acts 11:23; Galatians 2:20; Habakkuk 2:4; 2 Corinthians 4:7). Secondly, by diligently attending to and believing in the improvement of all the ordinances appointed by God for the dispensation of the covenant (1 Corinthians 11:2, 23; Deuteronomy 4:2; Deuteronomy 5:32; Deuteronomy 12:32; Proverbs 8:34; Psalm 84:1-12; Matthew 28:19-20; 1 Corinthians 11:23-29). Thirdly, by showing grateful, heartfelt,

and evangelical obedience to all the laws issued forth in the administration of the covenant (Galatians 5:6, 22-23; Titus 2:11-12; Titus 3:8, 14; Deuteronomy 12:32). Lastly, by patiently waiting and earnestly preparing for the everlasting happiness of the covenant (Titus 2:13; Hebrews 6:12; 2 Corinthians 4:18; 2 Timothy 4:7-8; 1 Peter 1:13-15; 2 Peter 1:4-8; Titus 2:11-14).

Reflection: Now, oh my soul, consider the astonishing displays of Jehovah's perfections that appear in this covenant! See how infinite mercy, grace, and love inspire it! See how infinite wisdom plans it! See how all infinite perfections work together for the redemption of sinful men, even me! Has God truly entered into an everlasting covenant with me, ordered in all things and sure? Dare I risk appearing before the judgment seat of God and entering eternity with it as all my salvation and all my desire? In reflecting on it, have I looked to him who lives, sees, and saves me? Have I looked to him who loved me and gave his Son for me, who gave himself to me? Has God prepared me with the saving views and heart-captivating influences of his covenant to declare to others what I have seen, heard, tasted, and handled of the Word of life? Or, a dreadful thought: am I to preach this everlasting covenant in all its amazing origin, marvellous parties, parts, and administration, in all its fullness and freedom, and never partake of its blessings? If, after repeated inquiries into this infinitely gracious transaction, I preach another gospel or in any way deceive sinners to seek righteousness and salvation by the works of the law, will I not be cursed by God and detested by angels and saints, a derision of devils, and abhorred by all flesh? (Galatians 1:8-9)

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