

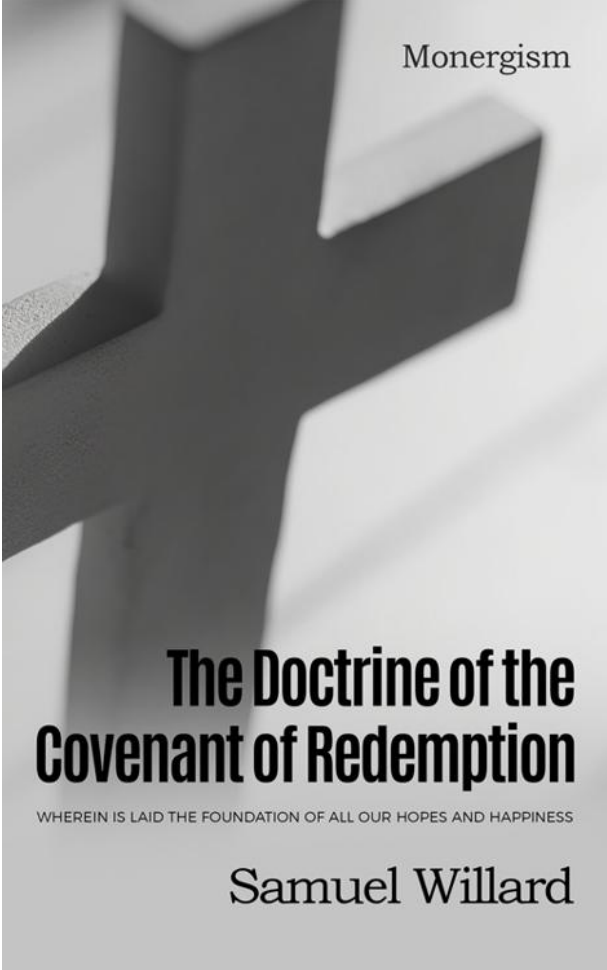


Monergism

# **The Doctrine of the Covenant of Redemption**

WHEREIN IS LAID THE FOUNDATION OF ALL OUR HOPES AND HAPPINESS

Samuel Willard



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# The Doctrine of the Covenant of Redemption

Wherein is laid the Foundation of all our HOPES and HAPPINESS.

Briefly Opened and Improved.

By Samuel Willard, Teacher of a Church in BOSTON.

Psal. 89.3.

I have made a Covenant with my Chosen, I have Sworn to David my  
Servant.

Boston, Printed by Benj. Harris against the Old-Meeting-House.

1693

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## **To the Reader.**

THE Great and Glorious God who has an absolute Dominion over his Creatures, might (had he pleased) have dealt with. Men in a way of

Sovereignty only, requiring Duty and Obedience from them, without any promise of reward. But he has seen Good to transact with them in a Covenant way. There are but Two Covenants essentially differing which the Most High has made with men, Viz. That of Works, And that of Grace. The first Covenant which man whilst in Paradise, was concerned in, is rightly termed a Covenant of Works, because Works or Doing, was the Condition of it. This was soon broken, and so made Null, then the Lord out of his Infinite Goodness, was pleased to establish another Covenant The first was made with a Righteous Person, and so a Covenant of Work between the Holy God and him. This latter was made with sinners and is therefore a Covenant of Reconciliation. And it is fitly styled the Covenant of Grace: Not but that there was Grace in the First Covenant, for His Divine Majesty did infinitely condescend in binding himself to his Creature: but to do thus to a fallen, forlorn sinful Creature, is by way of Eminent Grace. The Scripture speaketh expressly of Two Covenants, Gal 4. 24. And that not only as Diverse, but as Opposite and differing in their Natures. The Law of Faith is set in direct opposition to the Law of Works. Rom. 3. 27. For a man to find the Life of his hands, to live by his own Righteousness; and for him to depend solely upon the Righteousness of another, that is, of Jesus Christ for Life and Salvation, are contrary things. And from thence it is impossible for a man to be under both the Covenants at the same time; he cannot be the Child of two Mothers, the Child of Hagar, and of Sarah too.

That the Covenant of Grace has for the substance of it been the same in all Ages, differing only in Circumstances & as to the manner of dispensations is denied by the Old Pelagians, and by Socinians, Arminians, and some Baptists at this day. But the Scripture assureth us, That Believers under the Old-Testament were not made perfect without us. Heb. 11. 40. They & we are saved by the same Christ & by the same Covenant, the Mediator of the Covenant has always been

the same, Yesterday, today, & forever the same. The Son of God was an Intercessor for his People before his Incarnation. Zach. 1: 12. Believers under the Old-Testament were secured by him. Neither is there salvation in any other. If then the Patriarchs were saved (as we know they were) it was by Jesus Christ: No man was ever saved since the world began but by him. Under the Old-Testament Faith in Christ was necessary in order to Justification & Salvation To him give all the Prophets Witness that through his Name, whoever believeth in him shall receive remission of sins. Promises which do concern Spiritual and Eternal as well as Temporal blessings, were made to Old-Testament believers. Our Savior proveth that the bodies of Saints shall have a Glorious Resurrection to Eternal Life from the Covenant made with Abraham. They of old, Looked for a City which has Foundations, whose maker and builder is God. Which, if Heaven (and not Temporal Blessings only) had not been Promised them, they would not have done. Now if there is an Identity as to the Mediator, the Condition, the promises of the Covenant made with Believers in the days of the Old Testament and of the New, the Covenant must needs be effectually the same. When therefore by the Old & the New-Covenant, that of Works and of Grace are intended, the distribution is of the Genus into its Species. But when the Covenant of Grace as under the Legal or Evangelical dispensation, is meant (& so it often is in the Scripture) the distinction is of the same subject according to its various adjuncts.

There is another Covenant which that of Grace is built upon, Viz. The Covenant of Redemption. That there have been blessed Transactions between God the Father and the Son from the Days of Eternity, concerning the Salvation of the Elect, is a glorious Truth, which (not the light of nature but only) the written word of God has revealed; That speaketh of God's Purpose and Grace given us in Christ Jesus before the world began, and of Eternal Life promised before the

world began. These transactions were Federal. The father said of the Son [im Tasim, si posuerit] If he shall make his Soul an offering for Sin, Isa. 53. 10. Whatever is required to a complete formal Covenant between two distinct Persons is to be affirmed, concerning what has passed between God and Christ with respect unto the Redemption of those that were from Eternity given to him; Articles of Agreement (to speak after our Nature) have been concluded, accepted, and exactly kept unto by them both. On this account the Lord Christ is said to be a Surety. He is not only Fidejussor but Expromissor. He has so undertaken to answer for his Elect, as that they were many of them set at liberty before the price of their Redemption was actually paid & that by virtue of this Covenant, wherein the Father did take the word of his Son Jesus Christ, that the thing should in due time be performed. As to the Efficacy of his Death, He was slain from the Foundation of the World. Believers that died in the beginning of time went to heaven because the Son of God had promised to lay down his life to satisfy divine justice in their behalf. Concerning the Covenant of Grace, this Author has Published a judicious Treatise ten years since, whereby the Churches have been edified. He has here, with the like solidity discoursed on the Covenant of Redemption, showing himself a workman that needs not be ashamed. The Reader will find therein Gospel Mysteries, with Brevity and yet Perspicuity (which is rare) explained, confirmed, applied, so as that both Learned and Unlearned (God has made us Debtors unto both) may thereby be built up in their most Holy Faith; in some more disputable Points, He expresseth his own Judgment without reflecting on those whom He differs from. It has been controverted amongst very Learned men, whether it is consistent with the Rectoral Holiness of that God who cannot look upon iniquity, to pardon sin without satisfaction made to his injured justice. Grotius, Vossius, Voetius, Turretin, Heidan, and of our own Divines, the great Owen and Mr. Burgess have inclined to the Negative in the Question mentioned. But others

of great name and worth, (and in particular Dr. Twisse concerning whom our Mr. Norton in his Life of Mr. Cotton does truly affirms that he was if any of this age a Star of the first Magnitude) are for the Affirmative, with whom the Worthy Author does concur, but with such Modesty and Candor as no Ingenious person though' of a differing Sentiment, can be offended at him. In Questions so Extrafundamental, (as long as the best of us know but in part) we may (to use Austin's expression) be diversely persuaded *Salva side et Caritate*.

Now the God of truth, bless these endeavors for glory to his own Name, the edification of his People, and the rejoicing of his Servant, and Grant that both Speaker and Hearers, Writer and Readers, may have Joy together in the Day of Christ.

Boston, New-England. February 6th. 1693.

Increase Mather

## **CHAPTER I.**

### **An Introduction.**

THE Unparalleled and Incomprehensible Love of God to Sinful Man, displayed in the wonderful Affair of his Redemption and Salvation; is the great thing celebrated in the Scriptures; and is that which invites our most frequent, and raised Meditations. Paul, therefore, prays for his Ephesians, that they, together with all Saints, might be able to comprehend it, Eph. 3. 17, 18, 19. Nor is there one passage in this



whole Transaction, but what is admirable and precious; it being the foundation of our hope to enjoy Eternal Life, who are by Nature Children of Wrath; and but for it, the whole forfeited Race of Adam must have perished hopelessly and everlastingly. The Contemplation of this is truly surprising: Time is too short; Eternity but long enough to spend in the Survey of it. This Love is a Fountain which sprang up in, and runs down to Eternity. It never knew a beginning, nor shall ever come to an end.

Now there are two general heads, unto which our Speculation of this Glorious Mystery may be reduced.

1. The Provision which God made for our deliverance before time, in the days of Eternity.
2. The things which are done in time for the actual Accomplishment of it. They that would Search the Love of God to the Original, and follow it up to the Wellhead of it, must ascend beyond the Creation of the World, and look for it in that Eternity which had no Beginning. Not only the things that he hath done for us, but the thoughts also which he had of us, do Recommend his Transcendent Good Will unto us; the Meditation of them was very choice to David, Psal. 139. 17. That God bore Love to his People of Old, He Himself assures them, Jer. 31. 3. These Thoughts of his had lain hid from us, but that he was pleased to Reveal them to us in his Word, from whence we must borrow our Information: and it is our Duty and will be our Advantage to inquire into it, so far as we have Scripture Light to direct us. The former of these is that which is Designed in the Ensuing Treatise, by Divine Assistance. and in truth, all our Speculations about the latter will be dark, short, and confused, except we trace them hither. We shall neither know

where our Salvation began, nor what Security there is for it, or how to act our Faith aright about it. Here is the Idea or Exemplar of all that is done in bringing of Fallen Man to Glory: here is the Ratification or Establishment of the whole concern: here we are acquainted with the leading Causes to, and unfailling Assurances of the Vocation, Justification, and Glorification of all God's Chosen Ones: for here we find the first Link of that Chain, and that which fastens all, Rom. 8. 29, 30. The best and most suitable notion under which this great Affair may be represented to us for our Information, and satisfaction, is that of a Covenant; which being of so much use among men, is the more easily understood: and because it carries in it the strongest confirmation of things that Human Nature is capable of, must needs be most accommodated to the establishing of our Faith. Nor is this a mere notion of man's Invention, but that which hath clear and firm footing in the Word of God, as will in its due place appear. Now this Covenant, is by some Divines called the Covenant of Suretyship; by others, the Covenant of Redemption; because there was in it a full Suretyship given for, and a firm Compact made about the Redemption of a number of Mankind, in order to their Salvation.

The enquiry into, and right stating of the Doctrine of this Covenant, is of excellent advantage for our better understanding of the whole tenor of the Scriptures; the avoidance of many pernicious Errors which the ignorance of it, hath given advantage to take root among such as call themselves Christians; the true apprehension of the Terms of the Gospel Covenant; and the comforting of the Hearts of God's Children, against the many Temptations which assault them. I shall therefore, as God shall please to assist me, endeavour to pursue it in this method.

1. To state the right notion of this Covenant?
2. To prove from the Word of God, that there is such a Covenant.
3. To Explain it in those several things wherein the special nature of it may be rightly concerned.
4. To show the necessity of it in order to Fallen Man's Salvation.
5. To show the Influence which it hath into the Covenant of Grace which is made with us.
6. To draw some practical Inferences from it.

## CHAPTER II.

### The Right Notion of the Covenant of Redemption Stated

There are two enquiries apt to be made about a matter of Discourse, viz. *Ansit*, and *Quid sit*, whether the thing be, and what it is. If the thing itself be taken for granted to be, the former is Superseded; but if it be Suspected, it must be Cleared: and either of these seems to claim the Precedency: for, though words be to signify things, yet they are often Dark, Ambiguous Aequivial; and till we know what they Indigitate, how shall we determine whether the thing be? And yet on the other hand, till we are satisfied that the thing is, it is superfluous to inquire into the nature of it, lest our dispute should prove to be about a nonentity. To avoid both of these, I shall here only give some brief general account of the thing intended by the Covenant of Redemption, in order to the proof of the Assertion that there is such a thing; leaving the full explanation of it till afterwards.

Let it then be here observed. It is certain that the whole concern of Man's Redemption and Salvation, had its consideration and determination in God's eternal Decree. It is a sure rule, That whatsoever God doth in time, he purposed to do it before time: for he worketh all things according to the counsel of his will, Eph. 1. 11. God is a wise Agent; he must, therefore, know his own works; and this knowledge must be eternal, or else it could not be Divine, Acts 15. 18. Known unto God are his works from the foundation of the world. He is a free Agent, and so he doth nothing but what he will do: And that will had no beginning, being Immutable, Job 23, 13. he is of one mind and who can turn him? Now although the Decree of God, be with respect to him Decreeing, but one simple and undivided act; yet, in reference to the things Decreed, it is various, or hath many parts, in it: for which reason the scripture speaks of many thoughts and many purposes of his.

Among these Decrees, Those of Predestination deserve to be peculiarly remarked by us; because they contain in them the Idea of that special government by which God leads all reasonable creatures to an everlasting state of happiness or misery. And among these, that of Election carries in it matter of singular and eminent comfort to all true believers, who by the knowledge of their Faith, come to be acquainted with their Interest in, and Title to it. In which Decree of Election, there was not only the designation of the end, unto which the Creature was appointed, but also the laying out of the whole way in which they were to be brought unto the Attainment of that end. The end to which men are appointed by Election is Eternal Life. That which is the end of our Faith, is the Design of God's Election, and that is our Salvation, 1 Pet. 1. 9. Among the means, that which shines forth most illustriously, is man's deliverance from Sin and Wrath by the Obedience of Christ, who is the Eternal Son of God, and in fullness of Time was made man, in order to his Redeeming of us.

This way of man's Redemption, had a room in God's Eternal Purpose: Our Election, therefore, was in him, and that before the Creation, Eph. 1. 4. Not that Christ as Mediator was the Meritorious procuring Cause of our Election; but because in and by him we were to be made partakers of all the benefits which were to be the Fruits of this Electing Love to us. Hence then the Son of God was appointed to do those things for us, which were to procure all these benefits to be bestowed on us; and for this reason is he said to be Slain from the Foundation of the World, Rev. 13. 8. not that he was actually so, but because of the Designation of it; and so the Apostle expounds it, 1 Pet. 1. 20. who was verily Foreordained before the Foundation of the World.

This Article in the Decree, is in the Scripture represented unto us, under the notion of a Covenant between God the Father, and God the Son; as will appear afterwards, together with the reason why it is exhibited under such a notion. So that by the Covenant of Redemption, under our consideration, we are to understand, An Everlasting Compact clearly made, and firmly Ratified, between God the Father, and God the Son, about the Redemption and Salvation of a number of the Children of Men; and this is a Covenant distinct from that which we call the Covenant of Works, which past between God and Man at the first in Adam; as also from the New Covenant, or that of Grace, which is Indented between God and Man, in Christ as the Mediator of it. This is the thing about which our Enquiry is, and which may be laid open in the Sequel.

### **CHAPTER III:**

## Scripture Evidence that there is such a Covenant of Redemption.

That the Word of God does not in Terms mention such a Covenant by such a Title, must be acknowledged: but that it does give us the account of a Covenant, which cannot be Interpreted of any other, yea which fully amounts to the thing, may safely be affirmed. We read, Psal 89. 3. I have made a Covenant with my Chosen, I have Sworn to David my Servant. There are divers Texts in Scripture, especially in the Old Testament, which have a double reference, partly to the Type, partly to the Antitype; or to the Antitype under the Type: This Psalm is one of those portions of Scripture, in which David is made a notable Type of Christ: Him therefore it mainly aims at. The Covenant with him, is here made the foundation of all Consolation to the People of God: Here then we have.

1. The Subject Matter, viz. A Covenant.
2. The firmness of it; I have made; Hebr. Cut, alluding to that Custom mentioned, in Jer. 34. 18. which was a solemn ratification; and I have Sworn; noting the Immutability of it, according to Heb. 6. 17, 18.
3. The Parties in it; God on the one hand; I: God is the Speaker, Christ on the other hand, expressed in two words: My Chosen: noting both his Excellency, and his Election; David my Servant; which must needs ultimately aim at Christ, as many Expressions in the Psalm will undeniably evince, especially those in verse 19. 22, verse 28, 29. 35, 36. Christ is therefore elsewhere called David, see Jer. 30. 9. Ezek. 34. 34, 37. 24. and if we would know what Covenant this is, the Context clearly indicates it, to be that which concerns the Redemption and Salvation of the People of God: for it was that wherein he was made helpful to his People, verse 19. wherein he was Anointed to his Offices of a Mediating

Redeemer, verse 19, 20. made God's First-born, verse 27. and hath an abiding Seed, verse 36. we also read, Zech. 6. 13. The Counsel of Peace shall be between them both; which clearly points to this Covenant under consideration.

But I shall essay a little more particularly to make the thing evident. I will not here insist upon the opening of the nature of a Covenant in general, having done it in another Treatise; the sum whereof is.

That it is a mutual obligation between two parties. That which I have now to do, is to make it manifest, that there is such a transaction between those two glorious persons, which amounts to, or is suitably expressed by a Covenant; and that with respect to fallen man's Redemption. In order to the clearing up of which, let it be observed.

That God in discovering of his mind to us, is pleased to accommodate his language to our capacity, clothing divine truths with such words, as may best suit our understandings. When therefore we say, there is such a Covenant, it intends that there is that which is Analogous unto, and holds a full proportion with such a thing; and is best accommodated to our understanding and faith by such a resemblance. For evidence of this, let us lay together these particulars, and they will amount to a Demonstration.

1. That God hath from all Eternity Elected a number of Mankind to Glory. The Scripture is so full and clear for this, that it would be superfluous to insist upon it. This is the beginning of all saving good which comes to any of the Children of Men. From hence it is that Salvation takes its rise, Eph. 1. 3, 4, 5. 1 Thes. 1. 4. 5. Hitherto is the application of grace in Effectual Vocation restrained, Acts 13. 46. Ro. 11. 7. and what else can be designed in that Everlasting Love that God bears to men, from whence their Conversion proceeds? Jer. 31. 3. nor can all the Evasions of

men, elude the application of these, and many more Scriptures, to Eternal Election. If Redemption and Salvation belong to the Works of God, then there was a Decree that past concerning them, unless we will deny that God works in them as a Cause by Counsel.

2. That in this Decree of Election, God hath appointed for his Chosen, not only the end to which he will bring them, which is Glory; but also the means which are requisite in order thereunto. For this reason it is called the Counsel of his Will, Eph. 1. 11. now Counsel hath a proper and next reference unto the means. Counsel according to our conception of the thing, is a deliberate enquiry after the most suitable way for the accomplishing of a Design which one hath in his thoughts; and is ascribed to God after the manner of men. Wise Agents will contrive their Business in order to their setting about it. God's Purposes are displayed unto us under the consideration of end and means. He determines with himself, both what to do, and how to do it: and this properly refers to the Eternal Idea of his; and for this reason he assures his people that he knows what his own thoughts are, Jer. 29. 11. i. e. what methods he hath contrived for the management of their Affairs.
3. God's ultimate end in this Design, being the advancement of the glory of his Grace; hence by a wise and blameless Counsel, he ordered the permission of man to fall into such a State of Misery, as to put him into an absolute need of a Redeemer. That man's Fall came within the compass of the Decree, must needs be concluded, except we will assert some things to come to pass against or beside God's Will; which is to deny his actual Supremacy over the whole Creation; or how is that Eph. 1. 11. true? Man therefore had not Fallen, if he had not purposed to



permit it; In which he acted his holy Sovereignty beyond the capacity of any Impeachment by the Creature. His spotless Holiness so ordered it, that no Iniquity could be laid to his Charge on this account, Psal. 141. 17. That the glory of his Grace was the end of this, so far as his Elect were involved in it, herein appears, because he took the occasion from hence, for the Illustration of that precious Attribute, Rom. 5. 20. and but for it the whole concern of Gospel Grace had been excluded; and that this Fall of Man put him into an absolute need of a Redeemer is manifest, both from the rigor of the Law, exacting death of all its Transgressors, without any abatement, Ezek. 18. 4. Matth. 5. 17. the utter impotency of man, by the deadly influence of the Apostasy, to do anything towards his own delivery, being left by it without strength, Rom. 5. 6. and the dreadfulness of the misery which he was under the efficacy of, and must undergo, if there were no Redemption for him, Rom. 6. 23. either he must perish with an Everlasting Destruction, or there must be a powerful Redemption laid in for him. This is the fearful condition in which this whole Race is involved.

4. Hence, among the means, the Eternal Son of God was set apart in the Decree, to be a Redeemer. The Son of God was not only an actual Redeemer in time, but a chosen Redeemer from Eternity, and for that reason is called God's Chosen One, Psal. 89. 3. and his Elect, Isa. 42. 1. That the Son of God came within the compass of the Decree, and had his Name written there, as one who was to become a Ransom for his People, is manifest by Scripture Testimony, Prov. 8. 23. I was set up from Everlasting. It is the Son who is the true Wisdom, that is brought in speaking here: the word [Set up] denotes the constituting of one in some Office; and therefore a noun from it signifies a Governor. It doth not design his natural Coessentiality with his Father, but his

being ordained to some Employment; and what was that but this of a Redeemer? hence is he called A Lamb slain from the Foundation of the World, Rev. 13. 8. which must be intended with respect to the Decree. Hence our Election is involved in his, Eph. 1. 3, 4. Christ was not sent in haste into the World: it was not a rash and indeliberate Undertaking of his, but it was all Determined in the Counsel of God, in every passage relating to it, Acts 2. 23. 8. 4. 27, 28. when therefore he came in the Flesh, he professeth that it was to do his Fathers Will, Psal. 40. 7

5. The Decree of God is a firm, stable, Immutable Purpose of his. A very Heathen could say, *Nulla est Litura in Decretis Sapientum*. The Medes and Persians, under a proud opinion of their infallible Wisdom, set a Stamp of Immutability upon all their Laws. But this is peculiar and proper to the Purposes of God. God's Wisdom is like himself, Infinite: he can never be wiser than he was, then when he established his Decree. He did it in Counsel, and his after thoughts cannot mend his former. It was his Will that things should be so, and he hath but one Will, which is not to be altered, Job 23. 13. Nor can he ever want for Power to put that in Execution, which he hath purposed; for he can do every manner of thing. The Records of Eternity shall stand unshaken; what he hath said shall certainly come to pass, Prov. 19. 21. Psal. 102. 27.
6. The Son of God, who was thus constituted Redeemer in the Decree, is a Person in the Godhead, infinitely free and uncompellable. Though the Doctrine of a Trinity of Persons in the Unity of the Divine Essence, be a Mystery beyond the capacity of our short Understandings to fathom; yet in as much as these are exhibited to us under the notion of three Persons, each one having a distinct Subsistence, (though all have but one

and the same Essence) we must therefore allow to each of them all that is Essential to the Godhead: and thus we are to conceive of each of them to have a Divine Will; though it be one and the same in all. The Son of God, being God, is in this respect Coequal with the Father; for this reason he challenged this Equality as his due, Phil. 2. 6. and God calls him his Fellow, Zech. 13. 7. He is thereupon incapable of Compulsion. So that, upon an impossible supposition, that the Son had not complied with his Father's Will in this matter, he could not have been Decreed to be a Redeemer; and from this very Argument the Apostle proves, that what Christ did upon this account was his own voluntary act, Phil. 2. 5, 6, 7. The Father no sooner proposed it to him, than he readily complied with it.

7. Hence, to the firm and immutable constituting of the Son of God a Redeemer in the Decree, there passed an Eternal Transaction between the Father and him, which is best shadowed to us, by the notion of a Covenant: and because it had a proper respect to the Ransoming of his Chosen from sin and misery, it may therefore well be called the Covenant of Redemption. If the Son of God became a Redeemer by his own Consent freely, and was determined unto it before the World began, it infers, according to our Capacity, that there was something propounded to him, and that he did accordingly accept of it.

The Transactions between the Glorious Divine Persons; Infinitely Transcend our Understandings: but if we will form a Conception of them, it must be after this manner: and God is pleased so to declare it unto us, that we may be able to entertain it in our Faith; and in as much as this stands among the Decrees of God, in which there is the whole Idea of this work, and it is in all of it ratified unchangeably; there must together with the mention of all those things which relate

to it, be also a final and determinate conclusion about it; all must be ratified. In this regard the Counsel of Peace is said to be between them both, Zech. 6. 13. hereupon also, the proposal of it by the Father to the Son, is represented under the form of a Covenant, Hypothetically propounding both a Condition and a Reward Isa. 53. 10. and in Psal 110. 7. there is a Connection which amounts to the same thing, for in a Copulate Axiom, where there are things joined together, that are consequent the one upon the other, it bears the force of a Connex; and so it is in the Text; and this may suffice for the evidence of the thing, or that there is such a Covenant.

## **CHAPTER IV**

### **Of the Parties in the Covenant of Redemption.**

IT follows now that we come a little nearer, and make a more distinct survey of this Covenant, according to the Light afforded us concerning it in the Word of God. I shall, therefore, here explain it in such things wherein the special nature of it, and its difference from other Covenants may be discerned; especially the Covenant of Works, and the Covenant of Grace; and here may these things be Enquired into.

1. Who are the Parties in this Covenant?
2. Whence this Covenant had its rise, or what was the ground of its being made?
3. When it was made?

4. Whether it be a Covenant of Works or of Grace?

5. Who are Covenanted for?

6. What are the Articles of it?

7. Who are the Parties in this Covenant?

A. It is a general Observation that in all Covenants there are two Parties, and there can be neither less or more; for the notion of a Covenant belongs to the Head of Relation, which hath but the Relate and the Correlate, and cannot exceed. If then there are divers parties, they suppose divers Covenants. In the Covenant of Works, God and Man immediately were the Parties: In the New Covenant they are God and Man, through the Interposition of a Mediator, unto whom both Parties have a respect. But in the Covenant of Redemption they are God & the Son. This is agreed on among all those that acknowledge such a Covenant, but under what consideration, it is debated with reference to each party, and may be here particularly Explained.

1. God is one Party, Psal. 89. 3. I have made: The Party that speaks there is God himself. But it may be asked, whether he be to be considered Essentially or Personally; and so is to be applied to the Father? In the former Description given of this Covenant, I have expressed it as belonging to God the Father. There are some Divines who would have it taken Essentially, and assigned to the Deity, considered in the Essence, and not in any particular Subsistence, lest otherwise the Holy Spirit, the Third Person in the Sacred Trinity should be excluded from being personally concerned in this Covenant. This Debate needs not be eagerly pursued, being easily reconcilable: here then observe.

2. That the Decree in which this Covenant is to be found, is properly an Essential Act, or belongs to all the Three Persons in common, as they are one in the Essence. Acts properly personal are only such as flow from their Relative Properties, or at least have their Foundation in these Relations. The Decree is an act of Divine Counsel, exerted by the Divine Will, which is undivided, and common to the three persons: and thus the Deity is the one party Covenanting because the Essential acts of the Trinity are undivided, Joh. 5. 17, 19.
3. That in these Essential Works, the Scripture frequently observes a personal propriety, and an order of working according to the order of their Subsistence and manner of working: so that in whatever work, any one person's order of Subsistence, and manner of working doth principally appear, it is, by way of specialty, ascribed to that person; not because that person is alone in it, but because God doth herein manifest himself to us most clearly in such a manner of being or Subsistence. The Father is the first Person, hence beginning Works are Attributed to him, as Election and Creation. The Son is the Second Person, and therefore secondary works are ascribed to him, such as Redemption. The Holy Ghost is the Third and Last Person, and therefore finishing works are given to him, such as Application. The Father works of himself, by the Son and Spirit. The Son works from the Father by the Spirit. The Holy Ghost works from them both; Joh. 5. 19. 16. 13. and this Order is to show the Oeconomy of the Divine Persons. Now in this regard, Essential Works may have a peculiar Appropriation to a person not exclusive, but inclusive of the other.
3. That Jesus Christ, in making mention of this Covenant, acknowledges the Father to be the Party with whom he had

entered into it. See Psal. 2. 7, 8. The mentioning of the Son here spoken to and owned points us to the Father under the Personal Relation. So also in Psal. 89. 26. which Psalm has a proper reference to this Covenant; and how often in the Gospel have we Christ declaring his Mission to be from his Father? More particularly in John 17, he challenges from him the performance of the Promises of this Covenant, and truly, as this Covenant is the beginning of all our Salvation and the spring or Origin from which all the good that we hope for, so it is fitly attributed to him, who is the first of the persons.

4. The other Party is the Son of God, the Second Person in the Trinity, who is Coeternal with the Father. The Covenant being Eternal, there could not be any party in it but one who was an Eternal Person. Whosoever is engaged in a Covenant, which is a voluntary act, must be presumed to Exist, either in himself or in his Representative. Nor is this disputed whether the Son of God be the other party: but yet there is no little difference in the notions about the quality or respect in which he stands as a party in this Covenant. The Son of God is considered under a triple notion.
5. Merely as he is a Divine Person, and so is only God.
6. As he has assumed our Nature into Union with his Person, and so is God-Man.
7. As he has a Mystical Union with all the Members of his Church, or with all Believers, in which sense he is also called Christ, 1 Cor. 12. 12. and under which of these considerations, he is a party in this Covenant, is variously apprehended. Here then we may conclude.

8. That Christ Mystical is not the party in this Covenant; my meaning is, that the Members of Christ, or his Spiritual Seed, were not jointly Covenanters with him here. The People of God are considered as a party in the Covenant of Grace, with whom God Indents through a Mediator: but they have no such consideration here. It is true, they are taken notice of in this Covenant, yes, it is for them that Happiness was contrived and secured in it, but that is as they stand related to the Terms of it. The Elect are not Agents, but Patients here. There is nothing in it required of them to be done by them, but all is to be done for them. They are not Undertakers, but are Undertaken for, Isa. 53. 10. and this is one difference between these two Covenants.
9. Hence it is the Person of Christ alone that is the Party. It must be either Christ personal, or Christ Mystical: not the latter as is already declared. He was alone in this Undertaking. He only was to perform the work of Redemption and had no Coadjutor, Isa. 63. 3. Redemption work is appropriated to him. As he was to have the whole honour of our deliverance paid to him, so that none might share with him in the Glory of it, he took none into Partnership with him in the work, but took it wholly upon himself: nay there was none in Heaven or Earth to be found to Undertake in this Business besides him, and therefore he stood alone in it.
10. Christ merely considered as the Eternal Son of God, and the Second Person in the Blessed Trinity; and not as God and Man, by the Assumption of our Nature, is the other party in this Covenant. I know there are weighty Divines of another Persuasion, who labour by many arguments to prove that the Son of God, was looked upon as in our nature, or with respect to the Futurition of his assuming it, in the Indenting of this



Covenant: but I suppose that conception will overthrow the very notion of a Covenant in this matter. The present conclusion that has now been laid down, will be apparent by these things.

11. This is (as has already been observed) called a Covenant only by way of Analogy, as it is accommodated to our understanding; it being nothing else but that Article in the Decree, which concerns the Redemption of Man by Christ. There must, therefore, be such an Analogy observed in our conceptions of it, and it must be Interpreted by notions proper to a Covenant. Now, though the Father and the Son be one in Essence, and so have not two Wills, but one undivided; yet they are Two Persons, and as such, are conceived by us as consulting, deliberating, and concluding about things: hence the Divine Persons are so represented, Gen. 1. 26. and the reason for it is that the things done are, to our manner of conception, the Fruits of Counsel. That there was not only a Divine Will in the Father sending, but also in the Son consenting to be sent by him, we must needs entertain; else we can have no rational and regular notion of a person sending, and of a Person sent. Although these are but one Will, yet it comes under a distinct consideration by us, though the manner of it be above our conception.
  
2. Christ, not only as he is Man, but also as he is Son, is in the Economical Dispensation of things, Subordinate to his Father. Though in the Divine Essence he is Equal as he is God (for where there is complete sameness, there must needs be perfect equality), yet in the Economy of the Administration of the Affairs of his Kingdom, he is Subordinate. The mere Assumption of our Humanity did not make him so; for his Person was not degraded by his Incarnation. He was still, in regard to that, In the Form of God and counted it no Robbery to be Equal with

him, Phil. 2. 6. but he voluntarily complied with his order. This is the common consent of Orthodox Divines, and that according to Scripture, Gal. 14. 29. My Father is greater than I. Not as he is God, for so he asserts, Joh. 20. 30. My Father and I am one; but as he is the Father; considering Christ, not as man, but as Son. For this reason he is said to be Sent by the Father: which must have reference to the Eternal Covenant; and that this relates to his Person, therein appears, because how else can we Terminate the Incarnation upon the Son, as the Person assuming.

3. Though it be true that without the Human Nature Assumed by the Son of God, the work of Redemption could not have been performed by him (which is the main stress of the reasonings for the other assertion) yet the Son of God both could and did undertake to do this work without the Human Nature Assumed. The Incarnation therefore of the Son of God is rather a Condition of Redemption, or a thing requisite in him who was to be a Redeemer, in order to his fitness to go through with that great Undertaking, than a quality needed to render him a party. Though the Son of God could not actually Redeem us, but in our Nature; yet without our Nature he could Covenant to Redeem us. Though he could not perform Obedience, active or passive, to the Law, but in our Nature; which was only concerned in this Obedience, as to the actual performance of it, yet he could Undertake without it, to obey the Law in it; and that is sufficient with respect to his Covenanting about it.
4. The Son of God became man according to Covenant; and therefore is not to be considered as man in the act of Covenanting. The Incarnation of the Son of God was one Article in this Covenant, as will be afterwards observed; it was one of the things undertaken by him, and for which he engaged. The

futurition therefore of his being man depended upon this proposal and undertaking; and for that reason must needs presuppose it. Nor was it necessary that the person Covenanting must be looked upon as man, for the Saving of the Elect before his actual coming in the Flesh; it was sufficient that the person was designed to this before time by promise or Covenant.

5. The Covenant of Redemption was an Eternal Covenant; and therefore the party as such must come under an Eternal consideration, and that could only be in regard to his being the Eternal Son of God, or with respect to his Divine Personality. Though in the Decree, Christ is no sooner appointed to be a Redeemer than he is designed to be man, and therefore this also had an Eternal consideration in that; because the Decree was from Everlasting: and though in Eternity there be no Priority or Posteriority of time; for that would be to confound Time and Eternity: yet in the things themselves, there may be considered a priority and Posteriority of Nature and Order. Thus the cause is in order of nature before the effect: thus the Persons Covenanting are in order before the Covenant itself: and hereupon the Undertaking of the Son of God to be man is in order before the futurition of his Incarnation. It has a Causal Antecedency to the futurity of this Assumption because that which made it future from Eternity was the Compact that passed between his Father and him about it in the Days of Eternity.

## **CHAPTER V**

Of the Rise of this Covenant, or the Grounds of its being made.

It now follows, in the next place, that we inquire, from whence this Covenant had its Rise, or what was the ground of the making of it.

This will be best understood by our careful observing where this Covenant is placed; and that is under the head of Election and it refers unto the means which were in it Ordained for the accomplishment of it in the Salvation of such as were Chosen. In the Decree (as in the prudent purposes of all wise Agents) there is the resolving of the End, and the laying out of the means by which it is to be advanced. These are inseparable in God's Purposing, but distinguishable in the things purposed. In the Decree, we find such a thing as Election, wherein God hath appointed men unto Salvation, and also contrived the way in which he will accomplish it; and to this way doth the Covenant of Redemption appertain: and therefore the rise of it was the mere good Pleasure of God, to advance the glory of the Riches of his Grace, by the Redemption of his Chosen, and bringing of them to Enjoy Eternal Life; for which end, he appointed his own Son to be the Redeemer, and Indented about it in a free Covenant.

Here let it be observed.

1. That a Covenant is not a Natural but a voluntary act. In every Covenant, there is a consent of the parties Covenanting, to the Articles upon which it is built. Now consent is performed by the Will: and therefore there was no natural necessity of any such Contract as this between these glorious Persons: so that it was God's mere good pleasure that gave Being to it. The very thing about which it is concerned was arbitrary with God. There was no necessity lying upon him to save any of the race of fallen man, who had by their own fault destroyed themselves: and

therefore there could be no necessity lying upon him to contrive and fix a way in which this salvation was to be brought about. God doth nothing necessarily but what he doth naturally; all his other acts are free. Election is a voluntary thing. Eph. 1 5.

2. The consideration when this Covenant passed, tells us that there could be nothing in the Creature to move these glorious persons to indent it. It must be mere good pleasure and nothing else; whatsoever can be said of the creature, which men can suppose to have an argument in it to move towards such a thing, is Posterior to, and Consequent upon the Decree, to which this Covenant belongs. The object of it was a possible being; which as it had no being in itself, so was here appointed to have a being, and to pass through all these changes that have befallen it, being Predestinated thereunto. So that we can look at no consideration on this account, but what falls behind of having any possible influence into the Covenant. Not the state of integrity, in which man was at first; for in that state, had he continued in it, he had not needed a Redeemer. Not the miserable Estate he fell into by the Apostasy; for, though that was a step towards his Redemption, because it put him into a capacity for it, and brought him under a necessity of it; yet it could not put God upon thinking of his Recovery; because his Misery was deserved, and the Justice of God was concerned in it: and besides, this fell under the Decree of Election, as a Medium towards the Declaration of God's rich mercy in saving him. Not the prevision of any good nature or inclination in him; for there is not any such thing truly in any sinner by nature, nor the least disposition towards the acceptance of this Redemption on Gospel-terms, unless God do work it in him: nor is this always wrought in such as are supposed to be naturally best inclined, but at God's

pleasure, Rom. 9. 18. God therefore could have nothing out of himself to move him.

3. The ultimate end of God's design in this Covenant, was the Illustration of the Glory of his Rich Grace in them that are saved, so we are told. Eph. 1. 6. God is his own last end in all his works of Efficiency, and therefore had that ultimate respect in all his Decrees. There are several respects to his Glory which his several Works do bear: that of Fallen Man's Salvation was peculiarly designed for the Exaltation of the Praise of his Grace: That this Article might have a special manifestation by it. Hither then Election had an eye, and consequently, all the Contrivances that were laid for the bringing about of the Salvation to which men were Elected, were measured accordingly. Infinite Wisdom sought out the best way to make this Attribute to shine in its Luster so as might be admirable; and it contrived this, which is ratified in this Covenant.
4. Because there was a wonderful Love at work in it, to those that were Redeemed; hence the rise of this Covenant may well be assigned to the love of God which he bore from Eternity to his Elect. He Chose them, and so Covenanted with his Son that he should Redeem them; and why did he so? It was because he loved them. The reason of this love is his good pleasure. The first act wherein this love was expressed, was in Choosing us in Christ, and Covenanting with him to Redeem us; in which he laid a sure and firm foundation for our Salvation: God's sending of Christ is for this reason ascribed to his unparalleled love Joh. 3. 16. 1. Joh 4. 10.
5. That which strains this love up to the highest degree, is that it was a free and deliberate act, both on the part of God the Father

deputing, and of God the Son accepting and undertaking in this business, we cannot conceive how there should be any other way in which grace could possibly shine forth than in Christ's Coming upon man's necessity, to do and die for him. A greater love than this cannot possibly be thought of, than that God should not spare His Own Son, & that Christ should not withhold himself. The Apostle's argument concludes this to be the greatest gift, Rom. 8. 32. Now the putting of this into a Covenant adds Emphasis to it: that it should not only be thought of, but indented for, and firmly Ratified in an Everlasting and unchangeable Compact: that thus the sinner's eternal salvation should be made sure against all that might be supposed to offer to prevent it. It was therefore that Grace might appear to be Grace indeed, and his love might be commended to us as most surprising, that he put it into such a method, which Infinite wisdom concluded upon as most proper to set it off by: and therefore, when God would call us to the contemplation of his great love to us, he leads us up thus far. Jer. 31. 3.

## **CHAPTER VI**

When this Covenant was made.

The next enquiry is when this Covenant was made? This question seems to be here superfluous, since we have already taken notice that it was an Eternal Transaction: and being before time, it must needs also be without beginning: Jesus Christ therefore speaking of this design, saith, I was set up from Everlasting, Prov. 8. 23. and for this

reason it is said of him, that he was Foreordained before the Foundation of the World, 1 Pet. 1. 20. It was agreed upon before time was between God the Father and the Son, that he should in time accomplish the Salvation of the Elect; but yet because, though in eternal Acts there is no succession, yet, as we before observed, there is an order, it may not be unprofitable to consider in what order this Covenant stands, and that for two reasons.

1. Because of the Supralapsarians, who though they acknowledge the Eternal Predestination of men to an Everlasting State of Happiness or Misery, do yet place it in order after man's Apostasy, and build it upon that.
2. Because of the forementioned Judgment of those who presuppose the Decree of Christ's Incarnation, in order to the making of this Covenant with him considered as God and Man; wherein they do evidently make that Decree Antecedent to, and wholly distinct from this Covenant. Both of these do certainly misplace the Covenant, and give it a wrong station.

As to the former of these, it may suffice to make these few Remarks.

1. That he who will rightly conceive of a Decree, must reduce all that refers to it to the two heads of End and Means. There is nothing that belongs to any Purpose, but it is either the thing purposed, or the way in which it is to be compassed: and therefore one of these two will take in whatever can be mentioned concerning it. But this is a principle against which I apprehend no rational objection can be made, being adapted to the common sentiments of Mankind.
2. That God's design in his Decree was his own Glory; and that which Election had a peculiar respect to, was the Glory of his



Grace. All God's works of Efficiency were to set forth his perfections, and thereby exalt his Declarative Glory; which he accordingly disposed in his Eternal Decree, and hath a respect to in his Efficiency, Prov. 16. 4. In the choice which he made of men to Salvation, he contrived the advancement of that precious Attribute of Grace. This is pointed to as the end of all, Eph. 1. 4, 5, 6. It was to the praise of the Glory of his Grace.

3. That the object of this Decree was *Ens possibile*, a possible Being. All Beings are either the first, or from the first. The first Being can be but one, and that is God. He only enjoyed a never Beginning Eternity; all others are the offspring of time, before which they had no Existence: and because they were to be from him, not by any necessity, but by a voluntary act, hence, God being a Cause by Counsel in all his free and transient acts, there must a Purpose pass with him in order to their Being: Antecedent to which purpose, in our conceptions, there could be no other consideration of the thing but as a mere possibility for it was by virtue of this purpose that it Past into a Futurition.
4. All therefore that concerns this possible being in order to its reaching the designed end, belongs to the means. Hitherto, in respect of the Subject under our present consideration, viz. man, refer; His Creation; the state of integrity in which he was made; the Covenant of works which God put him under; the permission of the Apostasy by which he fell under the Curse of that Covenant, and so came to stand in need of Redemption. Either these things belongs to the Decree, or else there was no Decree about them; and so they fell out besides God's intention; or else we must assign two Decrees to God, and so two ends, and two orders, of *Media* respecting the same Subject; and so we must suppose that God lost his end in the First, which put him

upon a new contrivance in the latter. How unbecoming it is to entertain such conceptions about the great God, let any Christian Judge. If then they appertain to the Decree, it must be either to the end or the means: not to the end, for that is the glory of Grace, which is not the things themselves, but that which Results from them: they then are but steps to it, and so must be of the means.

5. All the means as they refer to the Decree, are Coördinate. In the execution indeed they are Subalternate, but not so in the purpose: I mean that though they are put into an order in the Decree, yet in the act of Decreeing they are all together. They are a Chain linked in one, and do all together make but one entire Medium; nor can we rationally conceive them to be here separable. If we consider the Permission of Man to fall, antecedent to the Future Coming of Christ to Redeem him, we can in no sense allow it to be a designed medium of the exaltation of free grace. If we consider of Christ as appointed to the work of Redemption, without the consideration of Mans Apostasy, we cannot conceive what he should come for. And for this reason the Covenant of Redemption cannot in order follow the Decree of permitting man to fall, but must be together with it.

As to the Second, let it be remembered, that it hath already been made to appear, that the Covenant was made with the Second Person, and that his Incarnation was one thing put into the Covenant: so that it was this Covenant which gave Futurition to it: and therefore to suppose a Decree for the son of God to become man, antecedent to, and distinct from this Covenant, is not only Superfluous; for what need is there of two acts to pass for one and the same thing? but it is indeed to vacate the very Notion of the

Covenant, by taking away the whole that belongs to it, and assigning it to a Decree supposed to be distinct from it: for if we look upon Christ as God-Man, or Decreed to be so, we must conceive that he hath voluntarily Undertaken it, for he was not so necessarily: and then we must also suppose it was for something; and that must be in order to his being a Redeemer; for on no other account did he ever design it: and if this be the Covenant itself, how should it be before it? Besides, the Decree being (as hath already been observed) not a personal but essential act, we may therefore safely and intelligently say, That one God in Three Persons, in Decreeing of the means of man's Salvation, stated and ratified this Covenant.

## CHAPTER VII

Whether it be a Covenant of Works, or of Grace.

IT may furthermore be Inquired, whether this Covenant of Redemption is to be accounted a Covenant of Works, or of Grace; and here let me premise: That it is certainly a Covenant distinct from both of those which ordinarily come under these Denominations among us. It is neither that which was made with Adam in Innocency; nor that which is made with us in and through a Mediator, for in both of these man is of one party; whereas he is not so in this, but only a Subject in respect of which it is made: But if the inquiry be, under whether of these considerations it is to be looked on in itself, it may be readily replied, that according to its respects, it may be accounted either the one or the other. Here then we are to

look upon it, either with reference to the matter of it, and the terms between the parties, or to the end and design of it.

1. If we consider the matter of it, and the terms which were agreed on between the Parties Covenanting, it fully agrees to a Covenant of Works; and indeed it bore a proper respect to the Covenant of Works which passed between God and man at first. for Christ was to be the Second Adam; and therefore he was to do that for us which the other failed of doing, and to restore us from that misery, which he by his failure brought upon us: hence that, 1 Cor. 15. 22. As in Adam all die even so in Christ shall all be made alive. But yet it was not the same Covenant with that; not only because he was a diverse party, but also because he was differently concerned: for Adam was only to obtain the Blessing by his Active Obedience, and to fall under the Curse by his Disobedience, and that irrecoverably as to any power in himself, whereas the Son of God was to merit by his doing, and to make Satisfaction by his Suffering. But yet it ran in the tenor of a Covenant of Works, in which there is a work to be done, and a Reward to be given on the account of it. He was to purchase and pay for what he had, and that to the full price: on which account the Inheritance is said to be Purchased, Eph. 1. 14. and he is said to give himself a ransom, 1. Tim 2. 6. but this will be more fully spoken to, with the reason of it hereafter.
2. If we consider the end and whole design of this Covenant, it issues in being a Covenant of Grace. Though it were so laid that Grace might appear consistent with Justice, and therefore there was a work to be done for making way for it, yet it carried Grace in the aim of it, as will appear; for,

3. The last end of it was for the advancement of Rich Grace. Eph. 1. 5. 6. and the very Satisfaction made unto Justice in order to it, puts a great lustre upon this Grace, inasmuch as Christ was to remove that obstacle out of the way by his obedience which man's sin had thrown into it. It was that God might express his free and undeserved favour to a number whom he had Chosen to be made partakers in it: that he might bestow upon man a Salvation which he never laboured for; bring him to a heaven he never earned; enrich him with a portion which he could never have Purchased; and free him from a Misery which would else have Swallowed him up forever, & which he had Procured to himself.
4. Hence all the means which were agreed upon between these parties for this end, were the contrivances of this Grace. The whole Plot was so laid out, that in all of it there should be the Beams of Divine Love and Favour shining forth: for,
5. The whole provision of a Redeemer was of Grace: whether we consider it on the Father's part Proposing the thing, & accepting of the way: He was under no necessity to offer such a Proposal; it was absolutely free, yea, that he would be reconciled to sinners in such a way, was Grace The case is Criminal, man by his fall becomes a Delinquent; Justice might have fallen upon him, and refused to have taken any other in Exchange. Though the Satisfaction be valuable enough, yet the receiving it thus is voluntary, therefore it is Grace. Had God said the sinner himself shall Die, it had been just: or if we consider it on the Son's part undertaking it; he had no obligation lying upon him by any kind of necessity; he was God blessed forever before: his Divine Essential Glory could not be augmented by it in the least, he had no Consanguinity to move him, for it was the Son of God that

Covenanted, he took up the kindred or relation by Covenant: see for this Phil 2. 6. 7. it was therefore of mere grace.

6. The work itself which he undertook to perform, considered with relation to those for whom he was to do it, was also Grace. The Covenant of works requires of those that are under it, either to Do or to Suffer: but that when we fell short of doing, and have thereby exposed ourselves unto Suffering, another should interpose, and undertake to do and Suffer for us, this it requires not. The Son of God was in himself naturally under no Law, and therefore his putting of himself into such a condition as to be under it, and this that so he might do the greatest kindness, must needs be of Grace; and that was the very design of this Covenant, Rom. 8. 8. God Commendeth his love, in that while we were yet sinners, Christ Died for us. so, Gal. 4. 4. he was made of a woman, made under the Law, to Redeem them that were under the law.

3 All the proffers of Salvation, which are in the Gospel made unto Sinners, are the results of this Covenant: Here they have their Foundation. We find that all the good that is rendered to Fallen men in the Gospel, is offered freely. We must indeed come for it; but without money, and without price, Isa. 55. 1. we must take it indeed, if we will have it, but it must be freely, Rev. 22 27. But whence is it that there are such liberal offers made to the children of men? why it flows from the Covenant of Redemption, and had it not been for this, there had never any such Views been heard of in the World. Here was the Foundation laid for all the Saving Grace which is Dispensed in time to any of the children of men; and so it must needs be a Covenant of Grace.

## CHAPTER VIII

### Who are Covenanted for?

THE Title put upon this Covenant, viz: of Redemption, supposes a Subject unto whom this Redemption is to be applied, and consequently for whom it was undertaken. But it is requisite that we Fix the due limits here, or else we shall be at a great loss in an Essential Point relating unto this Covenant, for only the Redeemed, and all of them are to receive the benefits of it; here then let these things be considered.

1. It supposes a subject that stands in need of Redemption. To have undertaken it for any other, had been Supervacaneous. And there could be no other such monument but such a creature as is forfeited, and fallen into misery, and cannot get out of it again, till it be bought out, and rescued from it, Rom. 5. 6.
2. There are two sorts of creatures that are reduced to this exigency, viz: fallen Angels and men. As to the Angels which kept their first station, though they needed Confirmation, yet not Redemption: and that this Confirmation of theirs doth derive from this Covenant to them, is nowhere in Scripture so much as insinuated. But those once Angels, now Devils are become miserable by their woeful revolt from God, being fallen under a Righteous Condemnation; and therefore they so far need Redemption, as that without it they must needs be Eternally miserable, and all mankind are by the Apostasy come under this infelicity: they are a company of dead Creatures, by

virtue of that sin, the Guilt whereof lies heavy upon them, Rom. 5. 12.

3. The Fallen Angels, or Devils, stand no way related unto this Covenant: but only men. God never thought of, or contrived a way for the Jail-Delivery of Devils, but hath left them hopelessly under the Sentence which fell upon them when they rebelled against him, and therefore their misery is beyond all hopes of remedy: they are said to be Reserved in Everlasting Chains, Jude, 6. But God had more Gracious thoughts for man: and in this respect we find, that the Son of God in pursuit of this Covenant, meddled not with the Assumption of the Angelical nature, but took that only of Humanity, Heb. 2. 16. And the reason of this was because he had not covenanted to redeem Angels, but only men.
4. That all mankind universally were not included in this Covenant, so as that the Son of God undertook to pay the Redemption price for them. How far there was some benefit to redound from it to mankind, I here dispute not: But that Christ became Surety to pay the Price for all, is not to be believed. As to the notion or distinction, of his redeeming all Sufficiently, and only some Effectually, it cannot be reconciled to sense, how then shall it be believed? It is one thing to pay a Price of sufficient value to redeem all, and another thing to pay it for their Redemption: and to suppose that he did it for this end, and yet they should perish at the last, is not only beside, but against Scripture, Joh. 6. 39. This is the Fathers Will that hath sent me, that of all that he hath given me, I should Lose nothing; yea, if we consider the nature of the Covenant, it will evidence it to be inconsistent. The end of it hath been shown to be for the Glory of God's Grace, in the Salvation of his Redeemed: this Covenant was a Medium to



that end, and therefore all that were so Covenanted for must certainly attain it, or else the Covenant so far loses its design. This therefore is that which Christ Intercedes for in behalf of those whom he hath Redeemed, Joh. 17. 24. these are they whom his Father gave him, that he might Redeem them.

5 That Those whom he Covenanted for, were a Definite Company of particular persons. Not only was the number of them agreed upon in this Transaction, but the individuals also were Determined. Here observe.

1. The Covenant did not run Illimitedly. That he should pay a price for all, and that offers should be made to all, and that as many as would accept of them, might be made to partake in the benefits of it, was not the form in which this Covenant ran: There is indeed such an offer made in the Promulgation of the Covenant of Grace by the Gospel, to all unto whom it comes on such a condition: but, neither is this to all men, nor yet doth the Covenant of Redemption run so. and there is this reason for it among others, because it is one Article in this Covenant, that whom Jesus Christ doth Redeem, he shall save, and in order to it bring them to himself, John. 6. 37. and but for this, none would come to him, verse. 44. and then where would be the seed that should serve him, and be counted to him for a generation?
2. Nor did this Covenant run upon the Previous qualities of men before Conversion. It did not say that such sorts of persons should be redeemed, and others not: but it took in, as God saw meet, all sorts of persons, Jews and Greeks, Barbarians and Scythians; of every age, sex and disposition, some that proved civil before they were savingly changed; others who before they were brought home to Christ, were the vilest and most

debauched of mankind. This appears to have been so, by the event, for which we have plentiful Scripture Testimony; and therefore it assures us, that it was not upon these terms that it stood.

3. But it took in so many Individual persons, chosen according to the Sovereign pleasure of God. Hither the Apostle limits it, Eph. 1. 11. The Lamb's Book of Life, in which names are written, mentioned, Rev. 21. 27. refers properly to this Covenant: and they are persons who are written here; they have their names in it. The Son of God knew from eternity whom he was to Redeem, and God knew them. This is the Foundation of which the Apostle speaks, which hath such a Seal upon it, 2. Tim. 2. 19. who are his, this Indigitates the very persons: Our High Priest therefore had their names written upon his breastplate when he was to offer the Sacrifice for them, and make expiation in their behalf in the Holy Place.

## **CHAPTER IX**

What are the Articles of the Covenant?

IT Belongs to the nature of a Covenant that there are terms agreed upon, and concluded between the parties in it; or something in which each obliges himself to the performance of: and by the distinct knowledge of these it is, that we come to have an insight into the particular nature of any Covenant. It is therefore needful that we take the account of the Articles of the Covenant of Redemption, that so we

may discover the main and essential difference between that and the Covenant of Grace, to prevent our confounding of them one with the other. Here let it be observed that this is one of those Covenants which is made between equals, and therein is diverse from the other, which is made between a Superior, and inferior. They are equal, whether we consider them in their nature, Phil. 2. 6. or if we consider the things arising from it; the Glory of One God in Three Persons is the design which was laid in it: or if we consider the mutual obligation: they stand equally bound each of them to the terms which he Undertakes. Now for a more distinct and particular view of these Articles, it may be Enquired,

1. What were the common Terms between both the Parties?
2. What were the Obligations lying upon each Party by himself?
3. What were the common Terms between both Parties?

A. They were such as these that follow, viz.

1. That a certain number of Mankind should be made the Monuments of Rich Grace: or, That the Glorious Attribute of Grace should be exalted in the Eternal Salvation of a Definite Company of men; and to this Article belongs the consideration of man's being Created in his Integrity; put under a  $\langle \diamond \rangle$  ; and permitted to fall from it, and make himself miserable, in order to the making way for the Illustration of this Grace. That such a thing should be, was voluntary on God's part, and therefore there past a Decree for it: and this being Essential, it belongs to all the Three persons. Hence the Scripture speaks of men's being Ordained or appointed to Glory, and of their being Elected or Chosen to the Kingdom: which expressions, denote this eternal designation, which was agreed upon, and so past between God, Father, Son, and Spirit; see 1. Thes. 5, 9. Mark. 13. 20. 1 Thes. 1.

4. 2 Thes. 2. 13. and all this was with an eye to the glorifying of the Grace of God, Eph 1. 6.

2 That in order to the Illustration of this Grace in man's Salvation, the first Covenant should be Satisfied in all the demands of it, That whatsoever that required should be fully responded. The consideration of man's being under a Law-Covenant, and forfeiting himself to the Curse of it, being supposed in the former Article; there is a Proviso, that the Covenant shall not be baulked, and that therefore the Salvation intended should make no breach upon, nor offer any violence to the Rule of Justice; but that it should in all points be complied withal, and man's Salvation be so effected as that no jot or tittle of the Law should pass: for so it is brought about Math. 5. 18. and that Justice and Peace should agree in one, Psal 85. 10. that God should be Just in Justifying of the sinner. Rom. 3. 26.

3 That in order to the accomplishment of this great affair, there should be a suitable and sufficient Redeemer provided, who should undertake this work, and accomplish it in all things that were requisite for the completing of it. The agreement about a Redeemer still belongs to the common consent among the three Divine Persons, according to our distinct conception of it; for it is an act of absolute Divine Sovereignty to accept of Satisfaction at the hands of any besides the proper Offender, the case being Criminal: it must therefore proceed from that Sovereign Will of his to determine that it should be so, from whence alone it could be a thing acceptable to God, when therefore Christ appeared in the Execution of his Work, God declared his acceptableness to him by a voice from Heaven, Mat. 3. 17.

2. What were the Articles peculiar, or the Engagements lying upon each party by himself?

A. Such there were, and here in general we are to observe: That though the Parties were equal in their Covenanting, yet in the Covenant; one Party Indented to be Inferior to the other. The Son of God was to take to himself a Nature, in which he was to be his Fathers Servant, hence he is so called, Isa. 42. 1. and because there was something to be done by him first, in order to his meriting of that which he was to receive of his Father for it; this may first come under our consideration: Here then

1. We may consider the Engagement which the Son took upon himself. The work of Redemption was laid upon his Shoulders, he was the party agreed upon, and consenting to take that Province upon him in his own person: and it may suffice to speak generally of this, and so his Undertaking may be comprised in two things.
1. He accepted of and took upon him to perform the work of Redemption, and thereby he received the Relative Title of Redeemer from Eternity. To this the Scripture bears witness when it tells us that he was the Lamb slain from the Foundations of the World, Rev. 13. 8. and when it says that we are Chosen in him, to obtain Redemption by him, Eph. 1. 4, 7. which Scriptures clearly express his designation to this Office and Work, and this being personal, hence there was not only the Father Proposing but the Son also consenting and accepting: so that this amounts properly to one Article of the Covenant: for we cannot rationally suppose a person free, sovereign, and under no natural obligation to it, to be designed, constituted, and set apart to an Office, without his own free and voluntary consent. Hereupon it follows that on this very score or account, all the Old Testament believers, dying before his appearing in the flesh, went to heaven upon the credit of his undertaking; having their sins discounted,

and their happiness conferred upon them, in the merit of that satisfaction and obedience which he had engaged for.

2. He undertook and engaged to do all that which was requisite for the performance and accomplishment of this Redemption, and this is necessarily inferred upon the former. He who takes upon him to do any work, engages himself to do all that without which the work cannot be done. What this was will appear, both by taking a view of that which was needful for man's recovery from misery, and being restored to favour and happiness; and by observing what it was that the Son of God did actually perform. Whatever Christ did go through here, was according to the foreknowledge and determinate Counsel of God.; i.e. the Covenant between God the Father and the Son: and this was summarily in two things

- 1 That he would assume to his person the nature of man, and thereby put himself into a capacity of performing Redemption work. That the Covenant was made with the Son of God not considered as God man, but only as Son, has been already made to appear. This undertaking then is to be considered as an Article belonging to it, and it must needs be so, for the Son of God could not be appointed to be a Man but by a Covenant because his consent was absolutely requisite in such an appointment, it being a Covenant between equals, as is granted on all hands: hence we must either unnecessarily multiply Covenants, or else assign it unto this. The Scripture mentions no more but three covenants in which God is concerned about man; viz: that of works that of Grace and this of Redemption; and it must belong to this, if to any of these; for in the other two, men themselves are parties. Besides, the Human Nature to be assumed needs not to be respected as Covenanting, but only as Covenanted for, inasmuch as the Divine Nature assuming the Human, wrought it into a perfect

subordination to itself: for it was not to have an Human Personality, but to be of the Person of the Son of God, and to be an organ or instrument in and with which the Son of God was to do this work. It was a body, i.e. (an Humanity) Prepared for him, Heb. 10. 5.

2 That in this nature he would become sponsor or surety for God's Elect, and so put himself under the law, and stand responsible to it for all that was demanded of them whether of active obedience as they were God's subjects, or Passive, as they were sinners. Hence that Gal. 4. 4. 5. He was not only to be in our nature, but also in our stead, he was to do that we might be happy, and to die that we might be delivered from misery. This is included in Isa. 53. 10. Thus he became a surety by way of exchange, not as bound jointly with us, but as bound alone for us. God's Holiness did expect Obedience, and his Justice did exact Satisfaction from him upon our account. For this reason is he called, not only a Lamb but a Lamb slain from the foundation, Rev. 13. 8. for then was his death agreed upon and fully concluded: hence when they who were the instruments of it, had wreaked their malice upon him, the word of God acquaints us that it was according to Appointment, a thing determined long before, Acts 2. 23. The whole work that Christ did upon Earth, was nothing else but a fulfilling of this Covenant: he did not do it by any compulsion, but voluntarily; so he tells us, Joh. 10. 17, 18.

2. The obligations which God the Father bound himself in, in this Covenant, were of two sorts.
3. Such as relate to Christ's help and Encouragement in the Undertaking and Management of the work of man's Redemption: and these are principally three.
4. The Investing him with such Offices as were needful for the discharge of this great Work. It was meet that the Son of God

should come with Authority. There were great things to be done in the performance of this Business; and the acceptance of all depended on the good pleasure of God: The Redeemer therefore must not only be designed but Invested. The Son of God was, in our Nature, to be Inaugurated in his Mediatorly Function; hence his being Anointed King, was according to the Decree, Psal. 2. 9, 8. and hereupon also he is said to be an Everlasting Priest, Psal. 110. 7. and a designed Prophet, Isa. 42. 6, 7. for these Prophetical Predictions concerning him were discoveries of the Tenor of this Covenant.

5. The fitting of him for this work, with all the things which were requisite for his being every way furnished for the discharge of it, else his Offices had been in vain. God is not wont to send a Messenger without Legs. If God calls any to special Service, he furnishes him, and this was promised to the Son: he was therefore to have an Human Nature Hypostatically United to his Person, without which he could not have actually appeared in the Business of man's Redemption, or possibly have stood our Surety, according to the Tenor of the first Covenant. This is by a Synecdoche called a Body, and his Father is said to prepare it for him, Heb. 10. 5. and this refers to that ancient Covenant in which there was such a provision made as is expressed in Psal. 40. 7. He was also to have this Human Nature fitted and qualified with all the necessary Endowments, whereby it might be capacitated for the doing of what was requisite, and to this end was his Unction promised, Isa. 61 1, 2 whereby he was not only Inaugurated in his Offices, but also his Human Nature was Sanctified, and all those Graces which were needful for him in his active and passive Obedience, were put into him in an overflowing measure, Psal. 45. 8. Joh. 3. 34.



3. The affording to him all the supplies of all constant assistance in his Work, that so it might not fail in his Hand. It was a great work, and it was a frail nature in which it was to be performed; for this cause it would need mighty assistance to support or uphold it so as not to fail. There was Infinite Wrath which our Nature was to sustain, and therefore a mighty arm must be underneath to bear it up, else it would have been broken in pieces by it. Almighty Power, therefore, did stand engaged for him, whereby a good outcome of this Affair was secured. God promised him that he should not sink under the weight of it, Psal. 89. 21. Isa. 42. 4, 6.
4. Such as relate to the Fruit and Efficacy of his Undertaking: and these are comprehended in two things.
5. The acceptance that this work should find at the Father's Hands. We have already observed, that not only the Valuableness of the Satisfaction offered, but also the Acceptance of it with God, is to be considered in the making of it a Redemption: because it is at God's liberty whether he will let the Prisoner of Justice go free and receive another to stand in his room. Now God promised to his Son in this Covenant that he would take content in this Satisfaction of his; that it should be a very grateful or pleasing thing to him; and accordingly, it is expressed concerning him, Isa. 42. 1.
6. The Reward which he should receive for this work of his. There was a Reward Indented for, and Christ had an Eye to it in this Work, and Improved it for his Relief when he was under the sorest Agonies of Temptation, Heb. 12. 2. and that was.
7. In regard to himself personally; that he should receive the highest honor and glory in our nature, Psal. 89. 27. this,

therefore, was propounded after the nature of a reward, Isa. 53. 12. Phil. 2. 8, 9. Yea, such a Reward is promised, as shall give him full content, Isa. 53. 11. we find that his Work and Recompense are put together, Psal. 110. ult. He was to have the Everlasting Honor of this Work ascribed to him, and to Triumph gloriously

8. In regard to those who were to be Redeemed by him. As he Sanctified himself for their Sakes and undertook to Redeem them by Satisfying for them, as a fruit of his Everlasting Love to them, the Father promised him that he should Enjoy them as a Purchase, and that they should be a Generation of his Praise, Psal. 22. 30. Isa. 53. 10. He was assured that not one of all those whom he was to Die for should ever be Lost or finally miscarry, but they should all of them be brought to the Possession of that Glory which he should procure for them: that they should be his Spouse; and therefore we have him claiming this Reward, as that which he had Indented for, Joh. 17. 24. and these are the Summary Articles of this Wonderful Covenant.

## **CHAPTER X**

The necessity of this Covenant, in order to Man's Salvation.

IT may be inquired what ground there was for such a Covenant as this? or, what reference Man's Salvation hath to it, and dependence upon it? and the enquiry into this will serve to set forth the Rich Grace of God to man, in those Ancient Thoughts he had for him; and

here in general it may be asserted, That there was a necessity for such a Transaction to pass. But that this necessity may be rightly stated; I shall first observe what sort of necessity it is, and then clear it up.

1. A thing may be said to be necessary in a double respect, viz. Absolute and Hypothetical; and there is a great difference between these.
2. Absolute Necessity, which may also be called Natural, is such as flows from the very nature and being of the thing. Thus we say the fire burns necessarily, because it is a natural quality of it, and inseparable from the form.

Thus it is natural and necessary for God to Love Himself; for the Father to Beget the Son, for the Holy Ghost to proceed from them both. Whereas there are other acts of God which are not Natural, but merely voluntary; as the Creation of the World, the making these and those sorts of Creatures, and many the like.

2. Hypothetical or Conditionate Necessity is when upon the supposition of one thing to be done, there is something necessary in order to it without which it cannot be done: so that though it be not necessary to do the thing, yet if he will do it, he must needs do thus or so in order to the accomplishing of it; and this necessity flows from the connection of things one with another. An end is not attained without the use of means; and there are means that are proper, on which the attaining of the end hath dependence, or without which it cannot be reached; so that if he will not miss of his design, a person must necessarily use the means that are so connected unto it; and when there are various means or divers ways to compass the design, the necessity is more loose and disjunct, it being indifferent as to

this or that, but yet it must of necessity be one of them. But when the Medium is but one, it is then a restrained necessity; either this way or not at all. Now the Necessity under consideration is not of the first sort, or Absolute, but of the Second, viz. Conditionate.

3. For the more clearing up of this, let it be considered.
4. That God was under no natural necessity to Save any of Fallen Man's Posterity. There was no tie of Nature upon him, to give a pardon to, and bestow Salvation upon any of that Ruin'd Progeny. He might have Damned them all, without any injury to himself, or wrong done to them; and that he did not so do, is a fruit not of Compulsion, nor of Nature, but of his mere Good Will, Rom. 9. 18. No man can give any other reason of the thing itself, than that which he gives of the choice of the Subject in particular. The same reason why he chooses this man, and not the other, is to be assigned why he chooses any at all, and that is, because it so seemed good unto him, Mat. 11. 24. for they were all equally capable.
5. That hence God was not under any natural necessity of engaging in this Covenant, for the bringing about the Redemption of men. If the effecting of the thing were arbitrary to him, then the Indenting about the doing of it must needs be so too. If God might have left the whole Race of Mankind to have perished forever; and that he doth not so do is contingent, i. e. free and voluntary; than whatsoever refers unto the designation or appointment of it in the Decree must proceed from the Sovereignty of his Will: and hitherto this Covenant is to be referred. Yea, indeed if it had been natural, the notion of a Covenant made about it had been impertinent; the fixing of a

Decree concerning it, had been superfluous; for what occasion is there for a Decree about natural actions?

6. That natural Necessity destroys the very nature of a Covenant. For, a Covenant is a voluntary obligation between persons about things wherein they enjoy a freedom of Will, and have a power to choose or refuse. It is a deliberate thing wherein there is a Counsel and a Consent between Rational and free Agents. It is true, a person may be a Subject, and so under the Duty of Consenting in a Covenant; so was Adam at the First: but still the act of consent itself, is the act of a Cause by Counsel; and therefore it is not absolutely necessary, so as that he could not but do it.
7. Whether there be a natural or absolute necessity, in regard to the Nature of God's Justice and Holiness, that there should be a counterprice paid to make satisfaction for sin, in order to the sinner's salvation, may be disputed, I know this assertion is by some defended against the Socinians, & as stiffly denied by others who are no Socinians, & suppose that there are other things in Scripture sufficient to confute them. That because God is naturally Holy & Just, therefore he must needs punish sin either in the Sinner or in his Surety, seems not to be evident. To say that God could not by his absolute Lordship have Saved a Sinner without a Mediator, looks as if it laid him under a necessity beyond what the Scripture will warrant. It is true;
1. That Holiness and Justice are Divine Essential Perfections. Every Attribute of God is God displaying Himself to us in such a manner: and though these are manifold as they come to our understandings, yet they are in Him one and the same undivided Being. They are the things by which He makes Himself known to

the Creature: and if He were not such in Himself, they would be a false Representation, which is blasphemy to suppose. If there were no Creature to be the Subject of the Application of these, yet God would be, and is eternally Holy and Just: for if He will make Himself appear to be so in His Works, it is because He is so in His Nature.

2. That in all His Works of Efficiency, He aims at the Declaration of the Glory of His own Perfections. What else is the Declarative Glory of God but a display of His Essential Glory to the Creature, so far as He sees fit? He had all in Himself before there was a World; but He would have a World to be a Mirror of His Perfections; and those to be in it who should be able to read them and acknowledge Him therein; and therefore these are to declare it, Psal. 19. and He is said to be known by them.
3. That hence He contrived all in a congruency for the expressing of His Essential Natural Perfections, and that by His Infinite Wisdom. It must needs be acknowledged and asserted that God had a respect to those Attributes of His which He would make known to the World, in the laying out of all His Works of Efficiency in the Eternal Decree. Hence we have eminent displays of God's Holiness in the Displeasure that He discovers against Sin; and of His Justice in that He will not let it go unpunished. He, therefore, orders His Works so that these shall have their remarkable manifestation, Psal. 145. 17.
4. That the nature of Sin, as Sin, most properly appears in that it is against God, and therefore cannot but be hateful to Him in regard to His Holiness. Holiness is God bound for His Glory, and therefore set against whatever stands in the way of it. We cannot then conceive but that upon the supposition of Sin

committed, God is provoked and cannot possibly approve of it, but abhors it, Psal. 5. 4, 5. Heb. 1. 13.

5. That there is an eminent display of God's Holiness and Justice in the witness which He bears against Sin, by resolving to punish it either in the Sinner or his Surety. Certainly, God does herein appear to be Glorious in Holiness and eminently Just. It gives a clear and manifest declaration of it to the Conviction of all: and indeed, were it not for that it so does, God would never have put things in this way; for the Affair was contrived for this very end: and God's manifold and unsearchable Wisdom appears in His contriving these means, so admirably suited to the advancement of His end, Psal. 9. 16.

But that from hence the Punishment of Sin with Eternal Death proceeds from a natural necessity is a further enquiry. That Sin deserves it is not to be doubted, but that God is naturally obliged to punish it so, and cannot be God unless He does, needs further consideration: and there are these things which may be thought of about it.

1. That Holiness and Justice are considered in Efficiency as Relative Attributes. Divines distinguish between those Attributes which appear to us in the consideration of God's Sufficiency and those that are discovered in His Efficiency. These latter are called Relative because there is a Relation to the Creature that evidently appears in the display of them, and such are these. Holiness is seen in God's managing all the Affairs of the Creature so as to gain Glory to Himself by all. Justice, in God's standing by His own Law and the terms of the Covenant that passed between Him and Rational Beings: so that these do suppose the Reasonable Creature as the Subject in which they

are manifested, and a Transaction between God and them as the ground of that proceeding: and therefore the declaration or display of them terminates on the Creature.

2. That the punishment of Sin according to these must also terminate on the Creature. For God to Hate Sin may be conceived to be in Himself: but to punish it must have a Subject on which it falls, and that is a Creature who is punished: and this proceeds from the Relative consideration of these Attributes, with regard to the Declaration of them. Punishment is the Execution of a just Sentence upon a delinquent: and we may conceive Justice to be in God Essentially as a Perfection; and consequently anger, which is nothing else but His just displeasure at Sin: but not so punishment, which is a transient thing and passes on the Subject punished.
3. That hence punishment is to be reckoned as part of God's works of Efficiency, of which the Rule given by Divines is, "Omne opus ad extra est Contingens." That all God's Acts or Works outside of Himself are Contingent, as they are opposed to necessity of nature; i. e. they might have been, or they might not have been. That they are voluntary acts of Choice and depend on His Will. Whatever concerns any Second Being was at God's pleasure, as to His treating with it and His Dispensations of Himself unto it.
4. Hence all the Works of Efficiency are the Executions of a Free Decree, Eph. 1. 11. It refers to all God's Dispensations, both of Creation and Providence: whatsoever God does by necessity of nature needed not to have passed into a Decree. The Decree is acknowledged by all the Orthodox to be a voluntary Deliberation and Determination of a most free agent, prescribing to Himself an Idea or method for the order and way in which He will carry



on those Affairs He intends to manage, and although there is a sort of freedom which is consistent with necessity, yet a thing cannot be both naturally necessary and yet arbitrary because these two are contradictory.

5. There was God's absolute Sovereignty or Lordship in making of the Decree. We may see Infinite Wisdom, Holiness, Justice, Grace in the contrivance itself: and for good reason, for it was contrived on purpose for the Declaration of these: but in the contrivance itself, His Supreme absolute Liberty was asserted: and therefore the Apostle reduces the answer to all the Disputes and Uprisings of men's hearts to this, Rom. 9. 20, 22. If God Decree, He cannot do it otherwise than as God; But yet He uses His holy pleasure in it.
6. That the Punishment of Sin must have some reference to the person and terminate there. If we consider Sin abstractly and separately, as it is an obliquity, we cannot conceive how or after what manner it can be punished: The penalty of it therefore must bring it under the consideration of a Guilt which it leaves upon the Sinner and by virtue of it exposes him to punishment. The Sinner is the guilty person, and the Sin is his, and therefore if Sin be necessarily punished, it would consequently follow that the Sinner in person must be punished because the Sin is his, and the spot of it cannot be Translated. If then this Guilt may be removed to another, it argues that there is an arbitrariness in the punishing of it.
7. Hence the transferring of the guilt and punishment of Sin from the Sinner to his Surety seems to plead against this natural necessity: because, if the penalty be removed, the Offender may escape and therefore Sin may go unpunished in him: and that

God will not remove it from him but in a way of Translation seems to be voluntary, because He has contrived it as a way most suitable to advance the Declarative Glory of His Justice and Grace. It is most certain that Christ in suffering for Sin suffered Arbitrarily; there was the highest Sovereignty expressed in it. The pardoning of the Sinner hereupon is equally Arbitrary and refers to the Covenant of Redemption: and how this should be consistent with Relative Justice, except God had a Sovereignty in regard to the thing itself, is very hard for anyone to tell.

8. That Mercy and Grace are also Divine Perfections. These are equally God with the other. They are Divine Attributes and are as much Essential to God as His Holiness and Justice, though they are also Relative in the manifestation of them. When God shows Himself merciful and gracious in pardoning Iniquity, Transgression, and Sin, He shows Himself to be God, which He should not do if these were not His Innate Perfections. These are therefore Letters of His Name, Exod. 34. 6, 7. and by these, He gives us to know Him.
9. Hence we may seem to argue as strongly that God Pardons Sin by necessity of nature as well as Punishes it. For surely He is gracious as well as Holy and Just; and then, by consequence, God could no more have avoided pardoning than punishing Sin: but we are assured that His Grace proceeds according to His good pleasure, Rom. 9. 18. 21, 22. Besides, it is to be remarked that God's Holiness appears in the Illustration of every one of His Attributes, and getting Himself a Name thereby.

These considerations seem to have their weight. But it must be confessed that God's Judgments are a great deep, and Sobriety

becomes us in our inquiry into the grounds and causes of them. Sin is nothing less because God pardons it, and the necessity of the interposing of a Surety for the procuring of this pardon will be built upon another sure Hypothesis, which the Scripture is full for, and this leads to the next thing, viz.

2. Positively; there is a Connex or Conditional Necessity of this Covenant, which we may take the account of in a few Conclusions.
3. That God, by His Relative Justice, stands firmly engaged to punish Sin. Here let it be observed.
4. That there is a Rule of Justice. Justice appears in doing that which is right. There must be something that must fix the bounds between right and wrong, or else there is no scope for Justice to exert itself. Justice appears in the manifestation of God's Righteousness: but that cannot be manifested, nor can the Creature be brought to confess it to Him, in respect of His Works, but by being convinced that He does that which is right: and that must be by reducing it to a Rule of Righteousness. God in Sovereignty may do what He will with the Creature; and that is Just in itself, because He can do no wrong. But Justice is here considered in distinction from His Arbitrary Supremacy, and therefore must have respect to a Rule; this is implied in Gen. 18. 25.
5. That God's Decreeing Will is the Rule of His Relative Justice. The Decree laid out the Rule: for God is Lord and Law-giver. The Law of Gubernation is the Rule of Government. Men's Laws are called their Decrees, because they deliberate about them, and then Decree them, and so make them authentic. God's Decrees are Laws, because in them He has voluntarily determined how to

Govern the Creature: and though His Wisdom has suited them to the natures of the Creatures to be Governed; whence the Light of Nature may make great discoveries; yet His Fiat makes them authentic: and there are some positive ones too. We Define Justice, to be a constant resolution to do that which is right: now God's Will is the measure of that which is right: and as in the Decree, He laid out His own Efficiency, so also the Creature's Duty; and hither the Rule must refer. The Creature is His, and therefore He may prescribe to it, and it owes Him Obedience. It is therefore observable, how often when God publishes His Edicts, He gives no other reason for them, but, "I am the Lord," q. d. it is my will and pleasure, and who dares to Cavil at it.

6. That the first Covenant made with Adam, and the Law therein given him, was an express of this Decree concerning the duty of men, and the rewards of Obedience and Sin. It was because God had purposed thus to proceed with man, that He published to him this Law, with the Sanctions of it; wherein He assured him that if he obeyed he should live, but if he transgressed, he should die, Gen. 2. 17. and therefore what God has said on this account, He is resolved to pursue it, Ezek. 18. 4. This Transaction is represented under the notion of a Covenant, to signify that there was a mutual obligation: not only did God oblige man in it, but Himself too; and here was, as it were, a publication of the Edict or Decree, that man might know what God was resolved on, and upon what ground he himself stood.
7. Hence man by his fall coming under a Law of Death, Justice is strongly engaged to see the Law Executed, according to the true intent of it. God having given to man a Law, according to which he was to stand or fall, he must in Justice judge him by the Law. Now God's Holiness, Justice, Truth, Righteousness,

Immutability stand all concerned in it. Upon this account, Christ assures us of the necessity that not one syllable, Letter, or point of the Law must fall to the ground, in Mat. 5. 18. yea, God himself swears that he will do Justice, Deut. 32. 40. &c. and indeed, because God was resolved to make sin a foil, on which he would draw the Colours of his Holiness, in the displays both of his Justice and Grace, he therefore inviolably fixed this Law or Covenant.

2. That hence Relative Justice requires that if sinning man be pardoned, his sin must be satisfied for according to this Law, in a Surety. Here lies the ground of the necessity. If anyone asks, why need God to lay a ground for such a necessity, if he could by his Lordship have pardoned Sin without a Mediator? It is easily replied, who are we to call him to an account? and it may as well may be demanded, why did God let man fall into sin to necessitate the Intervention of a Surety? surely he could have kept him from it, as he did the preserved Angels It is enough, Infinite Wisdom contrived the way for his own Glory, and Who shall teach him, who is most High. Here then let it be observed.
3. That the Covenant of Works did not exclude the Intervening of a Redeemer, to take up the matter between God and the Sinner. It is true, it did not make mention of such a thing; nor was it then meet to tell man, that if he should undo himself, he should be repaired by another: that was not an Article accommodated to a Covenant of Works; but it was reserved for another Covenant, viz. that of Grace. But there was no obstacle there, or provision against it; for indeed that Covenant was one of the Media for the Illustration of the Glory of Grace, and therefore it could not in Wisdom be made obstructive to it. God is the best Interpreter of his own mind, and he hath thus expounded it, by declaring that

he hath ordained his Son to be the Repairer of the Breach, and to Redeem us from the Law, Gal. 4. 4, 5. That when the Law could not Save us, he should, Rom. 8. 3. and by making of so many precious Promises to all that believe in his Son, of Pardon, Peace, Salvation; of delivering them from the Curse of the Law, &c. God therefore purposed this when he gave the First Covenant, though he did not reveal it till afterwards.

4. Yet the Covenant of Works positively and inexorably requires Satisfaction for all the breaches made upon it. It will have Reparation for all damages, and Thunders Curses upon all that become Transgressors of it in any one Article, Gal. 3. 10. and God, whose honour stands engaged to it, to see that there be no injury offered to it, will take care that it shall be answered to the least punctilio, Mat. 5. 18. This Law being at first given for a Rule of Relative Justice, must be exactly kept to: so that there is no indulgence to be expected.
5. Hence without the coming in and undertaking of a sufficient Surety, there can be no discharge to man who is become a Delinquent. The Scripture tells us that the Sinner is Guilty: that he is bound fast; that he is concluded, or shut up under Sin. The word that is Translated, is in danger, Mat. 5. 21. Signifies, is held fast. It is a Metaphor from a condemned man, who is manacled or fettered against the day set for his Execution. Now the Law sets no such at liberty, but by an exchange. If it remove the Curse by taking it off from the Sinner, some other must become a Curse in his room, Gal. 3. 12. 2 Cor. 5. ult. and it must be one that is sufficient; one that can and will make reparation for that Sin; otherwise the Sin is not legally punished.

6. That none but the person of the Son of God could be a suitable and sufficient Surety for sinning man. This will best appear, if we consider, what was requisite in such a Surety, viz.

1 He must be one that might be both God and Man in One Person. The nature of this Suretyship, having a reference to the Law of the first Covenant, required that he must be Man, because it was Man that had sinned, Heb. 2 14. The nature of the work to be done in this state of Suretyship, made it necessary that he should be God, as will appear in the following Considerations. Now, though the reason why this best suited the Second person in the Trinity, rather than any other, be abstruse to us, yet in the Economy of these affairs, it better became the Son than any of the other persons. It was meet that the Father should appoint the person, and that the Holy Ghost should finish this Affair, which is done in Application: but Redemption, which must Intervene, best suited the Order of personality, to be the Province of the Second Person.

2. He must be one whose Obedience must be of equivalent worth to that of all those for whom he became a Surety, and whatever may be pleaded in point of Active Obedience, that that of a mere man might answer the Covenant; for the First Adams would have done, if he had stood, who was but a mere man: yet as to Passive Obedience or Suffering, Adam could not expiate his own Guilt by suffering, much less that of his posterity, who are everyone of them become guilty. It could not be any less a personage that might engage on this account than the Son of God, the Law else could not have been satisfied, but violence must have been done to Relative Justice, if the Debtor be discharged before all his Debts are paid. He must be one that could put an Infinite merit into his Obedience, who could do this.

3. Hence he must be one able to bear and not sink under the weight of all the wrath which man had pulled down upon himself by his Sin. Now this was Infinite Wrath, and therefore the power that was requisite for the sustaining of it, must needs exceed that of a mere Creature. This was the Glory of his Redemption, that the Work was laid upon one who was mighty to Save, Isa. 63. 1. Psal. 89. 19. If he had broken under it, the design had surely miscarried, and the Salvation of Fallen Man had still been left a hopeless thing.
4. He must be one whom God the Father could accept of, and take content in. None could force a Surety upon him; no Law tied him to accept of any; it was his mere pleasure to do it: had he refused it from one that was never so sufficient, it had been no Injustice. Needs therefore must it be one in whom he could confide, whom he could trust, and devolve this work upon: and such only was his own Son. There was none found in Heaven or Earth besides; but of him he gave that Testimony, Mat. 3. 17.
5. He must be one who bore us goodwill and took delight in the work of Redemption. It was certainly very great Love to Mankind that could move him to engage in such an Undertaking as this; to expose himself to so sore a Travail of Soul, and submit to undergo such grievous things as it was requisite for him to do in making satisfaction to the Justice of God and answering all the demands of the Law. There was none but the Son of God who entertained such respect for poor man in his misery. He did so, Prov. 8. 31. and more, Ezek. 26. 5.
6. That the Son of God could not become actually engaged to be man's Surety, so that our Redemption should be secured by it,



but only by a Covenant. This will be manifest in the consideration of these things.

7. It was absolutely free for the Son of God to choose whether he would be a Redeemer and Surety or not. The Son of God is a Divine Person and has all personal properties belonging to him. Now, one thing proper to a Person is to be Intelligent and, by consequence, to have the power of Election. Christ was no Surety by nature; it was none of his either Essential or Personal Properties. He could not be so by Compulsion, for he is the Eternal Jehovah and therefore cannot be compelled. The Apostle plainly asserts his full liberty in this matter in Phil. 2. 6, 7.
8. God the Father was not absolutely bound to accept any satisfaction at the hands of a Surety. Had the Son offered it, yet his Suretyship could not have been authentic without the intervention of the Father's voluntary consent. If God had said and resolved that fallen man should bear his own punishment and no substitute should be accepted in his place, who could have opposed him? He had Justice on his side; man was the sinner, and he did so say concerning the fallen Angels, and therefore they are all reserved in everlasting Chains. The case was criminal, and an exchange of an offender for an innocent person to suffer in his place is scarcely allowable among men. To be sure, the Judge may righteously refuse it. Nor did it flow from God's natural love to mankind, for he had as much love for the Angelic nature and for the rest of humanity who were not included in this Covenant. It must then be of his free choice.
3. Hence it follows that neither could the work be sure to be done, nor the reward of the work be certain to be received, but upon

mutual compact or agreement. There could have been no security on any hand without it; and therefore without this, it could not have been a certain truth from eternity that the Son of God should, in the fullness of time, come into the world and become a Saviour, contrary to what the Scripture assures us. To sum up all that has been said on this account, the Necessity of this Covenant lies in these few following Conclusions.

4. That mankind stands under a Covenant of works, which requires obedience of him and threatens disobedience with death. This Covenant, made with Adam as the head of mankind, included all his posterity, who were to stand or fall with him in the first trial of his obedience.
5. That Divine Justice stands engaged to this Covenant to see it rigorously performed according to its true intent. Hereby, man was reduced to the exigency that, in case of disobedience, he must unavoidably die, either in himself or in his surety. Justice, lying in the way, must be satisfied if mercy is to appear.
6. That man is fallen under, and thereby became forfeited to the law, and liable to the execution of the sentence of it. It was not his original state but his apostasy that reduced him to this exigency. Due to this, Divine Justice is pursuing him to death.
7. That God will save a residue of that company and deliver them from the wrath to come. If God had purposed in himself to destroy all mankind and make his wrath known in their personal eternal sufferings, there could have been no necessity for a Covenant of Redemption. Justice would have had its full scope to take place upon man, being exposed to it by sin. But mercy had that obstacle lying in its way, which left it no room for exerting itself without such a transaction.

8. That for this end, he will provide a Redeemer for men. He will ensure that this salvation is certain and open a way wherein he may not deny himself, but be both just and the justifier of all those who believe in his Son. This will be done when man's case calls for it and when his misery requires such a course for succour, so that the remedy may not be sought. In all these respects, it was necessary because:
9. Without a Redeemer, Justice and mercy could not have reached an agreement in the salvation of fallen man. There would have either been a clash between these two attributes, or else man would have been forever under the wrath of God. Without a Redeemer, there could have been no salvation according to the economy of the dispensation of the first Covenant.
10. The futuration of a Redeemer depended absolutely on this Covenant. This is where it had its foundation and origin, as has been previously proven. These promises, compacts, and engagements between God the Father and God the Son gave rise to Christ's coming into the world, accomplishing the work of Redemption, and receiving all the rewards that followed it.
3. If this Redeemer had not come into the world and performed the work of man's redemption, then:
4. Man would have continued forever in a state of condemnation. He would have remained in the same condition as fallen angels: hopeless, forlorn, and miserable. If Christ had not died, we would have been without any hope, for it is by his death that we are delivered (Romans 8:14). Without this, the condemnation that fell upon us for sin would have remained irreversible, and we would all have perished undoubtedly.

5. Grace would have been without its declarative glory. This attribute, which God had a design to significantly advance and make himself known by to eternal admiration, would have missed much of its illustration and would never have been spoken of in this manner. Socinians indeed labour to persuade us that Christ's satisfaction for sin destroys the notion of grace appearing in the salvation of sinners and denies the freedom of God's mercy in saving them. Therefore, they do not acknowledge any such satisfaction. But this is a great mistake, for this is the very thing that enhances the grace of God and adds many wonders to its declaration. While it cannot be denied that God ordaining that sinful man should, upon confessing his sins and voluntarily submitting to God's sovereignty, receive a free pardon of all his sins, would have been a glorious declaration of free grace and a remarkable condescension on God's part to pass over the great offences committed by man against his glorious name. Yet, consider that when man had become so entangled by a righteous and rigorous law that there was no possibility of his being saved without the death of a Surety for him. And that nothing less than the Eternal Son of God would serve for this purpose. The Father voluntarily spared him from his own bosom, and freely appointed him to this office. He submitted to the law, even doing and dying in our nature and stead to become our Saviour. This way, we would not die but live, and mercy would flow down to us through his sacrifice and suffering the full weight of God's wrath on our behalf. This makes grace shine even more brilliantly and elevates it to the highest level of admiration imaginable.

## CHAPTER XI

Influence of the Covenant of Redemption on the Covenant of Grace,  
which is made with us.

The foundation of fallen man's salvation is laid in the Covenant of Redemption: here the price was provided to redeem him from the hands of avenging justice and secure for him the eternal inheritance. Here also was the assurance that all those for whom it was provided would become happy partakers in its benefits. However, something is still needed to bring them into the actual enjoyment of this title and to have this security transferred to them. For this purpose, the Scripture points us to another covenant, distinct from this one, which is sometimes called the Covenant of Reconciliation but is more commonly known as the Covenant of Grace. Not that the former was devoid of grace, but here, the grace stored up in the former bursts forth and is effectively applied to those who were previously its heirs. These covenants cannot be confused with each other, as doing so would greatly obscure the understanding of the wonderful mystery of God's love for humanity. These covenants are essentially different from each other, as they have neither the same parties nor the same articles. In the former, the Father and the Son are the parties, while in the latter, it is God and Man. In the former, the justice of God needed satisfaction; in the latter, the grace of God, which was made a way for in the former, is to be applied. In the former, Christ was to fulfil the law; in the latter, man is to embrace the gospel. In the former, Christ was a party; in the latter, he stands as the mediator between both parties (1 Timothy 2:5). In the former, God covenanted for us; in the latter, he covenants with us. There, he promised us to his Son; here, he promises himself to us. Although these are two covenants, there is a close connection between them, and the latter

depends on the former in many ways. In fact, all the solid comfort and enduring hope of believers arise from it. Indeed, all the grace in this covenant derives from that one, like a stream from a fountain. This can be observed more particularly in five respects.

1. The Covenant between God the Father and God the Son was what paved the way for His covenant with His people. If this prior covenant had not been made, the latter would never have come into existence. The covenant that God establishes with His people is entirely an act of grace in all its parts. From its foundation to its completion, grace is the sole guiding voice. However, had there been no preceding covenant to which humanity was related, it could have been entered into directly and without any prior intervention. Grace is free; otherwise, it would not be grace, and God could have expressed it to whomever He saw fit. But when we consider the state of humanity when this covenant was declared, they were under an old covenant of works, linked to it as transgressors. The precept of this covenant had been violated, its curse had been imposed, and the justice of God was bound to the fulfillment of its articles. It stood as a high wall of separation between God and humanity, demanding vengeance for the offenses committed by the sinful creature. All of mankind stood condemned, deserving death. Hence, it was necessary that without a covenant of reparation to intervene, there could be no covenant of salvation. Without this significant transaction, the covenant of works would have been inevitable, and humanity would have been judged, condemned, and eternally destroyed by it. God must be just in being gracious; He must not deny any of His attributes. Mercy and truth must align. Given the circumstances, it was necessary to have such a transaction. If justice had not intervened, grace might have proceeded straightforwardly. However, because God

must be just in justifying a sinner, provisions had to be made to ensure this. Thus, this covenant of redemption can be seen as the procuring cause of the covenant of grace. It opened the door, removed obstructions, and allowed God to be gracious to sinful humanity and save them without compromising His justice or violating His law. In this regard, the Apostle reduces our salvation to this covenant made with Christ before time, as the root and origin of it (2 Timothy 1:9).

2. The application of the grace of the covenant of reconciliation, by which any of humanity's children enter into that covenant and become genuinely entitled to all the blessings promised to the children of God, is closely tied to the covenant of redemption. It is certain that not all children of humanity are included in the new and everlasting covenant. It is also evident that not all who are offered it in the Gospel truly embrace it. Therefore, the difference cannot be because some have heard of it while others have not. Those who refuse to enter this covenant and persist in unbelief when outwardly called are responsible for their own actions and will be held accountable (John 5:40). However, those who accept it, genuinely embrace its terms, and believe in Christ for salvation do so not by their own power but by God's (Ephesians 2:8). If God had done no more to encourage their belief than He did for others, they would have remained in unbelief forever. The reason some enter into this covenant while others do not must be found in God. Just as the covenant of redemption was the result of His sovereign good pleasure, the application of the grace of the New Covenant is an act of His faithfulness to His promise to Christ in that covenant. When God comes with His converting grace to bestow it upon someone, persuading that person to receive the word of truth and accept Jesus Christ according to His terms, He does so in

accordance with this covenant. Thus, those who were covenanted for by Christ and given to Him by His Father are brought into the covenant of grace by the Holy Spirit. When the Spirit of God effectively applies the Gospel to the salvation of sinners by bringing them into the covenant of grace, He does so based on this covenant. He reads the ancient records, observes those named in the transaction, and addresses them with His power, causing them to hear His voice and live (Acts 15:48). As our Savior Christ laid down, John 6:37, "All that the Father giveth me shall come unto me." Christ redeems them by price, and the Holy Spirit delivers them by power. He first purchases them from the hands of justice, and then the Holy Spirit liberates them from the prison of sin and the power of Satan, setting them free. Thus, the covenant of grace, in terms of its extension to the subject, is made as extensive as the covenant of redemption, following the pattern according to which it was made. This is grounded in the previous consideration: until people are bought out of the hands of the law, they are not free to enter into a covenant of grace. They are not Sui Juris; they cannot covenant for themselves. They are the servants of sin and Satan, prisoners of the law. Therefore, until Christ has paid the price for them, they are not in a position to receive this grace and must remain under their former state of condemnation.

3. All the encouragement that an awakened sinner has to embrace and accept the grace presented in the Gospel Covenant arises from or is derived from the Covenant of Redemption. There is typically a prior conviction that must be worked in the heart or conscience of a sinner before the terms of the Gospel can be proposed to them. This conviction is necessary because without it, they cannot see their need for the benefits of the New Covenant or be persuaded to receive them. When this conviction



is at work, the sinner comes to understand their wretched state and how they fell into it. They recognize that they have violated a holy law, are burdened by guilt, and are under a sentence of condemnation, destined to face God's wrath and the punishment of hell. They realize they are dealing with a just and righteous God who stands by His word, is unchangeable, and fulfills all His promises without fail. When the grace of God is offered to them in the Gospel during this period of conviction and they are approached about their peace, they are told that God is gracious, ready to pardon, willing to favour them, and bestow salvation upon them. While these are glad tidings in themselves, doubts and questions may arise. They may wonder how these things can be true. They may ask how God's justice can be satisfied for them, how the law's demands can be met, and how the first Covenant can be fully fulfilled and remain inviolable. It cannot be expected that such a person can place their trust in the Gospel grace and rely on Christ until they are satisfied on this matter. True faith does not recklessly embrace offered mercy without considering how sin can be pardoned in a way that upholds God's justice in justifying them. This understanding can only be found in contemplation of the Covenant of Redemption. It is here that the suretyship of Christ is revealed, where He took the sinner's place and undertook to satisfy for them, and God accepted Him in that capacity. Everything Christ did in His humiliation was in fulfilment of this undertaking and done on behalf of us sinners (2 Corinthians 5:21). Indeed, all that Christ accomplished would not provide us with complete satisfaction in this regard without our ability to trace it back to this Covenant, which helps us understand its efficacy and acceptability. Therefore, we cannot enter into the Covenant of Grace without having the Covenant of Redemption in view. In the exercise of justifying faith, we not only believe that we will be saved but also

believe in Christ for salvation to come to us through His merit by applying the virtue of His active and passive obedience to us for our justification. We also believe in the acceptance of our persons and duties in Him, sprinkled with His blood. All of this is a direct result of the Covenant we are currently discussing.

4. A true believer who has entered into the Covenant of Grace with God cannot strongly request any covenant mercy from Him without referring to the Covenant of Redemption. It is true that the Covenant of Grace is secure, with firm and inviolable promises. Those who have genuinely embraced it through a living faith are under its promises and have a title to them that can never fail. However, we must understand that the Covenant of Grace has its conditions, and even the best believers often fall short of fulfilling their part adequately. They sometimes fail in their covenant obligations, which can lead to doubts, fears, and periods of darkness. When they realize their gross failures and shortcomings, they may be discouraged from prayer and lose their hope of acceptance with God, especially when they are overtaken by serious transgressions. In such moments, where can their souls find encouragement and be motivated to approach God for the grace and help they need? The answer lies in remembering the Covenant made with Christ, in which they are given to Him and undertaken for by Him. Moreover, there is no meritorious virtue in the best obedience or covenant-keeping they can achieve to obtain mercy from God. Their righteousness, even at its best, is flawed and defiled. There is always something in what they do that requires pardon, or else it cannot be accepted. All the rights we have to the blessings laid out in the promises of the Covenant of Grace are derived from the merit of Christ's obedience and satisfaction. We can only ask for these blessings on that basis. When David pleads with God for His

goodness, he asks Him to be his surety (Psalm 119:122). All the encouragement a child of God has to persistently seek God and wait on Him with expectations of sharing in His favours, which flow through the Covenant of Grace, is rooted in the knowledge or active hope that their name is inscribed in the Covenant of Redemption. Therefore, they can boldly request these blessings for Christ's sake because He has both purchased them from God and done so specifically for them.

5. It is the Covenant of Redemption that establishes or makes unchangeable all the mercies and promises of the Covenant of Grace. While it is true that God, who is one party in the Covenant, is unchangeable and cannot break His word, we, the other party, are mutable. Consequently, we could violate the conditions and fall under forfeiture, risking the loss of the promises. Those who only consider the Covenant of Grace, along with its conditions and the attached threats, have sometimes been inclined to deny the doctrine of perseverance and promote the unsettling teaching of total and final apostasy. However, the Covenant of Redemption provides a complete safeguard against this because it offers security for the people of God and a promise to the Son that none of those given to Him by His Father shall be lost or allowed to draw back to perdition. The mercies of the Covenant of Grace are certain mercies because they are the mercies promised to David, as stated in Isaiah 55:3. These mercies were promised to Christ, of whom David was a type. While the promises themselves are unchangeable, it is important to note that they are said to be "in Him" (2 Corinthians 1:20). He is the one who confirms them. Consequently, when God speaks of continuing His mercy to His people despite their failings and unfaithfulness in His Covenant, He cites another Covenant as the foundation for this—namely,

the Covenant of Redemption, as seen in Psalm 89:33, and so on. This reference is not to the Covenant made with David's children (indicating the Covenant of Grace) but rather to the Covenant made with David himself, signifying Christ. A clear distinction is drawn between these two Covenants in Ezekiel 16:60. The Covenant made with them in the days of their youth (referring to the Covenant of Grace under ceremonies, signs, and types) is one that God says He will remember in a gracious manner. He will fulfil the good promised to them in it, despite all they have done to provoke Him. But how will He do this? He will establish unto them an Everlasting Covenant, referring to the Covenant of Redemption. Hence, He does not say He will establish it with them but "unto them," indicating that He will make them receive the application of all the good provided for them in it. Indeed, this Covenant is what motivates God to bring about the intended mercy for His chosen, even when they are doing everything to obstruct it and creating obstacles because He is committed to it based on the eternal transaction that occurred between Him and His Son concerning it.

## **CHAPTER XII**

The Application of this Truth by way of Information.

The doctrine of the Covenant of Redemption is not merely speculative but highly practical. It is essential to our understanding of God's redemptive plan, and from it, we can derive valuable insights. Let's explore a few of these inferences:

## **USE I.**

Firstly, by way of Information: There are several important lessons and insights that can be drawn from and confirmed by the doctrine of the Covenant of Redemption. Let's consider a few of them:

## **INFERENCE I.**

Here we can discern the grounds for the certainty and infallibility of the conversion and salvation of all God's Elect. Understanding and contemplating this Covenant removes doubts and provides indisputable evidence for these truths. Specifically:

1. We can firmly argue from the unfathomable love of God, which is abundantly revealed through this Covenant. The same love that led God to give Christ for us at the appointed time had already provided Him for us in eternity. It's a love so remarkable that it's described as unparalleled (John 3:16). This emphasises that He not only gave Christ for us when we needed Him but provided Him for us before we even knew that we needed Him. He secured our salvation before all ages and generations. This Covenant is entirely the Lord's own work, originating in His infinite wisdom, and He ratified it. He wouldn't have done all this if His heart wasn't wholly committed to the salvation of His Chosen ones. It was He who proposed and confirmed this Covenant with His own Son (Psalm 89:3). Would He have made and sealed it with such firm and unbreakable commitments if He wasn't fully determined to see it fulfilled?
2. Further evidence comes from the fact that the individual names of those to be redeemed by Christ were included in the terms of this Covenant. It wasn't merely an agreement to provide a common price and stock sufficient for all who would receive it.

The specific individuals were covenanted for, indicated by the writing of their names in the Book of Life, which is the book of the Covenant of Redemption. This book ensured the restoration of dead sinners to life through Jesus Christ. It's often called the Lamb's book because these individuals were given to Him for redemption. Names unmistakably refer to persons, so those whose names are written here must undoubtedly be saved. Jesus Himself affirmed this when He said, "All that the Father hath given me shall come unto me" (John 6:37).

3. All these individuals were firmly promised and committed to Christ in this Covenant. They would become His offspring upon the fulfilment of the Covenant's terms proposed to Him. His Father provided this as an encouragement to Him (Isaiah 53:10, Psalm 22:30). How do they become the seed of Christ and, consequently, the children of God? It's through entering into the Covenant of Grace and coming under the promise of eternal life (Galatians 3:26). This promise was made by God Himself, the Unchangeable God who cannot lie, to His own Son. Christ undertook the work and carried it out, expecting its complete fulfilment (Hebrews 12:2). What can be more certain than this?
4. The Redeemer's sufficiency ensures the certainty of salvation for those for whom it was provided. In this Covenant, God ensured that there was One who was entirely capable of accomplishing the work. Therefore, it was impossible for it to fail in His hands. This is why He is referred to as a strong Redeemer (Jeremiah 50:34) and Mighty to save (Isaiah 63:1). He can overcome any opposition and no opposing power can obstruct this salvation; it is advanced with strength. Consequently, it is certain to be accomplished without fail.

5. Through this Covenant, the great obstacle or hindrance to man's salvation, namely the justice of the first Covenant, has been entirely removed. Fallen man is condemned by a righteous law, and justice demands the sinner's life as satisfaction. However, in the Covenant of Redemption, justice itself is not only pacified but is as deeply committed to the salvation of God's Redeemed as any other divine attribute. It is in partnership with mercy in this matter (Psalm 85:10). As a result of this transaction, not only grace and mercy but also justice appear gloriously and triumphantly in the sinner's deliverance (1 John 1:9). Therefore, there is nothing that should hinder this process. Righteousness shines forth brightly here, and God does not compromise either His truth or His holiness in saving the chief of sinners through Jesus Christ. The Son of God, becoming a surety for wretched man who, through the fall, was undone and unable to meet the obligations of the law, discharges him from all his duties under that Covenant. Having satisfied all its demands, the sinner is, by the highest act of justice, freed from that debt. God then demonstrates His righteousness in justifying him (Romans 3:26). Hence, when the Apostle issues a challenge, he reinforces it with an argument like this: "Who is he that condemneth? It is Christ that died" (Romans 8:34).

6. Therefore, if any of God's Elect were to fail to enter into the Covenant of Grace and, consequently, be saved, this Covenant would, to that extent, be defeated and rendered void. Since the Covenant was made in such a way that the names of those to be redeemed were all included in it, either all of these individuals must receive the blessings provided for them, or some of those given to Christ by the Father would be lost. Christ Himself declares against this, and such an outcome would undoubtedly bring dishonour to Him. Therefore, those who can discern that

their names are written in the book of life and have thus made their election sure can be assured of their secure position in this Covenant. They can take comfort in the confident expectation of the unfailing assistance of God's grace to preserve them for eternal life, as stated in Philippians 1:6.

## **INFERENCE II.**

Here, we can discern the origin and source of those absolute promises recorded in the Scriptures. There is much debate in the world regarding absolute promises. Arminians deny the existence of such promises altogether, while Antinomians assert that these promises are made to sinners as sinners. A proper understanding of the Covenant of Redemption and its relationship to these promises can shed light on these doubts. Consider the following assertions:

1. There are no promises of God's special favour recorded in His Word that do not pertain to some covenant or another. All of God's dealings with mankind regarding their eternal state are made through a covenant. As soon as God created man, He entered into a covenant with him, presenting him with the options of life and death. When this covenant was broken due to man's sin, and he had forfeited the promised life and incurred the threatened death, God, with the intention of saving a portion of this fallen race, revealed the hope of a New Covenant to man immediately upon his apostasy. This approach is most suited to human nature, and God has accommodated Himself accordingly (see Psalm 111:9, Isaiah 55:3, among others).
2. Covenant promises are, by nature, joined with some condition. This conclusion arises from the general concept of a covenant, which is a mutual obligation where two parties are engaged with each other. Therefore, a covenant promise is a promise made



with regard to something expected from the recipient, upon the performance of which the promise's obligation rests. If this expected condition is not met, the promise becomes void, and there is sometimes, if not always, an accompanying threat to replace the promise in case of failure. A person's hold on a promise is contingent on their fulfilment of the associated condition. This is true for the promise in the first covenant (Isaiah 56:2) and is similarly expressed and connected in the Gospel Covenant promise (Mark 16:16).

3. These absolute promises are called absolute because they have no depending condition in the Covenant of Grace. These promises include assurances of providing the conditions of the Covenant of Grace to certain individuals. Many such promises can be found in God's Word, particularly in passages like Isaiah 57:18 and Ezekiel 36:25-27, among others. These promises do not depend on any condition stipulated in the Gospel Covenant. To do so would create a contradiction, as God would be saying, "I will convert you if you convert yourselves; I will give you a new heart if you make a new heart for yourselves; I will give you faith to believe if you believe in your own strength." These promises are God's clear commitment to freely and fully accomplish in sinners what is required in the Gospel Covenant for them to partake in the promised blessings. Thus, they are called absolute in relation to the Gospel Covenant because they do not engage with the conditions set forth in that covenant.
4. All these promises have their conditions and their fulfilment contained within the Covenant of Redemption. Therefore, they are presented in the Word of God as demonstrations of the great efficacy of that Covenant and as assurances of its certain and unfailing fulfilment. Regardless of how much sin or

unworthiness the creature may exhibit, it will not obstruct God's grace from being accomplished. The Covenant of Redemption takes care of all that God's elect do or could do to hinder their own salvation or bring wrath upon themselves. It provides full satisfaction for it through our Surety in that Covenant. Consequently, the following conclusions arise from these considerations.

1. These Promises are not universally applicable. They do not bind God to all men without exception. They are not made to Sinners merely as Sinners. No one can claim these promises as their own simply because they are Sinners. They are limited to God's Election or to those encompassed by the Covenant of Redemption. Only they receive these promises (Romans 11:7). It is not for everyone who reads these promises to confidently assume they are made to them, to use them as the basis of their faith, and conclude that they will be saved by virtue of them. God alone knows to whom they belong, before a specific application is made by His Spirit (Romans 9:6).
2. No one can claim these Promises as their own until they come under the Covenant of Grace and its Conditions are worked within them. These Promises do not reveal any other way of salvation than what is disclosed in the Gospel, which is through faith in Christ and repentance unto life. While these promises are not directly tied to the conditions of the Gospel or dependent on them, they do guarantee them, such as giving a New Heart, bestowing Faith and Repentance, and so on. Therefore, they become applicable to a person when the Spirit of God applies these conditions to them. When these conditions are wrought in the soul, then the person may and should apply these promises, take comfort in them, and acknowledge God's love and

faithfulness to His own purposes and promises made to Christ in the Everlasting Covenant. Until then, we have no assurance. Our Election is confirmed by securing our Calling (2 Peter 1:10).

3. Nevertheless, these promises are useful for the awakened but as yet unconverted sinner to consider. They encourage such a person to wait upon God and hope for the fulfilment of the work in them, despite their own sinful unworthiness and weakness. These promises declare that God's grace is absolutely independent of any qualifications in the creature and cannot be hindered by their absence. They direct the sinner to the source of grace for faith and sanctification. They reveal that God is the author of all grace, dispelling objections and discouragements that arise from their own inability to meet the conditions of the Covenant of Grace. Since God has unconditionally promised to do it for some, it gives them hope that if they wait upon Him, He will do it for them.
4. Moreover, these promises proclaim to all where the Gospel is preached that there is no obstacle on God's part preventing Him from pardoning and healing the sinner. There is no impediment on the sinner's part, whether due to impenitence, unbelief, or great transgressions, that God cannot overlook or overcome to extend salvation. He does so for the sake of His own great name and by virtue of the Covenant He made with His Son. This happens despite all the unworthiness and unpreparedness of the sinner to receive it. In summary, these promises signify that the work of redemption is secured, and God has already accepted the suretyship of His Son. He considers Himself bound by an inviolable covenant to fulfil the promised blessings for all those appointed to be heirs of this great salvation. How encouraging is

this for poor, guilty sinners who have no other hope before them!

### **INFERENCE III.**

Here we perceive the strong foundation on which a believer's hope for glory is built. We have noted the close connection between the Covenant of Redemption and that of Grace. One significant inference drawn from this connection is that a believer who, through faith in Christ, enters the Covenant of Grace, can derive strength for hope and holy confidence from the Ancient Covenant of Redemption. This is because being in the Covenant of Grace undeniably presupposes inclusion in the Covenant of Redemption. Therefore, it should come as no surprise if a believer's faith is at times shaken, and their hopes are unsettled when they do not keep their focus on this covenant. Yet, contemplating this Covenant rightly can greatly nourish and strengthen them. Hope serves as an anchor for a believer, preventing them from drifting during times of temptation. It is what sustains them until they reach Heaven (Romans 8:24). How much stronger can this hope become through such contemplation? From this Covenant flow these glorious revelations:

1. Here, a believer sees that satisfaction has been made to the Justice of God for their sins, and their happiness has been fully purchased and paid for. They can discern not just a sufficient price but a Covenant price, a price agreed upon by God Himself, completely satisfying all His demands. Consequently, the law has no grounds as a Covenant to accuse them. This fully refutes all accusations from Satan and their own self-condemning heart. While reflecting on their former state may humble and convict them, considering their current position in Christ Jesus does not dash their hope (Romans 8:1). They know where they have a

rightful claim to the glorious inheritance and how it was secured for them. It has already been bought and paid for in their name, guaranteeing its bestowal in due time.

2. Here, a believer sees that all the challenging conditions of life proposed by the Law have been fully satisfied and fulfilled. The Law states, "Do this and live," meaning to do so perfectly and consistently without any failure or deficiency. Though this requirement was reasonable and attainable for a person in their state of original righteousness when bearing God's image, it has become arduous, even impossible in their fallen condition. The more they strive, the more aware they become of their shortcomings. This turns a legalistic life into a terrible bondage. However, they are assured that Christ acted as a surety for all these conditions, fully performing them down to the smallest detail, all on their behalf. Consequently, they stand on better terms for salvation (Galatians 4:5). Now, their daily shortcomings, though grievous, do not hinder or dampen their expectation of the promised life.
3. Here, a believer also sees that Jesus Christ has undertaken all that needs to be done by them for salvation, including fulfilling and accomplishing the Gospel Covenant. Even after the law has been satisfied for their transgressions, there are still things they must do for their salvation. The new Covenant requires faith, holiness, and perseverance. Just as they could not convert themselves and initiate the first grace, they also cannot carry on the work once it has begun. They cannot withstand the powerful temptations they encounter, nor can they remain faithful unto death to receive the Crown of Life. Yet, all of this is required according to the terms of the Covenant. Sometimes, a child of God is afraid that they might not endure, as they face

overwhelming opposition and inherent weakness. However, their hope is firmly established here. In this Covenant, Jesus Christ undertook this task as well. He is responsible for bringing His Redeemed to glory (Hebrews 2:10). Thus, the promise in John 6:37 takes on profound meaning: "He gave Himself for His church," not only to atone for them but also to sanctify them (Ephesians 5:25, etc.). Therefore, they know where to turn and from where to seek all the help they need, knowing it will not be denied to them.

4. Here, all his objections are satisfactorily answered, and doubts are resolved. Whenever something perplexes him, he turns to this Covenant and finds complete relief. If the fearsome justice of God terrifies him, he comes here and discovers it to be appeased, embracing mercy. If the thought of God's impeccable holiness startles him, he sees it glorified in Jesus Christ, greatly exalted by this way of salvation. If the weight of his sins bewilders him and the dreadful threats against them fill him with dread, here he finds the curse fulfilled, all his sins atoned for, and the entire penalty borne. Even when his sins seem enormous and formidable, he finds a sacrifice of infinite value provided here. If his own righteousness shames him due to its woeful imperfections and numerous flaws, here he finds the One who is perfect and everlasting, laid in for him. If his own weakness discourages him, and he feels on the brink of despair, here he discovers strength prepared for him, an everlasting arm beneath to uphold him. Therefore, in any situation that might appear discouraging, he is never at a loss in this Covenant to find complete relief.
5. Furthermore, he has strong reasons for confidence against all the enemies of his salvation. He need not fear any accusations

they may bring before God, even though he knows there is much that can truly be said against him due to his daily failings, shortcomings, and errors. He knows that with his name in the Covenant, it will speak more in his favor than all accusations against him. His Redeemer, seated at the right hand of God, is his Advocate, ready to counter any accusations brought against him (Romans 8:34). He has no reason to fear their subtle schemes or formidable opposition, even though he acknowledges their superior craftiness and strength. He is assured that his Redeemer is strong and faithful and is bound by that Covenant to secure his salvation. What, then, should undermine the hopes of someone like him? Who can make him ashamed of this hope?

#### **INFERENCE IV.**

Here, we discover the true and proper grounds or reasons for the justification of a sinner. This aspect contains much mystery, and many individuals become lost in their speculations due to a lack of guidance. However, considering the Covenant of Redemption can elucidate this profound truth and resolve the difficulties that trouble people. The justification of a sinner, though, as conferred upon them through imputation, is an act of abundant grace. Nevertheless, in itself, it is an act of the law and should proceed in accordance with truth and equity. This aligns with the scriptural assertion in Proverbs 17:15. Often, an awakened soul stumbles and hesitates, pondering, "Shall not the Judge of the Earth do right? I have sinned, transgressed the law, and this truth can never be denied. How then can God declare me just, righteous, acquitted, as I am a sinner? What truth can there be in such a judgment? For my faith can make no satisfaction for my sins, and my obedience is imperfect. If God were strict in assessing the iniquity mixed within it, I could not stand.

Where, then, is the righteousness of God, so highly praised in Scripture? How does He adhere to His own law, which decrees that the sinner shall die?" All these dilemmas will be thoroughly resolved, and the soul will find ample satisfaction in the contemplation of this Covenant. Here's why:

1. If faith in Jesus Christ were only presented in the Covenant of Grace as the means of our justification, it would be difficult to reconcile the principles of law and grace unless a deeper understanding of the reason and basis for this was provided. If God had not committed to the terms of the initial Covenant, with His holiness, justice, and truth deeply involved, it would have been less challenging to comprehend how He could pardon a sinner by granting a free pardon. There would have been no need for us to look beyond grace if it was deemed consistent with sovereign holiness to act in this manner. However, recalling the existence of such a Covenant, in which God's holiness, justice, and truth were significantly involved, becomes crucial in comprehending that the breach of the Covenant must be atoned for before pardon or acquittal is possible. How can we accept such an offer until we understand how or in what manner this satisfaction is achieved? When we realize that neither our faith nor obedience can be meritorious or meet the demands of the law, we must look further.
2. Consequently, in the Covenant of Grace, Christ's obedience is presented to a sinner as the substance of the justification that they are to believe in Him for. Christ's righteousness is exhibited as both the meritorious and material cause of our acquittal before God. It is offered to persuade us to embrace it and place our trust in it. It presents a perfect righteousness, complete and entirely in conformity with the law in all respects, with sufficient



substance to meet all the demands thereof. Hence, we read in Romans 5:18-19 how it wholly compensates for what was procured by man's offence.

3. The manner in which this righteousness becomes ours through imputation and is accepted for our justification is revealed through contemplation of the Covenant of Redemption. Here, we may observe:
  1. That we were there Covenanted for. This Covenant was not made with us but for us. Although Christ was the only Party Covenanting with His Father, we were the Subjects of the Covenant. That significant Transaction was made concerning us and aimed at bringing about our Salvation. In this sense, Christ was the Redeemer, and we were the individuals to be Redeemed by Him (Galatians 4:5).
  2. That hence, all that Christ did in that Great Work was for us or on our behalf. He did not Live for Himself, nor did He Die for Himself, but for us (Galatians 2:20; 2 Corinthians 5:Ult.). He had no need to place Himself in the position of a Redeemer for His sake. As the Eternal Son of God, He did not owe Active Obedience to the Law for Himself. Moreover, He did not merit to suffer any Penalty for Himself as He was without sin. Therefore, all these actions were carried out on behalf of those who needed them (Galatians 4:4-5).
  3. That what He did was upon an agreement between His Father and Him. There was a firm Covenant established before He actively engaged in these actions, ensuring the secure fruition and benefits thereof. This is why the Blood of Christ is referred to as the Blood of the Everlasting Covenant (Hebrews 13:20), as it was shed based on this Compact.

4. That He had a firm and inviolable Promise from His Father that all this would become ours, and we would reap the fruit and benefit of it (Isaiah 53:10). It was a Promise made by God, who cannot lie, and it was confirmed by Two Immutable things (Hebrews 6:18): God's Purpose and His Oath. When all these elements are considered together, they elucidate the Righteousness of God's proceedings. Although a sinner stands before the Bar and is, by the Law, a person deserving of death, when it becomes evident that they were redeemed through an Everlasting Covenant, the Temporary Covenant of Works cannot infringe upon it but must be subservient to it. Since the individual is righteous in their surety, regardless of their inherent unrighteousness, God is righteous in justifying them. No accusation of injustice can justly be made against Him for declaring them righteous by virtue of this righteousness. Therefore, our Justification is founded upon a Foundation that is stronger than the Earth or Heavens.

#### **INFERENCE V.**

Here we Learn that man's entire Salvation proceeds from God himself. It clearly informs us how little influence poor man has on his own rescue from misery and attainment of blessedness. This can be discerned in two Propositions.

1. That the foundation of man's Salvation was laid in this Covenant. From here, it derives its origin and source, and any of Adam's lost descendants who inherit eternal Glory owe their entire acknowledgment of it to this Covenant. Fallen man could not have been saved without such a Covenant. His happiness wholly depended on God's good will. These were the first thoughts God had about man's deliverance, and it is where the

future of salvation began. If God had not chosen them first, they would never have chosen Him. If Christ had not come as a Redeemer, all humanity would have perished hopelessly in their sins. If God the Father had not covenanted with His Son regarding His mission, Christ would never have come again. If Christ's obedience had not been accepted by God on behalf of those for whom He both Did and Died, it could never have been Imputed to them as the procuring cause of their Salvation. If God had not covenanted with His Son in this manner, it would never have been accepted. None of these aspects could have been omitted in this grand undertaking. All of this proceeds from God Himself; it is His own doing. The creature to be saved by it was not there to advocate for itself, as this was before Creation. No other created being was present to intercede on its behalf. If God had not conceived and enacted it, it would never have come to be, for it was an eternal act that transpired in the Divine Counsel and was confirmed there before the world existed.

2. That all that contributes to man's Salvation arises and flows down from this Covenant. Whatever else can be mentioned or conceived of that has any influence on the eternal Salvation of human beings can be traced back to this Covenant as its source. In this Covenant, the plans and methods for accomplishing this entire undertaking were laid out and wisely delineated. Everything needed to bring sinners to the actual possession of eternal life was prepared. Even the very Covenant of Grace, through which the Treaty is upheld and carried out between God and Sinners under the Gospel Dispensation, originates from here. Not only the Redemption itself but also the Application of Redemption is entirely derived from this Covenant in all its aspects and stages. Christ was made all for us in this Covenant

so that He might be all to us (1 Corinthians 1:30). All the Promises made regarding the provision and bestowal of Ordinances, the means of Grace, the calls of the Gospel, the sending of the Holy Spirit, the drawing of sinners to Jesus Christ, their compliance with Him on His terms, their preservation from falling away from Grace after being in Him, and their ultimate inheritance of Eternal Glory—all these are the promises of this Covenant. The benefits of Christ's Undertaking were made to Him in connection with it and were notably fulfilled when He completed the Work (Ephesians 4:10, etc.). Therefore, all of this originates from God because it is all stored within God's Covenant. Furthermore, it is a Covenant in which only God Himself and those who are God were engaged as Parties undertaking.

Thus, the Application of this goodness to us must be attributed to this Covenant, and here is where the reason lies for any of us to believe that we may be saved. It is not because we were more inclined or disposed to it than others, but because our Salvation was secured for us in that Covenant and must be promoted in this manner. This serves to humble man and lead him to acknowledge the source of all his hopes, concealing pride and directing him towards an humble acknowledgment of the Origin of his aspirations.

## **CHAPTER XIII**

The Farther Application by Way of Exhortation, and Consolation.

USE II. For EXHORTATION and DIRECTION to the People of God, and that in Four Respects.

1. Labour to Clear up and be satisfied in your Interest in and Relation to this Covenant. Do not remain content until you have obtained some good evidence that your Names were written in the Book of Life. To move you towards this, consider these Two Things.
2. It is a Thing that may be known. Although the Eternal Transaction between GOD the Father and GOD the Son is a Secret Hidden from the World, and no one can have any particular knowledge of it in reference to themselves until they partake in the special fruits of it. Yet the Believer, concerning themselves, may gain a clear understanding of it and read it. There is a way revealed in Scripture through which we can come to know what was contrived about us in the days of Eternity and be assured that Jesus Christ has paid the full Price of our Redemption. Not only has He done so for some, but also for us in particular. Were it not so, the Precept in 2 Peter 1:10 would be superfluous, and all the Commands to Prove and Try our own State would be in vain. If our Trial doesn't end here, we are still left in uncertainty. But there is a Promise made to the People of God that He will show them His Covenant (Psalm 25:14), i.e. the Great secret of the Covenant of Redemption shall be revealed to them, making them aware that God loved them with an Everlasting Love.
3. The foundation of all your Consolation is laid in this Covenant. All the Comfort of the Children of God ultimately resolves into this, that Christ Loved us and gave Himself for us. However, He did not do this for all the world, but only for a select company

whom His Father had given unto Him. These are the ones for whom He Covenanted before the world was made. If we are to be saved, it must be through the virtue and application of Christ's satisfaction to us. This is applied to none but those for whom He indented and was appointed by His Father to Redeem. Therefore, if we want to know whether our sins are Pardoned and if Justice is atoned for us, we must discover that Christ's death has become ours and is accepted for us. The way to be satisfied in this is by finding our names on that roll or list entered in the records of Heaven before time began. Until we understand this, how can we be free from the fears and terrors of the wrath to come?

Now, the Scriptural way in which we are directed to arrive at this knowledge is by following the streams up to the fountain. There are some streams of common bounty that flow from God, the Fountain of Goodness, to all the world. He is the common Benefactor to all His Creatures, and none are without some share in His Benevolence (Psalm 145:9, Matthew 5:45). However, a person may swim in the fullness of all these favors, even be overwhelmed by them, and yet remain an utter stranger to this Covenant (Psalm 17:14). These are kindnesses which God can bestow even on His Enemies.

But there are other distinguishing favors that the great King reserves for bestowal only upon those whom He has set His heart upon, intending to make them His special favorites. So, anyone who enjoys these can be certain that God intends to honor them and has eternal life in mind for them. There are peculiar tokens of God's love that He grants only to those who have found grace in His sight. Those who enjoy them may conclude with certainty that they were given to Christ in an Everlasting Covenant. We can trace these gifts in Romans 8:29-30. There is a white Stone and a new Name, which is

known only to the one who possesses it. God bestows this upon no one except those who were thus Covenanted for. There is a powerful work of Conversion wrought in the Soul, causing the person to transition from death to life. There is the gift of the Spirit of Adoption, enabling us to cry, "Abba Father." There is the infusion of the Grace of Sanctification, which brings about a remarkable transformation, creating a New Creature, doing away with the old and bringing forth something entirely new. Now, these are all gifts of saving Grace, and they are the secret conveyances from the Well-head of Electing Love. They are the Covenant Mercies and things that Accompany Salvation. If you have been called by His power, seized by His Spirit, sanctified by His Grace, you may be assured that you were Chosen in Christ and Covenanted for with Him. These benefits are not randomly distributed but are given distinctly. Therefore, labour to have and reveal such Operations in your hearts, and to become more acquainted with their reality. This will be the way to derive joy and consolation from the Fountain and to draw comfort into your Souls from Eternity.

2. Be encouraged to make use of your interest in this Covenant for your establishment against the temptations that may assail you. We can safely determine that all the shakings or unsettlings of a believer's faith and all the discouragements they face arise either from a lack of being fortified in this Covenant or from neglecting to apply and utilize it timely. For this Covenant contains enough to dissolve all doubts and answer all objections if we wisely use it. Therefore, use it:
3. To silence all the accusations that may arise from the Covenant of Works. A Believer is sometimes greatly puzzled, and in a shock of severe Temptation, they are driven to the Old Covenant where sin is declared against, and the sinner is condemned, and

Justice stands committed to execute punishment. Now, they are greatly perplexed to think how the Law and Grace can coexist and how such a Sinner as they are can be Saved. They may even be on the brink of despair. In the Covenant of Grace, they hear about pardon and forgiveness, which are freely bestowed upon Sinners through Christ, but they do not know how to reconcile this with what the Law dictates. The Law declares that God is Holy and of purer eyes than to behold Iniquity, and it asserts that Sinners shall not stand in His sight. The Believer knows that they have been notorious sinners. How can they reconcile these conflicting messages? Repair to the Covenant of Redemption, and take a thorough view of it. There you will find that all these concerns are sufficiently addressed, and every difficulty is entirely removed.

The Covenant of Grace indeed speaks of favor and mercy to Sinners, freely bestowed upon them by God through Christ. But in the Covenant of Redemption, you can see how all this is achieved and be satisfied with it. In this Covenant, an Offering is provided, a complete Sacrifice is laid out. Here is the Blood of a Savior to be shed, His precious life to be laid down in exchange for the life of the Sinner, which holds infinitely more value than the lives of all in the World. Therefore, all that the Law demands of the Sinner is here fulfilled. Justice is established in Triumph, Holiness is gloriously Exalted, and the Law is fulfilled to the utmost of all its demands. God's hatred against Sin is sufficiently declared, and all that was required in the Covenant of Works is fully met. Now, what should hinder the Grace of the New Covenant from flowing down for the Salvation of God's Elect, given that it is evident that He can be both Just and the Justifier of those who believe?



2. To dispel the doubts that may arise within you concerning the Covenant of Grace. Satan, the adversary of God's People, seeks to find many flaws in this very Covenant. He uses these perceived flaws to pester your mind and disturb your peace. Often, you cannot fully rest in it or draw the sweet comfort provided within it because of his relentless tactics. His usual stratagem is to make you consider that, although there are great and Precious Promises offered to the Children of God in this Covenant, enough to satisfy your most extensive desires, you can only claim them if you meet the conditions outlined in the Gospel. Hence, these promises are not truly yours until these conditions are fulfilled within you. There are two types of conditions: those required for you to partake in these Promises and those necessary for you to fully enjoy the blessings contained within them.

Regarding the former, there is much Counterfeit in the world, and it is easy to be mistaken and fall into vain presumption. Satan troubles you with doubts about whether you are a true Believer, have sincerely Repented, and turned to God. To clarify this, you must consult the Rules provided in the Scriptures and await the Co-Witness of the Spirit.

For the latter, a believer may find Satan filling them with fears about whether they will ever be able to fulfil these conditions. Their faith may be weak, and the temptations they face may be strong, causing them to doubt if they will fail and lose their faith. Their obedience may be poor and inconsistent, and they may fear they will never find acceptance with God. The idea of perseverance can be terrifying. They may wonder if they will be able to withstand the fierce challenges ahead and remain faithful until the end. If they fail or fall short, they believe they will lose the Crown. If you find yourself

shaken in this manner, you must turn to the Everlasting Covenant immediately, where you will find satisfaction and firm security against these fears.

1. In the Everlasting Covenant, you will find that all these conditions required of you in the Covenant of Grace are firmly and faithfully undertaken by the Lord Jesus Christ. As mentioned before, in the Covenant of Redemption, one condition placed upon the Son of God was to bring many Sons to Glory. To achieve this, He undertook to do everything necessary for its accomplishment. He is therefore obliged not only to fulfil the Law on your behalf but also the Gospel. He must ensure that every condition required for you to partake in Eternal Life is met. If there is anything necessary as a means to attain Glory, He is committed to seeing it fulfilled in and for you, for otherwise, Redemption would be incomplete. He delivers you from the Law, making it possible for you to be saved by Grace, and He also provides you with the Grace and Strength to meet all the demands of the Gospel. Your security rests in Him, and His Strength will manifest and magnify itself in your weakness.
2. Therefore, in the Everlasting Covenant, you will find all those Absolute Promises recorded in Scripture for your comfort. It is true that an Unbeliever cannot claim these promises for themselves or derive sustenance from them, as they are not set before everyone to partake of. However, a believer can and should consider them to be their own and draw the utmost comfort and strength from them. After careful consideration of these promises, you can strengthen your Faith through reasoning. While the Covenant of Grace does require all these things of you, and you must possess them to attain salvation, the Covenant of Redemption undertakes all of this. This is the

proper essence of these Promises. When God promises to give you a New Heart, to put His Spirit upon you, to instil His Fear in your Hearts, and assures that you will never depart from Him, these Promises belong to someone. They are aimed at and designated for those who were Ordained for Salvation from Eternity. These are the same individuals who are Effectively called in Time. Therefore, upon contemplating your calling, you can be confident that these Promises will be fulfilled in you. Even if you were to fail, God cannot fail.

3. Hence, Jesus Christ has promised to send His Spirit into the hearts of His people, to dwell within them, teach them, and keep them by His Power, leading them to Salvation through Faith. When Jesus Christ departed from this earth in His bodily presence, He gave His Spirit to be the Guardian of His people, ensuring they wouldn't be left as Orphans. He undertook to do everything they needed, preserving their weak Grace, preventing it from being quenched by the many waters of Temptation that could otherwise engulf and extinguish it. This is also a Fruit of the Covenant of Redemption. Thus, even though Adam, in his integrity, lost everything due to the overpowering force of Temptation, a believer in the hand of the Spirit of God, despite their frailties, will never lose their meager resources but will keep and increase them. If, when considering the Conditions required in one Covenant, you set aside the thought of the undertaking and Provision made for its fulfilment in another Covenant, this can provide solace and satisfaction to your soul, enabling you to triumph over all Doubts and Fears that assail you.
4. Therefore, be directed where to seek all the strength and assistance required to fulfil your Duty in your place and station,

as well as to find comfort in doing so. Often, the weight of Duty discourages us, and we feel like we might collapse under its burden due to our own imperfections. However, if we look back to this Covenant, we will see that it takes effective care of this matter. Here we can observe:

5. The Perfect Obedience required to merit our acceptance with God was placed upon Jesus Christ, lifting it from us. We noted that His Active Obedience was demanded and became a Condition of this Covenant, alongside His Passive Obedience. God respects it, gazes upon it, and imputes it to us. As a result, the Law is satisfied, and all the happiness that man once forfeited is secured. Even if we cannot obey perfectly, our security lies in the fact that He has done it for us, and we can consider it ours because it was performed on our behalf.
6. Sincerity, despite our greatest imperfections, renders our performances acceptable to God. If our hearts are sincere in the duties we perform, if they are true and faithful to God, and we can genuinely plead Uprightness and Integrity, they will preserve us. No weakness that affects our Obedience will cut us off from His favour or prevent Him from finding delight in it. Even if one could not offer a lamb but only Two Turtle Doves, it would be acceptable. The basis for this is found in the fact that Christ is accepted for us in the Covenant of Redemption, and thus, through Him, we are accepted in the Covenant of Grace.
7. Christ is committed not only to do for us but also in us, all the necessary works required for our pleasing God and obtaining Glory. His Almighty power is involved in this endeavour. Hence, Paul prayed for the Colossians in Colossians 1:9-11. In summary, this Covenant has provided a Christ for us to turn to for

everything we need to be brought into the Kingdom, to conquer our enemies, subdue our corruptions, restore us from our apostasies, establish our Grace, and ensure our perseverance. A believing soul lacks nothing for its satisfaction but can fully find it here. The encouragement to approach Him with confidence is derived from the contemplation of this Covenant. GOD the FATHER is firmly committed to His SON, to perform all of this for us, and He cannot deny us when we humbly and faithfully claim it from Him for this very purpose.

8. Let us strive to see, admire, and magnify the riches of Grace stored up for poor humanity in this Covenant. The Covenant of Redemption provides ample material for us to study and contemplate for eternity. A believer, when in their right mind, cannot look upon this Covenant without wonder and ecstasy. It is filled with unfathomable wonders and contains the most significant commitments imaginable to bind us to love and serve God. There is enough material here to elevate our praises to the highest level.
1. Here we learn what were the Everlasting thoughts of God concerning us, even thoughts of mercy and peace. When we find our names written in That Book, we are sure that God Remembered us before we were, or before any other creature could make mention of us to Him. What a sweet and ravishing contemplation this is! The Physician was provided before the Malady was contracted. When we did not exist, God thought of us for good and made the way of this good sure and unalterable. He enrolled a Covenant for us in the Records of Eternity. The Father and Son did, of their own accord, consult for the Everlasting welfare of a company of worthless Worms. They contrived the matter between themselves and resolved to build

the Declarative Glory of Divine Grace upon such a lowly subject as sinful man. Here we see the difference between us and the Children of Wrath, how precious God's thoughts of us were. Among the multitude He passed by, He fixed His heart upon us, marking us out for a Kingdom. How astonishing this is!

2. Here also we may observe the Infinitely Wise Contrivance of man's Salvation. All the Mysteries of Wisdom are involved in this Covenant. A way was found to save Fallen Man that would have perplexed and confounded the Understandings of Angels and men if they had attempted to figure it out. Even the Angels themselves are still amazed by it and long to understand its Mystery, though it has been Revealed. Who could have told God, had He chosen to inquire, how a Sinner could be Saved, and Justice remain inviolate? In this Covenant, we see that everything is so meticulously arranged that there is no flaw or the slightest disagreement between the Covenant of Works and the Covenant of Grace. Both receive their due honour and glory, yet the sinner is saved from the clutches of the Law and delivered from Wrath and Vengeance (Romans 3:26).
3. Here we see how sure a ground and foundation is laid for the certain Salvation of all God's Elect. Everything required for it in all its aspects is fully provided here. Anything that might have hindered it is taken care of and removed. The Guilt of Sin stood as a great Mountain, separating God and us. As long as it remained, there was no way to approach Him, for He was a consuming Fire. But now, this Guilt has been removed, and this Mountain has been cast into the depths of the Sea. The pollution of sin acted as a woeful hindrance to man's happiness, and as long as it remained, he was destined to be miserable. Yet here, a cleansing has been prepared, a Fountain opened to wash it all

away. Legal Obedience was required as the Condition for man's happiness, and without such a Righteousness, he could not be entitled to it. But now, an Everlasting Righteousness has been introduced, and everything else necessary is also available. Therefore, nothing stands in the way of the Eternal Salvation of every Believer.

4. Here we may witness the Faithfulness of God to His own Word and Promise made to His Son. When we find ourselves Converted and partakers of saving Grace, we can trace our acceptance of Christ through faith in Him, not in ourselves or any natural good dispositions. Instead, it is rooted in the faithfulness of God. If He had left us to ourselves and not sought us out and brought us to Christ, we would have never come to Him, and we could never have accused Him of falsehood. We did not know ourselves to be the recipients of those promises until He revealed it to us through His effects. Yet, because He had promised it, He fulfilled it. This is the reason why the Gospel, which became a savor of Death to others, was made a savor of Life to us. The same means that hardened others in their sins softened us, turned us away from our sins, and brought us to God. This reassures us that the same faithfulness will accomplish the remaining work for us in the completion of our salvation.
5. Here we can also familiarise ourselves with the deep obligations Jesus Christ has placed upon us to love, fear, and serve Him. He undertook our Redemption and Salvation from Eternity. What further serves to highlight our indebtedness and obligation to Him is considering His position in this Covenant in three or four respects.

1. That it was a free and voluntary engagement on his part. He was under no tie of natural necessity to do this work. He was a person at full and free liberty in himself to be engaged or not engaged for us. It was at his own pleasure whether he would become a Surety and give himself up for our Redemption. Hence, in John 10:18, when he said, "I have Power," the word implies a Liberty or a Right to a Thing. He was a Divine Person and therefore possessed the highest Liberty and Sovereignty over his own actions. If he had refused to do this for us, he would not have harmed us in any way. It must be a very significant bond laid upon us by one who does us the greatest kindness, yet was under no obligation to do so beyond his own choice. The more freely given the love is, the greater it appears to be.
2. That he thus engaged for us before we desired it of him. He did not wait to be asked by us; he did not delay until we petitioned him, requesting that he become our Propitiation. Before we even existed or were capable of seeking him out, he stepped in, undertook, and firmly bound himself by a Covenant and a Promise. It would have been incomparable love for him to have undertaken such a thing for us upon our most fervent and urgent entreaties. Indeed, it would have seemed unreasonable for us to ever request him to commit himself on our behalf. However, for him to intercede, take up our cause, and become responsible for us, Unsought! This holds the greatest weight, as stated in 1 John 4:9.
3. That the engagement he has undertaken was the greatest and most condescending possible: namely, that he would stand in the sinner's place when the sinner had provoked the Holiness and Justice of God against them. He willingly subjected himself



to Infinite Wrath and all the Curses of the Law that had now fallen upon them. For him to assume the complete Guilt of our sins, to submit himself to the Law, and pledge to fulfil all its requirements on our behalf, to endure all the suffering it had pronounced against us, even the most shameful and dreadful expressions of God's wrath, and to bear His furious displeasure by making His Soul an Offering for sin. Who would ever do anything like this? These were astonishing acts, and therefore they demand our attention, as mentioned in 1 John 4:9.

4. The Persons for whom he engaged were not Good people, Righteous individuals, or Friends, but wicked, ungodly enemies (Romans 5:6, 8-9). Showing a little kindness to a mortal enemy is significant because it is extended to such a person. They were those who had rebelled against the throne of God, sinned against Heaven, and brought down a Righteous Curse and Misery upon themselves. The Son of God knew what they would be when he undertook this task, and it was under the consideration of their being such that he became their Redeemer. Despite all this, he did not withdraw but used this as an opportunity to become their Redeemer, thereby providing the most astonishing example of His Grace.
5. If he had not done it, fallen man would have necessarily Perished forever. There was no other way for him to be Saved. No other person in heaven or on earth could or would have appeared for him. No other course could have been taken to work out his deliverance. The Curse would have taken effect and engulfed him in everlasting misery if the Son of God had not come and borne it within himself (Galatians 3:12, Acts 3:12). Now, those of you who are the Children of God through Faith in his Son, say, are these cords of love not strong? Do they not bind

us to Love, Serve, Praise, and Honour him all the days of our lives? Without a doubt, there are no stronger bonds imaginable than those created by this Covenant to Holiness. The Apostle emphasises this in 1 Corinthians 6:20, 2 Corinthians 5:14-15, and 1 Peter 1:18, and so forth. A significant purpose of this Covenant was for Christ to Purchase for himself a Distinctive People to serve him. Therefore, it is our duty to pursue Holiness with all these incentives. To achieve this, let us reflect on all the Good that arises from this Covenant and is derived from it to us. Acknowledge that all our comforts and hopes are linked to it. Remember that without this Covenant, the Precious Gospel would never have been Preached to us; its Sacraments would never have been administered, and the Good News of God reconciling the world to himself would never have been spread throughout the world. All the blessings you experience in the Love of God, all the hopes you hold of escaping Hell's Miseries and entering Heaven's Felicities, recognise that they originate from this Covenant and let this thought enhance their Splendour. Consider and remember that these are not merely accidental or random blessings; they are not occasional favours, but rather benefits that were provided for you before the world began and were secured for you as securely as a Covenant of God could make them. What, then, remains but for us to earnestly inquire, "What shall we Render to the Lord for all these benefits to us?" Let reflections like these elevate us to the highest levels of Divine Love and engage us in the most fervent and diligent efforts to live the rest of our lives to the Glory of His Great Name.

USE 3. For Consolation to the People of God. To all such as are in Covenant with God in Christ through Grace, or are made to Partake in the Grace of the new-Covenant: Everlasting Consolation flows

down to you from this Covenant. Every Attribute of it distributes abundant comfort to the Souls of the Children of God. It is a Free Covenant; there was nothing to engage God to the making of it, but his own mere good pleasure: and free applications are the most Potent and secure of any; because if they did not intend the Performance of them, there can be no reason given why they should bring themselves under the obligation of doing it. It is a Gracious Covenant; there was nothing in the creature to move God to it: it was because he would Gloriously Exalt His Grace in the pursuance of it, and therefore, though we are unworthy of, and can in no way deserve the good which is provided in it, yet we may be confident, because it was the very aim and design of it to set forth the riches of Grace forever. It is an Everlasting Covenant; it never had any beginning: and was contrived and concluded before time, and therefore it cannot have any end but will last to Perpetuity. It is an Immutable Covenant, being made between Parties that are unchangeable, in whom there is no variation or shadow of turning: and hence whatever we have been and done, they can never repent of or alter one syllable in it. It is a well-ordered Covenant having provided everything that is requisite to make us everlastingly happy, in the complete deliverance of us from sin and hell, and bringing of us to the perfect fruition of God to all eternity. It is a stable Covenant that cannot fall, being made with one in whom all the fullness of the Godhead dwells; and was therefore furnished to answer all the demands of it to the uttermost. Hence, therefore, you have no need to be afraid of the Law, and all its terrors and threatenings, for that is fully answered, and has nothing to say against you: Nor of the Devil, for all his accusations are taken off, and by it rendered altogether insignificant: Nor of your own sins, however many and weighty they have been; for they are all satisfied for, and the acquittance is obtained: Nor of your impotency to do Evangelical Duties, for there is everlasting strength provided in him to supply it, and that which

shall never fail you, you may Challenge all enemies, despise all adverse powers, and Triumph in your assured hope of Glory.

And now, what can you do less than Celebrate the remembrance of this your Redeemer's love and kindness to you; as with a Soul-humbling consideration of your own unworthiness; so with heart-ravishing joyfulness, and inexpressible thankfulness, for all this kindness and Grace of his expressed to you? Let it make his Name Precious in your thoughts, even as an ointment poured out, and help you to remember his love more than wine, and when you look inward, and find the beginnings of this Glorious work so engaged in, to be applied unto you, and that this Redeemer's satisfaction is brought home to your Souls, by the Spirit of God enabling you to believe in him, and working of you up to a begun conformity unto him; let this strengthen your faith cheerfully and triumphantly to wait for the full accomplishment of what remains; believing that he who hath begun a good work for you will Perfect it in you to the day of our Lord Jesus Christ.

FINIS.

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**MONERGISM BOOKS**

The Doctrine of the Covenant of Redemption, by Samuel Willard.  
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