

**THE
COVENANT
OF
GOD'S FREE GRACE**

A Sermon by

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with a

PROFESSION OF FAITH

Made by

JOHN DAVENPORT

(1597–1670)

THE
COVENANT
OF

God's free Grace,
Most sweetly unfolded, and comfortably applied to a disquieted Soul, from that
Text of 2 SAM. 23. VER. 5.

Also a Doctrinal Conclusion, that there is in all such who are effectually called, in-dwelling spiritual Gifts and Graces, wrought and created in them by the Holy Ghost.

By that Reverend and faithful Minister of God's Word,
Mr JOHN COTTON, Teacher of the Church at *Boston*
in *NEW ENGLAND*.

Whereto is added, *A Profession of Faith*, made by the Reverend Divine, Mr *John Davenport*, in *New England*, at his admission into one of the Churches there.

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To all who have Interest in the COVENANT OF GRACE

CHRISTIAN FRIENDS



These comfortable Notes being in the hands of a friend to the Author, who commending the worth and excellency of them, thought not good to smother them by burying them in oblivion, but to expose them to publique view, for the general good and establishment of troubled souls, that they understanding their right and title to this sure and everlasting Covenant, may take comfort to themselves, and be supported against the tempestuous storms arising from Satan and the world without, or the distempers of their own hearts within: David was unsettled, and his family disordered, yet God's Covenant is everlasting, ordered and sure. The condition that is required of us as part of the Covenant, is the performance of these things; to believe, repent, and serve the Lord in newness of life: But the power and ability by which we do them, is a part of the Covenant on God's part, to have new hearts, and new spirits, whereby we come to repentance, and bringing forth fruit worthy of amendment

of life; this inward ability, and new frame of heart, by which we are renewed in the spirit of our minds, the writing of his Law in our inward parts, that is a branch of God's Covenant: but the bringing forth the fruits of these inward abilities and graces that are engrafted in us by Christ, is required in us: As for example; the grace and power of believing that God hath promised (to give it belongs to him) but to believe, to take hold of the promises, to accept of Jesus Christ, to receive him as our Lord and Saviour, and the gift of righteousness by him is required as a condition on our part: As we are to make use of the Covenant in the matter of our justification against the guilt of sin; so it will be good for us to make use of it for sanctification against the power of sin; when we are troubled with any strong lust or violent temptation, which is too hard for us to overcome, know this for thy comfort, that it is a part of the Lord's own Covenant, to deliver thee from all thine enemies, that thou mayst serve him in holiness and righteousness all the days of thy life; he hath promised to give the Holy Ghost, and to create a new heart and a new spirit in us, and to cause us to walk in his ways: He hath promised, that if we be in trouble, and call upon him, he will deliver us; and if we confess and forsake our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If thou reapest any comfort by that which followeth, let God have all the glory. Vale

THE
SAINT'S COMFORTS
against Personal and Domestical
Infirmities, &c.

2 SAMUEL 23:5

Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure.



These words are part of the last *Song* or *Psalm* that ever *David* penned, and therefore are more sweet, savoury and spiritual. It is many times so with God's children, as it is with the sun, which shineth most glorious when it is nearest setting. The more corruption decays, the more grace increaseth, no a growing Christian, the nearer he cometh to heaven, the more sweet and spiritual are his meditations; and therefore *David* lying in no known sin, his last *Song* must of necessity be most heavenly and sweet. These are not the last words of *David*, as it is said, *verse 1*, but they are his last spiritual *Psalm*, or *Song*; and therefore full of heavenly matter, according to the strength of spirit he was grown to.

The 72nd *Psalm* was the last in the Book of the *Psalms*, but this seems to be after that, where he styles himself *The Sweet Singer of Israel*, *verse 1*.

This verse of the text contains in it three principal parts:

First, an acknowledgement of the failing of *David* himself and his family, in the many duties God calls them to. In these words, *Although my house is not so with God; not so*, has reference to the second and third verse, not walking according to the ways God called them to walk in. What ways? *Verse 3, Fear of God, righteousness and justice*. He requires that the fear of God, righteousness and justice should rule in a prince's house.

For explanation of the words, *Though my house be not so with God*, that is, though my house does not so walk in God's fear and righteousness as he requires, in this he acknowledges his failings.

Again, when he says, *not so*, he means, his house was not so pure and clean, so fruitful before God, as he required, *verse 4*. God would have a man's spirit to be as the light of the morning, clear without clouds, pure from all mixture of darkness and corruptions; and our spirits and families fresh and fruitful, as the grass, when followed with seasonable showers, and the pleasant beams of the sun, it grows most sweetly. So God would have his children, where they enjoy good means of grace, having dews from heaven, and very comfortable sunshines over them, to grow thereby fresh and fruitful. But what did *David* say? *Although my house be not so*, not walking in our callings, in the fear of God and righteousness. Although my house is not pure and clean, fresh and fruitful, acknowledging his house to have failings in this.

Secondly, you have the support and comfort *David* took to himself, in the midst of the disorders of his house, from the orderliness of God's covenant, which, though his house was unsettled, and unstayed, yet there was a sure covenant, though his house was fleeting and unstable, *yet was there an everlasting covenant*. He brings in God's covenant amplified by three arguments, contrary to the corruptions that were in his family.

His family was	{	Transitory, Disordered Unsettled,	}	God's Covenant is	{	Everlasting, Ordered, Sure.	}
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Thirdly, you have a profession of the resting of his faith upon this covenant. This is all my desire and delight, this is all the comfort he has, that God's covenant is everlasting, settled, and sure, which is amplified thus: Though he and his house do not

grow, though they are transitory, disordered, unsettled, yet God's Covenant to him may continue steadfast, firm and sure, and this is all his desire. The word in the original signifies also *delight*. *It is all his delight*, though God bring him otherwise to no great matters, nay, though he should decay in these outward things, yet this is all his desire, that God's covenant to him may remain firm and sure.

The words being thus opened, divers things may be raised from them: as,

Doctrine 1: That there is no godly man who keeps so good a house as to walk with God answerable to their calling, and the means of grace offered unto them. This is the meaning of the words, *though my house be not so with God*, that is, not walking according to my calling in fear and righteousness. It is true, I should shine as the sun in the morning, without clouds with my family, but we are clouded with many corruptions. The grass after Sunshines and rains has always a green and fresh colour, but I and my house receive many showers and sunshines, yet we are not in the like manner fruitful and flourishing. *David* might well say his house did not have the fear of God when *Absalom* was so rebellious against him as to have plucked him out of his kingdom, when *Amnon* defiled his sister and was for it slain by *Absalom*, who further defiled his father's concubines, and that in the view of the whole nation. There was neither fear of God, nor righteousness to man, notwithstanding the many sweet showers they received from the prophets, they walked not answerable to the blessed means received, but were cruel and rebellious; therefore, though God has called *David* to walk with him in the fear of his Name, and to cause his family to do so, yet that he should fall short of the grace manifested, he has just cause to complain, and yet *David's* house is set for a pattern for all houses, *Zechariah 12:8*, "*In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble amongst them, at that day shall be as David, and the house of David shall be as Gad, as the Angel of the Lord before them;*" in which place is shown that God had special regard to the house of *David*, and where *David* falls short, few exceed it, *David* had a special care to rule and govern his house aright, *Psalms 101:1-2*, "*I will,*" says he, "*behave myself wisely, in a perfect way, I will walk within my house, with a perfect heart;*" yet notwithstanding all this, when *David* looks back, and considers his own ways, and

finds many disorders and failings, his house is not so with God; therefore you may take it for granted, that no godly man doth keep so good an house, as to walk answerable in his calling to the means of grace offered to him.

No house walks according to their callings:

First, concerning the fear of God and your Christian callings, in every family there be some of these vices:

1. Eye service; children and servants are more careful to approve themselves to their parents and masters than to God.

2. In every family you shall find pride and haughtiness of mind and spirit, contrary to God's Spirit, *Romans 11:20*.

3. You shall find drowsiness of spirit in the performance of good duties, which implies likewise a want of the true fear of God; and this you may find in the family of our blessed Saviour. They could not watch with him one hour, notwithstanding his calling upon them, and stirring them up thereunto, *Matthew 26:40*.

4. You shall find a slowness and dullness of capacity, and understanding to apprehend any thing that is good, *Luke 24:25*, *O fools and slow of heart to believe, etc.*

5. You shall find hardness of heart; the disciples of our Saviour, though they were continually with him, enjoyed his glorious presence, daily conversed with him, saw many strange visions and great miracles, and thereby had many sweet showers from our Saviour himself falling upon them. Yet notwithstanding after all this, what did our Saviour say to them, "*As yet perceive ye not, nor understand? Have you your hearts yet hardened?*" *Mark 8:17*.

So likewise in our outward callings we are failing in many ways in righteousness one towards another. The husband is wanting to his wife, in not giving her her due of love, or the fruit of love, and she back again to him. Parents and masters wanting to children and servants, and so likewise those back again to their superiors, not giving and rendering to one another that which God requires of them. You shall see *Sarah* wanting to *Abraham*, *Genesis 16:5*, when she saw that *Hagar* had conceived by her husband, and she came thereby to be despised by her, she imputed the occasion of the wrong offered to her by her hand maid wholly to her husband, and calleth the Lord to judge between them, notwithstanding she was most faulty herself in it, *Genesis 16:5*. So likewise are husbands wanting

to their wives in love, kindness, provision, protection &c. which is a want of righteousness. So children are wanting to their parents and one another; as *Absalom*, *Adonijah*; and *Amnon* in true natural affection to his sister. Sometimes they are malicious to one another, as *Joseph's* brethren of *Jacob's* family: So likewise idleness and lying, as in *Gehazi*, *2 Kings* 15:25. *David* had not dealt well with his sons, nor his sons with him, neither *Eli* with his in their younger days. We should not so complain in our general calling of hardness of heart and want of life, and unprofitableness in good duties towards God, if we were not so much wanting to one another in love and righteousness. If we therefore would not have our hearts dull and unprofitable in our general calling, then we must labour to dispose ourselves aright in our particular calling. *Not so*; he means, not answerable to the means of grace. This is true in any family. Some of the family will not be brought in, no, not even if strong means are used, it will be but in hypocrisy, notwithstanding all the sweet showers that fall upon them and pleasant sun-shines of which they daily partake. Yet some will continue as ignorant as at their first entrance into the family; and though many settle themselves to goodness, yet they do not rise without clouds, there are many corruptions in them. As they have much knowledge, so likewise shall you see them defiled with much pride and vain glory. Husbands cannot bring in their wives, nor wives their husbands, parents their children, nor their servants. And though peradventure they may bring in some, yet not all; neither this without many a cloud, many sinful corruptions, lying, profaneness, unprofitableness; and when they have brought them forward in any good way, they have many times such fears and doubting of their estates, that they are ready to forsake all and fall back again; and if they come on to any profitable performance of good duties, yet are they so wonderfully unsettled in their estates and conditions, that many times, the further the day grows, the more cloudy it appears; such ado and trouble is there to come to any settledness in good ways, they are so clouded with fears of their estates, that if they come to be assured of God's love, they will awhile love good duties, but afterward fall back again to a customary performance, and rest themselves contented with the deed done, yea, many times they break out into open failings, to the

wounding of their own souls; they prove like the highways and barren places, rather more defiled, then like the green grass, which is bettered by the showers that fall upon it; men's hearts may be right before God, and they may have much care and diligence to uphold in such a blessed condition, and yet come far short of what is required of them, as you see in *David*, "*Although my house be not so with God, etc.*" And what might be the reason of this?

Reason 1: From a secret purpose and counsel God has to have some unbelievers in every family; yea, in such places where you shall see most Religion used, and God most truly worshipped, there shall be some upon whom it shall be his pleasure to show his displeasure; Christ made as good choice as choice could be made, and yet he would have us see, what we may not unjustly expect in the like case, *John 6:70*, "*Have I not chosen you twelve, and behold one of you is a Devil?*" If it were so in Christ's family, then we must not look to speed better; there is no family wherein one is not a devil, his family being as a pattern to all other families; it was not for want of means it so proved in his, it being our Saviour's continual practice and whole calling to publish God's truth. So for further instances you may see in *Adam's* family, *Cain* the first born, an unbeliever. In *Noah's* family there is cursed *Ham*; in *Abraham's* family is scoffing *Ishmael*; in *Isaac's* family profane *Esau*; in *Jacob's* family, brethren against innocent *Joseph*; *Moses* had a profane wife, who counted him a bloody husband for administering circumcision; *Aaron* had his *Nadab* and *Abihu*; *Samuel* his sons were bribe takers, 1 *Samuel 8:23*. *Eli* his sons were faulty in the Priest's office; *David* had his *Absalom*, *Adonijah*, and *Amnon*; *Solomon* amongst all his wives, had not above two that were good; *Asa* his mother had a grove, *Jehoshaphat* a wicked son, *Hezekiah* had *Manasseh*, who at the first was very wicked; *Josiah*, all his sons were wicked: and so in all other families we see it true, and therefore we can see no cause, why with others it should prove better.

Objection: But it is said of the *Centurion*, he "*feared God with all his household,*" *Acts 10:2*, they submitted themselves to all God's Ordinances, though not in truth.

Answer 1: That may be true in general; if all did but profess it, it is true.

2. If they did fear God in truth, it was not likely to hold; some

will be removing, and it is like worse come in their room; but if they should be all good, yet they who were good would be wanting in the fear of God, and righteousness one towards another in any answerable walking according to the means they do enjoy. So concerning the house of the Jailor, the same answer may be given, though they be all generally good, yet they fall short of the right performance of many good duties to God, and one to another.

Reason 2: The second Reason is from the vanity and curse that lies upon the creatures in every condition of life: "*Every man in his best estate is vanity,*" *Psalms 62:10*, take them single, they are vanity; take them together, they are "*lighter than vanity itself:*" if it was possible to assemble a company who are all good, yet would they corrupt one another; yea, put what persons together you can, they will hurt and defile one another, instead of doing good, *Hebrews 12:23*. If any man could have a perfect family, he might then have an heaven upon earth, which he shall not enjoy. In the Church and Congregation you shall find some wheat, some chaff, some good corn, some tares; so in the best families, you shall find a mixture of good and bad together.

Reason 3: The third Reason is from the mixture of flesh and spirit that is in every man: We know but in part, we prophecy but in part, and as our knowledge, so likewise all other graces are imperfect; our obedience, hope, love, faith, they are but all in part; and if *David* himself was not so, how could he expect it of his family? Though all our families should be brought on to be godly, yet would they be corrupt in part, for so are the best here.

Use 1: Learn we then hereby, every one of us to judge ourselves and our families, and to teach every person to judge themselves, as at other times, so more especially in the days of their humiliation, and when they come to renew their promises and vows with their God. If *David* were not able to say that his house were perfect with God, what then may we say? We have not that means which he had, such Teachers to instruct us, such guides whereby we might be brought forward, neither are we compassed about with Prophets in a land of uprightness; where shall we find an house that walks with God as *David* did? That grows as the tender grass, and is as the Sun without cloud? We are therefore to charge our

selves with our follies and failings, and to humble ourselves for them, whether it be towards God, or towards one another: we should consider how we are failing in the true fear of God, how subject we are to eye-service, and although we can do little in reforming kingdoms and nations, yet we may take for our own houses, we may judge our selves and our families in our manifold failings, we may judge ourselves for our high mindedness, drowsiness in good duties, for our evil slow heart to get hold of any spiritual thing, for our customary performances. How do we start aside from them upon every occasion? Our common complaint is, we are wanting to God in his fear and holy service; we are too strait hearted in the performance of good duties: true cause there is why it may be so with us; yet this is but a branch of the Covenant, and the reason of our failings in that is, because we are wanting in righteousness one towards another; husbands walk not towards their wives, nor their wives back to them; Parents to their children, nor children to their parents, etc. as they all ought to do according to the Law of God; and therefore we are to judge ourselves for our uncleanness, for our unprofitableness under the means we enjoy, and towards one another; and this is the cause why such good means as are used, are not so powerful to prevail with us: The Sun rises without cloud, and shines forth freely and powerfully; if we be overclouded, and overshadowed with any inordinate unruly passions, and unbecoming behaviour; if we rise so distempered, and the corruption of our natures raise such vapours and mists in us, we are to judge ourselves for these, and to take upon us *Joshua's* resolution, "*I and my house will serve the Lord,*" *Joshua* 24:16. From this general reformation of families, God may be pleased to spare the whole Land, as many times a man spares a Vine that has but one branch and cluster of grapes upon it, if not altogether, yet at least until such time as the grapes shall be ripe: So God seeing a cluster of Christians here and there, because they cannot grow if the Vine be cut up, God will therefore spare the whole.

Again, though God be purposed to send out his destroying Angel to lay waste a place, yet then we have some helps to save our selves; There was but one good house in *Jericho*, which was *Rahab's* the Harlot, yet God spared that for some good service done unto

him by her: so when we shall hold out the truth, and sprinkle ourselves with the blood of Christ, as the *Israelites* did, God seeing the blood of Christ sprinkled upon us by our faith and repentance, we may be saved from those destroying evils that overwhelm others.

Use 2: This may quiet the hearts of God's servants in temptations, though they find many troubles in their lives, and in the right ordering of their families, they must not take up such complaints of their houses, husbands, children, servants, as to think that no body is so much troubled in these things as they are; for better men than they, have had worse houses: *David* had a special care of planting his house well, and yet see what corruptions are found even in his family; what disordered, incestuous and bloody sons he had in his house; wherefore we may well complain of the failings of our families, if we observe what want there is of the fear of God, what formal and mere outside performing there is of many good duties; this therefore should train us up in some patience and quietness of mind and spirit, to walk wisely and humbly under God's hand, and not to pine and murmur at our estate and condition.

Use 3: And yet, in the third place, not so to be quieted with the disorders in our families, as to drive us to neglect, but labour to purge them more and more, and not to suffer them to come in; if sin once gets an head, we may receive many sweet showers and Sunshines and yet be little the better for all. If *David* speaks it with grief, it is then for *David*, and every good man, to use all means they can, to reform their families, to call on them to fear God, and to walk religiously one towards another, and not to suffer these good showers and pleasant Sunshines, these profitable means to be bestowed in vain upon them: you have a sweet promise, *Isaiah* 55:10,11. *For as the rain comes down, and the snow from heaven, and returns not thither, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my Word be that goes forth out of my mouth, it shall not return unto me void, but it will accomplish that which I please, and it shall prosper in the thing whereto I sent it:* We are daily to entreat a blessing upon the means, that it may be effectual to the end for which it is sent.

Question: But how may we help our families to amend?

Answer 1: We must labour to observe what is amiss in one another, and labour to purge all our corruptions; thus mutually to help one another in the knowledge of those things which we of ourselves may be ignorant of, that so we may come to cleanse ourselves in some measure from all sins; and this ought we to do more especially, when we come to solemn duties, as at times of humiliation, and receiving of the holy Sacraments. It was commended in *Jacob*, *Genesis 35:1-4* when God commanded him to go to *Bethel* and cleanse his house, his care was accordingly, to reform what was amiss in his family, as appears by his charge unto them, to put away the strange gods from them, to cleanse themselves, and change their garments; if we change our dwellings and not our sins, the same evils will follow us, whithersoever we go; consider we therefore, if reigning corruptions are within us, no reigning sin whatever but it is our God, we must therefore part with it, be it never so dear and near to us, and pray unto God, that he would be pleased to give us strength to subdue it, and bring it under, and not be of their disposition that will see no fault, that is not the way; that which is a strange thing in God's sight, let it be so in ours; let us gather together all our corruptions, and burn them in sacrifices to God; it is the sin of a family that troubles a family, and that when no means is used for healing it, *Leviticus 19:17: Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him:* and when God sees no corruptions nor filthiness in us, he will be readier to bless us, and prosper us in all our ways: So then we must have nothing to do with our sins, which do hinder all good things from us, but we must labour to gather them all together, and offer them up in sacrifice to God, that they may vanish away in smoke, that they be no more seen nor heard of.

Answer 2: That we may the better help forward our families in goodness, we must not rest in any good means of grace we do enjoy; for *David* we see went further than thus, therefore we must not content ourselves that we enjoy the ordinances of God, but we must labour to find God in them, and his blessing to us in the performance of them, or else all is little worth: This was *Hezekiah's* Prayer, *2 Chronicles 30*, that the Lord would be *merciful to those of his people that prepared their hearts to seek him, although they were not*

cleansed according to the purification of the Temple; the Lord heard his prayer, and healed their corruptions, because they sought God in his Ordinances. Let us then also, following their example, seek God in his Ordinances, labour to feel our wants in him, teach the same unto our families, and seek him by prayer, that he would be found of us, that so we may do that which becomes the Gospel of Christ. And so much for this point.

Doctrine 2: Again, in the second place, we may observe, That it is the stay and comfort of a godly householder against all the disorders of his own heart and family, that God *has made an everlasting Covenant with him, ordered in all things, and sure.*

This you see evident in *David* here, *Though my house be not so with God, yet God has made with me an everlasting Covenant, ordered in all things, and sure.* We have not walked in the fear of God's Name, nor in righteousness towards men, yet here is our comfort, the stability of the Covenant of God, though we be wanting to God, yet cannot God be wanting to us: But for opening the point, it is needful to know these four things.

1. What is the Covenant *David* comforts himself in?
2. How is it said to be *ordered in all things*?
3. How is it said to be *everlasting*?
4. How is it said to be *sure*?

From all these doth *David* take to comfort to himself against his own failings, and the failings of his family.

First, what is this *Covenant* here spoken of? This *Covenant*, in that he calls it *everlasting* and *sure*, implies it to be a Covenant of Grace, in that it has such properties annexed to it, which only belong to God; As,

First, *everlasting*, *Jeremiah 32:40. I will make an everlasting Covenant with them*, etc. Again, it is said to be a *Covenant of Grace*, *Romans 4:10*, and it being of Grace makes it *sure*, *Jeremiah 31:33,34, But this shall be the Covenant that I will make with the house of Israel; after those days, says the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people*, etc. where he tells you of two Covenants: The *Covenant of Works*, and the *Covenant of Grace*, this *Covenant* differs from the other in six particulars.

First, the *Covenant of Works* was made to *Adam* and all his poste-

rity, *Cain*, was within this Covenant, *Genesis 4:7. Romans 2:6* to the 10, *Do well and you shall be accepted.* This everlasting Covenant is not made to *Adam* and his seed, but to *Abraham* and his seed, *Galatians 3:16, he says not to the seed as to many, but as to one of thy seed, which is Christ,* being spoken collectively; so likewise, *Genesis 17:7, Moreover, I will establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.*

Secondly, they differed in the frame of their tables wherein they were written: the first was in stone after the fall, implying the Law was given to stony hearts, that could not be done away, and that our hearts were very dull to receive it: But this *Covenant of Grace* is written in the fleshy tables of the hearts; the one gives us duties to perform, but no strength wherewithal, the other affords both.

Thirdly, the *Covenant of Works* required perfect obedience in every man's person, *Galatians 3:10, For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every man that continues not in all things which are written in the Law to do them, Deuteronomy 27:17.* If any man breaks this Covenant, he brings a curse upon his own head thereby, no person is excepted; it is not so in the new Covenant; God in that required perfect obedience, but in this he requires it to be done either in our persons, or by our sureties, *Matthew 3:15. Then Jesus answered, and said unto him, Let be now, for thus it becomes us to fulfil all righteousness, Hebrews 7:22,26.* And it is translated *Testament*, because man has sureties to a Testament; therefore it is in the original, *diaq»kh*, he doth accept perfect obedience in Christ for us, though we cannot perform perfect satisfaction, yet if our sureties do it for us, it is all one, *2 Corinthians 8:12.* God accepts at our hands *a willing mind*, and of child-like endeavours; if we come with child-like service, God will spare us; a father will accept the poor endeavours of his child for the thing itself.

Fourthly, in the *Covenant of Works*, the reward is given of *justice according to works, Genesis 4:7. If thou do well, shalt thou not be accepted? and if thou dost not well, sin lies at the door, etc. Romans 2:6* to the 12th, *Romans 4:4. To him that works is the reward not reckoned of grace, but of debt;* in the *Covenant of Grace*, God rewards us not according to works, but according to his grace, accepting of our desires and endeavours.

Fifthly, in the old Covenant, there was no remission of sin; *cursed is he that continueth not in all things that are written in the Law to do them*. Now, where there is cursedness for sin, there is no pardon for sin: But in the *Covenant of Grace* there is a free forgiveness of sin, with a promise, they shall be no more remembered against us, *Jeremiah 31:34. For I will forgive their iniquities, and remember their sins no more.*

Sixthly, the old Covenant was subject so to be broken, as to bring confusion upon the transgressors; but this *Covenant of Grace* cannot be so broken, as to bring confusion upon such who are within it. And thus the Lord puts a difference between them, *Hebrews 8:8; 9:10. For in rebuking them, he says, Behold, the days will come, says the Lord, when I shall make with the house of Israel and with the house of Judah a new Testament, not like the Testament that I made with their fathers in the day that I took them by the hand, to lead them out of the land of Egypt, for they continued not in my Testament, and I regarded them not says the Lord, etc.* In this place he opposes the one to the other, in regard the one may be broken, and the other cannot; This *Covenant of Grace* God will not break, and though on our parts it may be broken, yet because Christ hath it in keeping, it shall never be so broken, as to the destruction of the transgressor, *Jeremiah 32:40. And I will make an everlasting Covenant with them, and I will never turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me, &c.* God will put his fear in our hearts, which shall work in us holy care of keeping covenant with him. The fear of God possessing our hearts, shall cause us, not to dare to commit any sin; and therefore, *Hebrews 8:6* it is said to be established upon *better promises*. The old Covenant was established upon our obedience, this promises us both to make us obedient, and to keep us in a course of obedience; that Covenant promises no pardon upon breaches, but this doth, and further says, that they shall *be remembered no more*, as *Jeremiah 31:34.*

Quest: But why is this Covenant called an ordered Covenant?

Ans: His house he knew was disordered, but this Covenant he knew to be ordered in all things. Now this word (*order*) doth signify unto us.

First, to ordain, *Psalms 32:6.* God did decree it, he set it down

in the court of heaven, being nothing else but an expression of the life of grace.

Secondly, *to order*, doth sometimes signify, to furnish or to provide, *Proverbs 9:2*. Wisdom is said to *have killed her fatlings, to have mingled her wine, and to have furnished her table*; so this Covenant is provided for us, and furnished with all blessings, spiritual and temporal.

Thirdly, sometimes it is translated, *directed*, *Job 32:14*. This Covenant was *directed to David*, and the seed of *David*, not left at random, but directed to fall aright upon some person, as it were, as once it was said of *Joseph*, *Deuteronomy 33:16*. *Let the good will of him that dwells in the bush, come upon the head of Joseph*: So shall this *Covenant of Grace* fall upon the heads of those for whom it is appointed.

Fourthly, because it is set *in order*, so is this word used, *Leviticus 18*. It is said to be set *in order*, in regard of the grounds, means, ends, parts and persons on whom it falls.

First, for the grounds of it, and they are manifest unto us; first from the absolute and independent sovereignty, God will do what seems him good in his own eyes, *he will have mercy on whom he will have mercy*, *Romans 9:15*.

Secondly, God's everlasting love, *Jeremiah 31:3*. *The Lord has appeared unto me of old, say they; yea, I have loved thee with an everlasting love, and therefore with mercy I have drawn thee*.

Thirdly, from his free Grace, not respecting good or evil in the creature, but the good pleasure of his will.

Secondly, it is ordered in the means, and they are such as do convey it unto us, which are,

First, the Lord Jesus Christ, this Covenant was made with him from all eternity, *Ephesians 1:3*. *Blessed be God, and the Father of our Lord Jesus Christ, which has blessed us with all spiritual blessings in heavenly things in Christ*.

Secondly, in Christ, and by Christ, has God the Father sealed it unto us, by his holy and blessed Spirit, *Ephesians 1:15*

Thirdly, by his Gospel has he delivered it unto us, *2 Timothy 1:10*, *Christ has brought life and immortality to light by the Gospel*; and this is the Instrument whereby the grace of God is written in our hearts, *2 Corinthians 3:3*.

Thirdly, in the ends of it, the chiefest whereof is:

First, that God might be glorified in his free love, it sets forth unto us *the riches of his grace*, *Ephesians 1:6*.

Secondly, that Christ might thereby be glorified, *John 5:23*.

Thirdly, God has appointed to glorify himself in the salvation of his people, *Ephesians 2:2*; *2 Timothy 1:9*.

Fourthly, this Covenant is ordered in regard of the parts, in the Covenant God promises:

First, Grace.

Secondly, pardon of Sin.

Thirdly, subduing our rebellions.

Fourthly, outward blessings.

He will not take away his love from us, nor suffer his truth to fail, Psalm 89:33–34. For his love, you may read, *Jeremiah 31:3* where the Lord tells his people, that *he had loved them with an everlasting love*: So for pardon of sin, *Jeremiah 31:34*. *I will forgive your iniquities, and remember your sins no more*: Likewise for subduing our corruptions, *Micah 7:18–19*. *Who is a God like unto thee, that pardoneth iniquities, and passes by the transgressions of the remnant of his heritage; he retains not his anger for ever, because he delighted in mercy? He will turn again, he will have compassion upon us; he will subdue our iniquities, and will cast all our sins into the depth of the sea*: So likewise for outward blessings, *Psalm 84:11*. *The Lord is a Sun and shield; The Lord will give grace and glory, and no good thing will he withhold from them who live uprightly*. If outward blessings be denied to us, yet he will not take away his mercy, *Psalm 89:28*. *My mercy will I keep for evermore, and my Covenant shall stand sure*; and so forward to the 34th verse of the same *Psalm*.

Fifthly, it is ordered in regard of the persons to whom it is given, *Galatians 3:16*. It was given to Christ, and in Christ to every godly man, *Genesis 17:7* and in every godly man to his seed; God will have some of the seed of every godly man to stand before him forever.

Question 3: But why is it called *a sure Covenant*?

Answer 1: In God's eternal purpose it was first framed, *Ephesians 1:4–5* it was everlastingly purposed with God.

Secondly, in regard of the unchangeableness of it; it cannot be broken, it is unviolable and everlasting, *Psalm 89:34* *My*

Covenant I will not break, nor alter the thing gone out of my mouth.

Question But why is it said to be a *sure Covenant*?

Ans. 1: Because God is unchangeable himself, *Malachi 3:6, I am the Lord, I change not, therefore ye sons of Jacob are not consumed.*

Secondly, in Christ's perfect suretyship, *Hebrews 7:22. Who was made a surety of a better Testament.*

Thirdly, in regard of the firmness of the Spirit of promise which seals up to us this Covenant, and dwells in us.

Question: How may the Spirit be said to make it sure?

Answer: In the sure word of promise that God has made and confirmed it by an oath unto his children, *that by two immutable witnesses they might receive strong consolation, Hebrews 6:18.* The Spirit of God is said to make it sure to us, both by the Spirit of faith, looking for salvation by another; namely, Christ Jesus, *Romans 4:16* and by the Spirit of fear, *He will put his fear into our hearts, that we shall not depart from him, Jeremiah 32:40.* And thus is the Covenant of God said to be sure, *Psalms 89:34-36. My Covenant will I not break, nor alter the thing that is gone out of my mouth: I have sworn by my holiness, that I will not fail David:* So likewise a comfortable place have we in *2 Timothy 2:13*, where the Apostle says, *though we believe not, yet he abides faithful, he cannot deny himself.*

Quest: What Reasons may there be given, why we should so support and comfort the hearts of God's people, when they see both themselves and their families thus disordered?

Reason 1: Because this Covenant is a sovereign and sufficient medicine to heal all our disorders, and remove all our impediments; what though we on our part fail, God has sworn in his holiness he will not fail, *Psalms 89:35.* It being a *Covenant of Grace*, is not abrogated by our failing, though we remain unsettled, yet God continues constant: If his children walk not with him, but rebel against him, what will he do? They shall feel the smart of his displeasure, *but his loving kindness will he not take from them, Psalm 89: 30-33.*

Reason 2: Though we and our families are disordered, yet God's Covenant is not, but stands firm and sure; the Covenant of Grace compassed about with our disorders, fetches them in and cures them.

Reason 3: Thirdly, whereas we are unsettled, and unconstant, it may be we can pray well today, tomorrow our hearts are out of frame

quite, yet this Covenant remains firm, one and the same.

Reason 4: Fourthly, we are unsettled, and cannot stay, nor keep ourselves in any good way, we cannot lay sure hold on this Covenant of God; yet notwithstanding it lays hold on us, it comprehends us, when we cannot comprehend it, and supports us through all.

But to come to the Uses of the point, and in the

First place, it is a Use of much consolation to all such who are troubled in themselves, or in their families; though there be many disorders in them, though their hearts be naught, their whole conversation naught, is there no hope for a man to stay himself in this condition? If we should perish in this estate, it might be just with God; yet this is all my stay, says *David*, *Though my house be not so with God*, though I and my father's house be not so with God, yet *David* takes comfort to himself, concerning his condition from God's Covenant; this was the root of his comfort, that God had made a certain and sure Covenant with him, ordered in all things; therefore apply we this wisely unto ourselves: Let us search what our own disorders, and the disorders of our families be, and let us acknowledge the disorders of ourselves and of our families what they be; let us acknowledge also, that we and our families are not so with God; yet in all these disorders we are to comfort ourselves, that God has made an everlasting Covenant with us, *ordered in all things and sure*, though we are disordered, yet God's Covenant is not disordered, though we are sinful and wicked, yet God loves us freely, he will pardon us freely, he will heal us throughly; so that we shall not perish, notwithstanding our corruptions.

Objection: But some may say, If I could but establish myself in this Covenant, I might receive some benefit and inward comfort from it, but my heart is unsettled every day.

Answer: Consider with yourselves, that though your corruptions appear, and grace runs low with you, though you be but temporary, and things with you continually ebbing and flowing, yet God's Covenant is sure and unchangeable, and always continues the same: *I am JEHOVAH, says the Lord, I change not, therefore ye sons of Jacob are not consumed, Malachi 3:6.*

Objection: If I could lay hold on this Covenant, then I might have some comfort in it, but all my hope is built upon a sandy foundation.

Answer: Yet notwithstanding God's covenant is firm and sure, though your ways and hearts are unsettled, and disordered so, that God knows not many times where to have you; yet the Covenant of God doth remain sure and firm, therefore it is a sovereign medicine for all diseases: To apply the Covenant of God unto our souls, though there be many disorders in ourselves and in our families, yet God's Covenant is free; if we be hemmed in within this Covenant, we cannot break out, we might give God leave in our families to choose whom he will, and to take where he will. *David* must be contented with *Absalom*, *Abraham* with *Ishmael*, *Isaac* with *Esau*, *Jacob* with *Simeon* and *Levi*, *CHRIST* with *Judas*; and for the corruptions we see in our families, we are to take comfort to ourselves, that the Covenant of God can heal all these iniquities, these iniquities in his due time he will subdue. To *subdue* is a metaphor taken from beasts which have stiff necks, and will not bow to the yoke.

Objection 3: I, but the good things in us are like the morning dew, or cloud that passes away; righteousness sometimes putteth forth itself very favourably in the beginning, but suddenly vanishes away.

Answer: Yet God's Covenant is sure and everlasting, and that decays not at all.

Objection: But if I could in some measure be established in good ways, I might thereby receive some comfort to my soul.

Answer: Yet notwithstanding all this, God's Covenant is sure and everlasting, and certain, *having this seal upon it, The Lord knows who are his:* What though a whole kingdom be disordered, unconstant, and unsettled, though our kingdom be not so as God requires, yet his Covenant is sure, he will deal well with us.

Use 2: The second Use is to teach every man and woman, what ever they do else, to labour specially to shroud and shelter themselves under this Covenant, that they may be kept sure in all disorders: Let them strive to enter within it, and till they have thus far prevailed, not to give over labouring for it: What comfort were it to a man, that neither his offences, nor the iniquities of others should overthrow him, or move his standing? If we can but say as *David* did, this Covenant is ordered and sure, and that this is all our desire and salvation, we are then out of danger, we need not to fear, our estates and conditions are well enough, we are under the shadow

of his wings, where nothing shall annoy or hurt us at any time.

Question: I, but if a man be not entered into Christ's Covenant, how may he enter into it, or if he be, how may he know it?

Answer: For the answer of this, consider with your self, whether any of your ancestors have been under this Covenant, yea or no; if they have, whether then have you renounced this Covenant, or laid claim to it? If you can say you have known some of your ancestors in this Covenant, and you have not refused it, but laid claim unto it, when you understood yourselves, it is a certain sign this Covenant reaches to you, for the Covenant of God is, *I will be thy God, and the God of thy seed after thee, Genesis 17:7.*

Question: But how if I know not whether any of my ancestors were good or no, what must I do then that I may be under the Covenant?

Answer: For the answer of this, consider, have you not lived in some good families? It is a great stay to you if you have, for this reacheth to all; the Covenant is made to the householders and their servants: *Abraham* circumcised all his house by virtue of this, *I am a God to thee, and to thy seed, Genesis 17:7.* So that unless they have abrogated this Covenant, it follows them still, and they may claim it to themselves.

Question: But how if neither of the former I can challenge to myself; but all that I have had to deal withal have been carnal men, what may I do in such a case to get within the Covenant?

Answer: I confess then thy condition is so much the more to be pitied; but seeing we were not born free, we must therefore take a course whereby we may become free.

Question: But what may a man do to be free?

Answer: To the end a man may be a free man of a Corporation, he must either serve for it as an apprentice, or else, as the Captain said to *Paul*, With a great sum of money have I purchased this freedom.

But purchase it we cannot; for going thus to work, the same answer shall be made to us that was made to *Simon Magus*, *Thy money perish with thee, because thou hast thought the gift of God may be purchased with money, Acts 8:18-19.* The Papists therefore go the wrong way to work, who would bring themselves within this Covenant by their large gifts to edify. What then shall we enter into a course of service to be free of this Corporation? Why then our

best endeavours would come wonderful short of bringing us within the Covenant; we may take much pains, and yet fall short; use much fasting and prayer, and yet fail much of our performances of the best duties; yet notwithstanding, if we give up our selves to be bound to this service, if we come to God, submit ourselves to him in all things, to do with us as he pleases, and as shall seem good in his sight, submitting ourselves to be ruled and squared by him in all things, he shall have our whole hearts to do with us what he will; here is the Covenant made up between God and a good Christian, God then offers himself to us, he is ours, and we are his, *Psalm 27:8. When thou saidst, seek ye my face, my heart said unto thee, thy face Lord will I seek.*

You must herein resolve to take heed of all sin, labour to perform every good duty, and be sorry you can do it no better; notwithstanding herein stands the difference between one that serves an apprenticeship to become free, and one that enters into service to be with God. The apprentice must serve seven years before he can become a free man, but the child of God is made free that first day that he gives up himself to God; though thou be a *servant* to another man, yet art thou the *Lord's free man*, *1 Corinthians 7:22*. If we can but content ourselves to be the Lord's servants, we shall be his freemen; yet herein are those services suitable; in the beginning an apprentice's service is very difficult, he is exposed to much hardship, he knows not how to please Master or Mistress; if he knew their minds, he would be willing to frame himself accordingly: So when we come into God's service, if he but a little hides his face, we think presently we are cast off, and that we were never any of his; but all this comes for want of experience of a Christian man's life. If you can be content to break off from all your evil ways, and with all your hearts cleave unto God, doubtless then God hath made with you an *everlasting Covenant, ordered in all things, and sure.*

If you be not in the Covenant, but your whole desire is, that you may, you must labour to bring your selves into a good family, and that you may be fitted for any service, you must deny your selves, and give up your minds, wills and affections unto God, take Christ's yoke upon you; if he calls you to any cross, stumble not at it, but bear it patiently, and wait upon him for a deliverance out of it; and that you may the more earnestly strive to get with-

in this Covenant, consider, that in so doing, you shall certainly bring a blessing upon you and yours; though you and your family be disordered, yet God's Covenant will remain firm and sure unto you; all estates, though never so free conveyed, are nothing unto this; and therefore, as you love your selves, and would leave a sure inheritance to those that shall come after, let your special care be, how ye may attain to this, for even a kingdom without this, is but a poor state.

Use 3: It must teach all such as are under this Covenant of Grace, to walk thankfully and humbly, and faithfully: See *David's* humble thankfulness, 2 *Samuel* 7:18. *Who am I, O Lord God, and what is my father's house, that thou hast spoken of thy servant's house for a great while to come?* We must walk fruitfully with God in the sense of this Covenant, in pardon of sins, in beating down corruptions; there is no better sign that we are in this Covenant, then to grow thankful for it, and humble under it, and fruitful in communicating our experience unto others, and labouring to bring them within the compass of it. Thus much for this Doctrine.

The third thing is the confining of *David's* desire and salvation to this Covenant, whence observe:

Doctrine 3: That the security and sufficiency of the Covenant of God's Grace, is all the salvation and desire of God's people.

This is evident in the Text, it is all his will, the will comprehends the *desire* and the *delight* of a man; so that this Covenant is so complete, that a man needs nothing more to salvation, or to satisfy his desires, and these two comprehend all that has been said of God's Covenant: What is it, that he says, *it is all my salvation and desire?* *Salvation* comprehends in it these two things:

First, a deliverance from dangers.

Secondly, a safe comfortable and glorious estate; So that salvation implies in it safety, *viz.* deliverance from all dangers, *Psalms* 3:8. So also a safe, comfortable, and glorious estate in heaven. When *David* said, *This is my salvation*, his meaning is, I had never been freed from danger, nor set in a safe and glorious condition, but by virtue of this Covenant.

Secondly, this is the substance of my salvation; for this Covenant gives us such a hold of salvation, that though we have it not yet, we believe we have salvation by virtue of this Covenant, we are in

many discouragements, but God has made a covenant to deliver.

Thirdly, This is all my desire (*viz.*) the object and sum of all my desire, nothing but as it comes within the compass this, God's glory is my desire; as all my desire is here, so all my rejoicing; for the word which is here *desire*, in the first *Psalm*, *verse 2* is translated *delight*: all *David's* desire and delight was in this Covenant, he took no comfort in his crown, nor that he was a *sweet Singer of Israel*, nor in his children, though comely, nor in the ordinances of God, no further then they were wrapped up to him in this Covenant of God, and the Reason is:

Reason 1: First, because there is no blessing safe to us, no desire or delight, but so far forth as it is conveyed in this Covenant unto us.

If a man were delivered from danger, unless by virtue of this Covenant, it is a cold deliverance: For, if he be saved from drowning, the gallows may claim his right of him; if the gallows cannot, hell fire will reach him, if he be not within the compass of this Covenant; if he have credit and wealth in this world, yet if not conveyed unto him by virtue of this Covenant, it is a miserable estate; children, beauty, strength, gifts may be desired, if they come under this Covenant.

Reason 2: Secondly, from the completeness of the sufficiency of this Covenant: No deliverance we can stand in need of, but this Covenant can convey it unto us; all the desires and delights of the Church are wrapped up in it, *No good thing will he withhold from them that live a godly life, Psalm 87:7. All my springs, (says David) are in thee*; God delights in us, when we are in his Covenant, his Covenant reaches to his Church, and we being members of that Church: Hence it comes to pass, that we partake of all the pleasant springs of God's love, and rich mercies to us in Christ Jesus.

For the Use of this point.

Use 1: First, it may serve to teach men and women, be their condition never so happy otherwise, not to rest contented in any state whatsoever, until they have gotten themselves within this Covenant, that they would not think themselves out of danger, nor well provided, till they can thus assure themselves they are within this Covenant; we should not have our desires so straight and narrow, as to be satisfied with earthly things at any time, *Psalm 81:10*. Open thy mouth wide, and I will fill it, gape after greater things than

these, breathe after this everlasting Covenant; *Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in, Psalm 24:9.* Close you not therefore with these things, they will yield you but little content, *the wicked enlarge their desire as hell itself;* they will travel all the world over from Sea to Sea to get wealth; how then should we enlarge our hearts, and gape wide after heavenly things that are of an everlasting continuance, until we are in a safe and sure condition, and let all our desires be after the *Covenant of Grace?*

Use 2: Secondly, if we are in this *Covenant of Grace*, we may then lawfully comfort ourselves in the enjoyment of all other good things whatsoever, because all mercies and blessings spring up from this *Covenant of Grace*; and herein should we fix all our desires, all our salvation and delights, *Jeremiah 9:23–24. Thus says the Lord, Let not the wise man glory in his wisdom, nor the mighty in his might, nor the rich man in his riches, but let him that glories, glory in this, that he understands and knows me, that I am the Lord which exerciseth judgement and loving kindness in the earth.*

Use 3: Thirdly, it may serve to teach every godly man, who has a part in this *Covenant*, to make account that he has full possession of his salvation, that all his desires and delights are satisfied; if we have but this *Covenant*, we do not well to desire anything more: for in it we are contained all things, and having it, we have all things; are God's children in any dangers? are they overcome with any sorrows? let them but consider of this *Covenant* of God made unto them in the blood of Christ, and they shall find comfort sufficient to support them through all: Why doubt we of deliverance from sin, or any danger? None evil can befall us by virtue of this *Covenant*; if we therefore want anything, let us consider what a covenant we are in.

Use 4: Fourthly, it is a comfort for all God's children, that they are safe from all dangers, and have salvation already, *2 Timothy 1:9. Who has saved us, and called us with an holy calling;* we are put into a covenant of salvation, let us therefore be thankful to God for it, and doubt no longer.

Use 5: Fifthly, those that are in this *Covenant*, they must make use of it to the perfecting of their salvation, and fulfilling of their desires. You will say, you find your sins not pardoned, and you are much

troubled about them, if you be within this *Covenant* your sins are pardoned unto you. But you will say, still I find sin striving, and corruption breaking forth; Well, have you given up yourselves to be God's servants, to bow and submit yourselves to his holy and blessed will in all things, here is then a covenant for thee, promising pardon of sin, *who is a God like thee, forgiving iniquity, transgression, and sin*, and passing by offences, *Micah 7:18*.

But you will say, your corruptions are strong, and you cannot get power over them.

Here is salvation to deliver thee from the bondage of thy sins.

But you will say further, you are subject to long sicknesses, and diseases very tedious; yet notwithstanding here is consolation enough in this *Covenant* for thee, to save thee at length out of all.

You will further say, you want the comfort of this *Covenant*; consider this is a comfort making up your desires unto you, so far as the Lord sees meet; if in crosses you would not depart from God, nor sit loose from him, God has promised you shall not; therefore make use of it for this end: Do you that are parents desire that your children, and all that belongs to you may do well in this life? Having this *Covenant* you have all, you only want a heart fitted and disposed to apply it unto yourself; plead you therefore with God, and entreat him, that he would be pleased to make good this *Covenant* unto you. Thus much for the third point raised from the words.

Further, says he, *Although he make it not to grow*, his meaning is, that although God make not his family to grow in this world, but cause it to see hard times, and undergo many crosses and troubles, yet this is his comfort, and all the stay of his heart, and his salvation, That God has made with him *an everlasting Covenant, ordered in all things and sure*. So that the point to be observed from hence is this:

Doctrine 4: That howsoever God deals with our families, yet the *Covenant of Grace* must be to us the satisfying of our desires and delights, and the sum of our salvation. This *Covenant* God made to us, and let that suffice us in all; it was that wherewith God supported *Paul* when there was sent unto him *a messenger from Satan to buffet him*, *My grace* (says the Lord) *is sufficient for thee*. This *Covenant of Grace* is sufficient to pardon sin, and to heal sin; therefore, whe-

ther *Paul* prospered or prospered not in his spiritual state, he must be contented, for God's grace is sufficient for him: *David* saw his house would fall upon strange changes in regard of the great failings of his children, that they should be carried away captive, and in a manner, into obscurity of darkness, through God's withdrawing the light of his countenance from shining upon them, occasioned by the great disorders that were before seen in it; this his condition he might have seen in *Ethan* the *Ezrahite*, who lived in his days, *Psalms* 89:39. Though before he saw all this evil, yet this was sufficient for him, though his house prospered not, that God had promised in his *Covenant* that he would not forsake him and his, although he made them not to grow; and the Reasons are:

Reason 1: First, because God had made a promise, that our houses shall stand for ever, though they do not sprout nor flourish like a branch, yet God will not take away his mercies from them.

Reason 2: Secondly, he has promised to sanctify such crosses, that their proud hearts should be humbled, and that they should become bettered for that which they have suffered, they shall thereby be brought to acknowledge God's great mercy unto them, and all their crosses, trials and afflictions shall at length turn to their great advantage.

Reason 3 Thirdly, how ever God deals with us in outward things, yet his *Covenant* is a certain ground for our eternal inheritance; although a man's house may be turned upside down, yet notwithstanding here is our comfort, we have our eternal happiness in the highest heavens, *Luke* 12:32, *Fear not little flock, it is your Father's good pleasure to give you your inheritance.*

Use 1: First, it may serve to prove a distempered passion of our spirits, who cannot be persuaded God's *Covenant* reaches to us, unless we prosper in the world; we should rather be men after God's own heart, as *David*: See how *David* carried himself in the like case and condition, he doth rest himself in God's *Covenant*, whether his house grow or grow not; but we are of another spirit, though we know *God's Covenant is everlasting and sure*, yet unless our children be great ones, and all may prosper in the world, according to the desire of our hearts, we think we have no favour in the *Covenant* of God's grace; alas, all things are counted otherwise but as dry things,

like Manna, which at length the children of *Israel* began to loathe and hate: As concerning the light afflictions, which are but momentary, herein we should comfort ourselves, that God will temper all our everlasting happiness, as in the issue thereof we shall see. This pride of nature was the sin of *Haman*, *Esther* 5:13, all availed him nothing as long as *Mordecai* the *Jew* did not bow to him. If other men's sheafs may not bow to ours, then we think all little worth besides; but this is a grievous sin against God: it argues a base estimation of the *Covenant* of God's grace; it is a sin to be reprov'd and rooted out. We think, because God doth not make our houses to grow and flourish, that there is no contentment to be found in the *Covenant of Grace*: This sin of pride was also in *Hezekiah*, in showing to the *Babylonish* men all his garments and precious Jewels.

Use 2 Secondly, we must learn to grow in the *Covenant of Grace*, though we should never grow great, nor rise high in this world, nor in the things thereof, we must rest satisfied in and by the *Covenant* of God's grace. If *David* think it sufficient, so must we. What though we be neglected in the world, and find no contentment in outward things, yet this may serve to quiet the hearts of God's children, that though they grow not much in the world, yet having a part in the *Covenant of Grace*, they need not to trouble themselves about any other thing that is wanting to them; this condition is, a happy condition.

Use 3: Thirdly, it may teach every righteous Householder and Parent, to take more care to leave a good covenant to their children and servants than anything else. If they have but this portion left to them, they shall do well, whether they grow and prosper in the things of this world or no, God has made a *Covenant* with the Parents and Householders, and it shall descend upon them so far as God doth order it.

Use 4: Fourthly, it may serve to help our faith in the desolations of the Churches abroad, though they grow not but decay, yet seeing God has made a *Covenant* with their fathers, and undertaken to do them good, they will at length prove the better for it, and God will make his *Covenant* good unto them; all that God doth exercise them withal, is that he may do them good at length, God's *Covenant* being an *everlasting Covenant*, their condition at last shall be a glorious condition.

Use 5: Fifthly, it may be useful to all such, who have part in the *Covenant* of God, that undoubtedly, at length it shall be well with them, though God never make them nor theirs to grow in outward things, yet they may rest upon the *Covenant*, there is enough for them. Rejoice we then in this *Covenant*, for it is an *everlasting Covenant*; and let us make it our chiefest happiness, that we have a part in it, though we and others seem not to ourselves to grow, yet we shall grow, so far as God sees it meet for us to grow, although we for our parts perceive it not, *Isaiah 3:10,11*, *Say to the righteous, it shall be well with them, for they shall eat the fruit of their own doings, but woe to the wicked, for it shall be ill with them, for the reward of his hands shall be given unto him.* It shall be ill with Rome and her adherents; the *Covenant of Works* shall be required at their hands.

A Doctrinal Conclusion

That there be in all such as are effectually called and united unto Christ, in-dwelling spiritual gifts of grace, wrought and created in us by the Holy Ghost, that is, by the begetting whereof, we are begotten and renewed to a spiritual life unto God, and so become fit members of his Church.

The opening of the terms of this Doctrine

By *gifts of Grace*, I mean holy qualities, the same which Philosophers call *vertuous habites*, or *good dispositions*, whereby the faculties and affections of the soul, which by corrupt nature are set upon a man's self, and earthly things, and cannot savour the things of God (and so are said to be dead) are hereby sanctified, and lifted up to God, and set upon him and heavenly things, and so are said to be quickened and made alive to God. Whence we are said to be *begotten again to a lively hope*, 1 *Peter 1:3*, and the faith of the righteous is opposed to the dead faith of vain men, *James 2:20*. These gifts we say are wrought, or created, by the Holy Ghost, because they are the fruits or effects of the Spirit of God in us, *Galatians 5:22-23*, wrought by his Almighty creating power out of nothing, *Colossians 2:12*, *Psalms 51:10*

and thereby making us spiritual men, 1 *Corinthians* 2:15. And fit instruments for God's special service, 1 *Peter* 2:5, and therefore every one of these gifts of grace, whereby any faculty or affection of the soul is sanctified, it is called the spirit of such a faculty or affection, as the sanctified disposition of the mind is called, *The spirit of a sound mind*, 2 *Timothy* 1:7. The spirit of Faith is *the gift of Faith*, 2 *Corinthians* 4:13. The spirit of love, or of the fear of the Lord, are *the gifts of holy love, and fear sanctifying such affections*, 2 *Timothy* 1:7, *Isaiah* 11:2. Further, we say these gifts of grace are *indwelling*, and abiding in every child of God, *effectually called and united unto Christ*, in as much as they are neither mortified and extinguished in us (as some would have it) by our union with Christ, (for mortification is of corrupt lusts, or of the body of sin in us, *Colossians* 3:5, *Romans* 6:6, not of the gifts of grace;) neither are these gifts of grace transient and passing away, as they would be, if they were mere actions of the Spirit, proceeding and passing from us: Nor are they abiding in the Holy Ghost, (though he abides in us) because no created gifts or qualities abide in him; (whatsoever is in him is himself:) but they are preserved in us by the Holy Ghost (as they were wrought by him) and are also by him increased and perfected in us, against the day of our dissolution, when we shall *be presented blameless without spot or wrinkle before the presence of his glory*.

Reasons of the point.

Reason 1: The first Reason is taken from the express testimony of Scripture, speaking of the gifts of the Holy Ghost, as being in us, and fruitful in us, 2 *Peter* 1:5,6,7,8, *Add moreover* (says he) *to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love: For, if these things be in you, and abound, they make you, that you shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ*. From whence the Reason is concluded, thus: Faith, Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly-kindness, Love, they are all in us, and make us fruitful in Christ. The Text is plain; but all these are neither the Holy Ghost himself, for then one Holy Ghost should be added to another; or one part of the Holy Ghost, should be added to another. Nor are they the actions of the Holy Ghost proceeding from us; (for these things are in us, and abound-

ing in us, and consequently abiding in us; and they cause us to bring forth actions meet for Christian profession: For they are said to make us fruitful in the knowledge of Christ, *verse 8*. Therefore they are the gifts of grace abiding in us.

Reason 2: The second Reason is taken from such places of Scripture, as put an express difference between the Holy Ghost and his gifts in us; and the exercise of these gifts by us. In *2 Timothy 1:6*, *Stir up* (saith Paul to Timothy) *the gift of God which is in thee*; and *verse 14*, *that good Treasure* (or thing) *which was committed to thee, keep by the Holy Ghost which dwells in us*: where there is a plain difference between the gift of God, and the stirring up of that gift, which is the exercise of it, and the Holy Ghost which helped him to keep it, and to use it.

Objection: But he speaks of ministerial gifts, not of gifts accompanying salvation.

Answer: He speaks of both: for in the verse next before (*verse 5*) he puts Timothy in mind of the *unfeigned faith which* (says he) *is in thee, and which dwelt first in thy grandmother Lois, and in thy mother Eunice, and now in thee also*. Whence the Reason is plain, If unfeigned faith, and other such like gifts of God, dwelt in Timothy, and in his mother, and in his grandmother, then there be gifts of grace accompanying salvation, that dwell in such as are effectually called. But the former is plain out of the Text, therefore so is the latter. In *2 Corinthians 6:6* the Apostle says, *He* (with the other Apostles) *approved themselves as the Ministers of Christ, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned*.

Objection: But by these, Paul and the rest approved themselves as the Ministers of Christ; and therefore he speaks of ministerial gifts, not of gifts accompanying salvation.

Answer: The inference is naught; for a man cannot approve himself as a Minister of Christ by ministerial gifts, without such gifts as do accompany salvation; and therefore the Apostle doth plainly instance, not only in ministerial gifts, but such also as do accompany salvation; as *pureness, long-suffering, love unfeigned*. In *1 Corinthians 12:4* The Apostle says, *there be diversities, χαρισμάτων*, that is, *of gifts of grace*, which he distinguishes from operations, *verse 6*.

Objection: But he speaketh of ministerial gifts, not of gifts accompanying salvation.

Answer: He speaketh not only of ministerial gifts, but of all gifts of

grace, by which we are knit to Christ, and one to another as head, and members of one body; and in respect of which, *The eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no need of you, verse 21.*

Reason 3: The third Reason is taken from the estate of the person united to Christ, which being united, is not a natural, but a spiritual man. The Reason stands thus: If there be no spiritual gifts of grace wrought and created in the soul, then Christ is united by the Spirit of God to the natural man; For without spiritual gifts, there is nothing but nature in us, to which Christ by his Spirit is united. But Christ is not united by the spirit to the natural man. Proof of this, *1 Corinthians 2:14. The natural man doth not receive the things of God, nor of the Spirit of God;* and therefore doth not receive Christ united to him.

Objection: A man is not a natural man, but a spiritual man, when the Spirit of God dwells in him.

Answer: True, because the Spirit of God where he dwells, works gifts of spiritual grace; but if he should not, the soul would be still natural, as the Temple of *Solomon* was still a material Temple, (not a spiritual Temple, as we are, *1 Peter 2:5*) though God dwelt in it, because he wrought not gifts of spiritual grace in the Temple, whereby it might live unto God.

Answer 2 In all union, the things united are distinct from the bond by which they are united; Christ is one thing, the soul is another, the Spirit of God that unites them is distinct from both. Now, take the Spirit of God as a distinct thing from the soul, and what is the soul but a natural soul? And so Christ by his Spirit being united to the natural soul, is united to the natural man.

Reason 4: The fourth Reason is taken from the nature and kind of that life which the members of Christ do live: thus, If the members of Christ's body be living members, and living stones, then they live either by some gifts of spiritual grace created in them, or else they live the uncreated life of the Holy Ghost, communicated to them. But they do not live the uncreated life of the Holy Ghost communicated to them; therefore they live by the gifts of spiritual grace created in them. The former Proposition (or *major*) is plain, because the disjunction is immediate: there is no middle way can be given, but either we must live a created life by some gifts of spiritu-

al grace created in us, or else we must live the uncreated life of the Holy Ghost communicated to us. The latter Proposition (or *minor*) is as plain; for no creature (if being finite) can live an increated life, which is infinite; but we are creatures, and finite, and the life of the Holy God is increated, and infinite; therefore we cannot live his life.

Objection: The life of head, and members, root and branches, is the same.

Answer: First, the life of Christ's human nature is not the infinite and uncreated life of the Holy Ghost; which may serve for another proof of the latter Proposition, that we do not live the uncreated life of the Holy Ghost communicated to us: For we cannot live an higher or greater spiritual life, then the human nature of Christ lived. But the human nature of Christ lived not the infinite and uncreated life of the Holy Ghost; for the human nature of Christ was not capable of the infinite attributes of the divine nature; against which, when *Eutiches* taught otherwise, he was condemned for an Heretic in the general Counsel of *Chalcedon*.

Answer 2: The comparison must be stretched no further than Christ intended to show the mere conjunction between Christ and us, so far, as that we derive and receive continual nourishment and supply of all grace, and fruitfulness thereof from him: But not to imply the same individual life in him and us, as is in the root and branches, head and members; for root and branches make but one tree, and head and members make but one person: But we are not the same person with Christ, and therefore we have life not the very self-same with his, but comformable to his, and fashioned after his Image; the same with his in proportion and resemblance (as is the Image of the seal and of the wax) the same in proportion, not the same in number. And this must needs be so, because the fathers before Christ, had as truly the same spiritual life of Christ as we; the life of his divine nature neither of us have, the life of his human nature was not then in being; and therefore they had only a proportion and resemblance of his life before his coming, as we have after his coming.

Reason 5: The fifth Reason is taken from the change of the heart in conversion: It stands thus; If in conversion there be something anew created and begotten in us, which was not created, nor begotten before, then there be new spiritual gifts of grace created and

begotten in us: For the substance of the soul and body is not a new-created and begotten; it is the same it was before, and the Holy Ghost cannot be said to be created or begotten in us at all: but in conversion the Lord doth create a new heart in us, *Psalm 51:10*, and doth regenerate, or renew a right spirit in us, beside the Holy Ghost, of which he says in the next verse (*verse 11*) *Take not thy holy Spirit from me*. The Holy Ghost cannot be said to be created or renewed, for he is no creature, nor was he ever old: And in *Ezekiel 36:26,27* he promises to put a new spirit within us, *verse 26* and withal, promises to put his own Spirit within us, *verse 27*. And his Spirit and our spirit are made two distinct witnesses, *Romans 8:16*.

Reason 6: The sixth Reason is taken from the Law written in our hearts, under the *Covenant of Grace*: thus: If there be a law written in our hearts under the *new Covenant*, then either this is the Holy Ghost himself, or spiritual gifts of grace wrought in our hearts by the Holy Ghost, whereby we are fitted and enabled (through his leading) to walk in the Law of God, and to keep it. But there is a Law written in our hearts under the *new Covenant*, *Jeremiah 31:33* and this Law is not the Holy Ghost himself, for it is the effect and work of the Holy Ghost, *2 Corinthians 3:3* where it is said to be written by him; now a Law, or an Epistle written by any man, cannot be the man himself that wrought it.

Reason 7: The seventh Reason is taken from the voluntary concurrence of every child of God, with the Holy Ghost in every spiritual work; the Reason is framed thus: If there be no spiritual gifts of grace in the soul united to Christ, then in every good action the Holy Ghost acts immediately the natural faculties and affections to supernatural effects: (as suppose he then acts immediately my natural love to the supernatural love of God) But in every good action the Holy Ghost doth not act immediately the natural faculties and affections to supernatural effects. Proof of this: If the Holy Ghost in every good action do act immediately my natural faculty or affection to a supernatural effect, then in every good action he turns the course of my natural faculty or affection against his proper and voluntary bent: For my natural faculty or affection has no proper or voluntary bent to spiritual good effects, but lusts against them, *Romans 8:5*; *Galatians 5:17*. But the Holy Ghost in every good action doth not turn the course of my faculty

and affection against their proper and voluntary bent; For then we should not do good actions voluntarily, and then they would be un- welcome and grievous to us, contrary to 1 *John* 5:3, and then we should lose our reward, 1 *Corinthians* 9:17.

Objection: But God himself is said to be our gifts and graces, and therefore they are nothing but his Spirit in us: As God is said to be our confidence (which is all one with faith) *Psalms* 65:5. So he is said to be our hope, *Jeremiah* 14:8; *Psalms* 71:5, our love, our love itself, 1 *John* 4:16.

Answer: First, God is said to be our confidence, and hope, because he is the object of our faith and hope; and therefore we are said, *to put our confidence*, or *to believe on him*, 1 *Peter* 2:6. Now if it were meant God is the very grace of faith, or confidence which is in us, then when we believe, or put our confidence on God, we should put God upon God, which were absurd; and if something were lacking in our faith (as there is, 1 *Thessalonians* 3:10) then something were lacking in God: And if it were meant that God is the grace of that hope which is in us, then when *David* prayed, he might not be ashamed of his hope, he meant, that he might not be ashamed of his God.

2. God also may be said to be our confidence, or hope, because he is the author and giver of these gifts to his people, *Psalms* 119:49.

3. God is said to be our love, because whatsoever is good in the creature, is in God eminently, and infinitely, and so is God himself: But if God were that grace of love (which is said to abide in us, 1 *Corinthians* 13:13) then God were a fruit of the Spirit, for that love which dwelleth in us, is a fruit of the Spirit, *Galatians* 5:22.

The Lord scatter our darkness, and lead us by his Spirit of light and truth, into all truth, through Christ.

A Profession of Faith, made by the
Reverend Divine, Mr *John Davenport*, at his
admission into one of the Churches of
God in *New England*, viz.

I believe with all my heart, and confess with my mouth:

1. Concerning the Scriptures.

That all Scripture is by divine inspiration, or inbreathing of God (by Scripture I mean, the Books of the old Testament, as *Moses* and the Prophets, and of the new Testament) and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 1 *Timothy* 3:16–17, and that in all things which concern faith and obedience, whether in God's Worship, or in the whole conversation of men, it holds forth a most perfect rule, whereunto nothing may be added, nor from it may ought be diminished, *Deuteronomy* 4:2; *Revelation* 22:18–19. Which also is so clear in truths necessary to salvation, that the entrance into it gives light, yea, understanding to the simple, *Psalms* 19:7.

2. Concerning the Godhead in the Unity of Essence, and Trinity of Persons

That God is a Spirit most holy, immutable, eternal, every way infinite, in greatness, goodness, power, wisdom, justice, truth, and in all divine perfections, 1 *Timothy* 6:15–16; *John* 4:24; *Isaiah* 6:6; *Exodus* 34:6–7. And that in this Godhead, are three distinct Persons, coeternal, coequal, and coessential, being every one of them one and the same God, not three Gods, and therefore not divided in essence, nature, or being, *Deuteronomy* 4:3, but distinguished one from another, by their several and peculiar relative property: the Father is of none but of himself, the Son is begotten of the Father before all worlds, the Holy Ghost proceeds from the Father and the Son, from all eternity, all together are to be worshipped and glorified.

3. Concerning the Decrees of God.

That God has unchangeably decreed in himself from everlasting,

touching all things, great and small, necessary, contingent, and voluntary, with all the circumstances of them, to work, and dispose them according to the counsel of his own will (yet without being Author of, or having fellowship with the sins of any) to the praise and glory of his great name. And touching the eternal estate of men, that God has according to his most wise, free, and unchangeable purpose in himself, before the foundation of the world, chosen some in Jesus Christ to eternal life, to the praise and glory of his grace, and rejected or reprobated others to the praise of his justice.

4. *Concerning Creation and Providence.*

That in the beginning God made by his Word all things of nothing very good, and made man, male and female, after his own Image righteous; and as a faithful Creator doth still uphold, dispose, and govern all things to the ends for which they were created, having care especially for man, and amongst men, chiefly for the righteous and believers; so that neither good nor evil befalls any man without God's providence.

5. *Concerning the fall of man, and original sin.*

That in as much as *Adam* was the root of all mankind, the Law and Covenant of works was given to him, as to a public person, and to an head from whence all good or evil was to be derived to his posterity: Seeing therefore that by the subtlety of the Serpent, which Satan used as his Instrument, first *Eve*, then *Adam* being seduced, did wittingly and willingly fall into the disobedience of the Commandment of God; Death came upon all justly, and reigned over all, yea, over Infants also which have not sinned after the like manner of the transgression of *Adam*: Hence also it is, that all since the fall of *Adam*, are begotten in his own likeness, after his Image, being conceived and born in iniquity, and so by nature children of wrath, dead in trespasses and sins, altogether filthy and polluted throughout in soul and body; utterly averse from any spiritual good, strongly bent to all evil, and subject to all calamities due to sin in this world, and for ever.

6. *Concerning man's restitution.*

That all mankind being thus fallen, yet the elect, and only they, are redeemed, reconciled to God, and saved, not of themselves, neither by "their own works, but only by the mighty power of God, of his unsearchable, rich, free grace and mercy, through faith in Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption; in the relation both of a surety to satisfy God justice for us, and of an head to restore the Image of God that was lost, and repair the nature that was corrupted in us.

7. *Concerning the Person and Natures in Christ.*

That the Lord Jesus, of whom *Moses* and the Prophets wrote, and whom the Apostles preached, is, as touching his Person, the everlasting Son of God the Father, by eternal generation, coessential, coequal, and coeternal, God with him, and with the holy Ghost; by whom he made the world, and by whom he upholds and governs all the works he has made: who also, when the fullness of time was come, was made of a woman, of the Tribe of *Judah*, of the seed of *David* and *Abraham*, viz. of *Mary*, that blessed Virgin, by the Holy Ghost coming upon her, and the power of the most high overshadowing her; and was in all things like unto us, sin only excepted; so that in the person of Christ, the two natures, the divine and human, are truly, perfectly, indivisibly, and distinctly united.

8. *Concerning the Offices of Christ.*

That Jesus Christ is the only Mediator of the new Testament, even of *the Covenant of Grace* between God and man; the Prophet, Priest, and King of the Church of God for evermore; and this office is so proper to Christ, as, neither in the whole, nor any part thereof, it can be transferred from him to any other. And to this office he was from everlasting, and in respect of his Manhood, from the womb, called, separated, and anointed most fully with all necessary gifts, as it is written, God has not measured out of the Spirit unto him.

9. *Concerning Christ's prophetical Office.*

That Christ has perfectly revealed the whole will of God, so far as it is needful for his people, either jointly, or severally to know, believe, or obey, and that he has spoken, and doth speak to his Church, in his own Ordinances by those instruments whom he sends, and by his Spirit.

10. *Concerning the Priesthood of Christ.*

That Christ being consecrated, has appeared once to put away sin, by the offering and sacrificing of himself, and has fully performed and suffered all those things, by which, God through the blood of his cross, in a sacrifice of a sweet smelling savour, might be reconciled to his elect; and having broken down the partition wall, and finished and removed those ceremonial rites and shadows, is now entered into the most holy place, (not made with hands) to the very heavens and presence of God, where he for ever lives, and sits at the right hand of Majesty, to make intercession for such as come unto the Throne of Grace by that new and living way; and he makes his people a spiritual house, and an holy Priesthood to offer up spiritual sacrifices acceptable to God through him.

II. *Concerning Christ's Kingly Office: 1. In general.*

That Christ being risen from the dead, ascended up to heaven, set at the right hand of God the Father, has all power in heaven and earth given to him, and doth exercise his power in his government of this world over all Angels and men, good and bad, to the preservation and salvation of his elect, and to the ruling and destruction of the reprobate; communicating and applying to his elect, the benefits, virtue, and fruit of his prophecy, and priesthood to their regeneration, justification, sanctification, preservation, and strengthening in all their spiritual conflicts against Satan, the world and the flesh, continually dwelling in them by his holy Spirit, begetting and nourishing in them faith, hope, love, repentance, obedience, with peace and joy unto immortality: but on the contrary, limiting, using, restraining the reprobates his enemies, by his mighty power, as seems good in his divine wisdom and justice, to their seduction, hardening and condemnation, till his appearing in glory with his mighty Angels to judge both quick and dead; where he will be, and separate all his elect from them for ever, punishing the wicked with everlasting perdition from his presence; and joining together the godly with himself in endless glory.

12. *Concerning his Kingdom: 2. In special.*

That in the mean time, besides his absolute rule in the world, Christ has here on earth, a spiritual Kingdom in his Church, which he has purchased and redeemed to himself as a peculiar inheritance; into the body whereof he doth by the power of his Word, and Spirit, gather his people, calling them through the Ministry of the Gospel out of the world, and from Idolatry, superstition, and from all works of darkness to fellowship with Jesus Christ, and by him with the Father, and the Holy Ghost, and with his people, making them a royal Priesthood, an holy nation, a people set at liberty, to show forth the virtues of him that has called them out of darkness into his marvellous light, and unites them together as members of one body in his faith, love, and holy order unto all general and mutual duties: and instructs and governs them by those instruments and ordinances which he himself has prescribed in his word for the edification of his body the Church.

13. *Concerning the Application of Redemption.*

That the Holy Ghost is sent by the Father and the Son to make application of Redemption only to those whom the Father has by his eternal Decree given to Christ, and for whom Christ makes intercession to his Father, and whom the Father accepts in Christ unto fellowship of the everlasting Covenant of his free Grace, having called

them out of the world to fellowship with Jesus Christ by the Gospel, made effectually to that end, by the mighty power and operations of the Holy Ghost. Which grace of effectual calling is thus dispensed to a poor lost sinner, awakened and humbled by the Law through the effectual working of the spirit of bondage, judging himself worthy to be destroyed for his sins; and seeing himself utterly destitute of all help or hope of himself: The Lord, in the preaching of the Gospel by the powerful work of the Holy Ghost, reveals the fullness and all-sufficiency of that grace, and salvation which is laid up in Jesus Christ, as the only suitable good to him; that he also enables him spiritually and savingly to apprehend Jesus Christ as given him of the Father. And the same Spirit, having thus enlightened him, doth leave a supernatural virtue and impression of God's love upon the soul, whereby the soul is drawn to close with Christ, and with that grace of God in him so entirely, that there is now nothing between Christ and the soul, but it willingly parts with all things that hinder his enjoying of Christ; and by this effectual calling all that are brought to Christ are, 1. justified, that is, absolved from sin and death, and accounted righteous unto life, for, and through Christ apprehended, received, and relied upon by faith. 2. They are adopted, that is, accepted for Christ's sake to the dignity of God's children: They are also, 3. sanctified, that is, really changed by degrees from the impurity of sin, to the purity of God's Image; and lastly, they are glorified, that is, changed from the misery or punishment of sin, unto everlasting happiness, which begins in the inward sense of God's love to them in Christ, whence they have hope of glory, boldness in access to God, certainty of salvation, peace, joy unspeakable; and it ends in their full perfection in soul and body.

14. *Concerning a particular instituted Church, and the Privileges thereof.*

That it is a company of faithful and holy people, or persons called out of the world to fellowship with Jesus Christ, and united in one Congregation to him as members to their head, and one with another, by a holy covenant for mutual fellowship in all such ways of holy worship of God, and of edification of one towards another, as God himself has required in his Word of every Church of Christ, and members thereof.

15. *Concerning the manner of gathering a Church.*

That it is the duty of all Christians, having renounced all false ways of Idolatrous, Antichristian, and superstitious worship, and of sin, and the world (as to instruct and govern their own families ac-

ording to God, so) to join willingly together in Christian communion and orderly covenant, and by free confession of the faith, and profession of their subjection to the Gospel of Christ, to unite themselves unto peculiar and visible Congregations, wherein as members of one body, whereof Christ is the head, they are to worship God according to his Word: To this Church he has given royal privileges, as the holy Oracles, the Promises, the Seals of the Covenant, his presence, love, protection and blessing in a special manner, here all that acknowledge him to be their Prophet, Priest, and King, are to be enrolled amongst his household servants, and to present their bodies, and souls, and gifts, and solemn services for a spiritual sacrifice acceptable to God by Jesus Christ. Being thus united, they, to whom God has given gifts to interpret the Scriptures, being approved by the Church, and appointed thereunto, may, and ought to teach publicly the Word of God, by prophesying according to the proportion of faith for edification, exhortation, and comfort of the Church, till such time as men may be had, fit for such office or offices, as Christ has appointed to the public Ministry of his Church; and then they are upon due trial, to proceed to the choice and ordination of those officers according to God: and then the officers are to dispense the seals of the Covenant, viz. Baptism to the seed of the faithful in their Infancy, and to others not yet baptised, when by profession of their faith they are added to the Church: And all of the Church that are of years, and are able to examine themselves, must communicate also in the Lord's Supper in both kinds, viz. Bread and Wine.

16. *Concerning the Sacraments.*

That they are in the ordinance of God, signs and seals of God's everlasting Covenant with us, representing and offering to all receivers, but exhibiting only to true believers the Lord Jesus Christ and all his benefits unto righteousness, sanctification, and eternal life, through faith in his name, to the Glory and praise of God.

17. *Concerning the power of every Church.*

That Christ has given the power of choosing Officers and of receiving in or calling of any member to the whole body together of every Church, and not to any one member apart, or to more members sequestered from the whole, or to any other Congregation to do it for them. Yet so, as every Church ought to use the best help they can hereunto, and the most meet member they have to pronounce the same in their public Assemblies, if they want Officers. And to this censure and judgement of Christ, duly and orderly dispensed, every

member of the Congregation, yea, and officer also how excellent, or learned soever he be, is subject. Yet ought not the Church without great care and advice to proceed against such public persons.

18. *Concerning the Communion of Churches.*

That although particular Churches be distinct and several *Independent* bodies, every one as a city compact within itself, without subordination under, or dependence upon any other but Jesus Christ, yet are all Churches to walk by one and the same rule, and by all means convenient, to have the counsel and help of one another, when need requires, as members of one body, in the common faith under Christ their only head.

19. *Concerning Church Officers*

That Christ, when he ascended up on high, gave gifts unto men, and disposed of them in several functions, and for public ordinary ministry he gave Pastors, Teachers, Elders, Deacons, helpers for the instruction, government, and service of his Church, to the world's end; and that none may usurp or execute a Ministry in the Church, but such as are rightly called by the Church whereof they stand Ministers, and being so called, they ought to give all diligence to fulfil their Ministry, and to be found faithful, and unblamable in all things: And that this ministry is alike given to every Church of Christ, with like and equal power, and commission to have and enjoy the same as God offers fit men, and means, and the same rules are given to all for the election and execution thereof in all places: which rules & laws it is not lawful for those Ministers, or for the Church, wittingly to neglect or transgress in any part. And those Ministers thus chosen, and executing their office faithfully, every Church is bound to have them in singular love for their work's sake, to reverence them according to the dignity of their office which they execute, and to provide for them, that they be not entangled with the cares of this life, according to the Law of Christ: And this to do, not as in way of courtesy or mercy, but out of duty to them in the Lord; and having hope in God, that the resurrection shall be of the just and of the unjust; of the just, to the resurrection of life, and of the unjust, to the resurrection of condemnation.

20. *Concerning giving every man his due.*

That to all men is to be given whatsoever is due to them, in regard to their office, place, gifts, wages, estate, and condition; endeavouring ourselves to always have a conscience void of offence towards God, and towards men.

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