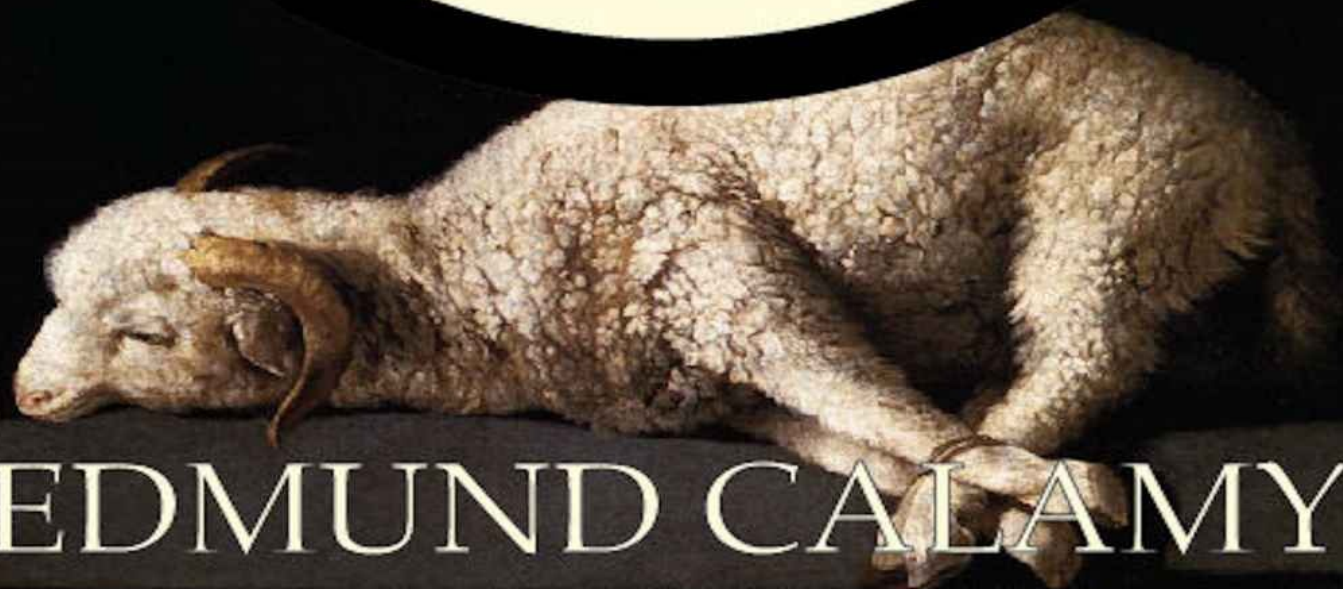


The
**COVENANT
OF WORKS**
and the
**COVENANT
OF GRACE**



EDMUND CALAMY

Introduction by C. Matthew McMahon

Edited by Therese B. McMahon

THE COVENANT OF WORKS AND THE COVENANT OF GRACE

By Edmund Calamy

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Transcribed by Andrew Cunningham

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MEET EDMUND CALAMY

By C. Matthew McMahon, Ph.D., Th.D.



Edmund Calamy (1600-1666) was born in London in 1600, and educated at Pembrokehall, in the University of Cambridge. There he studied for his degree of arts in 1619, and then after his conversion to Christianity, and a lively faith in Christ, he studied divinity in 1632. He was, however, censured as a result of an early opposition to the heresy of Arminianism, and his fellowship was prevented. Though he was in good standing as an exceptional student and his Christian conversation was blameless, he was still prevented from obtaining a fellowship position due to his aversion to Arminius' teaching.

The prelatical rulers in the Church of England were strongly inclined to the doctrines of Arminius at this time, and nothing could stand more in the way of preferment, to a person of Mr. Calamy's sentiments, than his publicly asserting and defending Calvinism. Considering his biblical attachment to the Calvinistic doctrines, and his hostilities to those of the Arminian party (who were basking in the beams of royal favor), Mr. Calamy had little to expect. At last, however, he was elected *tanquam socius*, a title peculiar to Pembrokehall; which, though attended with less emolument, was at least as honorable as that of

fellow.[1] Sometime after this Mr. Calamy's studious and religious character recommended him to Dr. Felton, the pious and learned bishop of Ely, who made him his domestic chaplain. While residing in the family, Felton paid him singular marks of affectionate regard, and at last presented him to the vicarage of Mary's in Swaffhamprior, in his own neighborhood, where he became singularly useful to his flock as a minister of the Gospel. Still, however, he continued in the family until the bishop's death, when he was chosen one of the lecturers of Edmund's Bury, in the county of Suffolk, where Jeremiah Burroughs was his fellow laborer. In this place he continued about ten years. Some writers have said, that during his residence in this place he was a *strict* conformist; but his own declaration, and that of others, affirm the contrary. It is a certain fact, that Mr. Calamy, with about thirty other worthy ministers, were driven out of bishop Wren's diocese, for not conforming to the *Visitation Articles* and the unhallowed *Book of Sports*. [2] With these unchristian abominations he could not comply; and being in favor with the earl of Essex, he hired him to work in a position by Richford, a market town in the Marches of Essex, a church of considerable value. Unfortunately, the work there proved ruinous to his health, and brought on a dizziness in his head that never wholly left him.

Upon the death of Dr. Stoughton he was chosen minister of Mary Aldermanbury, London, in 1639. Here he soon acquired a very distinguished reputation, and made a conspicuous appearance, by the active part he took in the important controversy respecting church government, which at the time was greatly agitated by Independents and Presbyterians.

In 1640, he was employed, with several other puritan divines, in composing that famous book entitled, *Smectymnuus*; which is said to have given the first fatal blow to episcopacy in England. This strange title is made out of the first letters of the names of its various authors, viz. Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow. This treatise is allowed, on all hands, to have been well written. It was done in answer to a book, entitled, *An Humble Remonstrance*, written by the bishop of Exeter.

This learned bishop attempted a confutation of *Smectymnuus*, to which the Presbyterians replied. After this, the far-famed Usher, bishop of Armagh, attacked it; but was repulsed by John Milton, the celebrated author of *Paradise Lost*. The activity, the profound knowledge, integrity, and intrepidity evinced by Mr. Calamy, had raised his reputation, particularly among the Presbyterians, to the first rank of literary fame. He was appointed, by the House of Lords, as a member of the subcommittee for accommodating ecclesiastical affairs. Shortly after this he was appointed a member of the Westminster Assembly of divines. He was an active and zealous man in all their proceedings, and extremely distinguished, both for his learning and moderation, throughout the entire assembly.

Mr. Calamy was one of the most popular preachers in London, and frequently appointed to preach before the long parliament; for which the prelatical party had treated him with unmerited abuse. He was the first, however, who, before the committee of parliament, defended the proposition, that a bishop and presbyter, according to the scriptures, are one office under different appellations. His interest and influence in the city of London was very extensive, and he preached to a numerous and highly respectable audience, composed of the most eminent citizens, and many persons of quality. He was one of the London ministers who declared against the proceedings of the army, and the violent measures that brought on the king's death; an event which he strongly criticized.

In Cromwell's time Calamy lived as quietly as possible; but sometimes opposed the protector's measures. It is said of Cromwell, that having a wish to put the crown on his own head, he sent for some of the principal divines of the city, as if he made it a matter of conscience, and that he wanted their advice. Mr. Calamy was one of the party, and boldly opposed the project of Cromwell's single government, offering to prove that the thing was not only unlawful, but that it was also impracticable. To the first of these Cromwell readily replied, "That the safety of the people was the supreme law; but, pray, Mr. Calamy, said

he, how is it impracticable?” “Because (Mr. Calamy says) the nation will be against you, nine out of ten at least.” “But (Cromwell says) what if I wrest the sword from the nine, and put it in the hands of the tenth—Will not that do the business?” In 1659, Mr. Calamy concurred with the Earl of Mansfield, and other great men, in persuading general Monk to bring in the king, that an end might be put to the public confusions. He preached before the parliament the day before they voted the king’s restoration to the throne, and was one of these divines that were sent over to Holland on that business; but he had, soon after, cause to regret the hand he had in that unhappy transaction, particularly that he was received without a previous treaty.

On the restoration of Charles, Mr. Calamy was encouraged to hope that considerable favor and indulgence, both to himself and his brethren, would still be granted. In June, the same year, he was sworn as a chaplain to his majesty, with several other Presbyterian ministers; but none of them preached more than once before the king in that capacity. About this time Mr. Calamy was often with his majesty at Earl Mansfield, the chamberlain’s lodgings, and other places, and had the royal countenance on all occasions. He had a principal hand in drawing up the proposals, at that time presented to the king, respecting church government; which led the way to the Savoy conference. He was also concerned in the concessions made by the declaration of October 25th, the same year; and being one of the commissioners, he was employed, with others, in drawing up the exceptions against the liturgy, as also the reply to the reasons of the Episcopal divines against these exceptions of the Presbyterians. In 1661 he was one of those chosen by the London ministers to represent them in the convocation; but was not permitted to sit in that assembly. He attended the several meetings at the Savoy, where he did everything in his power to effect an accommodation; but without the least effect.

Mr. Calamy preached his farewell sermon on August 17, 1662, a week before the *act of uniformity* took effect. Having consulted with his great friends at court, the following petition was drawn up, and presented to the king, signed

by a considerable number of the London ministers:

“May it please your excellent majesty.—Upon former experience of your majesty’s tenderness and indulgence to your obedient and loyal subjects, in which number we can clearly reckon ourselves, we, some of the ministers within your city of London, who, by the late act of uniformity, are likely: to be cast out of all public service in the ministry, because we cannot, in conscience, conform in all things required in said *Act*, have taken the boldness humbly to cast ourselves and our concernments at your majesty’s feet, desiring that, of your princely wisdom and compassion, you would take some effectual course, whereby we may be continued in the exercise of our ministry, to teach your people their duty to God and your majesty; and we doubt not, but by our dutiful and peaceable carriage therein, we shall render ourselves not altogether unworthy of so great a favor.”

This petition was presented by Mr. Calamy, Dr. Manton, Dr. Bates, and others, on the third day after the act became in force. Mr. Calamy made a speech on this occasion, stating that those of his persuasion were ready to contest the point of fidelity to his majesty with any of the men in England: That they expected little to be dealt with in the manner they had been; and that they had now come before his majesty, imploring his interference in their behalf, as the last application they should make. The king promised to consider their request, and the day following the matter was fully debated in council, in presence of his majesty, who was pleased to say, he intended an indulgence if it was at all possible. The mends of the silenced ministers in the council, whose hopes had been flattered with a variety of specious promises, were now permitted freely to state their reasons for not putting the act in execution; and they reasoned most strenuously on the impolicy and absurdity of the measure, and the fatal effects, to the nation at large, that must necessarily attend its execution. But Dr. Sheldon, bishop of

London, in an animated speech, declared,

“That it was now too late to think of suspending a law which had occupied so much of the time and the wisdom of the legislature in enacting—A law, in obedience to which he had already ejected such of his clergy as would not comply with it; and were they now to be restored, after thus being exasperated, he must, in that case, expect to feel the weight of their resentment; and in place of maintaining his Episcopal authority amongst them, be subjected to their scorn and animosity, being thus countenanced by the court. Besides, should the sacred authority of this law be now suspended, it would render the legislature both ridiculous and contemptible; and should the pressing importunity of such disaffected people be considered a sufficient reason why they should be humored on this occasion, it would establish a precedent upon which all future malcontents would build their hopes, and maintain their claims to similar indulgence:—the obvious consequence of which would be, convulsions, and never-ceasing distractions, both in church and state.”

It was, on these grounds, carried that no indulgence whatsoever should be granted. Mr. Calamy was offered a bishopric; which he refused, because he could not obtain it on the terms of the king’s declaration. He preserved his temper and moderation after his ejection, and lived a retired life. One day, though, while going to church at Alder Manbury as a parishoner, the clergyman appointed to preach failed to show up. So, to gratify the wishes of the people who were assembled, and prevent a disappointment, he condescended to give them a *sermon*, though unprepared. For this he was arrested and shut up in Newgate prison, by warrant from the lord mayor, as a violator of the *Act of Uniformity*.

A popish lady, passing through the city, found it almost impossible to

proceed through Newgate Street for the number of coaches in waiting. Surprised at this incident, curiosity led her to inquire into the occasion. Some of the bystanders informed her, that an ejected minister, greatly beloved in the city, had been imprisoned for preaching a single sermon, and his friends were calling to pay him a visit in prison. This information so struck the lady, that she waited on the king at Whitehall, and told him the whole affair, expressing her apprehension, that such steps might alienate the affection of the city from his majesty. It was partly owing to this, that Mr. Calamy was soon released by an express order from the king. This circumstance being afterwards complained of in the House of Commons, it was signified that his release was occasioned by a deficiency of the *Act* itself, and not by the sole orders of his majesty. The following entry was therefore made on the journal of the House: “*Die Jovis*, 1662-63. Upon complaint made to this House, that Mr. Calamy, being committed to prison upon breach of the Act of Uniformity, was discharged upon pretense of some defect in the act—*Resolved*, That it be referred to a committee to look into the act of uniformity as to the matter in question, and see whether the same be defective, and wherein.” And shortly after this, a committee was appointed to bring in the reasons of the House for advising the king to grant no toleration, with an address to his majesty; which paved the way for all that unqualified severity, and tyrannical procedure, that followed during this and the succeeding reign.

Mr. Calamy lived to see the dreadful fire of London in 1666. This awful event is said to have overrun 373 acres of ground within the walls, and to have burned down 13,200 houses, and 89 parish churches, beside chapels, and that only 11 parishes within the walls were left standing. This dreadful spectacle is said to have broken Mr. Calamy’s heart. He was driven through the ruins of the city in a coach, and viewing the dreadful solitude, and far spread desolation, he went home with a heavy heart, and never left his chamber; but died in less than a month, October 1666, at the sixty-seventh year of his age.

His works are not numerous. He was one of the authors of *Smectymnuus*,

formerly mentioned. He was also concerned in drawing up the *Vindication of the Presbyterial Church Government and Ministry*, and *Jus Divinum Ministerii Evangelici et Anglicani*. He has also several sermons, which include the following works:

1. England's Looking glass.
2. The Nobleman's pattern of true and real Thankfulness.
3. God's free mercy to England.
4. England's Antidote against the Plague of Civil War.
5. An Indictment against England because of her Self-murdering Divisions.
6. The great danger of Covenant refusing and Covenant breaking.
7. The Door of Truth Opened.
8. The Saint's Rest.
9. The Fragility of the Body.
10. The Monster of sinful self-seeking Anatomized.
11. A Sermon at the Funeral of the Earl of Warwick.
12. A Sermon at the Funeral of Mr. Ashe.
13. The Godly Man's City of Refuge in the day of his distress, containing five Sermons.
14. (*This current work*) Two Solemn Covenants.

[Taken in part from *Select Memoirs of the English and Scottish Divines*, by Thomas Smith, Published by Puritan Publications, 2012, and Brooke's *Lives of the Puritans*, and Reid's *Memoirs*, and the NDB.]

ORIGINAL TITLE PAGE

Two Solemn
COVENANTS
MADE
Between God and Man:
viz. The Covenant of Works and the Covenant of Grace

Clearly laid open, distinguished, and vindicated from many dangerous opinions;
the right knowledge of which will be very profitable to all those that have
escaped the first, and are confirmed in the second at the sacrament.

BY EDMUND CALAMY

Rom. 5:18-19, “Therefore as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man’s disobedience, many were made sinners, so by the obedience of one, shall many be made righteous.”

John 1:16, “For the Law was given by Moses, but grace and truth came by Jesus Christ.”

January 15, 1646 } IMPRIMATURE: JOHN DOWNAME.

London : Printed for Thomas Banks, and are to be sold in Blackfriars at the top of Bridewell staires and in Westminster Hall at the signe of the Seale, 1647.

TO THE CHRISTIAN READER

I have lived an unworthy minister in the same town with the author of this treatise these twenty–six years, and have been a constant observer and admirer, as of his other eminent gifts, so especially of (those which give the highest luster to them all) his humble piety and charity. And (if I do not make a mistake) this biblical *giant* here presents to you in these labors a bee-like sting and honey joined together. These are honey-sweet instructions, counsels and exhortations gathered out of several flowers growing in God’s paradise, tending all sorts of good husbandry, and also sharp stings of reproof against all kinds of unthriftiness, not sparing the worst of them, since our churches have been dividing errors in these times concerning the content of the work. Who knows, but that, after the lightnings of so many worthy Baraks, and thundering of so many powerful Boanergesses both from the pulpit and press, against these troublers of our Israel, the Lord may be pleased to make some of these Siseras fall by such a hand and pen? First read, then judge: and (as Barnabas did at Antioch, Acts 11:23) when you have seen the grace of God, be glad and say, “The Lord be magnified”, who (as he may do what he will with his own, so) has given such gifts of which he here by private pains sends forth with an earnest desire blessings for the glory of God, and the public good.

Which is also the hearty prayer of
Your Christian friend in the Lord,
ROBERT CADE.

PART 1:

VIEWS ON BIBLICAL COVENANTS

There are several opinions about the Covenant of Works, and the Covenant of Grace, to the great disturbance of many Christians; some hold that there are four covenants, two of works, and two of grace. The first two is one with Adam before the fall, and the other with Israel at their return of Egypt. The covenants of grace are the first to Abraham, and the other at the incarnation of Jesus Christ. This is what Mr. Sympson affirmed before a committee of the Assembly of Divines in my hearing. Others hold that there is but three covenants; the first with Adam, the second with Israel at their going out of Egypt, and a third with Jesus Christ. The first two are of works, and the last is of grace. This is what Mr. Burroughs delivered in his exposition sermon in Cornhill in my hearing. Others hold that there is but *two* covenants, the one of works, and the other of grace. Yet, the first they hold was made with Israel at Mount Sinai, and there were no covenants of works before that, and now it is vanished away, and the other a Covenant of Grace yet not made until the death of Christ the testator, and this is affirmed by James Pope, in a book entitled, *The Unveiling of Antichrist*. Others hold that the Law at Mount Sinai was a Covenant of Grace, implying that there is more than one Covenant of Grace, and this is affirmed by Mr. Anthony Burgesse in his vindication of the moral Law the 24th lecture, chapter 4 of Deuteronomy. Others with me hold that there are but *two* covenants. The first is a Covenant of Works, which had the *tree* of that covenant as a sacrament (or sign) and token of it. This was made with Adam before his fall and to all his posterity who come under it as soon as they take on his nature. Adam bore an image for himself and all his posterity so that if he had stood in his integrity he would have conveyed his righteousness and holiness to all his posterity. But since he by sin defiled his nature, the whole race of mankind was polluted by him, and also he received a covenant both for himself and all his

posterity. If he had been faithful to it, all his posterity would have stood with him, but in breaking that covenant he brought not only guilt on himself but on all his posterity with him. As a result, there is none clean, no not one, “How can he be clean that is born of a woman?” (Job 25:4). In this way man’s nature is polluted, and in regard of the covenant, let every mouth be stopped, “For all the world is become guilty before God,” (Rom 3:29). And, “For all have sinned and come short of the glory of God,” (Romans 3:23). And, “By one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned,” (Rom 5:12). So then, all men by nature lie under the pollution and guilt of Adam’s sin, and liable to all the curses and penalties due to them for *breach* of that covenant.

But then, secondly, there was a Covenant of Grace which God the Father made with Jesus Christ from all eternity to save some of the posterity of Adam. Had not this covenant been prepared and readied against the fall of Adam to take place at the very moment of his fall, the justice of God would have immediately seized on the whole creation under heaven, and consumed them, rendering them nothing. But then came Jesus Christ with the covenant in his hand saying, *be gracious unto him, and deliver him from going down to the pit, I have found a ransom*, (Job 33:24). Now I shall prove that the Covenant of Grace was made with Jesus Christ from all eternity, and this was a contract (or plot) of God the Father with God the Son from all eternity as mediator for the salvation *of the elect*.

PART 2:

THE ETERNAL NATURE OF THE COVENANT

First, if God the Father promised eternal life before the world began when there was no creature yet made, must this promise necessarily be made to Jesus Christ our mediator? God promised eternal life *before* the world began (Titus 1:2), *ergo*, it must necessarily be made to Jesus Christ our mediator *before* the world began.

Secondly, if Jesus Christ was set apart from all eternity for this work, then the Covenant of Grace was made with him *before* the world was, as Christ says, “I was set up from everlasting before the earth was, when there was no depths, before the mountains were settled, when he prepared the heavens, when he established the clouds, when he gave the sea decree, then was I by him as one brought up with him,” (Proverbs 8:23-30). Now this cannot be meant of Christ as God, for then who should *set* him up or *appoint* him any work. So, it must necessarily follow that it was Jesus Christ *as mediator* with whom the Covenant of Grace was made, for, “Him hath God the Father sealed,” (John 6:27).

Thirdly, if it was appointed before the world was, that Christ should come and die for sinners, then the Covenant of Grace was made with him to save a *certain number from all eternity*. As the Apostle Peter says, when kings and rulers were gathered together against the Lord and against his Christ, it was to do what God had determined *before* to be done, (Acts 4:26-28). And he says, “... you are redeemed with the precious blood of Christ as of a lamb without spot or blemish, who verily was foreordained before the foundation of the world,” (1 Pet 1:18-20). Therefore the Covenant of Grace was made with Jesus Christ *before* the world began.

Fourthly, if God appointed Christ a time, and at the fullness of time he came to redeem those that were under the law that they might receive the

adoption of sons, then the Covenant of Grace was made with Jesus Christ *from* all eternity. And since this is true (Galatians 4:3-4), so is the second. It further appears, in that, when God sent his first begotten son into the world he says, “Let all the angels of God worship him,” (Hebrews 1:6). And to men he says, “This is my beloved son hear him,” (Matt. 17:3, 5, 17). So we see that the Covenant of Grace was made *with him*.

Fifthly, if God says of Christ, “Behold my servant whom I uphold, mine elect in whom my soul delighteth, he shall bring forth judgment to the gentiles, he shall not be discouraged till he have set judgment in the earth, and the Isles shall wait for his law, and I will give thee for a covenant to the people to open their eyes and to bring out the prisoners from the prison,” then the Covenant of Grace must necessarily be made with Jesus Christ. Since the first is true (*cf.* Isaiah 42:1, 4, 6, 7), therefore so is the second, and that the covenant was made with Jesus Christ. As God says further, “...then my servant shalt restore the dispersed of Israel, and I will give thee a light to the gentiles that thou may give salvation unto the ends of the earth, the redeemer of Israel and the holy one he shall choose thee and accept thee, and give thee for a covenant to establish the earth,” (Isaiah 49:6-9). So we see that the *new covenant* was made with Jesus Christ.

Sixthly, if the Lord looked from heaven and saw that there was no man to make intercession and then his own arm brought salvation and his own righteousness sustained him, because he traveled in the greatness of his strength, and is mighty to save, yes, if God laid help on *one* that is mighty, and this was Jesus Christ, “he shall save his people from their sins” (Matt. 1:21), then this must necessarily be Jesus Christ with whom the Covenant of Grace was made. The first is true from these scriptures. “And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him,” (Isa. 59:16). “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness,

mighty to save,” (Isa. 63:1). “Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people,” (Psa. 89:19). Therefore, it must necessarily be Jesus Christ with whom the Covenant of Grace was made.

Seventhly, if Christ became our surety, and was bruised for our iniquities, and the chastisement of our peace was upon him, and by his stripes we are healed, then the new covenant was made *with him*. We see this is first true from these scriptures, Hebrews 7:21;[\[3\]](#) Isaiah 53:3, 5;[\[4\]](#) 1 Peter 3:18,[\[5\]](#) therefore so is the second, that the new covenant was made with him.

Eighthly, if Christ is the messenger of the covenant, and all the promises are made in him, and there is no other name given by which we shall be saved, then the covenant was made with him, but the first is true from these scriptures, Mal. 3:1;[\[6\]](#) 2 Cor. 1:20;[\[7\]](#) Acts 4:12;[\[8\]](#) *e.g.*, so is the second.

Ninthly, if God has promised to Christ that he shall see his seed, and that the pleasure of the Lord shall prosper in his hand, and if we are chosen in Christ, adopted and accepted in Christ and gathered together and blessed in him, and our names written in his book of life, then the covenant was made with Christ. The first is true from these scriptures, Isaiah 53:10;[\[9\]](#) Eph. 1:3-5;[\[10\]](#) 6:10;[\[11\]](#) Rev. 13:8[\[12\]](#), *e.g.*, then the Covenant of Grace was made with Jesus Christ.

PART 3:

FREED FROM GUILT

The next thing is to show how we come to be freed from the filthiness and the guiltiness of our condition in which we are born and lie under the Covenant of Works. I answer, the holiness of Jesus Christ in his person sanctifies our holiness. He is called the, "...holy child Jesus," (Acts 4:30), "...that holy thing," (Luke 1:35). He was the son of God, *and* he was the son of man. Yet he was not two sons but one son of God, or one Christ. And though he took our nature on him (yet not by generation from man) he was conceived by the Holy Spirit (Luke 1:36). He was therefore not conceived and born in sin as we are, "For their sakes (*Christ says*) I sanctify myself that they also might be sanctified," (John 17:19). In this way, by his holiness we become holy, as in the same way previously by Adam's filthiness we became filthy.

Secondly, for the merits of Christ's obedience to the Covenant of Works he has freed his people from the guilt of their disobedience. For the Covenant of Works, Christ was, "...made under the law to redeem them that are under the law," (Gal. 4:4-5). Now the obedience of Christ to the Covenant of Works was two-fold. First, his *active obedience* to that covenant, in which he performed it without any spot of sin. God says of this obedience to his Father, "This is my beloved son in whom I am well pleased," (Matt. 3:15). In this way the perfect obedience of Jesus Christ satisfied all the disobedience of his people as a result of the Covenant of Works.

Secondly, the other part of Christ's obedience was *passive*, he suffered the penalty due to us for our disobedience to that covenant. Though he was a son, yet he learned obedience by the things which he suffered, and being made perfect he became the author of salvation to all them that obey him (Heb. 5:8; 9:2; 10). Therefore, it behooved Christ to suffer and to rise from the dead the third day (Luke 24:26, 46).[\[13\]](#) Christ has once suffered for sins, the just for the

unjust, that he might bring us to God (1 Pet 3:18). He that knew no sin, neither was guile found in his mouth, who when he suffered he did not threaten, but committed himself to him that One who judges righteously (1 Pet. 2:25). Christ alone trod the winepress of his Father's wrath, and there was none with him (Isa 63:3). He cried out that the pains of hell had got hold of him, and he cried loudly, "My God, my God, why hast thou forsaken me?" Now the dignity of his person being both God *and* man in *one* Christ, his humanity suffering but a short time, makes his obedience meritorious to free us from that guilt and penalty that is due to us for our breach of the covenant.

PART 4:

HOW TO ENTER INTO THIS NEW COVENANT WITH JESUS CHRIST

In the next place, I am to show how we come to enter into this new covenant with Jesus Christ. The simple answer to this question, I say, is by faith alone. Faith is that grace, on our part, by which we are grafted into the second Adam, (Romans 5:2;[\[14\]](#) Gal 3:26;[\[15\]](#) 2:16[\[16\]](#)). Being grafted in, we come into this covenant. We are as by nature in the first Adam and so in *his* covenant, so in relation to Christ, he that, “believeth in Christ shall not perish but have eternal life,” (John 3:15-16). “He that hath the son hath life,” (1 John 5:22). And, “only believe,” (Mark 5:36). And so, “being justified by faith we have peace with God,” (Rom 5:1). For as by the offence of Adam, judgment came upon all men in his nature to condemnation, even so by the righteousness of Christ, the free gift came upon all that are in him by faith unto justification of life (Rom 5:18). Now faith unites us to Christ as the head and members (1 Cor. 12:12). It makes all the active and passive obedience of Christ to be ours by *imputation*, and likewise, all our sinfulness and guiltiness is given to him. He coming as a *surety* takes on himself all this to pay all debts, and by our matrimonial union with him all his riches become ours (Heb. 7:22).[\[17\]](#) By this key of faith we fetch daily new grace out of his treasury of grace to sanctify us more and more until at last we have our full measure according to the gift of Christ.

So, I have showed with whom the two covenants were made, the Covenant of Works with Adam, a mere man, but the Covenant of Grace with Jesus Christ both God and man. I have also shown you the time when they were made, one with Adam as soon as created, but the other with Jesus Christ from all eternity. Also, I have showed how all men enter into these two covenants, first, all men enter into Adam’s covenant by nature, but the elect only enter into Christ’s covenant by grace. Also, I have shown how that Adam by his breach of

covenant defiled all his posterity, and also brought guilt on them for it, but Jesus Christ sanctifies by the holiness of his nature all in his covenant, and acquits them and justifies them from all their guilt by his active and passive obedience. In this Christ fulfills the Covenant of Works perfectly. Now if all the whole race of mankind is contained in one of these two covenants, then it must necessarily follow that God never made any other but these two touching on the eternal estate of mankind. But I have proved that all men by nature enter into Adam's covenant, except Jesus Christ that did not come into the world by the ordinary course of nature. And so they all continue in damnation until Jesus Christ frees them from that Covenant of Works, and so places them in the Covenant of Grace. Therefore God never made any other covenants touching on the eternal estate of mankind but these two.

PART 5: OBJECTIONS

Now some will object and say God made a covenant with Abraham (Gen. 17) and another with Israel at their return out of Egypt, (Jer. 11:3,4; Deut. 4:13) and a third or new covenant at the death of Christ the testator (Heb. 8:8, 10). And some deny the Covenant of Works with Adam in the time of his creation and the Covenant of Grace with Jesus Christ made from all eternity, affirming there was no covenant made with man before Israel's return from Egypt. This they call the Covenant of Works. And they say that no Covenant of Grace was made before the death of Christ. After Christ's death, they call it the Covenant of Grace. Now when I have answered these objections, I hope I shall give some satisfaction to those that are troubled with so many opinions touching the Covenant of Grace and the Covenant of Works made with the two Adams, representing all mankind.

For answering the first objections, if God made a covenant with Abraham, and also a Covenant of Grace, then it will follow that God made two covenants of grace, and then we must have two redeemers. And if one of them was made to Abraham, this is to make him who says he is but dust and ashes (Gen. 18) to be one of those *redeemers* or saviors who was but a poor creature himself. But they will say to Abraham and Christ were the promises made (Gal. 3:16). I answer, as one King makes a league or covenant with another by an ambassador, so Abraham represented Christ; for the promise of eternal life was made before the world began (Titus 1:2).^[18] Therefore before Abraham had his being, or it may be answered in this way, *Abraham received the sign or token of this covenant* (Gen. 17:10-11)^[19] when as the covenant itself was made with Christ from all eternity. And those elect that fall in every age of the world since Adam's fall God has seen in Christ, not in Abraham, reconciling them to himself (2 Cor. 5:19-20).^[20] And if Abraham should stand for all the elect to receive a

covenant for them, then he should stand for them with an image also without sin, to answer for their lost image by Adam. But this he could not do because he was defiled with sin as other men. So then the Covenant of Grace was not made with him but with Christ, who took on him our nature and our infirmities and yet without sin (Heb. 4:15).^[21] So Abraham received circumcision as the token of the covenant, but himself was saved by his faith in Christ; for Christ says, “Abraham saw my day and was glad,” (John 8:56). It was Christ that was given for a covenant, “he is the redeemer of Israel that holy one,” (Isa. 49:7-8), it was Christ’s righteousness that was imputed to him and received by faith when he received the sign of circumcision (Rom. 4:11).^[22] And Abraham received a further confirmation of the Covenant of Grace made with Christ before the world was by the sign of circumcision when God took in that nation into the visible church. So much for an answer to this objection.

Object 2. Some object and say the law at Mount Sinai was a Covenant of Grace, and others say it was a Covenant of Works, but I shall prove that it was neither, but only given to those that were in covenant as a rule of obedience. So the preface states, “I am the Lord thy God”, that is by the Covenant of Grace made with Jesus Christ and confirmed to Abraham, therefore “thou shalt have none other Gods before me.” And in all those places where *doing* is required, it is first said, “I am the Lord your God, therefore ye shall keep my statutes and judgments,” which if a man *do*, he shall live in them (Deut. 18:2, 4-5; Exod. 2:1). And the Lord God says, “In the day that I chose Israel and made myself known to them in the land of Egypt,” saying “I am the Lord your God”, then it follows “I gave them my statutes and showed them my judgments”, which if a man does them, “he shall even live in them,” (Ezek. 20:5, 11). Thus, they were in covenant before the rule of obedience was given, for the law is not of faith, but the man that does them shall live in them (Gal. 3:12).^[23] That is, he that obeys that rule being in the new covenant by faith in Christ shall live, yet not for his doing but for his believing (Rev. 5:1-2; Gal. 3:26).^[24] It was given as a *glass* to see their sin (James 1:23-25) by the law is the knowledge of sin (*cf.* Rom.

3:20; 7:7). It was given them as a *schoolmaster* to drive them to Christ (Gal. 3:24) as the pursuer of blood drove the murderer to the city of refuge (Joshua 20:3). Then the law at Sinai *cannot* be a Covenant of Grace. 2. If it was a Covenant of Grace with every particular person in Israel, this would be to make them all to their own saviors and redeemers; but this cannot be, for with many of them God was displeased, and their carcasses fell in the wilderness. 3. The faithful among them were saved by their faith in Christ crucified, which the *brazen serpent* signified, and they ate the same spiritual meat with us, and drank of the same spiritual drink. For they drank of the rock which was Christ, and those that were profane are said to tempt Christ (1 Cor. 10:4-9). 4. It is plainly said that they were in covenant with God before the law at Sinai was given, for God said while they were in Egypt to remember his covenant and to have respect unto them (Exod. 2:23-25).^[25] And the Lord calls himself the God of the Hebrews, and the God of Israel, and bids them say to Pharaoh, “Let my people go that they may serve me, and sacrifice to the Lord their God, and I will be to you a God, and ye shall be to me a people,” which is the very tenure of the Covenant of Grace, (see Exod. 3:6-9; 5:3, 6-7). But Mr. Anthony Burgess (whom in respect of his great worth I much reverence, although in this particular point I differ from him until I am convinced with more evidence of truth) says the law of Sinai is a Covenant of Grace, because it bears the name of *covenant* (Deut. 4:13).^[26] I answer, it bears that name from the old tenure when it was given to Adam for a Covenant of Works; but it will not follow that it is still a covenant no more than the calling Rahab a harlot will conclude her still to be a harlot, after her faith is so highly commended (Heb. 11). But he says it has the properties of a covenant: there are the parties God and man, and it is written with penalties and promises.

I answer, it was a covenant *to Adam*, therefore those things remained to show them their misery by his fall, and those that were not brought out by Christ were still under that covenant and as yet never freed from it. Therefore it would have been a vain thing to give them that old bond as a covenant unto which they

were still bound and condemned for ever. So I say it was given them for those forenamed ends, and not as a covenant.

But he says it was a Covenant of Grace because God did not deal with them as absolutely considered, but as their God, for to them belong the covenants, the giving of the law and the promises (Rom. 9:4).

I answer, God was in covenant with them *before* the law at Mount Sinai was given, therefore the law at Sinai did not bind them as a covenant to obey it, or else they lie under the penalty of it. And from this very text the giving of the law is distinguished from the promises. The first, although given as a rule, yet bearing the *name* of covenant; and the latter, they had many promises of Christ which is the Gospel, declaring the Covenant of Grace. The Gospel was preached to them (Gal. 3:8; Heb. 4:2; 1 Pet. 4:6; John 8:56)[\[27\]](#) Then all this will not prove the moral Law to be a Covenant of Grace.

His second argument, if it is considered the good things annexed to the covenant, then this Sinai must be a Covenant of Grace, for at Sinai was remission of sins, and showing mercy to thousands (Exod. 20:5). I answer, it is true, to all those that did obey the law as a rule of righteousness, yet not for it, but because they were in the Covenant of Grace before. For all grace and comfort flows from the covenant made with Christ, and not from that made with Adam, nor from *the copy of it* given as a rule to Israel at Mount Sinai, “grace and truth came by Jesus Christ” (John 1:16).

His 3rd argument, if we consider the duties commanded in the law so generally taken, it must necessarily be a Covenant of Grace, for what is the meaning of the first commandment, but to have one God in Christ to be our God by faith? I answer, it is true to those that are in the Covenant of Grace before, but the copy of Adam’s covenant cannot reconcile them to God in Christ. That must be done by the Covenant of Grace, and being in that Covenant of Grace already, the law at Sinai may command us to walk accordingly. But he says, shall we think that any can do the law without any spot of sin, or without the grace of

God to pardon them? I answer no, for the law was not given them and us for that end. It was given in the hand of a mediator, and now God accepts of the *will* for the *deed*, and the preface has relation to the Covenant of Grace going before. Therefore although the law is a perfect copy of the Covenant of Works, yet being given to another end it cannot disannul the Covenant of Grace that was confirmed before of God in Christ, nor make the promises of it of none effect (Gal. 3:16), then this copy of the moral Law is not a Covenant of Grace.

His fourth argument, from the ceremonial law, all divines say it was reduced to the moral Law, so that sacrifices were commanded by virtue of the second commandment, and sacrifices were evangelical and held forth remission of sins through the blood of Christ. I answer, those that were in the Covenant of Grace before, and did by faith see Christ in those sacrifices, I grant that law at Sinai did command to walk accordingly as being made subservient to the Covenant of Grace. So the positive laws of the land are useful and subservient to the Covenant of Grace, that he who shall presume either against man's law or God's law, as now it is made useful to us, exceedingly aggravates his sin to treasure up wrath to himself against the day of wrath; although neither the law of God nor man is the Covenant of Grace.

His fifth argument, he says will appear from the visible seal to ratify this covenant which you have heard was by sacrifices and sprinkling the people, which signified Christ as mediator to this covenant. I answer, the Covenant of Works to Adam needed no sacrifices for sin as a seal of that covenant. And the copy of it given at Mount Sinai to Israel was not given as a covenant but as a rule of life for those already in covenant. Therefore the moral Law at Sinai did not need any sacrifices which were as seals to the Covenant of Grace, not to that law at Sinai. And those seals existed long before the law at Sinai was given. Abel's lamb signified, "The lamb of God that taketh away the sins of the world," (John 1:29); for Christ was then the true lamb sacrificed (Rev. 13:8). Now lest any should mistake, there were three sorts of laws published in the writing at Mount Sinai which were not written before, first, that eternal moral Law in the

20th Chapter of Exodus. Now this was not only written for them but for us also (Rom 15:4; 1 Cor. 10:11)[28] yes for saints and angels eternally (Psa. 119:89; 103:20).[29] Not one title of this law shall fail, and the apostles do not seek to make void this law, but do *establish it* (Rom 3:31). But then at Mount Sinai there was the judicial law given in Exodus 21-23, and that law belongs no more to us then our laws of the land belong to them any further then they are grounded on the moral Law. 3. There was the ceremonial law given in Exodus 24-31. Now this ceremonial law being, in types and shadows of Christ to come, were all needed to point to Christ being once offered to bear the sins of many, although the priests stood daily ministering and offering oftentimes the same sacrifices. But when Christ had offered one sacrifice for sins, he forever *sat down at the right hand of God* (Heb. 9:28; 10; 11; 12). So then those sacrifices were not seals of the moral Law, but of the ceremonial law which was their gospel in dark types and shadows, showing them Christ with whom the Covenant of Grace was made from all eternity. And that it is so, observe that the moral Law was given with terrible thundering and earthquakes, that the people dared not come near, but cried, *let not God speak unto us lest we die* (Exod. 20:18-19). But when the ceremonial law was given, they saw the God of Israel, and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness, also they saw God and did eat and drink (Exodus 24:3-4; 10-11).[30] So the moral Law was given with darkness and terrors, and this with light and comfort, then the moral Law is not a Covenant of Grace.

His sixth argument, if the law was the same covenant as the oath which God made to Isaac, then it must necessarily be a Covenant of Grace. But he says, when God gave the law he made it an argument of his love and grace to them saying, “If ye hearken to these judgments and do them that the Lord thy God shall keep unto thee the covenant and mercy which he swore unto thy fathers,” (Deut. 7:12). I answer, if this law at Sinai should be the same which God swore to Isaac, then the law and gospel would be the same thing, but I need go no

further than this one text to confute it. God says, “Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers,” (Deut. 7:12), which is the rule of their obedience, then God will keep with them the covenant made with their fathers before the law at Sinai was given. This at Sinai is called *judgments*; that is called *a covenant*. This is called *judgments* in opposition to the other, being an oath and promises. Then the copy of the moral Law given at Mount Sinai for a rule of obedience was not a Covenant of Grace.

But then Mr. Burgesse says, there are strong objections against these arguments from Rom. 10, Gal. 3:18, Rom. 4:14 and it seems they are too strong for him. For I do not hear any more of them except that he says if it should be rigidly and universally true, then the doctrine of the Socinians would prevail. In other words, that there was no grace nor faith, nor nothing of Christ vouchsafed to the Jews. But what necessity is there of this, Christ was held out to them by *the brazen serpent* (John 3:14). And Moses complains for their lack of faith, saying, “They are a forward generation, a people in whom there is no faith,” (Deut. 32:20). And they were punished at Meribah, because they did not believe, yes, they could not enter into the promised land *because of their unbelief* (Heb. 3:19). But then I say Christ was tendered by the ceremonial law, yet I will neither exclude the law nor gospel, nor will I divide them in working grace in the elect. For by the law we see our misery, and by the gospel our remedy. They are enemies to the truth who deny either in the work of a sinners conversion. But all this will not prove that the law at Sinai was a Covenant of Grace.

But then he says, as the law works death, so the gospel to some is the *savor* of death. And if Christ had not come then men would have had no sin, and they shall have greater judgments that despise Christ then they that despised the law. And this effect is accidental through our corruption. And then he says that God does not grant grace and justification in a legal way by that law at Sinai but *evangelically*. But I say then it was by the ceremonial law, and not from the

moral Law, or at least the moral Law showed them their misery, and the ceremonial law showed them Christ their only remedy – then the moral Law is not a Covenant of Grace.

Thirdly, he says that the apostle speaks these derogatory passages and they seem to be like the ceremonial law, yet all acknowledge here that Christ and grace were held forth. But by his good leave, Paul was not willing to be found in his own righteousness which is of the law, but that which is *of the faith of Jesus Christ only* (Phil. 3:9). Because that which comes only by the moral Law is but our inherent righteousness, when as the other by the gospel is not in us but in Christ, and imputed to us, and by this we stand just in the sight of God. The one we have by the first Adam, and the other we have by the second Adam. Then if these but seemingly differ let the reader judge. And make a note of the other place in Rom. 4:13-14, where it is said the promise to Abraham was *not* to him and his seed through the law, but *through the righteousness of faith*. For if it has been by the law the promise of Christ or the Covenant of Grace has been void; so that here also is more than a seeming difference. And so we also have Gal 3:18 – if the inheritance were by the law, it is no more of promise. If grace were obtained at Sinai it could not be had by the Covenant of Grace to Abraham made by promise. Are these then seeming derogatories? No, they are such objections that seem to be too strong for him. Therefore it still holds good that the moral Law at Sinai was not a Covenant of Grace.

Fourthly, he says it is true that the law is a killing letter to those that take it without Christ, and so is the gospel, but I would know how any can take Christ from the moral Law at Sinai when as he was never tendered by that law? Christ is only tendered in his own Covenant of Grace made from all eternity, and the promises in Christ are *yea and amen* (2 Cor. 1:19). But he says if any had said to Moses, your doctrine is but a killing letter and not a doctrine of life, he would have been judged a blasphemer against the Law of Moses. I answer, as the law at Sinai was a rule to believers, if any man despised this law he died without mercy, because by Christ it was made a rule for them to walk by, and such a one showed

plainly that he was not a believer, and so not in the Covenant of Grace confirmed before to Abraham, so then the law at Sinai was a rule of life. But the gospel is the chief instrumental cause of life; and therefore he that sins against the gospel shall have the great punishment. Yet all this will not make the law at Sinai to be a Covenant of Grace.

Lastly, he says we must retain that distinction of a large and a strict sense of the law, but I say let him take the law at Sinai as strict or as large as he will. It is not a Covenant of Grace, and therefore cannot keep a man only in grace. It is given both to them and us as a rule to walk by, and we ought still to obey it so far as we are able, and yet not as a Covenant of Grace but as a *rule of life*.

PART 6:

THE LAW AT SINAI

In the next place, I shall prove that the law at Sinai was not a Covenant of Works. If the Lord had set them on a Covenant of Works this would have disannulled the Covenant of Grace given 430 years before, and if salvation came by works *it is no more of grace* (Gal. 3:17-18; Rom. 11:6). But Paul says, *is the law against the promises of God, God forbid* (Gal. 3:21); then the law at Sinai was not a Covenant of Works.

Secondly, if the law at Sinai had been a Covenant of Works this would have made the Israelites their own saviors. But it was the happiness of Israel to be *saved by the Lord* (Deut. 33:29). Then the law at Sinai was not a Covenant of Works.

Thirdly, if all mankind lie dead in sin under the guilt and penalty of the Covenant of Works already, then they are incapable of another Covenant of Works. But all men are *dead in sins* (Eph. 2:1; Rom. 5:12; 8:19), then the law at Sinai was not given to Israel as a Covenant of Works, but as a rule of life to them, being in the Covenant of Grace before.

Fourthly, If Israel was a peculiar special holy people to the Lord and yet born into the world, dead in sin, incapable of working, then this must necessarily be done by a Covenant of Grace. But they were such a people (Deut. 7:6),[\[31\]](#) then not by working but by faith in that Covenant of Grace confirmed to Abraham 430 years before, they became such a people and not by the law at Sinai.

Fifthly, if Israel was married to the Lord as the spouse to the husband and in relation of children to their father, then this was done by the Covenant of Grace confirmed to Abraham. But Israel was such a people (Jer. 3:14; Isa. 54:5; Hosea 2:19-20; Psa. 103:13; Isa. 49:15).[\[32\]](#) Then the law at Sinai was only a rule of life, but not a Covenant of Works, by which to make themselves such a people.

Sixthly, if the Lord had placed them under the curse and penalty of the Covenant of Works as dead in sin already in order to work themselves out of that misery, by doing the works of that covenant, this would have been no mercy at all to Israel. But that law at Sinai was a great mercy to Israel. He had not dealt so with any nation as to give them his laws and statutes (Psa. 147:18-19).[\[33\]](#) Then it was not given to them as to Adam a Covenant of Works, but as a rule of life.

Now some may ask why it is so frequent in the Old Testament, “Do this and live, and if ye keep my covenant, then ye shall be a peculiar people unto me above all people,” (Exodus 19:5-6). I answer, it is no more than is said in the New Testament, “He that doth the will of my father shall come to heaven,” and “He that keepeth my commandments hath right to the tree of life, and shall enter into the holy city,” “The doers of the law are blessed in the deed,” (Mal. 7:21; Rev. 22:14; James 1:25). 2. This does not deny the doing of the law by a *surety*, for it is not said that no other shall do it for you, but do this either yourself or by a surety and you shall live. 3. There is an evangelical doing of the law, when with our desire and endeavor we obey the whole law. 4. We must understand it to be of those in the Covenant of Grace, who do all in the strength of Christ, and his perfect obedience to the law is imputed to them as if they had done it. And they obeying the law, not as a Covenant of Works, but as a rule of life, and God accepting it as done by themselves and that perfectly, they that in this way do the law shall live. Yet this does not make the moral Law to be a Covenant of Works.

Now some, it may be will said, there is more than two covenants made with mankind, for the Lord says, “Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah,” (Jer. 31:31). Then if it is a *new* covenant, it is neither the Covenant of Works with the first Adam, nor the Covenant of Grace with the second Adam. I answer, this promise is made to Israel and Judah at their return out of captivity, but suppose it is meant now since the coming of Christ. Yet it amounts to the same thing, which is a new discovery or a larger manifestations of the Covenant of Grace made with Christ as mediator before the world began. This was first declared to Adam

immediately after his fall, *the seed of the woman shall break the serpents head* (Gen. 3:15). After that, in the process of time, Cain and Abel brought their offerings to the Lord, and Abel's lamb then typified the true Lamb of God that *taketh away the sins of the world, for he was slain from the beginning of the world* (Rev. 13:8; John 1:29). God accepted Abel's offering (Gen. 4:3-4). And God commanded Noah to take of clean beasts and fowls into the ark by sevens, which was to sacrifice to the Lord, and the Lord smelled a savor of rest and said in his heart, "I will not again curse the ground for man's sake," (Gen 7:2-3; 8:20-21). Now all this could not be *too* accepted but only as they had *faith in Christ the true sacrifice* (see their faith listed in Heb. 11:4-7). After this when the ceremonial law was written through the whole book of Leviticus, and from Exodus 24 to 32, then they saw God and *did eat and drink*; they saw the God of Israel with comfort, and as it were the body of heaven in his clearness (Exod. 24:10-11). That is, the Covenant of Grace was manifested more clearly than formerly. After this the Lord makes known to them that *a virgin shall bear a son, and call his name Immanuel*, after this, *to us a child is born, unto us a son is given, and the government shall be on his shoulders*, it is so in respect of certainty (Isa. 7:14; 9:6). For the covenant was made after the world began, after this a further manifestation in Ezekiel's vision, where the four estates of Christ are set forth in a lively manner: his mean birth, he had the face of a man, 2. his courageous life, he had the face of a lion, 3. in his death he was sacrificed as an ox, and, 4. in his ascension like an eagle (Ezek. 1:4). And take this compared with Rev. 4:7.[\[34\]](#) Now these are badges *or mottos* of the four evangelists, for they did set forth the lively birth, life, death, resurrection, and ascension of Jesus Christ, so that this is the last and fullest manifestation of the Covenant of Grace. And if when the ceremonial law was written, they did as it were, "See the body of heaven in his clearness," (Exod. 24:10), may not we say with Stephen when all the church officers are set in their places, "Now I see the heavens not only clear, but opened, and Christ at the right hand of God," (Acts 6:5, 7, 15). So then the preaching of the gospel is the highest and fullest

manifestation of Christ in the Covenant of Grace which was made before the world began (Titus 1:2), and Paul says, “The preaching of Jesus Christ was kept secret since the world began, but now is made manifest by the scriptures according to the command of God, to all nations for the obedience of faith,” (Rom. 16:25-26).

But some will say when the new covenant is made the old *shall vanish away* (Heb. 8:13). I answer, it is true, when Christ was sacrificed he put an end to all sacrifices and ceremonies that typified him, crucified for sins, all those types and shadows are done away, it is called the first covenant, and the manifesting of Christ crucified, it is called *the new covenant* by the history of the four evangelists (see Heb. 8:7-9). But *some* will say when the new covenant is made, God will write his laws in their hearts (Heb. 8: 10; 10:16). I answer, it is not said that this shall only be done in the times *after* the incarnation of Christ, although grace shall more abound then before his death. For as the priestly office of Christ showed itself most before his resurrection by sacrifices, so from there his prophetic office is most seen, and shall be to the end of the world. So, that the knowledge of God now *shall be as the waters that cover the sea* (Isa. 11:9). And from there his kingly authority shall be seen clearly and *shall never end* (Isa. 9:7), when all human power is cast down (Dan. 7:9), and his own kingdom rendered up, by which he rules the heathen with a rod of iron (1 Cor. 15:24; Psa. 2) in the day shall all be willing to obey him, or else made to suffer his will eternally. So then although more in number have the law of God written in their hearts since the coming of Christ, yet the same thing was before, for saith David, “I have hid thy law in my heart that I may not sin against thee,” the law of God is in his heart, and none of his steps shall slide (Psa. 37:3; 119:11; 40:8), then the preaching of the gospel is not a new covenant, but a clear manifestation of the Covenant of Grace made with Christ *before the world began*.

PART 7:

DIFFERNCES IN VIEWS

Now let us see what the Baptist James Pope has to say in his work, *Unveiling of Antichrist*, of these two that are called *covenants* (Heb. 8:8-9).^[35] I want to look at the ceremonial law, pointing at Christ to come in all those types and shadows, and now the glorious preaching of the gospel declaring Christ to be already come and finished the work of our redemption, with the differences between these covenants. And I also want to touch on the uses and application of those differences to ourselves.

Frist, he says to still maintain something that pointed at Christ to come when as he is *already* come, and has done away with those things (Gal. 3:24-25), must necessarily be *antichristian*, but this is to men of understanding rather those of Judaism. For papists do not use circumcision nor sacrifices, typifying Christ to come. But then by his proof he seems to mean that the moral Law ended at the coming of Christ, being a school master to them before his coming, to bring them to Christ to be justified by faith. But I have proved that this moral Law of God is an eternal rule for saints and angels (Psa. 119:89; 103:20), and it is still as a school master to bring men out of liking with their corrupted estate, by reason of the misery that attends them both in this world and in the world to come.

Then he speaks of the ends why God made these covenants which is to take people near unto himself (Exod. 9:5-6; Heb. 8:10; 1 Pet. 2:9-10). I answer, if he means the ceremonial law and our preaching the gospel, these I have showed to be but manifestations of the Covenant of Grace. Now in that covenant God intended his own glory in the salvation of the elect, but if he speaks of that Covenant of Works to Adam, they were created near to God in holiness and righteousness before that covenant was made with them. This should rather confirm then reconcile them to God, as the angels were that never sinned. But I

pass on to his differences between these two covenants, which are as follows.

First, in regard of the time when they were made, the first of them being made with Israel when God led them out of the land of Egypt (Heb. 8:9; Jer. 11: 4, 31, 32). Now these things I have answered already when I showed the Covenant of Grace was made with Christ before the world was, and the Covenant of Works to Adam as soon as created. But if these covenants were not made before Israel went out of Egypt, how can it come to pass that all before Christ came in Adam died as well as we, and what is become of all those holy men before his incarnation, if the Covenant of Grace was not then made? Again, would Christ first pay the purchase before he makes the covenant? And if Adam condemned all mankind by his fall, what held off the wrath of God all that time before the Covenant of Grace as he would have it was made? We know the angels that sinned were *immediately* cast down. So notwithstanding his caviling, the first covenant was not made at their departure out of Egypt, and if he speaks of the ceremonial law, it is as old as Abel and Cain.

But he says some will object that this Covenant of Works is the same that God made with Adam, but he says our state is different from this. But I say no, for while Adam stood we stood, and when he fell we fell with him. Then he says this covenant was to take some of the lost seed of Adam near to himself, and the rest were strangers to the covenant of promise (Eph. 1:12).[\[36\]](#) I answer, it is true of the Covenant of Grace, and this manifestation of it was a means to bring them into the covenant.

But he says, some will say, was it not made with Abraham (Gen. 17)? He answers, he had the promises of both covenants, and the types of both (Gal. 4) and virtually he had both. But I say, if he means the moral Law as a rule, then it was not a covenant. Or if he means the Covenant of Works in which he was born, all the promises are lost by Adam's fall, and only curses and threatening remain in it, so then he that has a right to the Covenant of Grace must be freed from the Covenant of Works or else he cannot have it. No man can be under both the covenants at once, which are as contrary as life and death, grace and sin, the

way to heaven and hell all at once. But then he says the types and promises go before the thing typified and promised. I grant it, for God promised eternal life before the world began, and the Lamb of God was typified by Abel's lamb. Then he says the second covenant was actually made at the *death of the testator* (Heb. 9:16-17). But I have sufficiently proved that this was made with Christ before the world began. But if any ask what benefit those had from the efficacy of his death by faith, beholding Christ in the promises before any was made, but if his faith has no better foundation, it will not stand in the fiery trial. For what ground is there for faith before the covenant was made? It is presumption to believe without a promise.

His second difference, the first covenant was made with Israel after the flesh, the second in relation to Christ (Gal. 3:29). It seems by him that neither was made with Christ immediately, for both were made to men, although one has relation to Christ, yet the foundation is men, and then to Christ. This is like the papists themselves who will be the agents to take Christ as an instrument to save them. But the ceremonial law and our preaching the gospel serve both to show forth the covenant made with Christ eternally, for they had divine ordinances (Heb. 9:1),[\[37\]](#) then not fleshly.

His third difference is in regard of the conditions of the covenants. The first says, "Do this and live", but this I have answered already that a surety is not here denied, and there is an evangelical *doing* of the whole law in their desire and endeavor as a rule to them in the Covenant of Grace already. But he says, the new covenant requires nothing by way of condition of the creatures part, and yet the word says the Lord will put his laws in their mind, and write them in their hearts, what are chose but *conditions* for the covenant followers, "I will be their God, and they shall be my people," (Jer. 31:33).

His fourth difference, the promises of the first covenant are only of temporary things, (Deut. 28:1, 10, 15; Jer. 11:5). But the promises of the new covenant are all spiritual (Jer. 31:32; Heb. 8:9-11). But says the Lord, "I have established my covenant with them, to give them the land of Canaan, and I will

take you to me for a people, and I will be to you a God,” (Exod. 6:4, 7), is here nothing but temporary things. And Paul says, “Godliness hath the promise of the life that now is, and of that which is to come,” (Tim. 4:8), And if he means the ceremonial law showed them Christ, if he speaks of the moral Law it was not given them as a covenant, but as a rule of obedience.

His fifth difference is between the mediators of these covenants, the mediator of the first he conceives to be Moses from these scriptures (Heb. 3:25; Gal. 3:19; Exod. 32:11, 14; Psa. 106:23). But the mediator of the new covenant between God and man is Christ Jesus (Heb. 8:6). I answer, if he speaks of the moral Law, it was not given to them nor us as a covenant, but as a rule of life, and so they revered it at the hand of Moses representing Christ the only mediator. For when Christ came, he took the law in his first sermon and gave it with his own hand, saying, “You have heard thus, but I say thus,” yet not as a covenant but as a rule of life. And if he means the ceremonial law, Moses did not at all mediate for it, we have but one mediator *the man Christ Jesus*, (1 Tim. 2:5). And Moses did no more but pray for the people as Hezekiah did for Jerusalem, and as many other men may do.

His sixth difference is between the bloods of the covenants. The first blood of calves and goats (Heb. 9:19-20), and yet called *the blood of the covenant* (Exod. 24:8). But the blood of the new covenant is the *blood of Jesus Christ* (1 Cor. 11:25). I answer, if he means the moral Law that requires no blood at all, neither to Adam when it was a covenant, for he had no sin; neither at Sinai, for then it was but *as a rule* to those already in covenant. And for the ceremonial law, the blood of calves and goats was no more the blood of that covenant, then wine is the blood of our sacrament, for it signified the blood of Christ. And when Moses bids the people, *behold the blood of the covenant* (Exod. 24:8), he does not mean the blood of calves and goats, but the blood of Christ which is called the blood of the covenant (see Heb. 10:29; 13:30).

His seventh difference is in writing the law of the covenants, the first was written in tables of stone (Exod. 32:15-16), but the law of the new covenant is

written in the heart (Heb. 8:10; 1 Cor. 11:25). I answer, as before the law that was written in tables of stone was the moral Law, and was not given as a covenant but as a rule of life to Israel. And both the moral Law and the gospel are written with paper and ink in the bible, and he that has the law of God in his heart, *none of his steps shall slide* (Psa. 37:31). When men by nature do the things of the law, they show some remainders of it in their hearts not as a covenant works (Rom. 2:15), but when it is written in the heart not as a covenant but as a rule of life; this is sanctification.

His eighth difference is in regard of the obscurity of the one, and the plainness of the other. I answer, it is true, the moral Law was given with blackness and darkness (Heb. 12:18; Exod. 20:21). When as the ceremonial law in comparison of it, was as it were the body of heaven in his clearness (Exod. 24:10), and now by preaching the gospel we do not only see a clearness of the heavens but heaven opened, and Christ at the right hand of God (Acts 7:56). They had but dark types and shadows of Christ, and now he has manifested himself to us (John 14:22). In this we do not differ, only he holds them to be two covenants, when as it is but a more dark and a more clear manifestation of the same Covenant of Grace.

His ninth difference is about the worship that did appertain to these covenants, that which did belong to the first covenant did consist of types and shadows of good things to come (Heb. 10:1). But the worship of the new covenant declares them to be already come, to this let my last answer suffice.

His tenth difference is that the first covenant is done away, that the second might be established (2 Cor. 3:11; Heb. 8:13; 10:9), this I grant, if he means the dark ceremonial law in types and shadows of Christ, this is done away that the clear manifestation of Christ might remain by preaching the gospel. But if he means that the moral Law that was given with blackness and darkness as he says (Heb. 12:18), I deny this, for it is a rule of saints and angels eternally (Psa. 109:80; 103:20). So much in answer to his differences, now let us see what uses he makes of these differences.

PART 8:

USES AND CONCLUSION

In the use of his first difference he says, if the first covenant was made when Israel returned out of Egypt, then all actual sin is not against the first covenant as some think. For then it should be made with all nations, which he denies from that text Psa. 147:19-20,[\[38\]](#) and to be made before it was, and to be still in being, whereas he says it is done away. I answer, the first covenant being that of works, was made with the whole race of mankind in Adam, and while he stood all stood. But when he fell all died (1 Cor. 15:22),[\[39\]](#) sin and death passed upon all by his sin (Rom. 5:12)[\[40\]](#) then the first covenant was made before Israels going out of Egypt, and all mankind are born under it, and all actual sin is against it only. When it was given as a rule of life in the hand of a mediator, it did more nearly concern them and not other nations until they had it all in writing, as Israel had, which may answer that text (Psa. 147:19-20). But then he denies that all sin is done away by Christ, and yet by and by he says all those sacrifices were not sufficient to do it. They must look beyond all those things to Christ. And yet in his sixth difference he said, the blood of calves and goats was the blood of the covenant. Then he says some hold that unbelief is the only sin against the new covenant, and he has nothing to say to the contrary. Therefore I pass on to the use of his second difference, where he says if the first covenant was made with Israel after the flesh, and the second with Israel after the spirit, then to affirm that infants are holy by their parents, believing is to hold forth still a covenant in the flesh which he understands is to deny Christ who has come in the flesh. I answer, he that denies the doctrine of Christ's apostles, denies Christ, but he denies the doctrine of Paul, who says if but one of the parents be a believer, the children are holy (1 Cor. 7:14), then in all wise men's judgment James Pope denies Christ to have come in the flesh. To this he says we are to mind the scope of the place, which was to answer a doubt, in other words,

whether a believing husband might dwell with an unbelieving wife. His answer is they may, or else the children would be unclean as under the first covenant. But see how this man contradicts himself. He says the heathens were under the first covenant, which he denied before from the text in Psa. 147:19-20. Then he seems to grant it a thing without question, that if believer's children dwell with their parents, then they are holy. But if the *Anabaptists* grant this, why will they not baptize those that dwell with their believing parents? But the truth is this, when the husband was converted to the Christian faith and not the wife, the wife, and not the husband, and so baptized, it seems this was their great question, *shall my children be baptized?* The answer is secretly implied, *they may*; for though your husband or your wife is an infidel, yet being made one flesh by marriage with a Christian, they are sanctified to a holy use. And so the children being holy by this means, ought to be baptized. Now this is not a real holiness, but only set apart as the elements from a common to a holy use, to enjoy the ordinances of the visible church, as Ishmael's posterity being out of the church were the seed of the flesh (Gal. 4:29). And those in the visible church may be called *holy*, that is, taken from a common to a holy use, as members of the visible church. But keep in mind, they do not have real holiness. But by virtue of their holiness their children have a right to the visible ordinances in the public worship of the Christian church. Then he runs into a large digression, but I do not wish to follow him at this point. He says to hold a nation as England, Scotland, Germany, *etc.* to be the church of God in covenant, denies Christ as come in the flesh, and so is *antichristian*. But I say again, to deny Christ to have come in the flesh is Judaism, but not *antichristian*. Again, if Christ sent out his apostles to teach and baptize or disciple whole nations, then he that opposes this is *antichrist*, for he opposes Christ in his work: *i.e.* to disciple and bring in nations to the Christian church. Therefore, he is *antichrist*. None will deny this major proposition, and the minor is proved in denying any nation as England and Scotland, who have received the Christian faith, to be the church of God. But he says the Jews being under the old covenant were but *one church*, and when the

Christian church was set up, there were many churches even in Judea (1 Thess. 2:14). I answer, the several congregations in Israel before Christ are called *congregations*, but being put together it is called a *congregation*, for both these (Psa. 74: 2, 4) and so in the New Testament churches make a church (Rev. 2:1, 7); then is he in opposition, a national church is rather *antichristian* then they which plead for it against factions or sects.

The use of this difference, if the conditions of the first covenant were “do this and live”, then this shows us the reason why God dealt so sharply with them in outward things when they sinned against him; because it was according to the conditions of his covenant with them. I answer, those that are still under Adam’s covenant are still *liable* to all kinds of punishments, whether Jews or Christians, yet it will not follow that all who are punished in outward things are still under that Covenant of Works. Although they may and are still under the law given at Mount Sinai, yet not as a covenant but as a rule of life, and sin against it may be punished in outward things in love, to reclaim them from their sin, as a Father does his child.

Then he says the people of the new covenant *live to do*, and not *do to live*. They do not act to be kept in God’s favor so they may acknowledge the praise of God. That all is of grace and election (Rom. 11:5-6),[\[41\]](#) and Christ died (Heb. 2:9)[\[42\]](#) and justified (Titus 3:7),[\[43\]](#) to believe (Acts 18:27),[\[44\]](#) and hope (2 Thess. 2:16)[\[45\]](#) and saved (Eph. 2:8-9)[\[46\]](#) all of grace to the praise of the glory of his grace (Eph. 1:6).[\[47\]](#) All these I grant are of grace, but to say we may not act to be kept in God’s favor is not at all against the grace of God. Elihu says, “If I should give flattering titles to men my maker would soon take me away,” (Job 33:21), and David says, “If I regard iniquity in my heart, God will not hear my prayer,” (Psa. 66:18), therefore one of them does not dare flatter, nor the other hide iniquity in his heart, lest he should lose the favor of God. The spouse (the church) in the Song of Songs having hurt for her negligence to her husband (Christ), when she found him *held him fast* (Song. 3:4). Then, did she not act to be kept in his favor? And David prayed for it, saying “O visit me with

that savor thou bearest unto thy people,” (Psa. 106:4). Then he says, to hold forth works as the conditions of the first covenant denies Christ to be come in the flesh all this I grant, and he that obeys the law as a Covenant of Works *is to deny Christ*, but to obey the moral Law as a rule of righteousness very well consists with the Covenant of Grace. And as many as obey this rule, “Peace be on them and mercy,” (Gal. 6:16). Let us walk by the same rule (Phil. 3:16), the tables of the covenant in the ark, which signified *Christ*.

The use of his 4th difference is as follows: if the promises of the new covenant are only spiritual, then this may silence all those that do not walk with them in the public way, but I deny the promises of the new covenant to be *only* spiritual, for godliness has the promise of the life that now is, and of that which is to come (1 Tim. 4:8),[\[48\]](#) and they are to blame that will not walk with them that obey the rule. But those are not Anabaptists who despise the rule and will not admit any poor into their congregations, and receive money for admittance to my knowledge, but they have a salve for this sore. They will tell you that the money which maintains their minister is spiritual, then he is troubled that they are called *sectaries*, and that any should run or write to magistrates to have them put to death for denying their authority, writing stories of them in Germany, as if all were such here, then he praises the Anabaptists in England who are in the field with their lives in their hands to maintain a lawful magistracy. They are exceedingly blaming those that discover their wicked lives. Then he returns to his own faction, calling them *the people of the new covenant*, and tells them what they must suffer. Then he seems to envy our church’s happiness and outward blessings attending it, saying, their ministers are gentlemen, and must have tithes of all men’s charge and labor. All this brings them under the first covenant, to deny Christ to have come in the flesh, which is *antichristian* according to him. You see his logic, and I think you will judge it not *worth answering*. Then he comforts them in the new covenant against falling away, saying, if God has written his law in their heart, who shall raise it out? If God

has pardoned their sins, who shall lay them to their charge? If God will not remember them, who shall call them to mind? But what of this, Israel had this promise made to them at the return out of captivity as well as to us (read Jer. 31), yet if he had meant that first covenant to be made to Adam and this to Christ, it might have been the truth. For Adam broke his, but Christ who is both God and man *cannot* sin. Therefore those in his covenant, although before his coming in the flesh, they could not fall away. Yes, the same person Adam, although he fell from the Covenant of Works, yet when he believed in the promised seed which was Christ, he *could not fall away*. Then to be kept from falling is not peculiar to us, but as a privilege of *all* believers ever since the promised Messiah to Adam, for then by his faith he was admitted into the Covenant of Grace.

The use of his fifth difference, if the covenant, of which Christ and not Moses is the mediator, is there a better covenant then to have any other mediator besides, is to deny Christ to have come in the flesh, and so is *antichristian*. I answer, this is but coarse logic to grant that Moses is a mediator, and so say he that has any other then Christ denies his coming in the flesh and is antichristian. He is happy that does not condemn himself *in that thing which he alloweth* (Rom 14:22). But I say it was not a covenant but a rule for those in covenant which Moses received for the people, and in that also he typified Christ. As soon as Christ entered into the mediatorship, at least to manifest it, he in his first sermon gave them the law in his own name, saying, “You have heard this, but I say thus,” (Matt. 5). But then he believes so long as Christ appears as the *risen Christ* for us, and continues in his mediatorship. Then these in covenant with God shall so continue. But he seems again to deny this benefit to those before his resurrection.

The use of his sixth difference, if the blood of Christ and not the blood of beasts is the blood of the New Testament, then here is the privilege of saints: the blood of the first testament only purified the flesh (Heb. 9:13). But the blood of Christ purges the conscience from dead works to serve the living God (Heb. 9:14). I answer, from this very text where Christ took the cup and said, “This is

my blood” (Matt. 26:28), meaning the wine in the cup, that wine cannot purge the conscience no more than the blood of beasts, which signified the blood of Christ to come. To their faith, as the wine in the sacrament signifies the blood of Christ already shed for many, then he speaks highly of their privilege, so that now for the people of God to mourn for sin, as under sin is sinful. But here we may see this man who would be thought to be for Christ, flatly opposes and contradicts Jesus Christ, who would have us mourn for sin with this motive, they are *blessed that mourn, for they shall be comforted*, (Matt. 5:4). But Pope says, to mourn for sin as under sin is *sinful*, only he has left here a loophole as under sin. Here I grant that they are not under the reigning power of sin, but yet many a dear child of God has a law in his members that leads him captive to the law of sin (Rom. 7:23), and so they are under sin as under a tyrant. But he says this undervalues the blood of Christ as if it needed to be offered up yearly. I answer, although we are wholly justified, yet we are not wholly sanctified, although our sins are pardoned, yet they are not fully taken away in this world. Then he says to lie under the guilt of sin hinders duty. I grant it, but the guilt is taken away, though not the *being* of sin; and as grace grows sin dies, and he that is mortally dead is *freed from sin* (Rom. 6:7; 1 Pet. 4:1).

The use of his seventh difference, if the law of the first covenant was written in tables of stone, and law of the new covenant in the fleshly table of the heart, then we are to reckon a nation not to be in covenant with God, and nations assuming to themselves title and practice of churches is *antichristian*. But this I have answered to his use of the second difference.

But then he says some will say that the invisible church consists of saints, but the visible church now has some as bad as among the Jews. He answers, then they will leave them if they are not cast out (1 Cor. 5:1, 6; 7:1; Rev. 2:20)[\[49\]](#) when they are known. This I grant, and I hope there will be a course taken with such not long after, if that will please him. But I doubt it will not, for he says those nations that call themselves God’s churches are the waters, that carry the whore (Rev. 17:15). But this seems to be strange doctrine, when Christ sent his

apostles to disciple and baptize *all* nations if but one of those nations should come in, on this terrible teaching, then it would be the waters that carry the whore; in this way while he cries *whore*, he is defiled with Babylon's whoredoms, and joins with them in opposing Christ.

The use of his 8th difference, if the new covenant is so plain, and full of light, then let the people of it labor to walk as children of the light, and show forth the praises of him that has *called us out of darkness into his marvelous light* (1 Pet. 2:9). I answer, as before it was the moral Law that was given with terror and thick darkness (Exod. 20:18, 21), but not as a covenant but as a rule of life to those in covenant, and when the ceremonial law was written they saw in comparison of the times before, as it were the body of heaven in its clearness (Exod. 24:4, 10-11), although those types and shadows were dark, compared with our clean manifestation. Then he says the note that the scripture gives to know if they are in the light is this, *if they love the brethren*, meaning his *Anabaptists* (1 John 1:7). And those that desire to have them imprisoned, banished, or hanged, is from the dark spirit of *antichrist*, who say, let us fill all the news presses and make all pulpits ring, and possess the parliament, city and kingdom against the sects. And when Presbyterian ministers cry continually to God, and the magistrate, for fire from heaven, we may safely conclude that this is from *the dark spirit of antichrist*. For God under the Old Testament appointed, that for many offences men should be put to death, as Numbers 15:36,[\[50\]](#) but now to cut off by excommunication except for in this, and that under two or three witnesses. But I say again that those under the Old Testament were in the same Covenant of Grace as we, though not under the same *discovery* of it, and the New Testament is but the old fulfilled, and the Old Testament is but the new in the promise, and they are all *one heart and one way to fear the Lord for ever* (Jer. 32:39). But then he says that the Presbyterians will say they have more than two or three witnesses to prove their heresy. But he says that cannot be unless they are infallible, for their own interest blinds their eyes, and the whole

business is in their own hands that are parties, witnesses, and judges. Then it is not likely they should acknowledge that idea to be *truth* which their supposed adversaries hold, but will condemn it for heresy. I answer, if their interest is so, as that their salvation or damnation lies on it, then it behooves them to give *right judgment*, which if it did not so concern them, it were more to be feared that they would not judge rightly of truth and heresy. But then he falls into boasting concerning what the sectaries have done, and railing against our ministers for their following the parliament with dedicatory epistles, sermons, and petitions for power to suppress them, which is not worth the answering.

The use of his ninth difference, if the worship of the first covenant held out Christ to come, and the new covenant declares Christ to be already come, then it teaches us that to hold out any part of that worship now is to deny Christ to have come in the flesh, and so *antichristian*. Now here he should tell us what are those types and shadows of Christ to come that still we observe, and it seems they are these from his words following, their worship was tied to one nation and to one place (Psa. 147:19-20; Deut. 16:5-6). But how dare this man affirm that we hold that God ought to be worshipped nowhere but in England, nor but in one place in England, when as we hold that God is worshipped as well in other nations as in this, and in many hundred places in this kingdom, as in London. Then he says their worship was *carnal*, from that text (Heb. 9:1), where it is said that they were ordinances of divine service, for they were all *instituted* by God himself, and all was done as the Lord commanded Moses (Exod. 40). Yet if he speaks of those ordinances as they were used by those that had not said it, I grant they were carnal to them, and so are our sacraments to those that do not have faith in the thing signified by them. And to say ours are to be performed spiritually, so was theirs to those that saw the blood of Christ, which is the blood of the *everlasting covenant* (Heb. 10:29; 13:20), the thing signified by the blood of beasts (Exod. 24:8).

But then he says, the people of God question how a whole nation may be compelled to public worship now, which was done in Israel, because they were

God's people in covenant. I answer, this does not need to be the question of God's people who in covenant, for by his own confession their case is the same as it was with Israel, then if *Anabaptists* are such, this does not need to offend them. Profane persons indeed may question what right they have, and fear to come too without a wedding garment, but he says this will not make them hypocrites. But I say it is from their own wicked hearts that will not obey those commands. But he is afraid to come to our assemblies lest he should deny Christ to be come in the flesh, which those do that obey the magistrates command in coming to the public worship of Christ. Now *Shiloe* having come, the magistrates have no relation to the church. Their power is only in things appertaining to this life, and in those things he says we are to obey for conscience sake, when as it is required of kings and all in authority, "That those under them may lead not only a quiet and peaceable, but a godly life," (1 Tim. 2:2). But this has been sufficiently answered by many.

But he says, that if we object that then every man may do what is right in his own eyes, his answer is only this, if magistrates are commanded to rule the nations, and Christ to order the affairs of his kingdom, then the objection is resolved. But this he cannot prove, that Christ is confined only to rule his church, "For when God raised him from the dead he set him at his own right hand far above all principalities and powers, might and dominion, and every name that is named both in this world and in the world to come, and put all things under his feet, and gave him to be the head over all things to his church" (Eph. 1:20-22). Neither are magistrates confined so to rule the state, as to have no relation to the church, but to be as a *guard* to it, and to punish its disturbers (Rom. 13).

The use of his last difference, if the Lord has taken away the first that he might establish the second (Heb. 10:9), then this should teach us to take heed that we do not go about to establish again that which God has taken away, as all those do which go about to bring into the worship of God the rights of the first covenant. This is indeed to give the Spirit of God the lie, for in effect, they say

the first covenant is best, when as the Spirit of God says the second is best, being established on better promises. Is anything better than Christ and his benefits (Gal. 3:8, 16)? So then the things promised were not better, but the manifestation or discovery now is better; the promises of grace was sealed to them by the blood of beasts, the type of Christ's blood, and to us the promises of grace are sealed by his own blood. But Christ and his benefits were the same both to them and us.

Then he is persuaded that each godly heart longs for the utter ruin of antichrist, which will be completed so soon as this is generally seen, that the upholding of the first covenant is the upholding of antichrist. He says the apostle Paul admires that in as much as Christ was crucified, and so clearly held forth among them, which did put an end to all the rights of that covenant, that they should be so bewitched as to bring them in again. But here I would like to know who it is that seeks to bring in circumcision or any of their ceremonies which he seems to charge on us without proof? The Galatians were bewitched with those beggarly elements which we do not have the least shadow of. Then he says circumcision was the sign of that covenant that so deceived them, *for if ye be circumcised Christ shall profit you nothing ye are debtors to the whole law* (Gal. 5:2-3). I answer with Mr. William Perkins on these words, that circumcision must be considered according to the circumstance of time in three ways; before Christ it was a sacrament and seal of the righteousness of Christ apprehended by faith (Rom. 4:1), after the death of Christ it was a dead ceremony, yet some used it as a thing indifferent until the destruction of the temple, but afterwards it was a deadly ceremony, and ceased to be a thing indifferent. So then, although it would be to us a renouncing of Christ, yet to the Jews it was a sacrament or seal of the righteousness of Christ to their faith as our sacraments do to us. In this way the Jews that believed were under the Covenant of Grace as well as we, although not under its same manifestation. They had the glad tidings of Christ in the promise, and we in the performance. Their promises are ceased in our performances, and their types and shadows ceased when Christ, the substance, came. Their

ceremonies were *gospel* to them to show them Christ, but these ceremonies are now worn out and are but beggarly elements to us. They saw as it were the body of heaven, in its clearness, by those spectacles, but we cannot see at all with them. In this way their gospel is ceased to us, but our preaching and declaring Christ to be already come, is that everlasting gospel preached by men and angels in the midst of heaven forever, saying, “Fear God and give glory to him, and worship him that made the heaven and earth, and sea, and fountain of waters,” (Rev. 14:15-16). And we shall then sing the song of Moses as well as the song of the Lamb (Rev. 15:3); that is, we shall be as cheerful in our duty to the moral Law being a rule of righteousness, as to extol and praise the Lord for his mercies. So then, although the ceremonial law is ceased, yet the moral Law *abideth eternally* (Psa. 103:20; 119:89), not as a Covenant of Grace, nor as a Covenant of Works, but as a rule of righteousness. Moses wrote all the words of the Lord. He was called up into the mount, and there God gave him the tables of stone, and a law and commandments which he himself had written. And he did this to this end, to be a rule of righteousness, that *thou mayest teach them their duty after they had seen the God of Israel reconciled to them* (Exod. 24:10-12). Now the righteous being in the Covenant of Grace, shall enjoy its good things, and that *eternally*, when as the wicked being still under the Covenant of Works, shall suffer the misery and lie under the penalty of it eternally.

But some will say the yoke of Christ is easy, and his burden is light, (Matt. 28:11). When as the law was a yoke which neither our fathers nor we are able to bear (Acts 15: 10), therefore they were not in the Covenant of Grace, nor under the yoke of Christ. I answer, it was the same Covenant of Grace with ours, although not the same way administered to them. Circumcision was a seal of righteousness of faith to them (Rom 4:11), yet a very heavy burden to flesh and blood (Exod. 4:25), and baptism was an easy service which has come in its place. And, for example, their Passover was very difficult to sacrifice so many of their cattle, but this we are eased of, and now the Lord’s Table requires but little of our estate. And they also had long and tiresome journeys to come to the

Passover at Jerusalem (Psa. 84:6-7) when as now God accepts of our Passover or sacrament near our own homes. So then Jews and Christians have the *same* covenant, only their burden of administration is taken off and made easy, for which we are exceedingly bound to praise the Lord and that forever.

FINIS

[1] A *fellow* was a person with whom one works, esp. in a profession or business, such as a colleague or teacher.

[2] The Declaration of Sports (also known as the Book of Sports) was a declaration of James I of England issued in 1617 listing the sports and recreations that were permitted on Sundays (the Lord's Day) and other holy days. This was a violation of the 4th commandment.

[3] "For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec," (Heb. 7:21).

[4] "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," (Isa. 53:3-5).

[5] "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit," (1 Pet. 3:18).

[6] "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts," (Mal. 3:1).

[7] "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us," (2 Cor. 1:20).

[8] "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," (Acts 4:12).

[9] "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand," (Isa. 53:10).

[10] "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," (Eph. 1:3-5).

[11] "Finally, my brethren, be strong in the Lord, and in the power of his might," (Eph. 6:10).

[12] "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," (Rev. 13:8).

[13] "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26). "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day," (Luke 24:46).

[14] “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God,” (Rom. 5:2).

[15] “For ye are all the children of God by faith in Christ Jesus,” (Gal. 3:26).

[16] “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified,” (Gal. 2:16).

[17] “By so much was Jesus made a surety of a better testament,” (Heb. 7:22).

[18] “In hope of eternal life, which God, that cannot lie, promised before the world began,” (Titus 1:2).

[19] “This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you,” (Gen. 17:10-11).

[20] “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God,” (2 Cor. 5:19-20).

[21] “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin,” (Heb. 4:15).

[22] “And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also,” (Rom. 4:11).

[23] “And the law is not of faith: but, The man that doeth them shall live in them,” (Gal. 3:12).

[24] “And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?”

(Rev. 5:1-2). “For ye are all the children of God by faith in Christ Jesus,” (Gal. 3:26).

[25] “And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them,” (Exod. 2:23-25).

[26] “And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone,” (Deut. 4:13).

[27] “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed,” (Gal. 3:8). “For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it,” (Heb. 4:2). “For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit,” (1 Peter 4:6). “Your father Abraham rejoiced to see my day: and he saw it, and was glad,” (John 8:56).

[28] “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope,” (Rom. 15:4). “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come,” (1 Cor. 10:11).

[29] “For ever, O LORD, thy word is settled in heaven,” (Psa. 119:89). “Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word,” (Psa. 103:20).

[30] “And Moses came and told the people all the words of the LORD, and all the judgments: and all the

people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel,” (Exod. 24:3-4). “And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink,” (Exod. 24:10-11).

[31] “For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth,” (Deut. 7:6).

[32] “Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion,” (Jer. 3:14). “For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called,” (Isa. 54:5). “And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD,” (Hos. 2:19-20). “Like as a father pitieth his children, so the LORD pitieth them that fear him,” (Psa. 103:13). “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee,” (Isa. 49:15).

[33] “He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He sheweth his word unto Jacob, his statutes and his judgments unto Israel,” (Psa. 147:18-19).

[34] “And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle,” (Rev. 4:7).

[35] There is no biographical information on the author James Pope. He was a *particular Baptist* in Calamy’s day. His tract (Titled, *THE UNVEILING OF ANTICHRIST OR, ANTICHRIST Stripped naked out of all his SCRIPTURE ATTIRE, by which he hath deceived the Christian world; So that we may the more clearly see the very bottom root, from whence he sprang, and the very basis and foundation upon which he hath erected, and set up his kingdom.*) was about 21 pages, and defended the Baptist dispensationalist view of “covenants.” Pope divides his work into two sections. In the first section of his tract Pope gives the ten distinctions between the Old and New Covenants and then in the second section he gives the USE (or application) of each difference he had previously delineated. Calamy, as the reader will see, refutes his tract point by point, demonstrating that even in Westminster’s day the church was fighting *against* dispensational ideas. – Editor.

[36] “That we should be to the praise of his glory, who first trusted in Christ,” (Eph. 1:12).

[37] “Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary,” (Heb. 9:1).

[38] “He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD,” (Psa. 147:19-20).

[39] “For as in Adam all die, even so in Christ shall all be made alive,” (1 Cor. 15:22).

[40] “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,” (Rom. 5:12).

[41] “Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work,” (Rom. 11:5-6).

[42] “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man,” (Heb. 2:9).

[43] “That being justified by his grace, we should be made heirs according to the hope of eternal life,” (Tit. 3:7).

[44] “And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace,” (Act. 18:27).

[45] “Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,” (2 Thess. 2:16).

[46] “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast,” (Eph. 2:8-9).

[47] “To the praise of the glory of his grace, wherein he hath made us accepted in the beloved,” (Eph. 1:6).

[48] “For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come,” (1 Tim. 4:8).

[49] “Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?” (1 Cor. 5:6).

[50] “And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses,” (Num. 15:36).