

Lecture XXXIII.

When man had violated the covenant of works, he was plunged into a gulph of ruin; whence he could not possibly extricate himself.

Listening to the solicitation of Satan, he withdrew himself from God.

Renouncing allegiance to his Sovereign Lord, he became a slave to the enemy of his soul. In doing this, man was guilty of the greatest injustice; for he was under the most indispensable ^{obligations} to obey and glorify the author of his existence.

Having broken covenant with his Creator, man was without God in the world. — He was the captive of Satan, the strong man armed.

It pleased God however in his infinite wisdom and goodness to lay this breach of the covenant of works as a foundation stone for the fabric of man's everlasting salvation and compleat felicity.

He saw fit to propose a new covenant, viz. the covenant of grace; to display more clearly his unbounded goodness, than if every thing had happily succeeded with man, under the first covenant.

And thus has been discovered what seemed to surpass all belief and comprehension, that God, who is holy, true, and just, could without any dishonor to his adorable character, become the friend, and Saviour of unworthy sinners, in a way, in which he has reconciled the severest justice with the most condescending grace & philanthropy. Under the covenant of works, there ^{could} have been no place for the display of these perfections.

I shall now explain to you the covenant of grace; which is a compact or agreement between God and his chosen in Christ; in which God declares his saving good will concerning eternal salvation, and every thing pertaining to it, freely to be given to those who are in covenant, by and on account of the glorious Mediator, by a sincere and active faith, in whom, man on his part, consents to that good will.

To have a clear understanding of the covenant of grace, we should consider it as consisting of two points: first the compact between God the Father, & Christ the Mediator, respecting the salvation of sinners; secondly the unchangeable testament in which God bestows everlasting salvation upon his chosen in Christ, or sincere believers.

I shall now consider the compact between God the Father, Christ the Mediator, between him and men,

respecting the salvation of sinners.

This covenant of redemption, or the compact between the Father and ~~the~~ Son, with respect to his incarnation, and his suffering & death for sinners, is the foundation of all the good we receive from our Maker.

Fallen Man is the object of God's gracious ^{regard}, in this covenant with Christ, and in all the happy consequences resulting from his obedience and death.

// This compact was made before the foundation of the world.

"In the beginning God created the heavens and the earth." Gen. 1. 1. As I have observed, in discussing the subject of God's subsistence in three persons, the word here rendered God is plural, and signifies the persons of the Godhead, as under the obligation of an oath to perform certain conditions, and as having pronounced on all ^{a curse} ^{not conform} agents, who will to their holy will.

What these terms or conditions were, to which the persons in the Godhead swore, is evident from the 67th Psalm; namely, that the God man Jesus Christ, in consequence of his obedience and death, would be exalted to the right hand of the Father, until all his enemies should be made his footstool: that the rod of his strength viz. the gospel, should be sent out of Zion; and that, by this he should

rule even in the midst of his enemies; that his people, sincere Christians, should cover themselves freely in the garments of holiness; and that those who should be begotten by him to life from sin here, and from death hereafter, should be more numerous than the drops of morning dew.

All this is comprehended in the oath of Jehovah to Christ: "The Lord hath sworn, & will not repent, 'Thou art a priest forever, after the order of Melchizedek'."

As a priest Christ, through the eternal Spirit, offered himself without spot to God. As a priest he is able to save to the uttermost all who come unto God by him, seeing he ever liveth to make intercession.

As being after the order of Melchizedek, he is King as well as priest.

We learn from the first chapter of Genesis 1st verse that the adorable person of the Godhead came under the obligation of an oath, when they created the heavens and the earth; and from the 110th Psalm that Jehovah swore to Christ, and that his oath had respect to man's Salvation.

We are taught this great truth in the 22 chapter of Matthew verses 42, 43, 44. What think ye of Christ? Whose son is he? They say unto him

the Son of David. He saith unto them, how then doth David in spirit call him Lord; saying, the Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool.

We are told, Heb. vii. 21 that Christ was made a priest after the order of Melchizedek by this very oath.

For those priests were made without an oath; but this with an oath, by him who said unto him, the Lord swears and will not repent thou art a priest forever after the order of Melchizedek.

This inauguration to his priesthood and kingdom was prior to the creation of the world. See Prov vii, 23. following verses When Jesus Christ, who is the wisdom of God thus speaks; I was set up that is consecrated or inaugurated priest and king from everlasting, from the beginning even the earth was."

The Saviour proceeds; when there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled before the hills, was I brought forth while as yet he had not made the earth, nor the fields, nor the highest part of dust of the world.

When he prepared the heavens I was there, when he set a compass upon the face of the

deep

deep. When he gave to the sea his degree, that the waters should not pass his commandment. — I was ^{by him} as one brought up with him, and I was daily his delight, rejoicing always before him: rejoicing in the habitable part of his earth, and my delights were with the sons of men, etc for the expression concerning the oath of Jehovah to Christ, Heb. vii. 24; But the word of the oath which was since the law; it refers not to the time when the oath was pronounced, but to the time when it was to take effect, which was after the cessation of the law. — That Christ was appointed Mediator

before the foundation of the world, Saint Peter is express, 1 Peter, i. 19 & 20. The precious blood of Christ, as a lamb without blemish, and without spot: who verily was foreordained before the foundation of the world. Saint Paul declares the same, Eph. i. 4. As he hath chosen us in him, before the foundation of the world." Christ in express terms speaks of the covenant formed between the Father and himself; Luke 22. 29. "And I appoint unto you a kingdom, as my Father appointed unto me." This verse strictly

rendered as follows. And I engage by covenant
a kingdom unto you as my Father by covenant hath
engaged a kingdom to me." — In the thirteenth chapter
of Galatians, the seventeenth verse, Saint Paul makes
mention of a certain covenant which was confirmed
before of God in Christ. — In the 16th verse, we are
told that the promises of this covenant were made
to Christ himself. — The law of this covenant was
proposed by the Father; John 10. 18. No man taketh
it i.e. my life from me; but I lay it down of myself.
I have power to lay it down, & I have power to take it
again. This commandment have I received of my Father. —
See also John 12. 49. "For I have not spoken of myself
but the Father who sent me gave me commandment, what
I should say." — In that commandment a promise is added
by the Father. Isa. 53. 10 & following. When thou shalt
make his Soul an offering ~~for sin~~ (it should be
read, when his Soul shall make itself an offering)
for sin he shall see his seed he shall prolong his days
and the pleasure of the Lord shall prosper in his hands. —
Chapter 49 verse 6 and following. — And he said:
it is a light thing that thou shouldst be my servant to raise
up the tribes of Judah and to restore the presence
of Israel. I will also give thee for a light to the gentiles

that thou mayest bring my salvation to the ends of the earth.
I will give thee for a covenant of the people to establish
the earth. — On performing the condition or law,
the Son had a right to ask the reward Ps. 2. 8. —
ask of me and I will give thee the heathen for thine
inheritance, and the uttermost parts of the earth for
thy possession. —

Having considered the proposals of this precious
covenant, on the the part of the Father, we shall next
attend to the acceptance on the part of the son. —
He freely consented to the law of the covenant proposed
by the Father. — Ps. 40. 6, 7, & 8 verses. "Sacrifices and
offering thou didst not desire, mine ears haste thou
opened. Burnt offerings & sin offering haste thou not
required. Then said I, lo, I come. — I delight to
do thy will O God. Thy law is within my heart John 14.
31. But ^{that} the world may ^{know} that I love the Father; as the Father
hath given me commandments so I do. —

And our Lord Jesus Christ not only engaged to be the
Saviour of sinful men, but he actually performed this
commandment. He was born. He was made under the
law. — If ye will keep my commandments, said he
ye shall abide in my love even as I have kept my
Father's commandments and abide in his love. —

And in the course of his obedience the Son consoled himself with the consideration of the faithfulness of his Father to perform his promises. Isai. 49. 4. I said surely my judgment, that is my reward, or compensation, is with the Lord, and my work, that is the reward of my work is with my God. — And when he drew near to the end of his course in this ~~thin~~ world, he claimed with confidence the promised reward.

I have glorified thee on the earth, said he, I have finished the work which thou gavest me to do. — And now O Father glorify thou me with thine own self; with the glory which I had with thee before the world was.

Having considered the compact between God the Father & his Son Jesus Christ respecting the salvation of sinners, which was stipulated before the creation of the world, — we may observe that immediately after ^{the fall} Christ began to act as mediator.

He then began to disclose his Father's good will with regard to sinners. He sometimes appeared in the character of an angel, instructing in the counsel of God. — As a King he gathered his church, and formed to himself a people in whom he might reign by his word and his Spirit.

and in the fulness of time he came into the world, and subjected himself to the law. — This subjection he claimed by his circumcision, by which he bound himself to do whatever the law required.

Clearly to explain this subject, it should further ^{be observed}, that our Lord Jesus Christ, considered as God, neither was nor could be subject to any law, as an inferior to the law of a superior. That would be inconsistent with the God-head, which he possessed in common with the Father. As God he thought it not robbery to be equal with the Father. — Supreme majesty pertains to the Godhead.

In this respect Christ is King of kings and Lord of Lords.

Again this can be no objection that the Son from eternity undertook for Man's salvation, that is for the salvation of all believers; and that he came into a peculiar ^{& intimate} relation to them. As that engagement was the most glorious ^{act} of the sovereign will of the Son, doing what no one but God could do, it can imply no kind of subjection as of an inferior to a superior. It only implies that there would be a time, when deity would assume human nature, & appear in the form of a servant.

nor can it reasonably be urged against what has now been advanced, the Son before his incarnation was called the angel. That. That implies no inferiority of the Son before his ⁱⁿ incarnation; but only a form which he sometime took.

Similar to that of angels, when they present themselves to the view of mortals. — As man he was subject to the moral law. A creature endued with reason, as was the human nature of Christ, cannot be supposed to be without law. — As man he was bound to preserve pure and unspotted the holiness which was implanted in him. —

Our Lord as man, was a member of the Jewish Church, and also of the commonwealth of Israel. He was subject to their ceremonial laws. —

As Mediator and Surety, he was under the law as imposing perfect obedience, as the condition upon which he and his were to partake of eternal life, happiness; and as binding him to undergo the punishment due to sin which he had agreed to take upon himself. By the likeness of sinful flesh in which Christ came, we are to understand that from his birth, he was exposed to various calamities and sufferings both of body and mind, brought on men by sin; and that at last, he underwent that painful and ignominious death by which he made an offering to the justice of God, for the expiation of our guilt. — As a just and holy person, our Lord might have been exempted from such sufferings and such a death. — But when he had engaged to submit to the law for us, he became bound to satisfy its sanctions which threatened death. —

We shall now consider the reward which the Son was to receive for his obedience and death. — The reward promised, is the highest degree of glory. — "John 17. 1. Father glorify thy Son, that thy Son may glorify thee." With regard to his humanity, together with his co-heirs it will be forever blessed in the perfect enjoyment of God. It is exalted above all creatures on account of its union with the Godhead, which shines forth more brightly, than in the day of his flesh, when he abode on earth: so that the man Christ Jesus appears to be the Son of God, and his glory as that of the only begotten of the Father. — as the Godhead of the Son could not properly be so neither could it acquire any new degree of glory. — As the humiliation of the Saviour with respect to the Godhead consisted in this under the human form of a servant which he assumed, the brightness of his glory was covered as with a cloud, so the glorification of the Godhead in him consist in this, that all the Majesty of deity —

discover itself and becomes more conspicuous. — This is what Christ pray for. John 17. 5. And now O Father glorify thou me with thine own self; with the glory which I had with thee before the world was. — In a word God hath highly exalted him as Mediator and given him a name which is above every name, and the whole Church as his peculiar reward. —
(one leaf of this ^{lecture} gone)

Lecture XXXIV

When our first parents by eating of the forbidden fruit, had cast themselves and their posterity into a state of sin and misery, God in the fulness of time, sent his Son Jesus Christ into the world; who in our nature, hath borne the curse, and perfectly obeyed the law, in our place. — All who believe in him are justified and will be kept by the power of God through ^{faith} unto salvation. As it has been observed (in a former discourse) we may consider the covenant of grace as consisting of two parts; namely, the compact between God the Father, and Christ the Mediator respecting the Salvation of Sinners. Secondly the testament or covenant, in which God bestows everlasting Salvation upon his chosen in Christ or sincere believers. I am now to explain the testament or covenant in which God bestows everlasting Salvation upon his chosen in Christ or sincere believers. They have a concern in the covenant or compact which God made with Christ in all things, excepting such as refer to his character as Redeemer, Mediator, Son, and whatever belongs only to himself. The covenant which God made with Christ, respects believers in all those blessings or which they were to receive from him. — This may cast light upon some peculiar modes of expression employed by Saint Paul as when

^{Speaks} he of believers as being crucified with Christ; dead, buried, quickened, risen, and made to sit together in heavenly places in him. These and such expression imply that believers, as Christ's members are made partakers of those blessing which arises from his sufferings and glory, as really, ~~as really~~ as if they had suffered, and were now actually glorified with him. Thus the covenant of grace respecting God and his chosen in Christ, comprise that Salvation stipulated which he has procured and applies to believers. —

- I. In this discourse I shall. 1. consider the covenant of grace as it respects God and believers. —
- II. What is required, that we may be interested in this covenant. —
- III. Point out in what respects the grace of God is displayed in this covenant. —
- IV. I shall attend to the various dispensations of it; or the way in which, from time to time, God has been pleased to discover and apply the important blessing which it contains. —
- 1 I shall ~~shall~~ ^{the covenant of grace} consider as it respects God of believers. —

As the covenant of grace is opposed to that which was made with Adam, in capacity of the federal head of Mankind; so it is considered as made with the second Adam, and in him,

with all his sincere followers and friends
who are said in the word of God to ^{be} a seed which
shall serve him. — Referring to them, the prophet
Isaiah observes; "He shall see his seed Isa. 53. 10,
The words used in the Old Testament, to signify a
covenant are taken in several senses. —

Sometimes they signify such a compact between
two parties as agree ~~an agree~~ with our acceptation
of the word covenant, when it is applied to trans-
actions between man & man. In this sense, the
covenant between Abraham and those nations
that were in alliance with him, as is also to be
understood that between David & Jonathan. —

In these cases, there is an idea of stipulation
and obligations and restipulation, that is of need
conditions to be performed on both sides. —

But we find in Scripture, that God is said
to make a covenant when there is an intimation
of a blessing bestowed, // without any idea of
stipulation and restipulation annexed to it. —

Thus we read of God's covenant with the day and
the night. — And we are told, that he established

his covenant with Noah and his seed, and every living
~~living~~ creature, that all flesh should not be cut off any
more by the waters of a flood. *

When he promised to cause evil beast to cease out
of the land, and that his people should dwell safely;
this is called his making a covenant; And when God
promised spiritual blessings to his people, he said,
and this is my covenant with them, my spirit
that is upon thee and my words which I have put
in thy mouth shall not depart out of the mouth of thy
seed seed saith the Lord, from henceforth & forever.

Isaiah 54. 9.

A Hebrew word which we translate covenant some-
times signifies a statute or establishment, which God
has ordained or made in his church. — Thus we are
told in Numbers 18. 19. that God ordained, that Aaron
and his sons should have the heave offering of the holy
things. These have I given thee and thy sons & thy daughters
to be a statute forever. It is covenant of salt forever
before the Lord. The word which we render

covenant in the New Testament signifies God's
appointment God's appointment or establishment
* Gen 9

in which he gives his people ground to expect promised blessings, in such a way as will be most for his glory; while those who are expectants of them, are not exempted from an obligation to perform that obedience to which this grace obliges them, and which will be an evidence that God's covenant blessing belong to them.

By the phrase therefore that God enters into covenant with his people, we are to understand that he signifies his grant to them the blessings he has promised, which respects their everlasting salvation.

And when it is said that he keeps his covenant with them, the import is, that he bestows on them the blessings which he promised. — Thus he is said to remember his holy covenant, to perform the truth to Jacob; and show them his covenant.

II. I am to show, what is required, that we be interested in this covenant.

In a word this is faith in the Lord Jesus Christ — He that believeth on him is not condemned. He that believeth on the Son hath everlasting life. John 3:18
To enter into covenant with God, is to apprehend or take hold on his covenant by faith. It is to

embrace the great blessings which it contains, as the Author of the Hebrews speaks of those who died in faith, not having received the promises; but having seen them a far off, and were persuaded of them and embraced ~~the~~ them.

And further, as we receive the blessings of the covenant by faith, to enter into covenant with God implies a professed consecration of ourselves to him, with a deep sense of our obligation to render that obedience which we have engaged to perform.

As God when he enters into covenant with man, is sometimes said to swear by himself, or to confirm his promise with an oath, on which account as well as others, his covenant of grace is called his oath, so on the other hand, when

we enter into covenant with him we swear subjection & obedience as our Sovereign Lord, & recognise our obligation to obey and serve him.

|| This is further explained in that Salomon transaction between God and his people towards the end of the life of Moses. — Thou haste (said Moses to the people) approached the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, & his —

commandments, and his judgments, and to hearken to his voice, and the Lord hath avouched thee this day to be his peculiar people as he hath promised thee, and that thou shouldst keep all his commandments.

When it is said of Man, as entering into covenant with God, thou hast avouched the Lord this day to be thy God. The import is, thou hast publicly declared that thou art willing to be subject ^{to him} as thy covenant God. Whenever God (as he often does) annexes to this covenant a demand of faith repentance, or some other grace to be exercised by those who claim an interest in his blessings; this is rather in consequence of his entering into covenant with them, than an antecedent condition stipulated by him. Faith therefore, may more properly be considered as the tenure than the condition that we be interested in the great blessing of the covenant of grace. A condition of a covenant properly so called, is an action, which being performed gives one a right to a reward; and therefore implies merit as far as right is. Such a condition were it required in the covenant of grace we could not perform. In the covenant of grace, God not only promises to believers eternal life; but also to

preserves and bring^{it} to perfection.

We are not, therefore to suppose that there is any thing required in the covenant of grace which is a condition of the covenant, implying any kind of merit in man.

III I shall point out in what respects the grace of God is displayed in this covenant.

Life and salvation, which are the most comprehensive blessings comprising all which sinful creatures need, are promised to believers in this covenant. Grace here & glory hereafter are promised them, when the Almighty says "I will be a God to thee": that is, I will always deal with

thee in such a manner as shall terminate in thy happiness. Further; Man could not have been made partaker of those blessings contained in this covenant, without the interposition of a Mediator.

By the first covenant we were required to render perfect obedience; otherwise we were ^{to} suffer punishment. God might have refused to grant us a Mediator to expiate our guilt, at least he was under no obligation to do this.

The grace of God therefore is gloriously displayed in this covenant, in not only admitting but even appointing

a Mediator. — For this philanthropic purpose, he chose his eternal and beloved Son.

This blessing was unthought of much less requested, by man. — And it was no less an instance of

grace that God the Son should consent to become our Saviour. He gave his life, to redeem us from everlasting punishment. — Ye know said Paul the grace of our Lord Jesus Christ, that though he was rich for your sakes he became poor, that ye through his poverty might be rich. — He died the just for the unjust, to bring us to God.

The grace of God also is manifested in the second covenant which he made with man, in requiring faith as the term of our acceptance and interest in its blessings. Faith humbles the sinner; it causes him to despair of relief from himself: and by it he apprehends the atonement of Christ.

The grace of God is further displayed in this covenant, in giving his Holy Spirit to operate faith and all other graces which are joined with or flow from it. — He says: "I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of mercy and supplication. — Thus the grace of God

is most eminently displayed in every part of the second covenant into which he has been pleased to enter with man.

10 We shall attend to the various dispensations of the covenant of grace, ~~and the manner~~, and the ways in which from time to time, God has been pleased to discover and apply those blessings which it contains. — As God has always had a church in the world, so, he has, in all ages of it, made known and applied to believers the promises of this covenant. — He gave information of his designs of grace, through Jesus Christ, to his ancient Church by prophecies, and various services which typified him. Thus he assured Abraham, not only that he should have an offspring, but that in his seed, namely, in the great Redeemer who was to descend from him according to the flesh, all the nations of the earth were to be blessed. — He also said to Aeneas by Moses the Lord thy God will raise ~~thee~~ up unto thee a prophet from thy brethren; unto him shall ye hearken. —

In succeeding ages, there were prophecies, & promises, which gave further lights concerning the person and office the sufferings and glory of the Saviour.

This mission was foretold by all the prophets. Isaiah predicted that he should be born, and given as a public blessing to the world. — He describes him, as having the government of the world on his shoulders, ~~possessing~~ ^{possessing} all the perfections of deity. — He styles him, Wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. "Behold" saith he, a ^{virgin} shall conceive and bear a son and shall call his name Emmanuel* — He describes him as bearing our sins, & making atonement for them; as wounded for our transgressions.

He also describes him as ~~conquering~~ ^{triumphing} over his conquered enemies; travelling on pursuing his victories in the greatness of his strength.

And the prophet Daniel speaks of him as the Messiah, the name of which he was afterward known; & gives an account of the times when he would come, and be cut off though not for himself; and thus confirm the covenant, and cause the sacrifice and oblation to cease. The various ^{types and} ceremonial services by which the new covenant was anciently administered, were significant signs of that grace, was to be displayed

* Isa. 7. 14.

in the gospel, obtained through Jesus Christ. // Some of these types were instituted before the ceremonial law was given from Mount Sinai. — The need of sacrifices in the early ages of the world, by which an intimation was given of the blood of the covenant, which would be shed to expiate sin. — Afterwards circumcision was appointed, which was first given to Abraham as a visible sign or token of the covenant of grace.

Circumcision remained in the Church through all succeeding ages, until the dispensation of the gospel, and is called by Saint Paul the seal of the righteousness of faith since the dispensation of the gospel Baptism has been used instead of circumcision and signifies the same.

The passover was also a type instituted to commemorate the departure of the children of Israel ~~out~~ ^{respect} of Egypt. This institution had peculiar ^{respect} to salvation by Jesus Christ. Instead of this, the Lord's Supper is used for

Jesus Christ is called our Passover, who was sacrificed for us. — And in relation to this type, he is termed the "Lamb of God, who taketh away the sin of the world." There were various other ceremonies and types, which God was pleased to appoint in the Jewish Church and which respected the grace of the covenant to be bestowed through the

great Redeemer. — I need not take up your time in recounting them.

We will now briefly consider the covenant of grace, as administered under the gospel dispensation, which dispensation is to continue to the end of the world.

The appearing of Christ was like the sun's rising after a night of great darkness, and in some respects, the gospel dispensation may be said then to begin.

It cannot however be said that it was completely introduced till our Lord rose from the dead. The ceremonial law ceased as all the types and shadows under it were fulfilled in Christ.

These two dispensations are to be considered the same in substance, as they refer to the same Saviour. The gospel dispensation far exceeds the ancient, as by it grace and salvation are exhibited with more evidence and efficacy to all mankind.

In all ages the care of God has extended to his church, which he has never left without the means of grace.

I shall conclude this lecture with a very few observations. — Those who have not a Saviour

interest in the covenant of grace, are under the displeasure of God, who considers them as the violators of the covenant of works. He could not receive such to his favor consistently with the character of the great Lord, and Sovereign of the universe.

The everlasting ruin of all mankind would have been unavoidable, had not infinite wisdom & goodness devised an expedient for the complete satisfaction of justice by the obedience and death of Christ.

The important blessings of Christ or of the covenant of grace, are bestowed upon them only, who believe in him, and obey God's law.

Therefore they only can be saved from the wrath of God and everlasting punishment.

If then you wish to enjoy peace of conscience and complacency of mind in this world believe in the Saviour who died for sinners.

Do this if you wish all things may operate for your advantage and happiness.

Do this if you wish to meet Death without dismay, if you wish to appear with safety at the tribunal of God, and be happy forever & ever.

Amen

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