

might appear to have a legal right to, what was bequeathed to them, law and justice being satisfied thereby; so that no caveat could be put in against them, and no obstruction made to their claim of legacies, and their enjoyment of them; and no danger of this will being ever set aside. There is another concern and part which Christ has in the covenant, and that is the messenger of it, Mal. iii. 1; but as that respects the administration of it, it will be considered in its proper place, after the fall of man.

OF THE CONCERN THE SPIRIT OF GOD HAS IN THE
COVENANT OF GRACE.

HAVING considered the parts which the Father and the Son have taken in the covenant, the part which the Holy Spirit has in it is next to be treated of, who was not a mere by-stander, spectator and witness of this solemn transaction, compact and agreement, between the Father and the Son, but was a party concerned in it.

I. The third person, the Spirit, gave his approbation of, and assent unto, every article in the covenant.—1. In general, what respected the salvation of the chosen ones; for that is the grand and principal article of the covenant; this, says David, speaking of the covenant, *is all my salvation*, 2 Sam. xxiii. 5; that is, the whole of his salvation; all things relative to it were provided for in it, and secured by it; in the economy of which each Person took his part; and that of the Spirit is sanctification; which makes meet for the enjoyment of complete and eternal salvation; hence called *the sanctification of the Spirit*, 2 Thess. ii. 13, 1 Pet. i. 2. And this clearly shows, that the Spirit approved of and assented to the whole scheme of salvation, or of the thing itself in general; or otherwise he would never have taken a part in it; and as it was the purpose and will of God the Father to save men by his Son, and he appointed them to obtain salvation by him; so the Son of God came to seek and save men, being sent of God for that purpose; in which mission of him the Spirit joined; *Now the Lord God, and his Spirit, hath sent me*, Isa. xlvi. 16; which is a plain proof that he approved of and assented to it, that the Son of God should be the Saviour of men; and whereas it was proper that the Son of God should assume human nature, and in it work out the salvation of men; and which was agreed upon between the Father and the Son; so it was approved and assented to by the Spirit; as appears from his concern in the incarnation of Christ; for what was *conceived in the virgin was of the Holy Ghost*, Matt. i. 18, 20; and seeing it was necessary that the Saviour of men should suffer and die for them, to satisfy law and justice; and the divine Father enjoined his Son to lay down his life for them; to which command he became obedient; so the Spirit declared his approbation of it, by testifying beforehand, in the prophets, *the sufferings of Christ, and the glory that should follow*; as well as was assisting to the human nature of Christ, in the sacrifice of himself; since it was *through the eternal Spirit* he

offered up himself without spot to God, 1 Pet. i. 11, Heb. ix. 14. Once more, as it was highly proper, that as Christ should be delivered to death for the offences of men, so that he should rise again for their justification; or otherwise, the whole affair of salvation would have miscarried; hence the Father in covenant enjoined his Son, as to lay down his life, so to take it up again; and which he did, and in which the Spirit was concerned; and which showed his approbation of this closing part of the scheme of salvation by Christ; see Rom i. 4.—2. The Spirit of God approved of and assented to all the promises in the covenant; there are many exceeding great and precious promises in the Scriptures, which are transcribed from the covenant, and are all *Yea and Amen* in Christ, and in which the Spirit has a concern; hence he is called *the holy Spirit of promise*, Eph. i. 13; indeed, he himself is the great promise of the covenant; promised both to Christ the Head and to his members, Matt. xii. 18, Isa. xlii. 1 and xlv. 3, Gal. iii. 14; and he is concerned in the application of every promise to the elect; it is he that remembers to them the word of promise, on which the Lord has sometimes caused them to hope; and it is he that opens the promise to them, instructs them in it, and shows them what is contained in it, the nature, use, and suitableness of it; it is he that applies the promises to them at a proper season, when they are like apples of gold in pictures of silver; and he it is that keeps up their faith and hope, as to the grand promise of eternal life; so that they, *through the Spirit, wait for the hope of righteousness by faith*, John xiv. 26, Prov. xxv. 11, Gal. v. 5; by which it appears, that he approved of every promise of the covenant made in eternity, or he would never act the part he does, in the application of them in time.—3. The blessed Spirit approved of and gave his assent to all the grants made to Christ, and to his people in the covenant, to the sure mercies of David, to the spiritual blessings wherewith the elect are blessed in heavenly places in Christ; for he takes of these in time, and shows them to the persons interested in them, and their interest therein, John xvi. 14; which he would not do, if he had not approved of the grants of these blessings to them; in the everlasting covenant; as for instance, the blessing of a justifying righteousness, to be wrought out by Christ, was provided in the covenant; and which being brought in, is revealed in the gospel from faith to faith: and besides the external revelation of it in the gospel, the Spirit of God brings near this righteousness, and sets it in the view of an awakened sinner, and shows him his suitableness, fulness, and excellency, works faith in him to receive it, and pronounces in his conscience his justification by it; hence it is said of such, that they are *justified in the name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. vi. 11. Pardon of sin is another blessing of the covenant, through Christ, and the Spirit takes the blood of Christ, the blood of the covenant, shed for the remission of sin, and sprinkles it on the conscience, and thereby speaks peace and pardon to it; saying, *Son or daughter, be of good cheer, thy sins are forgiven thee*, Heb. viii. 12, and x. 22, and xii. 24. Adoption also, a blessing of grace, provided in the covenant, and which the

Spirit bears witness to, and makes application of, and is sent down into the hearts of the covenant and adopted ones for that purpose, and is hence called *the Spirit of adoption*, 2 Cor. vi. 18, Gal. iv. 6, Rom. viii. 15, 16. In short, all the grace given to the elect in Christ, before the world began, all the things that are freely given them of God in the covenant, the Spirit in time makes known unto them, and declares and testifies their interests in them, 1 Cor. i. 12 and ii. 9—11; all which abundantly prove his approbation of and assent unto every thing contained in the covenant of grace.

II. There are many things which the Holy Spirit himself undertook and engaged in covenant to do; and nothing more strongly proves this than his doing them; for had he not agreed to do them, they would not have been done by him.

I. Some things he has done, as he agreed to do, with respect to Christ; he formed the human nature of Christ, in which he obeyed and suffered for the salvation of the elect; every individual of human nature is, indeed, made by him; *The Spirit of God hath made me*, says Elihu, Job xxxiii. 4; but the individual of Christ's human nature, was fearfully and wonderfully made by him, as David, personating him, says he was, in secret, and curiously wrought in the lowest parts of the earth, in the womb of the virgin, according to the model of it, in the book of God's purposes and decrees; it was produced by the power of the Highest, the overshadowing of the Holy Ghost, without the instrumentality of man; and so was free from the pollution of sin, propagated by ordinary and natural generation, and therefore called the holy thing, born of the virgin, Psalm cxxxix. 14—16, Luke i. 35. The Spirit of God filled the same human nature with his gifts and graces without measure, which are the oil of gladness he anointed him with above his fellows, and thereby fitted and qualified him as man, for the discharge of his office as Mediator, Isa. xi. 1—3, and xlii. 1, and lxi. 1; he descended upon him as a dove at his baptism; which was the signal by which John the Baptist knew he was the Messiah, and pointed him out as such to others; he assisted him as man, in the ministry of the gospel, whereby he spake as never man did, and with an authority the scribes and Pharisees did not; and in the performance of miracles; for he cast out devils, as he himself says, by *the Spirit of God*, Matt. xii. 28. He also was concerned in Christ's offering up himself a Sacrifice; and in his resurrection from the dead, as before observed; whereby he glorified him, as well as by other things, Christ said he would, John xvi. 14. All which he did according to covenant-agreements and settlements.

II. There are other things he has done, as he agreed to do, with respect to men in a public office and capacity; as the prophets of the Old Testament, whom he inspired to speak and write as they did, 2 Pet. i. 21; and the apostles of the New, who were endowed with power from on high, with his extraordinary gifts to preach the gospel, in all languages, to all people, and to confirm it with miracles, Acts i. 4, 5, and Heb. ii. 3, 4; and ordinary ministers of the word in all succeeding generations, with gifts and grace suitable to their office; whom he calls

and separates to it, directs where they should go, he has work for them to do, and makes them overseers of flocks or churches committed to their care, Acts xiii. 2, and xvi. 6, 7, and xx. 28; and it is he that makes the word preached by them effectual to the conviction and conversion of sinners, and to the comfort and edification of saints; and whereby he conveys himself into the hearts of men, 1 Thess. i. 5, 6, 2 Cor. iii. 6, 8, Gal. iii. 2.

To such as are in a private capacity, he is,—1. A Spirit of conviction; he convinces them of sin, original, actual, of all their sins of thought, word, and deed; of the demerit of sin, and of the inability of men to make atonement for it; and brings them to such a sense of it, as to loathe it, and themselves for it; to blush and be ashamed of it, and to have such a godly sorrow for it, which works repentance unto salvation. And of righteousness; of the insufficiency of their own righteousness to justify them before God; and of the excellency and suitability of the righteousness of Christ. And of Judgment; that there is one not to be escaped, and at which all must appear, and in which there will be no standing, but in the righteousness of Christ, John xvi. 9.—2. A Spirit of regeneration and renovation; men must be born again, and they that are born of God, even of the Spirit of God, are renewed by him in the spirit of their minds; all things are made new; a new man is created in them, a new heart and a new spirit are given unto them, according to the covenant of grace; hence we read of regeneration, and *the renewing of the Holy Spirit*, Tit. iii. 15.—3. A Spirit of faith; all men have not faith, only God's elect; and therefore true faith is called the faith of God's elect; and those that have it, have it not of themselves, it is the gift of God; it is of the operation of God, a work of his almighty power, begun, carried on, and performed with power, and that by the Holy Ghost; and therefore he is called *the Spirit of faith*, 2 Cor. iv. 14.—4. A Comforter, under which character he is often spoken of, and promised by Christ, that he should be sent by him, and from his Father, according to covenant-agreements; and which office, as he freely undertook in covenant, he performs, by shedding abroad the love of God and Christ in the hearts of his people; by leading into the comfortable doctrines of the gospel; by opening and applying the precious promises of it; by taking of the things of Christ, and showing them to them; and by witnessing to them their adoption; and by being the earnest of their inheritance, and the sealer of them up unto the day of redemption.—5. A Sanctifier; if any are sanctified, it is by the Spirit of God, sanctification is his work, and therefore called the sanctification of the Spirit, as before observed: it is the Spirit that begins, and carries on, and finishes the work of grace and holiness upon the hearts of God's elect, without which no man shall see the Lord. He is the Spirit of strength to the saints, to enable them to exercise grace, and to perform duties; he is put into them according to the covenant of grace, to cause them to walk in the statutes and judgments of the Lord to do them; to strengthen them to walk on in the ways of the Lord, and to persevere in faith and holiness to the end. And all this the Spirit of God does, as he engaged and undertook to do, in the ever-

lasting covenant; and therefore he is said to come, being sent to do these things; not without his will and consent, but according to his voluntary engagements in covenant, without which he could not be sent by the Father and the Son, being equal to them; and this will account for the several passages where he is said to be sent by the Father, in the name of Christ, and by Christ, from the Father, John xiv. 16, 26, and xv. 26, and xvi. 7, Gal. iv. 6. This being all agreed on and settled in the covenant between them.

OF THE PROPERTIES OF THE COVENANT OF GRACE.

I SHALL close the account of the covenant of grace, with the epithets or properties of it; which may serve to lead more fully and clearly into the nature, use, and excellency of it; and which may in some measure be collected from what has already been observed.

I. It is an eternal covenant; not merely as to duration, being what will continue to eternity, and so is called an everlasting covenant, but as to the original of it; it was made in eternity, and commenced and bears date from eternity. The spring of it is the mercy, grace, and love of God; I said, says God, Mercy shall be built up for ever; there shall be such a display of it, as shall always abide; and in order to this it follows; I have made a covenant with my chosen, with Christ, and the elect in him; which is a standing everlasting monument of mercy; and now the mercy of the Lord is from everlasting; not only as an attribute of God, but in the display of it to sinful miserable creatures; and where is there a display of it so early but in the covenant? Psalm lxxxix. 2, 3, 28, and ciii. 17; and which mercy is no other than the love and free favour of God exercising itself in such a manner towards sinful men; and which love, as it was borne to Christ, so to his people in him, before the foundation of the world, John xvii. 23, 24. The basis of the covenant, is God's election of men to eternal life; the foundation of God, which stands sure, and which laid a foundation for the covenant of grace; it is built upon it; the covenant is made with Christ, God's elect, and with men chosen in him, and who were chosen in him to be holy and happy, before the foundation of the world, Eph. i. 4. The council of peace, which was introductory to the covenant of grace, was of old, from everlasting; as all the counsels of God are; in this Christ was the everlasting Counsellor; as well as in the covenant the everlasting Father: God was in Christ from eternity, forming the scheme of man's peace, reconciliation, and salvation; which prepared and furnished sufficient matter for the everlasting covenant: Christ was set up as the Mediator of it from everlasting; from the beginning, or ever the earth was; his goings forth in it, in acts of love and grace towards his people, were of old, from everlasting; drawing nigh to his divine Father, and becoming their Surety, interposing between him and them as Mediator, engaging to do every thing for them law and justice could require; and receiving, on their account, all grants and promises made unto them, Prov. viii. 23,