

*What then is the sum of the covenant of grace?*

That God will be our God, and give us life everlasting in Christ, if we receive him; being freely by his Father offered unto us. Jer. 31:33; Acts 16:30,31; Jn. 1:12.

*How doth this covenant differ from that of works?*

Much every way; for, first, in many points the Law may be conceived by reason; but the Gospel in all points is far above the reach of man's reason. The difference between the covenant of

Secondly, the Law commandeth to do good, and giveth no strength; but the Gospel enableth us to do good, the Holy Ghost writing the Law in our hearts, Jer. 31:33, and assuring us of the promise that revealeth this gift. works, and the covenant of grace.

Thirdly, the Law promised life only; the Gospel righteousness also.

Fourthly, the Law required perfect obedience; the Gospel the righteousness of faith, Rom. 3:21.

Fifthly, the Law revealeth sin, rebuketh us for it, and leaveth us in it; but the Gospel doth reveal unto us the remission of sins and freeth us from the punishment belonging thereunto.

Sixthly, the Law is the ministry of wrath, condemnation, and death; the Gospel is the ministry of grace, justification, and life.

Seventhly, the Law was grounded on man's own righteousness, requiring of every man in his own person perfect obedience, Deut. 27:26, and in default for satisfaction everlasting punishment, Eze. 18:14; Gal. 3:10,12, but the Gospel is grounded on the righteousness of Christ, admitting payment and performance by another in behalf of so many as receive it, Gal. 3:13,14. And thus this covenant abolisheth not, but is the accomplishment and establishment of the former, Rom. 3:31 and 10:4.

*Wherein do they agree?*

They agree in this, that they be both of God, and declare one kind of righteousness, though they differ in offering it unto us. Wherein they agree.

*What is that one kind of righteousness?*

It is the perfect love of God, and of our neighbour.

*What thing doth follow upon this?*

That the severe Law pronounceth all the faithful righteous, forasmuch as they have in Christ all that the Law doth ask.

*But yet those remain transgressors of the Law?*

They are transgressors in themselves, and yet righteous in Christ, and in their inward man they love righteousness and hate sin.

*What are we to consider in the covenant of grace?*

Of Jesus the mediator of this covenant. The foundation of it.

The condition, 1. Of the mediator; 2. And then of the rest of mankind. In the former consisteth the foundation of this covenant. The performance whereof dependeth on Christ Jesus, Acts 10:43 and 3:24; Rom. 1:3,4. To the latter belongeth the application thereof for salvation, unto all that will receive it, 2 Cor. 5:20; Matt. 6:33.

*When was the mediator given?*

1. If we regard God's decree, from all eternity, Eph. 1:4.
2. If the virtue and efficacy of his mediation, as soon as need was, even from the beginning of the world, Rev. 13:8.
3. If his manifestation in the flesh, in fullness of time, Gal. 4:4; 1 Ti. 2:6, from whence we reckon now, 1643 years.

*Who is this mediator between God and man?*

Jesus, Lk. 2:11; Matt. 1:21; 1 Ti. 2:5, the Son of the *Virgin Mary*, the promised Messiah, or Christ whom the fathers expected, the prophets foretold, Jn. 1:45 and 8:56. Whose life, death, resurrection, and ascension, the evangelists describe, Jn. 1:1; Acts 1:1. Whose Word preached unto this day subdueth the world, 1 Ti. 3:16; 2 Co 10:4,5. Finally, whom we look for from heaven to be the judge of quick and dead, Acts 10:42.

*What do the Scriptures teach us touching Christ our mediator?*

Two things, first his person, Jn. 1:14 and 3:33. Secondly, his office, Isa. 61:1,2; Lk. 4:18.

*What is his person?*

Of the person of Christ.

The second person in the Godhead, made man, Jn. 1:14.

*What have we to consider herein?*

The natures of Christ.

First the distinction of the two natures. Secondly the hypostatical or personal union of both into one *Immanuel*.

*What be those two natures thus wonderfully united in one person?*

Divine - Human.

First, his divine nature or Godhead, which maketh the person. Secondly, his human nature or manhood, which subsisteth and hath his existence in the person of the Godhead, and so we believe our Saviour to be both the Son of God, and the son of man. Gal. 4:4; Lk. 1:31,32; Rom. 1:3,4 and 9:5; 1 Ti. 3:16; Matt. 26:24.

*What say you of him touching his Godhead?*

Of the divine nature of Christ.

I believe that he is the only begotten Son of the most high and eternal God his Father: his word, wisdom, character, and image; begotten of his substance before all worlds, God of God, Light of Light, very God of very God: begotten, not made: finally, God, co-essential, co-eternal, and co-equal with the Father, and the Holy Ghost.

*Why call you him the only begotten Son of God?*

Because he is the alone Son of God by nature, even the only begotten of the Father full of grace and truth, Jn. 1:14 and 3:18. For though others be the sons of God by creation, as *Adam* was, and the angels, Job 1:6, others by adoption and regeneration, as the saints, and the man Christ Jesus in another respect by hypostatical union; yet none is his Son by natural generation but the same Christ Jesus, and that in regard of his Godhead, not of his manhood; according to the apostle, who saith, that he is without father according to his manhood, and without mother according to his Godhead, Heb. 7:3.

*But it seemeth that he is called the Son of God in respect of the generation of his human nature, wherein it is said that the Holy Ghost did that which fathers do in their natural generation; especially seeing he is therefore said to be the Son of the Highest, Lk. 1:35.*

He is the natural Son of God only in regard of the eternal generation, otherwise there should be two Sons, one of the Father, and another of the Holy Ghost; but he is therefore called the Son of the Highest, for that none could be so conceived by the Holy Ghost, but he that is the natural Son of God.

*How is he said to be conceived by the Holy Ghost?*

Because the Holy Ghost by his incomprehensible power wrought his conception supernaturally, which fathers do naturally in the begetting of their children; not that any of the substance of the Holy Ghost, which is indivisible, came to his generation in the womb of Virgin.

*Why is he called the Word? Jn. 1:1.*

As for other reasons declared in the doctrine of the Trinity, so also because he is he whom the Father promised to *Adam*, *Abraham*, and all the holy patriarchs, to make his promises of salvation sure unto them, as a man that hath ones word, thinketh himself sure of the matter that is promised.

*Why is the Word said to have been in the beginning? Jn. 1:1.*

Not because he began then to be, but that then he was, and therefore is from all eternity.

*What gather you of this that he is the wisdom of God?*

That our Saviour is from everlasting as well as his Father: for it were a horrible thing to think that there were a time when God wanted wisdom.

*Why is he called the character or image of his Father?*

Because God by him hath made himself manifest to the world in the creation, and especially in the redemption of it.