

◆ A TREATISE OF THE ◆
DIVINE
PROMISES



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EXCEEDING GREAT
AND PRECIOUS
PROMISES, THAT BY THESE YE
MIGHT BE MADE PARTAKERS
OF THE DIVINE NATURE.
2 PETER 1:4.

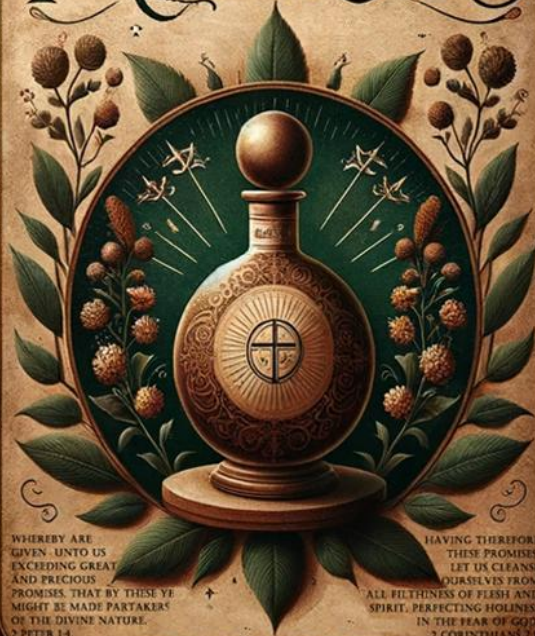
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2 CORINTHIANS 7:1

EDWARD LEIGH

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A TREATISE OF THE DIVINE PROMISES

In Five Books.

In the first, A general description of their nature, kinds, excellency, right, use, properties, and the persons to whom they belong. In the four last, A declaration of the Covenant itself, the bundle and Body of all the Promises, and the Special Promises likewise, which concern a man's self, or others, both Temporal, Spiritual and Eternal.

By EDWARD LEIGH,

Master of Arts of Magdalene Hall in Oxford.

Godliness hath the Promises of the life that now is and of that which is to come, 1 Tim. 4:8.

Whereby are given unto us exceeding Great and Precious Promises, that by these ye might be made partakers of the Divine nature, 2 Pet. 1:4.

Having therefore these Promises, let us cleanse ourselves from all filthiness of flesh and Spirit, perfecting Holiness in the fear of God, 2 Cor 7:1.

The second Impression corrected and enlarged by the Author.

London Printed by George Miller, and are to be sold by Thomas Underhill at the Mayden-head in the Poultry, MDCXLIII.

This text has been initially updated from EEBO-TCP by Project Puritas (Logan West, David Jonescuc, Alex Sarrouf)
www.puritansearch.org

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Editor's Note – During the TCP Transcription Process, all the text was hand transcribed according to visual representation; and as such, sometimes the letters s, l, f & t are misconstrued with each other, these letters regularly being almost illegibly similar in the original facsimile script. Though it is rare for these errors to remain post-edit, unfortunately they may remain if uncaught. My apologies in advance where such errors occur. Also, the symbol <H&G> signifies omitted Hebrew & Greek. Because a majority of readers are not fluent in the original languages; it was thought best to omit, instead of possibly misconstrue; since most original languages are written in antiquated script in the original facsimiles. Lastly, some archaic words may be updated to more contemporary terminology; but changes have been kept to a bare minimum.

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TO THE RELIGIOUS, VIRTUOUS AND EVERY WAY ACCOMPLISHED LADY,

AND HIS MUCH HONORED GOOD MOTHER, THE LADY RUTH
SCUDAMORE.

Noble Lady, and my worthy Mother;

There are two chief reasons why I dedicated this Treatise of the Promises unto your Ladyship. First the excellency of the subject, with which I know you are much affected. 2. My near relation and engagement unto your Self. I deemed none fit to patronize such a work, but some noble Theophilus, or Elect Lady; and to have sought a remoter Friend having one so near and proper, might have been construed folly. I wish the Book may give content unto your Self, and others of God's people, and then I doubt not, but the dedication of it unto a Christian, and such a Christian, will be approved. The knowledge of the Promises is necessary for Christians, who do, or ought to live by faith, and therefore this Treatise (I conceive) may be generally useful unto them both for the right performance of holy duties, the exercise of divine graces, and likewise to uphold the soul in all manner of distresses.

1. It will be very useful for the right performance of any good duty.

What better motive to and help for prayer, hearing, reading, meditation, conference, &c. then to call to mind God's gracious promises which he hath made to assist us in those services, and to accept them rightly performed? But because I handle this point in the Treatise itself, mentioning the special promises made to

particular duties, I will here proceed after another manner, and show, how there are Promises in Scripture for every Commandment.

For the First Commandment.

How many Promises are made to the true knowledge of God, Psalm 91:14. To the true acknowledgement of God, Pro. 6:3. To the love of God, Pro. 8:17, John 14:23, 1 Cor. 8:3, John 16:27. To confidence in God, Ps. 125:1, Jer. 17:7,8, Ps. 55:22, Isa. 40:31 Rom. 5:5, Ps. 130:5,6, 7, Isa. 26:3. To the Fear of God, Ps. 33:18, Ps. 115:13, Ps. 111:5, Luke 1:50, Pro. 1:7, Pro. 9:10,11, Pro. 14:27 & 15:33, Pro. 22:4, Ps. 111:10, Pro. 10:27.

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of her children, Pro. 31:28,29,31,1 Tim. 2:15. To good Masters, Pro. 5:33, Deut. 5:18, Ephes. 6:8,9. To good Parents, Pro. 10:1 & 23,24,25. To obedient children, Eph. 6:3, Gen. 9:27. Of spiritual things, Col. 3:20, Ps. 127:3, Jer. 35:19, Pro. 1:9 & 6:23,24. To Subjects, Jer. 29:7, Rom. 13:3,5, 1 Pet. 2:15. To Servants, Pro. 17:2, Col. 3:24, Eph. 6:8. To those which do honor the faithful Ministers of God's word, John 13:20, Matth. 10:41. To those that honor their Elders in years, 1 Pet. 5:5, Luke 14:1.

For the Sixth Commandment, there are many promises in Scripture made unto those, who shall seek to preserve the life of their neighbor, 1 John 4:12, Matth. 6:14, Matth. 25:40, Pro. 25:21,22, Matth. 5:7,9, Pro. 14:29 & 16:32, Jam. 1:4, Psalm 25:9, Pro. 11:20, Ps. 133:1, Luke 6:35,37, Pro. 29:7,22 & 21:3,21, Isa. 33:16, Eccl. 10:4. And also to the meek, Matth. 5:5, Psa. 37:11. To the gentle, and such as forgive offenses, Matth. 6:14,15, Luke 6:27. To those that are of a peaceable and quiet spirit, desirous of peace, 1 Pet 3:10,11,22, Pr. 20:22. To the peace-makers, Matth. 5:9, Pro 12:20. To the merciful, Matth. 5:7,25,34. To those that are kind to their enemies, Luke 6:35.

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For the Tenth Commandment, See 2 Pet. 1:4, Matth. 5:8, Jam. 4:5,6, 2 Cor. 12:9, Pro. 22:5,11, Ps. 24:4,5 & 33:2, Pro. 14:22.

Thus graciously doth God deal with his people, he might out of his absolute sovereignty over us, command only, and we were bound then to obey; but he is pleased (the better to quicken us to obedience) to annex these gracious promises, to his righteous Commandments, and those that truly perform the duty which he commands, shall undoubtedly receive the mercy, which he promiseth.

Secondly, this Treatise of the Promises, may be useful (I suppose) for the quickening and exercising all holy graces. How doth the sound knowledge and frequent meditation of God's sweet and precious Promises, strengthen Faith, quicken hope, in flame zeal, confirm patience, and foster all the graces of God's Spirit? When we stagger through unbelief, and are tempted to doubt of anything, if we would have recourse to the promises, they would uphold us; as for example, if this cogitation should arise in me, certainly if I do not as the world doth, I shall lose my credit, and never come to any wealth, or estate like others, by and by I should remember what is written touching this matter, Sam. 3:20, Matth. 6:33. And then consider the generality and certainty of these and other promises, and that would settle the soul.

Lastly, against all troubles inward, outward, painful, sinful, of soul, body, good name, state, Faith in God's promises is a sovereign

Antidote; this is my comfort in my affliction (saith David) thy word (that is, thy promise made unto me in thy Word) hath quickened me, Ps. 119:50. He telleth not what kind of trouble he was in; in any trouble whatsoever, he received singular comfort by meditation in the Promises: by God's promises, adversity, sickness, poverty and death of Friends are sweetened, we are upholden by them in time of temptation, and in the pangs of death, receive consolation: Against all Evil that may assail us, three things there are that we may with joy behold in the promise; 1. Protection, 2. Restitution, 3. Deliverance. Doth the Lord permit us to temptation? His grace is sufficient to support us, 2 Cor. 12:9. Doth he suffer us to be overcome in temptation? Yet promiseth he restitution, by a new act of grace, raising us, and at length to set us out of the reach of all temptations. In the defects of good things, and the small measures thereof, we may draw comfort likewise from the promises. God promiseth, 1. Preservation, 2. Growth, 3. Perfection of grace and glory. If we enjoy any good grace of God, though it never so weak measure; first he assures us, that little is a pledge of more, 2 Cor. 1:22. Secondly, even that little, he will enable to get final victory, Rev. 3:8, and will perfect it to the day of the Lord Jesus, Phil. 1:6, and after this life make us pure as he is pure, perfect as our heavenly Father is perfect.

Thus we see what Balm there is in Gilead, what sweetness in God's promises; they are the Christians aqua vitae, to revive him, when he is ready to swoond; in all or in any estate he may extract abundance of comfort from that thrice precious promise, Ps. 84:11, and those three heavenly conduits of sweetest consolation, Rom. 8:18,28,32. And if one or a few verses afford so much comfort, what cordial sweetness and refreshing may a Christian suck, out of all those wells and breasts of consolation and Salvation? Indeed the Faithful can never want grounds of comfort. First God the Father is the God of all consolation, comforting them in all their troubles, 2 Cor. 3:4.

Secondly, Christ is the Fountain of comfort, ver. 5. Thirdly, the Holy Ghost is the Comforter of all the faithful, Joh. 14:16,20 & 15,16:7,13. Fourthly, all the Scripture makes for their comfort, Rom. 15:4. The whole Gospel is a plentiful Store-house of Comfort, called 1. Good or gladsome tidings Isa. 9:3, 52:7, and a good word, Heb. 6:5, because it cheereth the heart, as good news doth him that is in heaviness. 2. The Gospel of Peace, Rom. 10:15, Eph. 6:15, because it pacifieth a troubled conscience: but the very pith, marrow and quintessence of all true consolation is contained in the Evangelical promises, Psal. 119:92. Thus assuring my Self, that your Ladyship will often peruse this book, wishing that your Soul may daily prosper by it, and that the Lord would now fill you with all joy and peace in believing these promises, and hereafter crown you with all happiness in the full fruition of the things promised, I rest,

Your obliged Son and Servant, EDWARD LEIGH

TO THE CHRISTIAN READER.

Reader, as I desire thy Good by this Treatise, so let me crave thy favorable acceptance of my honest intentions. This Golden Mine, and Rich Treasure of the promises, hath not yet been fully opened and displayed unto the world. Some that have written of Faith have handled some of the Divine Promises, and other little Treatises there are (I confess) already extant concerning this very argument. Far be it from me (who have made use of them all, and many other worthy Writers for the compiling of this Treatise) to disparage the meanest of them, who have written anything of so excellent a Subject. But I dare appeal to those who are judicious, and have read the Treatises out in that kind, whether any or all of them have either yet methodically ranged, or fully handled all the special Promises, both

of which I have at least endeavored to accomplish. I speak not this (as I said afore) to derogate from them, nor yet to arrogate anything to myself, but rather to give satisfaction unto such who will be ready to pretend, that others have written of this Subject, and therefore this work of mine is needless. The Proverb saith, Store is no sore; and I think there is no great cause to complain of satiety in this kind. Besides, I handle both the Covenant and Special Promises together, whereas those who write professedly of the Covenant, say but little of the Promises, and those who expressly treat of the Promises, say but little or nothing of the Covenant. Furthermore, my method differs much from theirs, that have labored in this kind; for they commonly in handling the Promises, allege such and such Scriptures generally and in the lump. But I have in many of the graces, and most of the duties, set down Promises, both of and to, as Promises, 1. Of the grace. 2. Unto it. Promises 1. To enable to the duty. 2. Also to accept and reward it: and I have often particularized the things promised; by ranking and marshalling them into their several Heads, and showing distinctly the special Rewards whither Temporal, Spiritual, or Eternal of such or such a grace, or duty. My chiefest motive and inducement to publish this Work, next unto the promoting of God's glory, was the benefit of Christians, which fruit of my labors I have already promised to myself, having both read Exhortations in books to the performance of such a work, and heard complaints from Christians, of the want of such a work. If any should demand, *cui bono*, for what use may such a Treatise serve, or what profit can redound to Christians by it? I may answer with the Apostle, and say of it, as he doth of Circumcision, much every way. But I forbear to exemplify, or instance the particulars, since I have done it already in the former Epistle, and the work itself will sufficiently show it. O but may some say, this work would well have become an experienced Divine furnished with rich abilities of learning and piety: all that I grant, and had it been done by such a one, I should both have spared

my own pains, and made use of his most willingly. But since that is rather to be desired, then yet to be expected, I (who abound with leisure) was willing to make this essay, both that I might employ my own Talent, and gratify the desires of Christians. For their sakes (though I must expect several censures, according to the variety of men's humors) am I willing, conferre aliquid in publicum, to cast in my mite into the common treasury. If thou findest faults and Errata in the book, let love cover them, for to err (as the Satirist saith) is the sad privilege of mortality, and he (of all men) erreth most, who challengeth a privilege from error. Thus praying to the Lord, that thou mayest reap much good from these Promises, and promising to myself no little comfort from thy prayers, I rest

Thy true Christian Friend and hearty well-wisher, EDWARD LEIGH.

A TREATISE OF THE DIVINE PROMISES.

BOOK I.

CHAP. 1.

The Nature of the Promises.

There are three things to be known in the Word: 1. Precepts or Commandments, because, they teach obedience. 2. Threatening's, because they restrain disobedience. 3. Promises, because they serve to confirm us in our Obedience.

Promise is oftentimes used in the New Testament both in the Singular, and Plural number, especially in St. Paul's Epistles: it signifieth by an excellency the Gospel itself, or the promise of giving the Messiah, and free reconciliation with God by Him. It is called by a Synecdoche (saith Polanus) the Word, Psal. 56:4,10. In God will I praise his Word, that is, his promise, saith Junius; and sometimes it is taken by a Metonymy (as Beza and Piscator have observed) for the good things promised, Gal. 3:14, the promise of the Spirit, for the Spirit promised, Acts 1:4. Wait for the promise of the Father, that is, the good promised, viz. the Holy Ghost. You are sealed with the Spirit of Promise, Ephes. 1:13, that is, with the Spirit promised. So Gal. 3:22. That the promise by faith of Jesus Christ, that is, the thing promised, remission of sin and life everlasting. Heb. 10:36. Ye have need of patience, that ye might receive the promise, that is, eternal glory promised. Heb. 6:12. Who through faith and patience inherit

the promises, that is, life promised by a Metonymy, 2 Tim. 1:1. It is called the Promise of Life, for life promised.

A Promise is a revelation of some such truth, as shall be beneficial to me in particular. The truth of such a promise consists in the certainty of performance, the goodness of it in the quality of the thing promised.

Promise is, 1. A word, passed from man to man, for performance of some lawful things; as in contracts, bargains, marriages, and other affairs of common life. This is a civil promise: Such a one Laban made to Jacob, for giving his daughter, David to Jonathan.

2. Our word passed and given unto God, for some duty which we will do unto his honor, Psal. 66:13,14. I will pay thee my vows which my lips have promised Num. 30:2. He shall not break his promise. This is a religious or holy Promise, called a vow in Scripture.

3. The Word of God given unto men, for the performance of some good, or for removing some evil, Spiritual or Bodily, Psal. 119:103. How sweet are thy promises unto my mouth? And verses 38,49. This is a divine Promise. Of these I purpose to treat: and the divine Promises are thus defined.

The Promises are declarations of God's favor towards Man, and of his providence over him for his good.

Or thus:

The Promises are all those declarations of God's will, wherein he signifieth in the Gospel, what good He will freely bestow. I shall define them in this manner.

The Promises are outward declarations of God's will concerning good to be received, and evil to be removed; I call them outward declarations, to distinguish them from inward purposes, concerning good, to distinguish them from threatening's, which are also declarations of God's will, but for evil to be inflicted, concerning good to be received, &c. to distinguish them from commands, which declare God's will for good, but that of duty to be done to him, not of mercy to be received from him.

The Promises of the word are as so, many Legacies bequeathed us by our Heavenly Father, and by His Son Jesus Christ, in His last Will and Testament.

The Promises are the grounds of our Hope, and the objects of our Faith.

1. The grounds of our Hope, Remember thy Word (i.e. the promise of mercy and grace) unto thy servant, upon which thou hast caused me to hope, Psal. 119:49 & 81 verse, I hope in thy Word: Therefore Hope is termed the hope of the Gospel, Col. 1:23, that is, a hope which waiteth for those things which in the Gospel are promised. This was the ground of Simeon's hope, Luke 2:25. We have no reason to hope for anything which is not promised, or upon any other condition, then as promised.

The Apostle useth this argument, why we should not cast away our confidence or slacken our hope, because there is a Promise, Heb. 10:35,36; which is a firm foundation for our Confidence to rest upon: So Abraham is said Rom. 4:18, to have believed against hope (of sense and reason) under hope (of God's Word) for the ground of that hope is added, according to that which was spoken (to that word of promise) so shall thy seed be, and elsewhere, to Look for a City that

hath foundations, that is, (as one expounds it) a City which was built upon the immutable stability of God's oath and promises.

These Promises are of all needful things in the world, both Spiritual and Temporal; of assistance under all crosses and of deliverance from them, and at length of eternal glory and happiness in Heaven, which (because it is furthest off, and includeth in it, an accomplishment of all other promises) is the most proper object of Hope, in which respect the Scripture doth thus entitle it, Hope of salvation, 1 Thess. 5:8. Hope of eternal life, Tit. 3:7, Hope of glory, Rom. 5:2.

At this Cape of good hope arrives every good Christian, every true Israelite. The rest are either hopeless, being Aliens from the Covenant of promise, or over-hoping, without evidence and due qualification fondly expecting the promise.

2. The Promises are the objects of our Faith, and also the foundation of it: whatsoever is promised, may and must be believed; and whatsoever is believed without a promise, is rather presumed. The Gospel is called the Word of Faith, Rom. 10:18, the Ephesians believed after that they heard the Gospel, Ephes. 1:13.

The object of true faith is:

1. Principal, the promise of salvation by Christ, this is the main promise. So God loved the world that he gave his only begotten Son, to the end, that whosoever believeth in him should not perish but have everlasting life.

2. All inferior Promises annexed thereunto, of Temporal blessings, as food, raiment, health, peace, liberty, deliverance in temptations, safety in dangers, &c. these depend, upon the main promise of

Christ, so far forth as they are for our good: for in Christ all the promises of God (whether they concern life eternal or this temporal life) are yea and Amen, that is, sure and certain to God's children.

True Faith first of all directly and plainly fasteneth itself on the main promise of God in Christ, but after and with this on all other promises that concern soul or body. The Heart that saith by faith, God will pardon my sin, and save my soul, will say also by the same faith, God will give me food and raiment, and all things sufficient for this life, Rom. 4:18. Abraham by the same faith, whereby he was justified, believed God's promise, that he should have a Son in his old age: and Noah believed God's promise of his preservation in the Ark, by the same faith whereby He was made Heir of righteousness. First faith apprehends mercy in Christ, and then providence for this life.

Justifying Faith believes the Creation and all other holy truths, Heb. 11, besides the Promises; therefore the promises are not the only object of Faith.

But not employing herself about them, as her special object, but presupposing them as necessary Antecedents.

Justifying Faith believes other promises, besides that of Christ and salvation by Him, as concerning strength in temptations, moderation of afflictions, comforts of this life.

True, but as Appendants and Appurtenances to the main and principal Promise: for in Christ, that is, the Fundamental Promise, concerning Christ, All, that is, the other depending Promises, are yea and Amen. The proper and peculiar object then of Justifying faith, is the Evangelical promise: other things are believed, some as necessary Antecedents, some as necessary Consequents of this. But Faith finds life and salvation, neither in the histories of the Creation,

nor in the Legal Commandments, threatening's, promises, but only in the Covenant of Grace.

CHAP. 2.

The Kinds of them.

Some divide them thus: The Promises are either General or Particular, Real or Personal, Conditional or Free, Temporal or Eternal.

Others thus:

They are either Spiritual or Temporal, concerning this life or the life to come, of things simply necessary to salvation, or of things good in themselves, but not always good for us.

The Promises are either Legal or Evangelical, General or Particular, Principal or less Principal, Direct or by Consequent, Absolute or Conditional, Temporal, Spiritual, or Eternal.

There are Promises Legal and Evangelical.

Legal are made on condition of works, as the perfect keeping of the Law, which none since Adam, save Christ, can lay claim to, Deut. 7:12, Jer. 7:3,23. These should be ineffectual, if Christ had not for us fulfilled that righteousness whereupon they hang, Gal. 2:16.

Evangelical are made on condition of believing and repenting, 2 Cor. 7:10, John 3:15.

These are made to the worker, not for the merit of his work, but for Christ's merit, in which both his person and work are accepted.

Legal Promises or sentences, may be found in the New Testament, as Rom. 2:8,9-13, Rom. 10:5, Gal. 3:10,12; and Evangelical promises of grace may be found in the Old Testament, as Psal. 32:1,2, Jer. 31:31,32.

Both these are either General or indefinite, propounded to all, Exodus 20:6, John 3:16,17,18.

Or Particular, directed to some kind of persons, few or one, Exod. 20:12, Matth. 9:2, Numb. 25:12,13.

There are Promises Principal, and less Principal.

1. Principal, as righteousness, remission of sins.
2. Less Principal, deliverance in afflictions, safety in dangers, health, wealth.

There are direct or express Promises, and Promises by consequent.

Direct, as that which was made to Abraham of a Son, Gen. 18, to Paul, that not one in the ship should lose his life, Acts 27.

Promises are implied by consequence, either in the examples or prayers of faithful Saints.

1. In their examples, by those blessings which they have enjoyed: God's giving it to one, is a promising it to all. Thus doth St. James urge that end which God gave to Job's troubles, as a ground of our faith, to make us wait for a like deliverance in troubles, St. Paul assures us, that for this cause God comforted him in his tribulation, that he might be able to comfort them which were in any trouble, by the comfort wherewith he was comforted of God, 2 Cor. 1:4. Whatsoever things were written (whether precepts, promises,

threatening's, or examples) are written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. 15:4.

2. In their prayers, by those things which they prayed for in faith and obtained. The Faithful calling upon God, and God's gracious hearing of them, are as much as a promise, that God in such and such things will hear us calling upon him. David made this a ground of his faith, Psal. 22:4,5.

There are Promises Absolute, and Conditional.

1. Absolute, which God hath simply determined to accomplish even as they are propounded, as before Christ was manifested in the flesh, the promise of the Messiah, Isa. 7:14, and of calling the Gentiles, Isa. 42:1, since that time the promise of calling the Jews, Rom. 11:26, and of Christ's second coming in glory, Matth. 24:30.

2. Conditional, which are no further promised, then God in wisdom seeth to be most meet for his own glory and his children's good.

Thus are promised:

1. All temporal blessings, which Lazarus wanted.

2. Freedom from all crosses and troubles, Job and other Saints had their part in many of them.

3. Freedom from all temptations, Christ himself was tempted.

4. Less principal graces, the common gifts of the Spirit: these are distributed severally, 1 Cor. 12:8.

5. The measure of sanctifying graces, some Saints have a greater measure of grace, and some a less.

Some Promises are in divers respects both Absolute and Conditional, as that Exod. 3:17, of bringing the Israelites into the land of Canaan: for in respect of the people of Israel, it was absolute, and at length really accomplished; but if we consider all the particular Israelites, it had an implicit condition, viz. if they were obedient to God.

Lastly, the Promises are either such as pertain unto this life, or the life to come.

The Promises pertaining unto this life, are either Spiritual concerning the soul, such are the promises of God's graces; or Temporal, concerning the body, as health, wealth.

The Promises appertaining unto the life to come, are eternal life, the crown of glory, which concern both soul and body.

These I shall handle fully afterward.

CHAP. 3.

The Excellency of them.

The Promises of God are a Rich Mine of Spiritual and Heavenly treasures; they are a garden of most precious flowers, of medicinal herbs, they are as the Poole of Bethesda, for all diseases, for all sorts of persons, and at all times.

They are called the unsearchable riches of Christ, Ephes. 3:6,8. To assure us, that he is a very rich man that hath his heart stored with the promises of God well applied. One styles them, pabulum fidei,

the food of faith. As faith is the life of the Soul, so God's promise is the life of Faith. They are the inheritance of God's people. David did so account of them (Thy promises have I claimed as mine heritage forever, for they are the Joy of my heart) Psal. 119:111, and all the people of God are Heirs of all his Promises, Rom. 9:8, The very keeping of the Records of these Promises was a great Prerogative to the Jews, Rom. 3:2, and it is accounted a singular happiness for the Gentiles, that they may now partake of these Promises, Ephes. 3:6. The Apostle Peter saith, that they are Exceeding great and precious promises, 2 Pet. 1:4, which God hath given to us. They are most great and precious: for quantity, Great, exceeding great; for quality, Good, exceeding good. Precious:

1. In respect of the Author of them, God; He is said in Scripture to be the giver of them, Rom. 1:2, 1 Tim. 1:1, Tit. 1:2.
2. The ground of them, Jesus Christ, for whose sake we obtain them, and the price he paid to purchase them for us, his precious blood, 1 Pet. 1:19.
3. The manner, how they are given, freely; the fountain from which they spring is the precious loving kindness of God, Psal. 36:7.
4. The means whereby they are apprehended, that precious grace of faith, 2 Pet. 1:1.
5. The great and inestimable profit flowing from them, and the end why they are bestowed upon us, that we might be partakers of the Divine nature, that is, of the graces of the Holy Ghost.
6. In regard of the excellency of the things promised, life and godliness, or glory and virtue, which the Apostle Peter mentioned, 3rd ver. of that 1st Chapter.

The ordinary Gloss, would have life eternal to be there promised.

There is nothing in the world so excellent, so precious, so sweet and so comfortable as the promises are, Psal. 119:103.

Cardan saith that every precious stone hath some egregious virtue; and Josephus observeth, that the splendor and brightness of the precious stones in the High-Priests breast-plate foreshowed victory.

I examine not the truth of those relations: but I dare say, there is more sovereign virtue in one of God's precious promises, than in all the precious stones of the world. I may say of them, as Solomon saith of a virtuous woman, that their price is far above rubies, or as he speaks of wisdom, that they are better than rubies; and all the things that may be desired, are not to be compared to them. The bright luster also of these precious stones, observed by the quick eye of faith, presageth certain victory over all our enemies. If we can behold the face of God to shine upon us, by proving our interest in his promises, we shall be in all things more than Conquerors through Him that loveth us. The Promises of God applied by faith, will put such an undaunted courage into the heart of the weakest Christian, that he will not fear the rigor of the Law, 1 Tim. 1:9. The rage of Satan, Ephes. 6:16. The tyranny of the world, 1 John 5:4. The ghastly and grim face of Death, 1 Cor. 15:55. Nor the torments of Hell, John 3:16. Therefore a truly humbled spirit, relishing Spiritual things, would not exchange any one of the Promises, for the riches and sweetness of both the Indies. In many of David's Psalms, the beginnings are full of trouble, but joy and assurance is to be found in the end: so that one would imagine (saith Peter du Moulin) that the Psalms had been composed by two men of a contrary humor: but he assigneth this as the cause of so sudden a change. David's soul at the last raising up itself, from under its burden and adhering to the

promises, he found abundance of comfort. Mr. Bolton hath three excellent Stories to this purpose. The first is of a woman greatly distressed in conscience, who industriously sought the destruction of herself; but being most miraculously preserved, she afterward received comfort from that promise, Isa. 57:15. Thus saith the High and lofty one that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. And (to use his phrase) she went to Heaven, in the year of our Lord 1595. Another Godly Man in his sickness, steadfastly fixed his heart upon that sweetest Promise, Isa. 26:3. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee: and said, God had graciously made it fully good unto his soul, A Scottish Penitent also at the place of execution, when he was ready to die, laid hold on that, Matth. 11:28, saying, I challenge thee Lord by that promise, which thou hast made, that thou perform and make it good unto me, that call for ease and mercy at thy hands.

S. Paul boasteth that he is an Apostle of Christ according to the promise, 2 Tim. 1:1.

The Patriarchs hugged and embraced the promises as a chief stay of their lives in their pilgrimage on earth, Heb. 11:13.

Ursine was comforted by that place, John 10:29, and Bilney was much quieted by that saying of St. Paul, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into world to save sinners, of whom I am chief.

There is a commandment of the Lord for the children of Israel, Isa. 66:11. That they should suck and be satisfied with the breasts of consolation. A worthy Divine observes well the Emphasis of the

original. Two Metaphors are there used, one is to milk consolation out of the Promises: the meaning is this, that the promises are full of comfort, as a dug is full of milk (for he repeateth the promise presently after) now if thou be ready to faint, go and milk out consolation out of the promises, and that will relieve thee, and stay thy heart. The other Metaphor is, to extort the promises, as a rich man oppreseth a poor man, and gets out of him all that he is worth; so deal with the Promises, for they are rich, there is a price in them: now when a man is poor and needy, let him go to the rich promises, and be an extortioner to them, that is, consider them to the utmost, see the utmost riches that is contained in them, and they will make thee rich. Again, draw out the utmost of the milk that is in them, and it will exceedingly revive and comfort thee.

CHAP. 4.

The right Use of them.

We should labor to work upon ourselves to be holy upon Consideration of God's promises, thus: is God our Father? Is he holy? And are we his Sons and Daughters, and profess ourselves to be so, and shall we be unclean? Hath God promised to pardon our sins? And shall we therefore provoke and grieve him every day more and more by our sins? Shall we thus requite the bounty, mercy, love and goodness of God? Hath he promised us a Crown and Kingdom? An immortal and eternal Inheritance, that can never be shaken nor taken from us, and shall not we labor to walk worthy of the same? When the Lord renewed the promise of the Land of Canaan to the children of Israel, Deut. 10:11,12. He doth infer this use upon the same, And now O Israel (saith he) what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love

him, and to serve the Lord thy God with all thy heart and with all thy soul? As if he should say, since God hath made thee so large promises, there is somewhat required at thy hands to do. So Rom. 12:1. I beseech you Brethren by the mercies of God, since God hath been so merciful towards you, both in promises and performances (for so far that may be extended) that therefore you give up your bodies a living sacrifice, holy, acceptable unto God.

But because the right use of the Promise is a means to sweeten all our afflictions, confirm our faith, excite us to well-doing, and to breed contentation of mind in all estates and conditions whatsoever: something shall be premised generally, concerning the use of them, and then special rules laid down to direct us how to use them.

For the general, three things are to be observed:

1. We must labor to be acquainted with them.
2. Faithfully to remember them.
3. Wisely and fitly to apply them.

1. We are to acquaint ourselves familiarly with those Promises, which are most General, Precious and Fundamental, wherein God's power and goodness is principally seen. Such a speech there is in Job, Acquaint thyself with him and be at peace, thereby good shall come unto thee. Receive the law from his mouth, and lay up his words in thine heart.

If we have an herb in our garden that would ease our grief, and we know it not, what are we the nearer? So if we know not the Promises, though they be in the book, what are we the better?

2. We should strive to remember the Promises, for that which is not remembered, is not known. David hid God's promises in his heart, Psal. 119:111, and those upheld him in his trouble, and he received admirable comfort by them, ver. 50. The Promises of God are the Magna Charta of a Christian, his chief evidence for Heaven. Now if men do so highly prize their Charters and Privileges, and carefully keep the conveyances and assurances of their Lands, how should we then treasure up these promises, which unto the Faithful are instead of all assurances, for his maintenance, protection, assistance, deliverance, comfort, and everlasting happiness. The Apostle showeth, that the cause of the Hebrews fainting in their troubles, was this; they had forgotten the consolation, that is, the comfortable promises of God made unto them for the strengthening of their faith in the fiery trial. As a Lamp (saith Chrysostom) will soon be out, if oil be not continually supplied: so faith, if it be not nourished with continual meditation of God's promises, will soon fail.

3. We should believe the promises, and apply them particularly to ourselves. Faith apprehends the promises not only as true, and so assents, but as good and sweet, and so adheres and cleaves unto them. Thy loving kindness (apprehended by faith) is better than life, Psal. 63:3. The apprehension of Faith, is with feeling sweetness in Christ, and in the Promises, and therefore called, The receiving of Christ, John 1:12. The eating and drinking of his flesh, John 6. Psal. 34:8, Taste and see that the Lord is good, that is, Believe in him, as appears by the reason added, Blessed is the man that trusteth in him. When the understanding hath judged aright of the promises and adjudged them to ourselves, that they belong to us, then the will welcomes them, clasps about them, hugs them, and as it is Heb. 11:13, kisses and embraces them, and when the heart thus kindly entertains the promises, then with old Simeon, we hold Christ in our arms.

God himself applieth the promises outwardly in the Word, and inwardly by the testimony of his Spirit, and is wont to make good his promises unto his children, proportionably to their trust in them, and dependence upon his truth and goodness for a seasonable performance of them, Be it unto thee according to thy saith, Matth. 9:29. All things are possible to him that believeth, Mark. 9:23.

That we may apply God's Promises, we are to use two means:

1. Fixed Meditation, we should ponder well and muse upon the promise. Pondering is, when a man lifts anything to see what weight it bears, so ought faith to do with the promise, sound the sweetness of it to the bottom, and that:

1. By marking it, we should set a star upon the Margin of a special promise, and by the book that culls out promises of note in this kind.

2. Musing of it, we should dwell upon it: Mary pondered the Angels words in her heart.

3. Making the word of promise, familiar by frequency, we should get it by heart till it be easy, so did David make the promise his Counselor and Companion, Psal. 119:24. When we go to prayer, we should chew of those promises, Rom. 8:26, Jam. 1:5. When we go about our callings, we should think seriously of that promise, Psal. 121:8. When any cross befalleth us, we should remember that invaluable promise, Rom. 8:29, and that 1 Cor. 10:13.

2. Fervent prayer, that God would by his Spirit both reveal unto us, what be those precious promises which he hath made unto his people in his holy Word, and also give unto us wisdom rightly to judge of them, and fitly to apply them unto ourselves, in every estate we shall be in. We should beg of him to reveal this mystery of godliness and

Christ to us, as the Disciples said, Lord increase our faith, that phrase of David is most heavenly, Psal. 119:49. Thy promise in which thou hast caused me to put my trust. It is the Lord that must cause the heart to put her trust in the promise.

If we would keep faith in exercise, we must endeavor to know God's promises, meditate on them, confer about them, they should be continually in our minds, memories, hearts and tongues. To live by Faith, is to feed upon the several promises of God made in his Word, and to apply them to ourselves, according to all our needs, and so comfort and encourage ourselves against temptation, and unto every good duty. This is that which is required by God of his people, Hab. 2:4. God there having threatened judgment against the Jews by the Babylonians, doth afterwards promise deliverance again, but not suddenly: the people of God therefore in the meantime were to live by Faith, and depending upon God, to wait for the accomplishment of his gracious promises. The just shall not only live eternally by his faith, but even here also in this life, He shall live by Faith.

Abraham served God wheresoever he came, and rejoiced in the promise of salvation by Christ, Gen. 17:17, John 8:56. Now if he who saw the promises but afar off, Heb. 11:13, was so cheered and quickened by them, what should we be to whom the grace of God hath shined so clearly, Tit. 2:11. Jacob when Esau met him, and his heart began to faint (for the Text saith, Gen. 32:7, he feared exceedingly) did go and suck consolation out of the Promises: for thus he reasons with the Lord, Lord thou hast said thou wilt do me good: this promise sustained him, and he got so much strength with this milk, that he was able to wrestle with the Lord all night, and would not let him go without a blessing. So David, when the Philistines had burnt Ziklag, and the soldiers that should have been his strength, were ready to stone him, he remembered God's promise

that he should be King, and sit in the Throne of Saul; therefore it is said, He comforted himself in the Lord his God, 1 Sam. 30:6, that is, in the promise that the Lord had made to him. So Nehemiah when he heard of the misery of his people, fell to prayer, clinging to a promise that he knew was made by God, that he had read and marked out of Deuteronomy. The same is to be seen in that honorable company of those Worthy Servants of God in all ages from the beginning of the world to that day, mentioned, Heb. 11, which are all brought in as a cloud of witnesses testifying this truth, that The Just shall live by Faith. Thus St. Paul also lived by faith, both for Spiritual life, Rom. 7, and for Temporal life, 2 Tim. 4:17,18, and for Eternal life, 7th & 8th verses of that Chapter.

The Devil striketh specially at our faith in the promises, and not so much at the general faith, in believing the truth of them in general, as at our special justifying faith, applying those promises unto ourselves. Not so much to doubt at the general voice of God in the Word, Every believer shall be saved, but at the particular voice of God by his Spirit applying the general to us, and saying, Thou believest, Thou art my Son. Therefore above all things we should fortify our faith and assurance, that God is our Father and we his sons, and (as the Apostle exhorteth) Labor to make our calling and election sure: and for our better applying of God's promises, let us observe two rules: 1. To apply all the Word of God indifferently, as well the Commandments for our direction, and the threats for our humiliation, as the promises for our comfort. 2. To examine the conditions of God's promises, and to look as well to the performance of the conditions required in the promises, as to enjoy the things promised. For as the Devil denies unto us the application of the promises when we are interested in them, as when we walk uprightly with God; so contrarily he applies them strongly and earnestly, when they belong not unto us, as he did the promise of protection by

Angels unto Christ, though he should tempt God. So he ordinarily applies the promise of mercy, to notorious sinners, though they lie wallowing in their mire, and never wash themselves in the waters of repentance. And wicked men do often with great confidence, or rather presumption, lay hold of the promises; in the mean space, neither caring to apply to themselves the commandments and threatening's, nor yet respecting the conditions, by which the promises are limited. Thus when the Lord saith, Ezek. 33:11. As truly as I live, I will not the death of a sinner, they regard not what followeth, but that he repent and live; and when they hear the Apostles speech, 1 Tim. 2:4. That God will have all men to be saved, they make a bolster of it, whereon they sleep securely in their sins, but leave out the following condition: viz. that he would have all whom he would have saved, come first to the saving knowledge of his truth, which is never severed from the fruits of obedience, 1 John 2:3,4. So when Christ saith, That he came not to call the righteous but sinners, with that they comfort themselves in their sinful courses, but observe not to what he calleth them: viz. to repentance, before they can have any part with him in glory. Some likewise suck poison out of that heavenly flower, Rom. 10:13. Whosoever shall call upon the name of the Lord shall be saved: not considering, that Everyone that calleth upon the name of the Lord, should depart from iniquity, 2 Tim. 2:19.

Special Rules directing us how to use the Promises.

1. General Promises are particularly, and Particulars generally applicable.

The Lord in assenting to Solomon's prayer, made a general promise to any man, or to all the people, that what prayer or supplication soever should be made towards his Temple, he would hear in heaven

and forgive, &c. Jehoshaphat being after in distress, applied this general to his own present condition; when the children of Ammon, Moab, and Mount Seir came to turn Israel out of their possessions. So David, Psal. 119:49, and the woman of Canaan, Matth. 15:22, applied the general promises to themselves.

The Lord made a particular promise unto Joshua, that he would be with him to bless his enterprises against the Canaanites, and to carry him through all the difficulties and hazards of that holy war; and St. Paul applies the promise to all the faithful, in any straits or distresses of life, as the Lord himself had before applied it from Moses to Joshua, Let your conversation be without covetousness, — for as God was with Joshua, so will he be with thee, He will not fail thee nor forsake thee. Christ made a particular promise unto Peter, I have prayed for thee that thy faith fail not. And the same in effect he applies to all his, I pray that thou wouldst keep them from the evil.

Thus may the children of God do, if they find any promise made to one godly man, and no special reason expressed why it should be peculiar to him, they may take it as a promise made to them. The ground of this is taken from God's unchangeable and impartial manner of dealing: the same God that he is to one faithful man, the same he is to all: they all are under the same Covenant, and have interest in the same promises.

2. Promises are subordinated and performed with dependence.

Therefore we must not anticipate nor perturb the order which God hath put in his Promises, but wait upon him in his own way. Grace and Glory will he give, but first grace before glory: no man must snatch at this promise, till he have interest in that, Godliness hath the promises of this life and of that which is to come; but we must note the order which our Savior puts: First seek the Kingdom and

Righteousness of God, and then all these things shall be added unto you. The Lord promiseth to call men unto Christ, Nations that knew thee not shall run unto thee. The Apostle tells us whereunto he calls, God hath not called us unto uncleanness but unto holiness. Therefore in the next place he promiseth to sanctify and cleanse his Church; I will put my law in their hearts, and in their inward parts. The qualification of this holiness is, that it be whole and constant. The very God of peace sanctify you, and preserve you blameless unto the coming of our Lord Jesus Christ, is the Apostles prayer for the Thessalonians. Therefore in the next place, God promiseth perseverance, I will not turn away from them to do them good, but I will put my fear into their hearts, that they shall not depart from me. But this perseverance is not so certain, but that it admits of falls, slips, and miscarriages; therefore in that case, He promiseth healing and restoring: I will heal their backslidings, I will love them freely, I will bind up that which is broken, and will strengthen that which was sick. And after all this comes the promise of Glory and Salvation. Therefore we must take the Promises in that Connection and dependency which they have amongst themselves. When God hath called us to the knowledge of Christ, we must not skip over all the intermediate links, and look presently for the accomplishment of God's promise of Salvation, or perseverance by God's sole power, and in the meantime omit all care of Holiness in our conversation. For God doth not fulfill his promises in us only, but by us too; and those things which in regard of his word are his promises, are also, in regard of his Command, our duties.

3. Experience of God in his Promises, confirmeth Faith and nourisheth Hope.

The faithful are confirmed in the truth of God's promises, by the experience of his dealing with others of his servants, Psal. 22:4, Our

fathers trusted in thee: they trusted, and thou didst deliver them, Psal. 34:5. They shall look unto him, and run to him, and their faces shall not be ashamed: What made them so confident in God's mercies? Ver. 6. This poor man cried, and the Lord heard him, and saved him out of all his troubles.

Experience of God's dealing with others, doth also nourish and uphold hope. Therefore James brings to the memories of the Christian Jews, God's dealing with Job, to strengthen their hope.

But especially the experience a man hath had in himself, of the performance of God's promises, will marvelously confirm him.

This encouraged David, when he was to encounter with Goliah. The Lord (saith he) did deliver me from a Lion and a Bear, therefore he will deliver me from this Philistine, 1 Sam. 17:35,37. Paul concluded God's favor, for the time future, by his proceedings past. The Lord (saith he) hath delivered me from a sentence of death, and doth deliver, therefore I trust that he will deliver, 2 Cor. 1:9,10. See 2 Tim. 4:17,18.

This we may see also in Solomon, 1 King. 8:24, and in other places, Deut. 1:29,31, Deut. 3:21, Isa. 51:9,11. But we have a notable example for this in Jacob. Gen. 32:9. Thou saidst unto me, remove into thy country, and to thy kindred, and I will do thee good. There is God's Word and promise: then followeth the experience, he had already of the performance of this promise, ver. 10. I am not worthy of the least of all thy mercies which thou hast showed unto thy servant: for with my staff came I over this Jordan, and now I have gotten two bands. Then follows the confirmation, he received in his faith by this experience, ver. 11. I pray thee deliver me from the hand of my brother, from the hand of Esau.

Experience likewise bringeth forth Hope, Rom. 5:4.

Three things concur to make up experience:

1. Knowledge: the better knowledge, the better affiance, Psal. 9:10. They that know thy Name, will put their trust in thee.
2. Observation of the ways of God.
3. Memory, remembrance of such works of God, as we have known and observed.

We should observe how God hath made good and confirmed his promises, even in our own experience, by blessing us, while we have walked carefully and conscionably before him, how often he hath granted our requests. To this purpose is that exhortation, Psal. 34:8, O taste and see that the Lord is good. Labor to be able to say with David, Psal. 119:50. This I had because I kept thy precepts: thou hast dealt well with thy servant, O Lord, according unto thy Word, 65th verse, or as it is 140th verse. Thy Word is proved most pure (by good experience) therefore thy servant loveth it, or as he saith elsewhere, Marvelous are thy works, and that my soul knoweth right well.

4. God's Promises to us must be the ground and rule of our prayers to him.

There are two things in this rule to be observed:

1. That we can make no prayer in boldness, faith or comfort, but for things promised, and in that manner as they are promised. We must see the things we ask, made ours in some promise and engagement, before we presume to ask them. This encouraged Jacob, Gen. 32:9,12, David, 2 Sam. 7:27,28,29, Daniel 9:2,3, and Jehoshaphat, 2 Chron. 20:8,12, to pray unto God, because he had made promises of

the things they desired, and therefore they were certain, that they prayed according to his will. This was Nehemiah's ground in his prayer for the reparation of Jerusalem. Remember, I beseech thee, the word which thou commandest thy servant Moses, saying if ye transgress, I will scatter you abroad: But if ye turn unto me, and keep my Commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, &c. Now these are thy servants, and thy people whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, beseech thee, let now thine care be attentive to the prayer of thy servants who desire to sear thy Name. An excellent example also we have of this in Jacob, Gen. 28. God promised to be with him, ver. 15, his vow or prayer respecteth that, ver. 20. God promiseth not to leave him, he saith and will give me bread and raiment, God promised to bring him again the Land, his prayer answered that, ver. 21.

Otherwise we can have no hope to be heard, if our petitions be not framed according to God's promises. If we will have God hear us, we must pray according to his will, 1 John 5:14. We must ask in faith; Both Christ and his Apostles require faith in God's promises in prayer, Mar. 11:24, Jam. 1:6.

No faculty can or ought to extend it self beyond its adequate and proper object; for the object is the rule and the limit of the habit, but the promise is the object of faith, as hath been showed, therefore he that prayeth without a promise, denieth his own request.

If I pray for the salvation of another, I have no promise, how then can I pray in faith? So likewise when a man prays to be guided in such a business, to have such an enterprise to be brought to pass to have deliverance from such a trouble, such a sickness or calamity that he lies under, he finds no particular promise, and for ought he

knows, it shall never be granted: How can he be said to pray in faith? For to pray in faith, is to believe that the thing shall be done.

To pray in faith, is to go as far as the promise goes. Now no particular man hath any particular promise, that he shall have such a deliverance, that he shall have such a particular mercy granted him; and therefore it is not required to believe, that that particular thing should be done, but that God is ready to do that which is best for me, in such a particular, that which shall be most for his own glory and my good. Indeed if we had a particular promise, as Elias had, that it should not rain, in that case we were bound to believe in particular; but not having that, we are not tied unto it.

David saith, Psal. 35:13, that he prayed for his enemies, but his prayer returned into his own bosom: no benefit came to them in their amendment, yet he was no looser by it, his prayer was not lost. The like may be said of others of God's children: when they seek to God in sincerity, and pray in the behalf of others, though the particular suite be not granted, yet they discharging their duty, shall receive a reward.

The Promises also are the rule how we must pray: as things are promised, so must they be prayed for; things absolutely promised, may be absolutely asked; but where God hath put conditions and exceptions to his promise, there our prayers also must be conditional, and we must express or reserve in our minds some such secret limitations, as these, If God see it to be good, if his good pleasure be such, if it may stand with his glory.

Moses, Exod. 32:10,11, would not let God done till he had spared his people, but desired to be razed out of God's Book, rather than his people should be destroyed; because God had made an absolute

promise to bring them into Canaan, ver. 13, which promise Moses pleadeth unto God in prayer.

God hath made an Absolute promise of the perpetual continuance of the Church, but not of a continual outward flourishing state thereof: for he can turn the persecution of his Church to the increase thereof, and so gain honor unto himself, and bring good unto his people thereby.

In this point (because some things are controverted) I will not interpose my own judgment, it shall suffice me to declare, how the question is stated by many Divines.

1. Spiritual things, as they are necessary to salvation, ought absolutely to be asked, because they are absolutely promised to the Faithful, and those that seek them, Luke 11:13.

2. Those spiritual goods which admit degrees, cannot in every degree be absolutely begged, because the things themselves, not the degrees of them, are absolutely necessary, and of God absolutely promised, 2 Cor. 12:8,9.

3. Yet we ought absolutely to ask that measure of grace which is necessary for us to avoid crimes or scandals, and keep a good conscience, Jam. 1:5,6, 1 Cor. 10:13, Psal. 19:14.

Spiritual things are promised:

1. Rather quoad essentiam, then gradum perfectionis.

2. In competency for final victory, not in perfection.

3. With power reserved to withdraw the exercise; leave to ourselves, abate the fervor.

There must be submission to God's will and wisdom in our prayers for spiritual things, in regard of circumstances of time, means, measure; for these the Lord hath reserved in his own power. We must not in our prayers prescribe God the particular time, when he should give his blessings or help us out of misery, yet we may lawfully pray, that he would hear us speedily, Psal. 102:3, because He hath promised to do it.

All the Petitions of the Lord's Prayer (saith Dr. Gouge) are absolutely promised, saving the fourth. For hallowing God's Name, He himself hath said, I have both glorified it, and will glorify it again, John 12:28. 2. For the coming of his kingdom, Christ hath said, that the gates of Hell shall not prevail against his Church, Matth. 16:18. 3. For doing his will, this is a branch of the new Covenant, which by Christ's death is made absolute, Jer. 31:33, Ezek. 36:27. 4. For pardoning sin, this is another branch of the foresaid new Covenant, 34th ver. of Jeremiah. For not leading into temptation, but delivering from evil, the Apostle saith, 1 Cor. 10:13. God will not suffer you to be tempted above that ye are able, but will with the temptation, make away to escape. For daily bread, God can instruct us, both to be full, and to be hungry, both to abound and to suffer need, Phil. 4:12.

Temporal things, are not promised absolutely, but:

1. With limitation to expediency.
2. They are conveyed in the Covenant disjunctively, either the particulars or the equivalent, Mark. 10:30, by way of commutation, and compensation with spiritual; if not peace, yet patience, if not wealth, yet contentment.
3. With exception of the cross, and reservation of power to the promiser, to chasten our misdemeanor, Psal. 89:28,31,32.

When we crave temporal benefits, which God hath promised conditionally, so far forth as will stand with his glory, and our spiritual good, and everlasting salvation, we must believe that we shall obtain them, so far forth, as they will stand with these conditions.

Earthly and outward things are lawfully prayed for, but ever, cum conditione voluntatis, with Condition of God's good pleasure and liking.

Things Temporal which are promised with condition, we are to pray for with condition of God's will.

All outward things must be asked with this exception, if it seem good unto his Majesty; which exception is proper to the fourth Petition.

We must ask these outward things (not absolutely) no further then they may stand with God's glory.

Those things which belong to the kingdom of God are simply and primarily to be asked, other things only secundum quid and secondarily.

God's promises of temporal blessings are Hypothetica and go with condition sometimes expressed, sometimes suppressed, which condition is as a stern of a ship, and turns the promise another way. Of the same opinion are Ursinus in his Catechism on the fourth Petition. Piscator on Matth. 8:2, Cameron Myrothec. Evangel. in Luke 5:12, Master Harris on the Beatitudes and Covenant. Barlow on 2 Tim. Dr. Preston in Saints Daily Exercise, and Mr. Goodwin in his return of Prayer.

This is an undoubted truth, that we must pray for heavenly things with a more ardent affection then for earthly, Matth. 6:33. 1. They comply with God's nature and he had rather be giving them. 2. They are best for us, and will do us most good.

2. God will not perform promises till by prayer they be sought for from him; till in our humble desires we declare, that we account his promises exceeding great and precious things. The Lord had promised deliverance unto Israel, yet saith the Lord, For this I will be inquired of by the house of Israel to do it for them: Thus saith the Lord, After seventy years be accomplished at Babylon, I will visit you and perform my good word towards you, in causing you to return to this place; for I know the thoughts that I think towards you, thoughts of peace, and not of evil to give to you an expected end. But how shall this excellent promise of God be effected? It follows, Then shall ye call upon me, and ye shall go, and pray unto me, and I will hearken unto you, &c. Godliness hath the promises of this life and that which is to come, 1 Tim. 4:6, yet we do not forbear daily to say the Lord's Prayer, that we may speed of both. The Lord makes a promise of forgiveness of sins, I, even I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sins. But for the execution of this promise, God will be sought unto. Put me in remembrance (saith he) and let us plead together, Isa. 43:25,26. When we pray unto God to fulfill his promises, we testify first, that they are promises of mercy and not of duty or debt: secondly, we declare our need, and by consequence estimation of them, and dependance upon them: As Promises are the Rule of what we may pray for in faith; so Prayer is the ground of what we may expect with comfort.

CHAP. 5.

The properties of them.

God's Promises are:

1. Free.
2. Full.
3. Firm.

1. God's Promises are free and transferred.

They are not made for any merit that is in us, but proceed from God's free favor and benevolence: nothing moved God out of himself.

1. Not Multitude: The Lord did not set his love upon you nor choose you: because ye were more in number than any other people (or for any such like respects) but because the Lord loved you. That at first might seem to be *Idem per idem*, (as we say) a woman's reason, that the Lord should set his love on them, because he loved them: but it excellently sets forth the ground of God's love to rest altogether in himself, and in his own good pleasure.

2. Not our Beauty: we were in our blood when God set his love upon us, and entered into Covenant with us.

3. Not our Righteousness, Tit. 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us.

There is nothing at all in us to move the Lord to promise any good to us: as that first and great promise after Adam had sinned, was from God's free grace, so are all other Evangelical promises.

God never set the promises on sale, or will ever sell his Son to any, He gives him freely, He stands not of desert, We may buy of Him freely, Isa. 55:1,2,3, Rev. 21:6 & 22:17, Ezek. 36:32. He loveth freely, Hos. 14:7, and pardoneth sin freely, Isa. 43:25, 1 John 2:12. Election is of grace, Rom. 11:5. Vocation is of grace, 2 Tim. 1:9. Justification is freely by grace, Rom. 3:24. Faith is of grace, Ephes. 2:8. Eternal life and salvation is of grace, Rom. 6:23, Luke 12:32.

The Promises are (free, in fieri) made only out of grace, but (conditional, in facto esse) performed and accomplished with dependence upon duties in us. God is faithful (saith the Apostle) who shall stablish you and keep you from evil, there is the promise; and we are confident, that you will do the things that we command you; there is the duty which the promise calls for. When we pray give us our daily bread; by saying give us, we acknowledge that it is from God, but when we call it ours, we show how God gives it, namely in the use of the means. For bread is ours, not only in the right of the promise, I will not fail thee nor forsake thee, but service and quiet working in an orderly calling.

The freeness of God's promises marvelously lifts up the head above water; as the beggar saith, the dole is free, and why may not I get it as well as another? O (may some say) but if I could pray and humble myself, there were hope of mercy.

God gives his mercy freely, he keeps open house, he requires nothing of thee to procure it, but he shows mercy, because he will show mercy. See what he saith, Isa. 43:24,25. Thou hast wearied me (saith he) with thine iniquities; and in the next verse, I, even I am he that blotteth out thy transgressions, for my own sake, [even I] excluding all means: [for my own names sake] excluding all motive.

No unworthiness then should hinder us from believing the promises: but rather they that have the most sense of their own unworthiness, have most encouragement to believe; for that voice of Christ, Come unto me all ye that are weary, &c. serves not only for our first conversion, but in all our distresses whatsoever, throughout the whole course of our life. Jacob confesseth himself unworthy of the least of all God's mercies, Gen. 32:10, yet in the 9th ver. he entitleth himself unto the promises, He that cometh to me, I cast not away, John 6:37. As if the Lord should say; fear not, though base, sinful, poor, and of no account in the eye either of thyself or others: For if thou comest to me, thou art welcome, notwithstanding these, and I never cast him away that cometh.

The wicked abuse the promises of God to looseness; they say God is gracious and merciful. Christ died for us, the Lord will forgive us, and so stuff themselves with promises till they have made them a pillow for sin. It is true, there is mercy with God, Psal. 130:4, not to make us bold to sin, but to fear him. The Apostle urgeth the promise to spur us to obedience, and as a motive to the fear of God, we should take heed of sinning, because God is gracious, Rom. 6:1,14, Heb. 10:29, Joel 2:13, who would spend to try a liberal friend? God's mercy is regulated by his truth and justice. He hath promised no mercy to such, Deut. 29:20, they have neither part nor portion in this matter, Acts 8:21.

2. God's Promises are full and of large extent, in respect of:

1. Persons.

2. Things.

In respect of persons;

They are propounded generally with such terms as these, everyone, or whosoever, John 3:15,16, Matth. 11:28, Revel. 22:17, Isa. 55:1,2, Acts 10:43, John 7:37, John 6:37,40 & 5:24 & 11:26, Ezek. 33:11, 1 John 2:1.

They are offered to all, none excepted: the Angel brought glad tidings for all people, Luke 2:10. No sort of men are excluded, but in Christ they may have their part in these promises, as the Apostle showeth, Gal. 3:27,28,29. He will bless them that fear the Lord, both small and great, Psal. 115:13. The Lord is rich unto all that call upon him, Rom. 10:12. In every nation he that feareth him, and worketh righteousness, is accepted with him, Acts 10:35.

The Promises are propounded promiscuously to all, together with the commandment of believing; but they are not performed to all, because they fail in performing the condition, but power is given to the Elect to perform the condition, Ephes. 2:8, Acts 5:31 & 11:18.

There is therefore a twofold offering of Christ:

1. External in the preaching and publishing of the Gospel or the promises of Christ, Acts 9:15.
2. Internal, a certain spiritual Illumination whereby those promises are propounded to the hearts of men, as it were by an inward word.

The promises are indefinite in regard of all and every man, and to believers only they are universal, John 3:16 & Mark. 16:16, Rom. 1:16 & 10:4. God undertakes with them, not for themselves only, but for their seed after them, I am thy God, and the God of thy seed: he showeth mercy to a thousand generations of them that fear him, and keep his Commandments. He maintains not only such is serve him, but all their household, yea and all their posterity too: for the

promises are made to you, and to your seed, and to as many as God shall call.

2. In respect of things.

His Promises are likewise large for things. No good thing will he withhold; all that is in heaven, in earth, will God bestow on his.

In Deut. 28, Psal. 37 & 128, whatsoever is good for the soul, the body, the estate, the name, the posterity of man, is promised to them that fear God, and obey his Commandments.

The Promises in the Word extend themselves to all estates, to all conditions, and to all kind of distresses whatsoever, they are a Christians Catholicon; being a help to all duties, a quickener of all graces, and a Comfort in all Troubles.

The people of God straighten promises, and enlarge precepts, but the generality of the promises may comfort any gracious person: Whosoever believeth, shall be saved, none is excluded but such as exclude themselves. This is singular comfort in temptation, no matter for thy sins; whosoever believeth in Christ, shall be saved, though his sins be never so great. This may comfort the godly also in their mean estate in the world, whosoever believes, the heinous sinner as well as the lesser; the poor beggar as well as the mightiest Monarch, shall not perish, but have life eternal.

The indefinite promises are to be appropriated by particular application, Gal. 2:20, 1 Tim. 1:15. The Articles of the Creed concerning remission of sins and life everlasting do include, and we in them acknowledge our special faith concerning our own salvation. He that hath not this particularity of applying, hath nothing of faith more than a Devil, as two of our worthy Divines have well observed.

The Devils hold generals, of Christ's death; remission of sins thereby purchased unto the Church: herein only they fail, that they apply not these to themselves, nor can believe that they are sharers in these benefits; and let it be thought no presumption, for God's child to outstrip the Devil one step at least, in belief of the Articles of his Creed.

The Apostles applied the promises to them whom either they did instruct or confirm in the faith, 1 Cor. 1:4,9,30 & 12:27, Ephes. 1:13 & 2:5, Acts 2:39. & 13:38, Col. 2:10, 1 Pet. 1:18,19, 1 John 2:12. The faithful also apply them to themselves, 2 Cor. 3:18 & 5:1, Ephes. 1:4 & 2:5, Col. 1:12, 1 Pet. 1:3, 1 John 3:1,2 & 3:24.

The Papists scoff at this particular assurance, and say, there must be a particular word, for a particular faith. Where is it said by name (say they) to any man; Thou Peter or John shalt be saved? We may retort this argument upon themselves: for where is it said to any by name, Sanctify the Sabbath, swear not? And yet the commandments belong to us, why not then the Promises, though not spoken to us by name? The word of promise is as particular, as the word of threatening, command, or prohibition. The Generals include their particulars; When a Prince gives a pardon to all thieves, everyone can apply the same unto himself, though his name be not set down in the pardon. To me (saith D. Sclater) it sounds as particular in case of my faith and repentance, as if our Savior himself should say unto me, as to him in the Gospel, Son, thy sins be forgiven thee.

The wicked enlarge the promises, and straighten the precepts, they take liberty to sin, presuming on pardon from those two general main promises, He that believeth, shall be saved, Mark. 16:16. At what time soever a sinner repents him of his sins, I will have mercy on him, saith the Lord, Ezek. 18:21,22.

Here are two sweet promises, the one annexed to Faith, the other to Repentance; but out of these fragrant flowers, the wicked suck poison.

It is an easy matter to believe (saith the worldling) though indeed it be as hard as to keep the Law, for God must enable to both. And true repentance (saith he) is never too late: God hath promised pardon to the penitent, there is no exception of sin, times, or persons, but at what time soever, what sinner soever repents him of what sin soever, he shall be forgiven.

This cannot be denied; but yet though true repentance be never too late, late repentance is seldom true: and though God hath promised pardon to the penitent, yet he hath not promised repentance to the sinners. Thirdly, thou knowest not whether ever thou shalt have time, for he promiseth not tomorrow to the offender, who is always ready to receive the penitent. One saith, God hath left man time past to repent of, and time present to repent in, but the time to come he hath reserved in his own hands.

3. The Promises are most firm and faithful.

God is true in all his promises, be they never so great or wonderful: heaven and earth shall sooner pass away, then one piece of his promise fail, Rom. 4:16. God cannot lie, Tit. 1:2. Nor deny himself. 2 Tim. 2:13. He may as easily deny himself as his word. David often in the 119th Psalm, giveth this epithet to God's Word, Just and righteous Word, 106th, 123th, 137th, 144th verses. Paul often useth this preface, This is a true saying, and of all men worthy to be believed; or, this is a faithful saying, 1 Tim. 1:15, 1 Tim. 4:9, 2 Tim. 2:11, Tit. 3:8, Revel. 21:5 & 22:6. It is called The Word of truth, Jam. 1:18, Ephes. 1:13, Col. 1:5. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times, Psal. 12:6,

Psal. 18:30, Psal. 119:140, Pro. 30:5. As the gold and silver that hath been often tried doth never deceive men, so the divine promises do not deceive those that trust in them, because the truth and goodness of them hath been continually tried by others, and graciously performed by God himself. His Covenant is called a Covenant of Salt, 2 Chron. 13:5, that is, a stable and sure Covenant, an everlasting Covenant, Gen. 17:7, Isa. 55:3, Ezek. 16:60. This phrase is frequently used in Scripture, God that keepeth Covenant, Deut. 7:9, Dan. 9:4, Neh. 1:5 & 9:32, 2 Chron. 6:14,15, Psal. 89:34, Isa. 54:10. All the promises of God are Yea, and Amen, in Christ, 2 Cor. 1:20. Not only Yea, but Yea and Amen. Not only firm and faithful in themselves, but such as shall be made good to the souls of God's people in full perfection.

We may call in experience to witness this truth: God hath not only made good his Covenant to his friends, but to his enemies and strangers, Deut. 2, Josh. 23:5,10,14,15. He kept touch with Jehu for the kingdom, for four generations according to his promise. He is faithful to those that deal perfidiously in the Covenant, Rom. 3:3,4. He makes good his promises in the circumstances of them, keeps the very hour as it were, Gen. 15:13,16, compared with Exod. 12:41. Therefore this phrase is often used, as the Lord hath said, or as the Lord hath promised, Deut. 10:9 & 18:26 & 27:2, Joel 2:32, Josh. 23:5,10.

We might instance in particulars, and show how the promises of God have still been fulfilled, as that first promise of Christ, Gen. 3:15, we may see fulfilled, Luke 1:68, to 73, Gal. 4:4, and that particular promise to preserve Noah in the Ark, Gen. 6:18, fulfilled, Gen. 8. Those made to Abraham, Isaac, and Jacob. But I leave this to the observation of Christians themselves.

God's Love and mercy is the only reason of making promises; but his truth, justice, fidelity, power, and glory, are the reasons of fulfilling them. The Lord did not set his love upon you, nor choose you, saith Moses to Israel; because ye were more in number than any people; but because the Lord loved you; that is the ground of making the promise: and because he would keep the oath which he had sworn to your fathers, that was the ground of performing his promise. For thy words sake, and according to thine own heart, saith David, hast thou done all these great things, according to thine own heart, that is, ex mero motu, out of pure and unexcited love thou didst give thy Word and promise, and for thy Word sake thou hast performed it. Thou wilt perform saith the Prophet, the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our father from the days of old. Why truth to Jacob and mercy to Abraham? The promise after a sort began in Abraham (therefore he is called the Father of the faithful) and when God makes a promise, it is only out of mercy; but the promise was continued unto Jacob, who being Abraham's seed, was an heir of the Promise, and so the inheritance which was out of mercy given unto Abraham, did out of truth and fidelity descend unto Jacob, the seed of Abraham; and therefore we shall find Covenant, Mercy, and Oath, joined together in the Scripture, Deut. 7:12, Luke 1:72,73, to note unto us, both the ground of making the Covenant, Mercy, and the ground of performing the Covenant made, the Truth and Fidelity of God.

God's very name Jehovah, declareth that he is constant and will perform his promise, because as he giveth being to all things, so he makes that to be which he hath promised. By my Name Jehovah was I not known to them, Exod. 6:3. He meaneth, that though he made many promises to them, especially concerning their possession of Canaan, yet he did not show himself to be Jehovah, an Accomplisher of his promises, that he reserved to future generations, ver. 8.

Therefore whensoever in any of the Prophets, God promiseth or threateneth any great matter, to assure us of the most certain event of such his promise or threatening, he adds unto it his Name Jehovah, as Ezek. 5:17, Jer. 31:31, in which Chapter being wholly promissory concerning the New Covenant of grace and free pardon of sins, which the Church obtaineth thorough Christ, it is repeated thirty three times,

It was the end 1. Of Christ's Incarnation, to show that God would be mindful of his promise, Luke 1:72. 2. Of his Ministry, to assure and confirm the promises made before to the Fathers, Rom. 15:8. 3. They are sealed with the blood of Christ the Testator, Heb. 9:16, and therefore are said to be all in him Yea and Amen, 2 Cor. 1:20, that is, sure and infallible.

They are sealed in his Spirit, all believers are said to be sealed by the Spirit of promise, Ephes. 1:13, and this is God's privy Seal.

God hath sealed to all his promises in the Sacraments, Rom. 4:11, which are given to us as God's broad Seals to ratify his Covenant, and all his promises made unto his Church; they are outward pledges to confirm our faith, and make the promises (though not more sure, yet) more credible to us.

The promises are in some places called in the singular number, the promise, to assure us, that it is as easy for God to fulfill all that goodness contained in all those Promises, as if they were but one only Promise.

We promise and many times fail, either by the mutability of our will, the imbecility of our power, or the scantness of our knowledge, not being able to foresee impediments.

But God is neither mutable, weak, nor ignorant. His promises are made in heaven, where there is no inconstancy nor repentance. For I the Lord change not, therefore ye sons of Jacob are not consumed, Mal. 3:6. As if he had said, I promised not to consume you, and you can tell I have kept promise with you, for ye are not consumed to this day, With him there is no variableness, nor shadow of turning, Jam. 1:17. God cannot lie, 1 Sam. 15:29, nor repent: He cannot lie in making a promise, nor repent in fulfilling it.

God is also infinite in wisdom to contrive, and in power to bring about the execution of his own will. He is only wise, Rom. 16:27, 1 Tim. 1:17. The Lord knoweth, to deliver the righteous out of trouble.

God is able to accomplish what he hath promised, All things are possible to him, Mar. 10:27. Nothing is too hard for him, Jer. 32:27, Gen. 18:14, Num. 11:23. He cannot be hindered by weakness, He is Almighty, Revel. 1:8. He that is able of stones to raise up children unto Abraham, Matth. 3:9, is able to take away our stony heart, and give us a heart of flesh. There is a promise made of calling the Jews unto Christ, and causing them to turn from transgression in Jacob, Isa. 59:20. But he who should consider the extreme obstinacy and stubbornness of that people against the Gospel would think it impossible, that they should ever be pulled out of the snare of the Devil; therefore the Apostle makes God's power the ground of certainty in this promise, Rom. 11:23,26. The Holy Ghost also puts us in mind of God's power to strengthen our faith in these promises following.

1. The alteration of our corrupt nature, Mark 10:23.
2. All needful grace, God is able to make all grace abound, 2 Cor. 9:8.
3. Perseverance to the end, John 10:28,29.

4. Supply of all necessities, God that is able will supply them, Philip. 4:19.
5. Assistance in all trouble, Psal. 89:13,21,22,23.
6. Deliverance out of all evil, Isa. 50:2.
7. The resurrection of our bodies, Ephes. 1:19,20.
8. Eternal glorification, Phil. 3:21.

This motive taken from God's Almighty power, is used often in Scripture, to stir up men and women to believe the promises of God. It was used to Sarah, Gen. 18:14, to the Virgin Mary, Luke 1:37. To Jeremiah, Jer. 32:27, and to the Disciples of Christ, Mark 10:27.

Abraham looked to God's power, and thereby was moved to believe that God would perform his promise, though Isaac in whom the promise was made, was to be sacrificed, Rom. 8:20,21, Heb. 11:19. Jehoshaphat also by his faith did magnify God's power, 2 Chron. 20:12. This was Job's only comfort upon the dunghill, that that God who would (after worms had consumed his flesh) raise him up at the last day, and make him with those very eyes to see his Redeemer, had power enough to deliver him from that calamity into which he cast him, and to revive his strength.

God is likewise true, just, and faithful, and therefore will perform his promises.

God the Father (who hath promised) is the God of truth, Psal. 31:5. The Gospel (in which his promises are made) is the word of truth, Ephes. 1:13. His Son (who hath declared and merited the promises) is a faithful and true witness, Rev. 3:14. Truth itself, John 14:6. His

Spirit (which sealeth unto us the truth of the promises even in our hearts) is the Spirit of truth, John 14:17.

God is just and faithful in accomplishing his promises, Rom. 3:3,5.

David saith, Lord in thy faithfulness, or in thy Justice answer me, Psal. 143:1, that is, not in the justice of merit, but of promise or Covenant: for in his promises he maketh himself our Debtor, and what he owes by virtue of his blessed promise, we may challenge. If we confess our sins he is faithful and just to forgive us our sins. As if he should say, God of his infinite mercy hath promised to all true Penitents and Confessors, that he will forgive, and never remember their sins anymore; he must stand to his Promises, or else he should be unfaithful: and he is just, he doth not say he is merciful but just to forgive the sins of true believers, because they are all satisfied for, and God's justice will not let him demand the same debt twice, of the surety and of the debtor.

The righteous God shall give unto me a Crown of righteousness, 2 Tim. 4:8. Righteousness as well as mercy, is the ground of salvation, not in relation or respect to merit in us, but to promise in God.

For he is faithful that promised, Heb. 10:23. Sarah judged him faithful who had promised, Heb. 11:11.

The Promise of God is our title to happiness, Gal. 3:18. If some great man out of his bounty give another an Inheritance of a hundred pounds per annum, upon his paying of a peppercorn for rent; when he hath paid it, he may claim the profits and by law recover them, and his plea in the Law must be the bargain and Covenant between them; for betwixt the rent and revenue there is no proportion: so upon our scant obedience, and scarce appearing faith, we may

challenge heaven, and God cannot deny it us; not because we have deserved it, but because he hath promised it.

This will uphold the faith of a Christian: God hath promised, nay confirmed his promise with an oath, and sent his Son in the fullness of time, Gal. 4:4, in whom all the promises are Yea and Amen. What can be more Absolute? It is a main policy of the Devil, to lay siege, to the truth of God's Word, Yea hath God, said? So he would persuade us, that God will forget to be merciful, and his promise will fail for evermore, Psal. 77:8,9. Weak Christians in temptations and desertions are ready to distrust God, and to question the truth of his promises. The wicked hope he will change, where is the promise of his coming? 2 Pet. 3:4. The godly fear he will change: David complaineth, Psal. 69:3. I am weary of my crying, my throat is dried, mine eyes fail, while I wait for my God, Psal. 119:123. Mine eyes fail for thy salvation. I shall one day die (saith he) by the hand of Saul, 1 Sam, 27:1, Psal. 73:13. Verily I have cleansed my heart in vain, Psal. 116:11. I said in my haste, all men are liars, Psal. 31:22. I said in my haste, I am cut off from before thine eyes. After that God had promised to Abraham that he would make of him a great nation, Gen. 12:2, and make his seed as the dust of the earth, Gen. 13:16, He and his wife being both old; he thus (as accounting God's promises vain) answered, Lord God, what wilt thou give me, seeing I go childless? Gen. 15:2. Sarah likewise hearing the promise God had made to her husband concerning a Son by her, laughed at it, Gen. 18:12, as if she should have said, that is a jest indeed. God told Adam in Paradise, That the seed of the woman should break the serpents head, Gen. 3:15. He was long, but sure; for it was fulfilled at last. He that gave us Christ, how shall he not with him give us all things also? Rom. 8:32. He that hath performed the promise concerning Christ, wherein shall he fail? He hath hitherto kept promise with nights and days, as Jeremiah saith, Jer. 33:20,25, that one shall succeed the

other, therefore much more will he keep his word with his people. He is worthy to be believed, who never failed to perform what he promised. If God have promised us pardon of sin, Sanctification, Patience, Faith; we should promise ourselves these things, and rest confident, that we shall receive them. Shall we believe an honest man on his word, and yet not trust God upon his word, who is Almighty, and therefore able, a Father, and therefore willing to perform his promises. God hath spoken in his holiness (saith David) I will rejoice therefore in his Word. I will divide Shechem, and mete out the valley of Succoth, Gilead is mine, Manasseh is mine, Ephraim also is the strength of mine head, Judah is my law-giver, Moab is my washpot, Psal. 60:6,7. Though then he had little enough, yet he was confident, he should have all that, because he had God's Word for it. So we may believe what God hath promised, since he hath said it, and sealed it, and sworn it. One in the Covenant may lay hold on Christ, and say Christ is mine, on the Promise, and say forgiveness is mine, on the Covenant, and say grace is mine.

The Lord will not be unmindful of his Covenant with us, Psal. 111:5, nor unfaithful in performance of his promise to us, if we prove not unfaithful, but keep covenant and promise with him, Psal. 103:17,18, 2 Chron. 15:2, for the Covenant consists of two parts: in the one God binds himself to be our God, in the other we bind ourselves to be his people, Hos. 2:23. His is a Covenant of mercy, ours of obedience; He promiseth happiness, we holiness; He glory, we duty; He hath tied himself by an oath, we have bound ourselves by the vow of baptism, He will not forget his part, let us remember ours. Let it never be said of us, as it was of a Pope and his Nephew, that the one never spake as he thought, the other never performed what he spake. The Carthaginians were infamous for covenant-breaking, and slipperiness in their promises, so that it grew a proverb, *Punica fides*, *Poeni foedifragi semper habiti*, saith Plautus; and the Athenians were

renowned for faithfulness in all their covenants, agreements, and promises; which gave occasion to those proverbs, *Attica fides*, and *Atticus testis*, used for one that still keeps touch. Fidelity in keeping promise is a fruit of the Spirit, called by the Apostle faith, Gal. 5:22, and a property of him that must rest on God's holy mountain. Therefore we should imitate, the Athenians, shall I say? Nay rather God himself, expressing faithfulness in all our words, works, and ways; we should keep our covenant with God, and pay our vows unto the most High, Psal. 25:10, Psal. 103:18, we should also be constant in the performance of our promises to men, for promises are due debts. And non in promissione sed in consummatione virtus est, virtue doth not consist in promise, but in performance.

The manner, how God performeth his promises is not always one and the selfsame: sometimes he gives the very particular thing promised, as unto the children of Israel deliverance out of Egypt, David from Saul, Jacob from Esau. He restored unto Hezekiah his health according to his promise, and removed the host of the Assyrians, which besieged Jerusalem; sometime he gives that which is equivalent or better. Thus in the Fifth Commandment, obedient children are promised long life; yet Josiah, 2 Kings 23:29, and Abiah, 1 King. 14:13, were taken away in their best age; therefore for temporal life, they had eternal: so God promised Abraham the land of Canaan, and he had the true Canaan, the Kingdom of Heaven. God here breaketh not promise, but changeth in melius. So in taking away wealth from his children, he giveth them more store of grace, in restraining liberty of body, He giveth freedom of conscience, with affliction, He giveth patience. It was promised Josiah, 2 King. 22:20, that he should be gathered to his grave in peace; yet he died a violent death, for he was slain by the hands of his enemies, 2 King. 23:29. The next words therefore do expound it, And thine eyes shall not see all the evil which I will bring upon this place. He died in peace

comparatively with a worse state of life, for he lived not to see the misery of succeeding ages, Isa. 57:1. Some interpret it thus, he was gathered to the spirits of his Fathers, who enjoyed peace.

God doth not always perform his promises to the same parties, and yet most truly performeth them, Psal. 97:11. Light is sown for the righteous. Oftentimes the Father soweth and dieth ere the harvest, and so the Son reaps: so Abraham inherited Canaan in his posterity. So God promised to send his Son: this promise was made to the Fathers, and God fulfilled it to the children, Acts 13:32,33.

The time of accomplishing God's promises is uncertain to us, Acts 1:7, though it shall not be over-passed, The vision is for an appointed time, but at the end it shall speak and not lie. All visions and words of God, whether of promise or of threatening, let them seem to lie lea and void never so long, yet shall be not only certainly fulfilled, but in the period of time, which the wisdom of God hath impropriated to them. Sometimes God's promises have a limited time; as that, Gen. 17:21 & 18:14, and then they are fulfilled in that very time, expressed, as Gen. 21:1,2. Sometimes he expresseth not the time.

God in the beginning made a promise to our first Parents concerning the seed of the Woman, and deferred it almost 4000 years, and yet at length accomplished it. There have passed about 5000 years since the time of the glorious coming of Christ unto judgment was promised, and it is not known when it shall be accomplished. Abraham was childless till he was 70 years old, and at those years the Lord promised him issue. But this promise was not accomplished till a long time after, when he was a 100 years old. David had a promise to be King of Jerusalem and Judah, but the Lord exercised him by many and grievous afflictions, before he came to the Crown; insomuch that he says of himself, Psal. 119:82. Mine eyes fail for thy

Word. The promise which was made unto Simeon, was not accomplished till he was an old man ready to die, yet he continued to wait. The deliverance of Israel was promised 400 years before it was fulfilled, Gen. 15:13.

God many times takes day:

1. Either his children are not ready for it.
2. Or he doth it to exercise their faith and patience, Heb. 6:15, to prove whether they can believe when they see not, Deut. 8:2.
3. Or he lets them wait, that they may more esteem the blessings when they have them, but never any could tax him for promise-breaking. God as he doth out-vie all for the largeness of his promises, so is he unmatched for faithfulness in fulfilling his promises. We read of some that have promised half their kingdoms, nay the Devil promised all the kingdoms of the world to our Savior; but God promiseth yet more, and performeth better than any of them. First, he doth not promise by halves, but he promiseth a whole Kingdom, and such a one, as is more worth then all the kingdoms of the world, and excelleth them in four properties, as the Apostle Peter showeth. Nay one kingdom or one world is too little for him to give, he promiseth to give to all the faithful two worlds, 1 Cor. 3:22,23. Things present, and things to come, all are yours, both worlds are yours. He performeth better also, what he hath promised, then those before mentioned. For the first of them were but men, which often promise mountains, and perform mole-hills: in this sense it may be said, Let God be true and every man a liar; and for the Devils promise, that great All which he made proffer on, was just nothing, but shadows and representations of things. He went about to cozen Christ with mere words, for the kingdoms of the world were not in his power to give; but God is both able and willing to perform, whatsoever he hath

promised, his servants have often found him better, never any worse than his word: therefore we should wait with patience for the fulfilling of his promises, not limiting him to time, manner, or means of accomplishment.

CHAP. 6.

The persons to whom the promises belong.

1. Christ as the head.

2. His members.

First, a Covenant of Grace is made with Christ the Head of the Church, He is the Foundation of it, He was God and Man to reconcile both; and is therefore called The Angel of the Covenant, Mal. 3:1. The Covenant of the people, Isa. 49:8. The Mediator of the New Testament, Heb. 12:24, and next in Christ it is made with all Christian men and women. As he was Head of the Church and Redeemer, he is the heir of all God's Promises, In him they are Yea and Amen, that is, in him they are propounded, ratified, and accomplished. This is evident by those general promises which are the foundation of all the rest. He (that is, Christ) shall break thine head, Gen. 3:15. In thy seed (that is, Christ) shall the nations of the earth be blessed, Gen. 22:18. The promises are made not to seeds, as many, but to seed: viz. Christ (in aggregato) with his Church, the Head and members together; for Jesus together with all the Saints, make but one mystical body which is Christ, 1 Cor. 12:12. Any promise or blessing that belongs to us, belongs chiefly to Christ. He is the Elder Brother. That speech, Hos. 11:1. I called my son out of Egypt, is meant specially of the delivery of Israel by Moses out of the bondage of Egypt, and yet it is a prophesy of Christ and applied to

him, Matth. 2:15. That which is spoken Psal. 8, of man's dignity above all other creatures, as having all things put in subjection under him, is interpreted of Christ, Heb. 2:6, 1 Cor. 15:27. All the good we have, comes to us by and through him. We are elected and called in him, Ephes. 1:3,4. In him we have redemption, Ephes. 1:7, Col. 1:14. Sanctification, 1 Cor. 1:2. Adoption, Ephes. 1:5. In him God is well pleased with us, Matth. 3:17. He is Heir of all things, Heb. 1:2. The Faithful are Co-heirs with him, Rom. 8:17. They shall have the same substantial (though not gradual) glory, the same crown, the same kingdom, John 17:22,24. God loves them with the same love that he loved Christ, ver. 23. They are heirs of all God's most precious promises. They are styled Children of the Covenant, Acts 3:25. Children of the Promise, Rom. 9:8, Gal. 4:28, because they are made children of God by virtue of God's promise. Thus was Isaac the child of the promise in that he was borne to Abraham, not by the strength of nature, but by God's promise. They are also called Heirs of the Promise, Gal. 3:29, Heb. 6:12,17 & 11:9, that is, not only such to whom the promises do belong, but such as claim their inheritance only by adoption and promise. Amongst men the eldest child usually is the heir, and carries away the Inheritance, and the rest have but petty portions; but all the Lord's children are Heirs, and that not alone of the promises, but of the glory promised. Pareus hath an excellent similitude to illustrate this: everyone there (saith he) inherits all, even as every man enjoyeth the light of the Sun, as if it were made only for him.

The promises made to Christ, are, Thou shalt be a Priest forever, and I will give thee the kingdom of David; thou shalt be a Prince of peace, and the government shall be upon thy shoulders; thou shalt be a Prophet to my people, shalt open the prison to the captive.

The promises made to us are passive, You shall be taught, you shall be made Prophets, you shall have your sins forgiven, you shall be subject to his government, you shall be made Kings.

If only they that are Christ's have benefit of the promises in Christ, then the wicked have no part nor portion in this business: the Devil sweeps all that are out of the covenant, the children's bread shall not be given to dogs, God will not cast away precious things upon swine, and those that are strangers from the covenant of promise, Ephes. 2:12. God promiseth to satisfy, but it is such as hunger for righteousness sake; to comfort, not the careless, but such as mourn, forgiveness of sins, but to the Penitent, eternal life, but to such as believe. Except the condition be wrought in us, the promise shall never be accomplished upon us: walk before me and be thou upright (and then) I am God All-sufficient, Gen. 17:1. Blessed are the undefiled in the way, Psal. 119:1, Psal. 84:11, John 1:12, Gal. 3:7,9, Psal. 34:9,10, Pro. 19:16.

Therefore in the 1st of St. Matthew, when Abraham is said to have begotten Isaac, there is no mention made of Ishmael which yet he begot, and likewise when Isaac is said to have begotten Jacob, there is no mention made of Esau, whom he begot also. But when Jacob is said to have begotten Judah it is added, and his brethren, because the promise of Redemption which was to come by Christ, was pronounced to them also. But that promise belonged not to all them neither, but only to such, who following the steps of their holy Fathers, Abraham, Isaac, and Jacob, applied it by a true faith to themselves, as the Apostle showeth.

This is a comfort to the people of God; they can never lose Evangelical blessings of grace and glory, because Christ is made the Lord Treasurer and Lord Keeper of them. We are not trusted with

them ourselves, for then we should lose them; but he receives them for us, and communicates them to us.

BOOK II.

CHAP. 1.

Of the Covenant.

The promises are either general or special.

General the Covenant. Which in Hebrew is called Berith; from choosing, because it is established on certain conditions which both parties choose: it is taken for both a Covenant and a Feast; therefore some derive it from a word that signifieth to eat; because the Hebrews at their Covenant-makings usually had a Feast, Gen. 31:54, Others derive it from a word that signifieth to stay. It was a Religious Ceremony common to the Jews and Gentiles, that in making solemn covenant before their gods, a beast was slain by the Priest, and the parts thereof laid one over against another. The makers of the Covenant passed between those divided parts; the Ceremony intended and imprecation, that he might be cut in pieces as that beast was, who should violate the Covenant so made. And from the use of this Ceremony came the phrase of cutting a Covenant; as with us, striking of a bargain, from our fashion of striking hands upon a bargain made.

Alexander ab Alexandro. Lib. 5, c. 3, speaks of it: nay, this was a custom in Abraham's time, and therefore God himself to confirm his Promise to Abraham, vouchsafed to use that Ceremony, Gen. 15:10,17, for which it is said, God did cut a Covenant with Abraham, ver. 18, See Jer. 34:18.

The word Covenant doth sometimes signify a simple promise of grace without condition, Gen. 9:11, Numb. 25:12,13, but ordinarily it notes a mutual contract or agreement between the parties covenanting by stipulation and promise, Psal. 50:16 & 25:10,14 & 44:17.

A Covenant is a solemn Contract, passing between some parties (two at the least) whereby they bind themselves, each to other, in certain articles, to both their contents, for their mutual peace and comfort.

For the form and manner of it, it must be done with some solemnity; and herein stands the difference between a promise and a Covenant, for a Covenant is a bundle of promises, bound and knit up together in one tie and mutual solemnity.

There is a Civil Covenant, which is a league or agreement, interdicantes, between two or more parties being at variance, Gen. 21:32, and a Religious or Sacred Covenant, which is a league or agreement, that God hath made with man for his Salvation, and that is twofold:

1. That which God made at the beginning with our first Parents in the state of Innocence, Gen. 2:17, promising perfect felicity on condition of their perfect obedience. It is called, *Foedus natural*, the Covenant of nature, because it was made by God with man at his first Creation, and because it is contained in the Law which is known to men by nature; and *Foedus Legale*, the Covenant of works, because works were the condition of it: it did run thus, Do this, and thou shalt live, and I will be thy God, Ezek. 20:11, Lev. 18, Rom. 10:5, Gal. 3:12, win it and wear it, obey perfectly, and live everlastingly. The two Sacraments of this Covenant, were the Tree of knowledge respecting the Law, Do this, and the tree of life respecting the promise, Live. God shadowed out this covenant also to the children of Israel in the

wilderness of Sina, when he brought them out of Egypt. Moses describes it, Exod. 19 & 24, the blessings and curses comprehended in that Covenant are recited, Lev. 26, Deut. 27 & 28. It hath rationem speculi. It is a glass to manifest and discover sin and death, and so serves to humble men which are naturally proud, Matth. 19:17, and to make them fly unto Christ for sanctuary, who perfectly fulfilled the Law for the Elect; in and through whom we may obtain the Legal promises, Rom. 10:4, Gal. 4:4. I will shake all nations, and the desire of all nations shall come saith the Lord, Hag. 2:7, to note unto us, (saith one) that a man shall never desire Christ indeed, till he be first shaken.

2. That which God of his singular grace made with man fallen. This is a free disposition of God whereby he promiseth eternal salvation by the death and mediation of his Son, that he may magnify the riches of his mercy. This was revealed and delivered to our first Parents in the garden of Eden, immediately after the fall by God himself, and after was continued and renewed with Abraham, Isaac and Jacob.

It is called Foedus Evangelicum, the Covenant of the Gospel, and the Gospel, Rom. 1:16.

A New Covenant: Behold the days come (saith the Lord) that I will make a new Covenant with the house of Israel, Jer. 31:31, that is, with the whole Church, the whole Israel of God, as appeareth, Heb. 8:8,10.

The Covenant of grace, Rom. 4:16, because nothing else moved God to make and establish it: it is not grounded upon our works and worthiness, but upon the free mercies of God, and all-sufficient merits of Christ, Gal. 3:18.

The Covenant of peace, Ezek. 34:25 & 37:26. Peace, Rom. 10:15. The Gospel of peace, Ephes. 2:17 & 6:15. Reconciliation with God, and a Testament, because this reconciliation was ratified by the death of the Testator, Heb. 9:16,17.

It runs in these terms, believe and repent, and Thou shalt be saved. John 3:16, Gal. 3:11,19, Mar. 16:16. The Covenant of Grace (saith Dr. Preston) is double: 1. Absolute, and Peculiar only to the Elect, Jer. 31:33, Ezek. 36:26. 2. Conditional, which is common to all, and that is expressed in these terms; Christ hath provided a righteousness and salvation now, if you will believe, and take him upon these terms, that he is offered, you shall be saved, Mark. 16:16.

The Sacraments which God gave to man in his corrupt estate were, either:

1. Before Christ, prefiguring Him.
2. After Him, as memorials of Him.

The Sacraments before Christ were of two sorts:

1. Either such as belonged to all sorts of people.

1. The Ark and Noah's preservation in it, Gen. 6:18, Heb 11:7, 1 Pet. 3:20,21.

2. The Rainbow, Gen. 9:9,11,12,13,15,16,17.

2. Such as were peculiarly appointed to the Jews, some of which were

1. Extraordinary, during but once or a short time, and answering, either:

To Baptism as the red sea, the cloud, 1 Cor. 10:1,2,3,5.

Or to the Lord's Supper, as the Manna, the water flowing out of the rock.

2. Ordinary, as:

1. Circumcision, answering to our Baptism, Gen. 17:9,11,12, Col. 2:11,12.

2. The Passover, answering to the Lord's Supper, Ex. 12:13. 1 Cor.

The Sacraments after Christ's coming to continue till the end of the world, are two:

1. Baptism, John 1:26, Matth. 28:19.

2. The Supper of the Lord, Luke 22:19,20, 1 Cor. 11:25,26.

These two Covenants of works and Grace, do both agree and differ in several respects:

1. They agree

1. In their Author, God.

2. In the persons contracting, God and Man.

3. In the general end of them both, the glory of God.

4. In the extrinsical form, they both bind.

5. They have both one matter also for substance, on God's part man's happiness in both, on man's part obedience in both.

6. In nature, because they are both inviolable on God's part.

2. They differ.

1. In kind: that was a Covenant of amity between the Creator and the creature; this of Reconciliation between enemies, for there was no breach made before, as now there is between us and our God. When we were enemies Christ died for us.

2. In the special end; for the end of the Covenant of nature is the declaration of God's justice, of the Covenant of grace, the declaration of God's mercy.

3. In the foundation: for the foundation of the covenant of nature is the creation of man, and the integrity of human nature, of the other the redemption of man by Christ.

4. In the quality of the persons contracting: God the Creator in the first exacts his right from a man pure and perfect, but in this offers himself, as a merciful Father to a sinner troubled with the sight and sense of his sins.

5. In the conditions: works are required in the first, faith in the other. Adam was to make that good of himself, and by his own power: In the Covenant of grace, God giveth what he requireth, and accepteth what he giveth. *Fides impetrat quod lex imperat.* August. *Enchir.* c. 117.

6. In the form of sanction; the Covenant of nature was published as soon as promised, but the Covenant of grace was first promised, then a long while after proclaimed and ratified with the blood of Christ.

7. In the object: that is extended to all men, this belongs to some certain men by a singular reason; for although it is often

promiscuously propounded, yet by a special propriety it belongs to them to which it is intended by God.

8. In duration: that is antiquated to them who are made partakers of this new one; this is perpetual, therefore called often an everlasting Covenant, and admits of no end or variation for the substance.

9. In effects: that was deadly for a sinner, the Ministry of death; this is called a quickening Spirit, and is the ministration of righteousness and life, 2 Cor. 3:6,7,8,9.

The Covenant of grace, is called in regard of the convention and agreement between God and man, a Covenant; in regard of the manner of confirming it, a Testament; being in many things like a Testament. For

1. As in a Testament or last will the Testators mind is declared; so is the will of God in his Word.

2. As in a Will so here, is a Testator which is Christ; a Legacy which is eternal life; Heirs which are the Elect, an Instrument, which are the Scriptures; and Seals, which are circumcision and the Passover, of the old, Baptism and the Lord's Supper, of the new.

Thirdly, and principally, as a Testament is in force by the death of the Testator, Heb. 9:16,17, so the Covenant of Redemption, is ratified by the death of Christ, and this death by the effusion of blood was shadowed out in the Old, but consummated in the New Testament.

This Covenant is but one for substance, yet in divers respects and circumstances it is either Old or New.

Old as it is a reconciliation of the old people with God by Christ to be exhibited, new as it is a reconciliation of the new people with God, by

Christ now exhibited in the flesh: in regard of the shadow it is called the Old, and in regard of the substance the New.

Old, because it is first in time and antiquity.

2. Because it is abrogated in part, Heb. 8:13, 2 Cor. 3:14, being placed in ceremonies, which in time for oldness vanished away.

New, 1. In respect of the immediate Author Christ, Luke 22:20. God was the Author of the other.

2. Because celebrated in a new manner, and new rites, and is never to be abrogated or disannulled.

It is new in respect of God and us.

1. In respect of God, because the Covenant is renewed as he promised in the seed of Abraham, which is with all the nations of the earth, Gal. 3:8.

2. In respect of us, because we are renewed thereby, 2 Cor. 5:17.

The Old Testament is called the Law, because the first and chief part of it is the Law of Moses; the New Testament is called the Gospel, because the first and chief part thereof, is the glad tidings of our Redemption, and the form of the Covenant is in the one Legal, in the other Evangelical. The Law was written in Tables of stone, Exod. 31:18, 2 Cor. 3:5, but the Gospel is written in the fleshy tables of the heart, Jer. 31:33, Heb. 8:10.

The Old Testament is the Covenant of God which in types and shadows prefigured Christ to come and to be exhibited, and by virtue thereof, Life everlasting was given by faith in Christ that was to come.

The giving of Isaac, of the promised Land, and all these promises, were but shadows of the great promise, of the main Covenant in Christ.

The New Testament is the Covenant of God, which (since the coming of Christ in the flesh) hath abolished those shadows, and giveth life everlasting by faith in Christ that is come.

The old Covenant agrees with the Covenant of nature:

1. In both, the parties contracting are God and Man.
2. Each hath a stipulation annexed to it.
3. The promise is the same in kind.
4. Both lead to Christ.

They differ,

1. Because the Covenant of nature was contracted with all men, this with the Israelites only.
2. That of nature was made as soon as man was created and had no praeludia: the old Covenant long after, and had many praeludia afore it.
3. That of nature only binds to obedience due by the Law of nature, the old Covenant obligeth also to ceremonies.
4. Life is promised in both, but it is set forth in the one by the fruition of Paradise, in the other by the possession of the Land of Canaan.
5. The Covenant of nature is eternal, the old Temporary.

6. Both Covenants bring us to Christ; but that of nature doth not this per se, but per accidens; this old one doth it, per se, for it is the true and proper scope of it.

7. The Covenant of nature was written in the heart, but the old in tables of Stone.

8. The Covenant of nature was made in Paradise, the other in Mount Sina.

9. There was no Mediator of that, this had a Mediator, Moses, Deut. 5:26,27.

10. That was made with all mankind when man was perfect, this with a certain people after the fall.

The Old and New Covenant agree;

1. In the principal efficient cause, for there is the same Author of both, God, Jer. 31:31.

2. In causa proegumena, the inward impulsive cause, the mercy of God in both, Luke 1:54,55,72,78.

3. In the meritorious procatartical cause, there is one and the same foundation of both Covenants, Christ, Heb. 13:8, Rev. 13:8.

4. In the matter, there is the same thing promised in both, Rom. 1:1,2.

5. In the essential form, in both Covenants there is a mutual obligation of God and the faithful, although of God's part it is free, of man's due, Rom. 3:22.

6. In the end, which in both, is the glory of God and salvation of man, Heb. 11:8,9, 10.

7. In the subject, for God made both of them with the faithful only, Rom. 3:26.

8. In the adjunct, the internal obsignation, for both of them are sealed by the same Holy Ghost to the faithful, 2 Cor. 1:22, Ephes. 1:13.

The Old and New Covenant differ.

1. In respect of the Author or Covenant-Maker which was not Christ, but God the Father of the Old; or he made it then mediately and not Incarnate, now immediately and from his own mouth.

2. In respect of the Mediator; Moses was Mediator of the Old, Lev. 26:46, Deut. 5:27,28. Christ of the New, Heb. 8:6 & 9:15, 12:24.

3. In their quality.

1. In respect of liberty: of old they had circumcision and the Passover, which were painful and chargeable Seals; and they were burdened with many carnal ceremonies: we have bread and wine, cheap and easy seals in comparison, and are freed from the Ceremonial Law, Col. 2:14, that was a hand-writing against us; the new is a rest for us, Matth. 11:28.

2. Clarity: the old was obscure, Heb. 9:8, 2 Cor. 3:13,14, consisting in rites and ceremonies, whereby Christ was darkly prefigured; but the new is more plain and perspicuous, John 1:17, then the Spirit was distilled by drops, now there is a larger effusion of the Spirit, Heb. 8:10, Joel 2, which is repeated, Acts 2, Tit. 3:6, Zach. 12:8, 2 Cor. 3:12, they had the blood of Christ, but shadowed only in the blood of

bulls and goats, Heb. 9:18, Exod. 24:5,8, we have the very blood of Christ itself, to seal unto our covenant, Matth. 26:28, Heb. 9:12 & 10:4, Zach. 9:11, Cujus sanguis sistit omnem sanguinem, as the Fathers say.

4. In their quantity: the new is larger and more extensive than the Old, in respect of;

1. Persons; the Old Testament was appropriated to a few, and did belong properly to the nation of the Jews alone, Psal. 76:1, none but Israelites and Proselytes had part in the promise; the New extends to the Gentiles.

2. Places; that was proposed, as to one people; so in angulo tantum mundi, in one land of Canaan; this to all nations throughout the whole world.

3. Times; that was Temporary, and to endure but a while, viz. till the first coming of Christ; this is perpetual and shall last from Christ's first, to his second coming, Heb. 8:6,13 & 10:4,9 & 9:12.

How hath God then honored us in these days of the Gospel, who are herein beyond, not Heathens only who were without God, and without the Covenant, but even beyond Adam in his innocence, and God's Ancient people of Israel; for we have a better Covenant than they had, made upon better promises, Heb. 8:6, upon better terms and conditions, upon better evidences and assurances.

Since God hath thus abounded in love and mercy towards us, we therefore should abound in knowledge, faith, love, zeal, and care to worship God, publicly and privately, with joy and singleness of heart.

I have hitherto handled the several Covenants comparatively; and that to give some light to the Covenant of Grace, which I shall now speak of in a special manner, as it is a Bundle of all the Promises.

The Covenant of Grace is expressed in these words, I will be thy God, and thou shalt be my people, Jer. 31:33.

In this Covenant God undertakes to free his people from all evil, that may any way prove hurtful to them, and to bestow all good things upon them, Temporal, Spiritual, and Eternal, Gen. 17:1,2, Lev. 2:6,11,12, 2 Cor. 6:16,17,18, Heb. 8:10,11,12.

We promise to choose God to be our God, trust in him, love and fear him, and walk in obedience before him, Exod. 15:2 & 20:19 & 24:3,7. David calls God his Lot and Portion, Psal. 119:57. God is my portion forever, Psal. 16:5,6, Psal. 142:5.

This was promised the faithful in all ages, that God would be their God, and they should be his people, Exod. 29:45, Revel. 21:3,7, Zach. 13:9, Ezek. 36:28, Jer. 31:1,33, 1 Chron. 17:13 & 22:10. All the particular promises depend upon this main Charter, that God is our God: one observes; that throughout all the Scripture, all the mercy promised, and every promise wherein any happiness is contained, hath this Seal, [and I will be their God, and they shall be my people.]

If we could steadfastly believe and rest upon this promise, we should find more true comfort in it, then in all the world besides.

This is the top of man's felicity, when God takes him into Covenant. When God, Lev. 26, had spoken much by way of promise to his Church, as That he would give them rain in the due season, &c. That he would set his Tabernacle among them, &c. at length he concludes all with this, ver. 12. I will walk among you, I will even neighbor with

you as it were, and I will be your God, and ye shall be my people. David having prayed for many temporal blessings in the behalf of his people, That their sons might be as plants, their garners full, &c. at length he windeth up all with this Epiphonema, or conclusion, Happy is that people that is in such a case; but presently comes with an Epanorthoma, or a correction of his former speech, Yea rather, happy is that people whose God is the Lord: as if he had said, that indeed is a happiness in some kind, but nothing to this; that is but Temporal, this is Eternal. The honor and happiness of a nation and people, Psal. 33:12, and also of particular persons, Psal. 65:4, lies in this, that they have God for their God. He that is in special Covenant with God, all that is in God is for him; his truth for his security; his love for his comfort; his power for his protection; his wisdom for his direction; all that is in Christ is his: his love, his graces, his merits. He is his Savior, Redeemer; The Holy Ghost is his Comforter, dwells in him, to teach him and guide him into all truth, and to seal up the promises to his heart. He hath the guard of Angels, Heb. 1:14. Dominion over the creatures, and free use of them both for necessity and delight, Heb. 2:7,8, 1 Tim. 4:2,3. All things are his, and he is Christ's, 1 Cor. 3:22,23. God calls such as are in Covenant with him, His Treasure, Psal. 135:4. His peculiar people. Exod. 19:5, Deut. 14:2. His love for delights Cant. 76. The Lot of his inheritance, Deut. 32:9. His hidden ones, Psal. 83:3. His Jewels, Mal. 3:17. He that toucheth them, toucheth the apple of his eye, Zach. 2:8. They are his beloved, Psal. 108:6 & 127:2. As the signet upon his right hand, Cant. 8:6, Isa. 49:16. He dwelleth with them, John 14:23. He followeth them whithersoever they go, Josh. 1:9. He stands at their right hand, Psal. 109:31. And holds them up by it, Psal. 73:23. He covers them under his pavilion, Psal. 27:5. He keeps their feet, 1 Sam. 2:9. Their very bones, Psal. 34:20. He counteth their wanderings, Psal. 56:8. He numbereth their hairs, Matth. 10:30. He bottles up their tears, Psal. 56:8. If they do but sigh, He observes it, Psal. 38:9. He is the shield

of their help, the sword of their excellency, Deut. 33:29. He is their hope, their help, their health, Psal. 71:5, Joel 3:16, Jer. 17:7. Their Rock, their Refuge, Psal. 62:2,6, 7. He will teach them in the way that they should choose, Psal. 25:12. And make them perfect in good works, Heb. 13:21, 2 Thess. 2:17. He will give them their hearts desire, Psal. 37:4, Pro. 10:24. His eye is ever upon them for good, Psal. 33:18. The Prophet comprehends all in that one verse, Psal. 84:11. The Lord God is a Sun, and shield: the Lord will give grace, and glory: no good thing will he withhold from them that walk uprightly. A Sun for consolation, a Shield for protection. A Sun to give them life, a Shield to defend life given. A Sun to make them fruitful in all good, a Shield to preserve them from all evil. He will give not only temporal blessings, as it followeth there, no good thing, &c. but he will also bestow upon them grace here, and glory hereafter, even that grace that shall be once glory. Godliness is profitable to all things, (saith the Apostle) having the promises of both lives, of temporal things for this life, and of spiritual and eternal things for the life to come.

Since then the happiness of a Christian consists in this, that God is his God, everyone should labor to secure this main point, and try whether he be in special Covenant with God. To this duty the Apostle exhorts us, when he bids us, Give diligence to make our calling and election sure, 2 Pet. 1:10 & 2 Cor. 13:5, he saith, Examine yourselves, whether ye be in the faith, prove your own selves. And indeed there cannot be a better evidence, that we are in the Covenant then this, that we are in the faith, or that faith is in us, for so are those words to be understood.

For the Covenant of grace runs all upon promises, I will give thee, &c. Now faith answers the promise; for the promise is to be believed: Abraham believed in the Lord, and therefore God reckoned him, as a

man that was righteous, Gen. 15:6, and accepted him to be a partaker of the Covenant. Every believer is within the Covenant. He that hath a true and saving Faith which worketh inwardly by purifying the heart, Acts 15:9, and outwardly by Love, Gal. 5:5, may certainly conclude that God is his God.

We may know likewise, that we are in Covenant with God, by this, if we labor to keep Covenant with him, Psal. 103:18, if our greatest care be to please him, and our greatest fear, least we should offend him. If we have chosen him, it is certain he hath chosen us, for so Cyril interprets that place, John 15:16. You have not chosen me, but I have chosen you, that is, (saith he) in regard of priority, I have chosen you first.

There is a threefold Choosing of God.

1. In opinion to prize and esteem him above all other delights, when with Paul we count all things as dross and dung, nay dogs-meat (as the Original hath it) in comparison of Christ, Philip. 3:8.
2. In affection, if we love him above all; when we can say with the Spouse, Cant. 1:7. O thou whom my soul loveth: or with Peter, Lord thou knowest that I love thee, John 21:16.
3. In practice, when we choose his ways, as David saith, I have sworn and will perform it, that I will keep thy righteous judgments, Psal. 119:106.

If upon a diligent scrutiny into our own hearts and ways, we find God hath the chiefest command over all our thoughts, affections and desires, and that we are truly engrafted into Christ by faith; we should then prize the Covenant, and improve it to all holy uses.

1. We should highly prize the Covenant.

We should say with David, What am I, or what is my fathers house, that I should be raised hitherto? We should rejoice in this, that the Great and mighty God will enter into Covenant with us, every promise should be precious unto us. That noble Emperor Theodosius thought it a greater honor, to be Membrum Ecclesiae, then Caput Imperii, a member of the true Church, then Monarch of the world. Solomon in the book of his repentance, prefers the title of Ecclesiastes, a Preacher, or reconciled Penitent, before the title of the Son of David, King of Jerusalem.

When Charles the fifth, Emperor, in a challenge to Francis the first King of France, commanded his Herald to proclaim him with all his Titles, styling him the Emperor of Germany, King of Castile, Aragon, Naples, Sicily, &c. Francis commanded his Herald to call him so often King of France, as the other had titles by all his Countries, implying that France alone, was more worth, then all the Countries which the other had. So when the wicked brag of their Honors, Livings, and great Lordships, a child of God may say, that God is his, he is his portion, and oppose this to all other dignities whatsoever. For when a man hath God, he hath all, he is Blessedness itself; when he comes into the heart, all comforts come along with him. The Child of God may view the Heavens, and say, my Father made them; he may behold the works of providence, and say, my Father feeds, clothes and preserves all the creatures in the world: if he be in prosperity, he may say, God hath yet reserved greater goods for me; if in adversity, he may say, Christ hath endured much more for my sake. The Word and Sacraments are his: He may go boldly to the throne of grace, Heb. 10:22, and ask almost what he will in the name of Christ, Mark 11:24. All his infirmities shall be borne withal, all his endeavors accepted. He may expect protection in dangers and

distresses, Psal. 80:14,15,16. Everyone protects their own, I am thine (saith David) save me, Psal. 119:94. He may look to have his wants supplied, Psal. 23:1,4. He may boldly challenge Sin, Death, Hell, the Devil, and victoriously triumph over them all with the Apostle, 1 Cor. 15:55,56,57, and say with David, The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Psal. 27:1.

2. We should also improve the Covenant for all holy purposes.

We must with boldness and reverence challenge the Covenant of grace. There cannot be a more forcible argument in prayer, then to plead God's Covenant and the interest we have in him. Our Savior, Matth. 6:9, teaching us to pray, bids us to say Our Father, as if he should say, presume not to ask any petition of God, till thou canst so conceive and be persuaded of him. Those then who are God's children may pray with confidence unto him, as a Father: *ipsum nomen orat pro nobis*, The very name makes supplication for us.

Thus our Savior Christ prayed, O my Father, three several times, Matth. 26:39,42,44, and My God, My God, Matth. 27:64, Psal. 22:1. The Papists urge their own merits, and merits of Saints, in their prayers, but God's people have still urged Covenant, Gen. 32:9, Neh. 1:6,10,11, 2 Chron. 14:11 & 20:6,7, Psal. 16:1,2, Psal. 18:1,2,3,6, Psal. 22:1 & 116:16, John 17:6,9, 10, Deut. 9:27, 1 Sam. 12:22, Jer. 14:21.

Unite my heart, saith David, to thy fear, Psal. 86:11, as if he should have said, Lord thou hast promised to give me one heart; behold I find my heart divided, disjointed; unite it I beseech thee: so those that are within the Covenant may go to God, and say, Lord give me wisdom, faith, patience, for the discharge of my duty toward thee: my heart is out of order, Lord mend it; it is thy bargain, thine own

Covenant; O do it for thy names sake. God takes it well, if we mind him of his Covenant, and press him with his promise.

We should also aggravate our sins in confession, by this, that we have sinned against Covenant, hand and seal; our sins in that respect are worse than the sins of Pagans or Heathens: they sin but against Creation, we against Covenant; whoredom is worse than fornication.

When we are tempted to the committing of any sin, the Covenant should be a curb to us: we should say, no; I must now lie no more, swear no more, break the Lord's day no more; it is against my bargain: such a Lord's day, in such a Congregation, before such and such witnesses, I took the Sacrament upon it, that I would do so no more: when we are taken off from any duty, the Covenant should spur us on, we should remember that we have taken press money and earnest as it were from God in our Baptism, that we will be for him, that we have often renewed our first Covenant in the Sacrament, and therefore there should be no flinching from our bargain.

CHAP. 2.

Of Special Temporal Promises.

1. Temporal Promises in regard of evil things:

1. In General.

Afflictions and Dangers;

1. To prevent them.

God will preserve his children from Afflictions and Dangers.

He is a Buckler, Gen. 15:1, Pro. 2:7 & 30:5, to keep them from all evil, to cover and compass them round about, Psal. 5:11,12, Psal. 8:2. A wall of Brass, Jer. 1:18, and a wall of Fire about his children, Zach. 2:5.

As the mountains are round about Jerusalem, so the Lord is round about his people, Psal. 125:2. There shall no evil befall thee, neither shall any plague come nigh thy dwelling, Psal. 91:10. The Lord shall preserve thee from all evil, Psal. 121:7. There shall no evil touch thee, Job 5:19.

God hath promised to protect his children in all their ways, Psal. 91:11, and to preserve them in greatest dangers by Sea or land.

Fire and water are two merciless enemies, yet the fire shall not burn, nor the waters overflow them, as God hath promised, Isa. 43:2. They must not pass by these, by the fire and by the water, but through the fire and through the water, neither is here water mentioned only but floods or rivers of water, nor fire only but a flame too. Surely in the floods of great waters they shall not come nigh unto him, Psal. 52:6. An asseveration is added to confirm their hearts, and to show the truth of the promise.

Though the earth, and the heavens be shaken, yet God will be the hope of his people, Joel 3:16. And they shall be hid in the day of his anger, Zeph. 2:3.

Therefore such who are in Covenant with God may look to be freed from evils and dangers, if it be for their good; and in the valley of the shadow of death may assure themselves of God's merciful omnipotent presence, Psal. 23:4, Psal. 73:26, Psal. 91:15, Isa. 43:2.

2. To qualify them if they do come. God will qualify Afflictions to his children.

He will correct them.

1. In great wisdom, which is seen in two things:

1. In the meetness of correction, Heb. 12:9,10. Furthermore we had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection to the father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Earthly Parents oft correct their children after their own pleasure to satisfy their will: but God our heavenly Father in great wisdom considereth, with what correction, and when to chastise his, so as may be most for their profit, yea the best profit, to repair his image of holiness in them.

2. In the just measure and continuance thereof, Jer. 46:28 & 30:11, Isa. 27:7,8, 1 Cor. 10:13, they shall not be tempted above their strength, God will not lay more on man then is meet, that he should enter into judgment with God, Job 34:23. Affliction is momentary, Christ comforts his Disciples with the shortness of afflictions, John 16:16. God will not keep his anger forever, Jer. 3:12, Ezek. 16:42, Micah 7:18, nor cast off forever, Lam. 3:31. David had great experience of this, as he often professeth, Psal. 30:5, Psal. 103:9. The rod of the wicked shall not rest upon the lot of the righteous Psal. 125:3.

2. In love and tenderness, God compareth himself to a Father, Psal. 103:13,14, to a Mother, Isa. 49:15,16. I will not execute the fierceness of mine anger, for I am God and not man, Hos. 11:9, and in the 8th ver. he saith, His heart is turned within him, his repenting's are

kindled together. God there imitates parents (saith Theodoret) when any misery is upon a child, their bowels yearn more. There is an excellent expression in Judge. 10:16. His soul was grieved for the misery of Israel. He doth not afflict willingly, nor grieve the children of men, Lam. 3:33. Judgment is called his Strange work, Isa. 28:21, which we enforce him unto. *Atque dolet quoties cogitur esse ferox.* In all their afflictions he is afflicted, Isa. 63:9. Affliction cannot separate from his love, Rom. 8:35,39. He preserveth their tears (as precious liquor) in his bottle, Psal. 56:8. See Psal. 116:15, Psal. 31:7, Psal. 38:9, Psal. 145:8,9.

3. For good. God afflicts his children for their good.

There are many benefits, which God promiseth, and his Spirit worketh by afflictions.

1. General: they are blessed whom the Lord correcteth, Behold happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty, Job 5:17, the like promise we have, Jam. 1:12, Psal. 94:12. Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth, Pro. 3:12. *Quem unice diligit, whom he cockers above the rest of his children: so the Hebrew word signifieth. That Son in whom he is well pleased, saith Mercerus, quem approbat, whom he makes his white boy, so Theophylact interprets, Heb. 12:6. The Original there παιδεύω, chastise, is derived from υἱός, a son or child. Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. We shall have for Affliction, Glory; For light affliction, Heavy, Massy, Substantial Glory, a weight of Glory; For Momentary affliction, eternal Glory. He addeth also degrees of comparison, yea goeth beyond all degrees, calling it More excellent, far more excellent, an exceeding, excessive, eternal weight of Glory. See Rom.*

8:18, Acts 14:22, 2 Tim. 2:12, 1 Cor. 11:32, Matth. 5:10,11, Luke 6:22, 1 Pet. 3:14 & 4:14, Jam. 5:11, Psal. 119:71, Lam. 3:27.

2. Special.

1. Afflictions are trials: the godly by them have experience of their frailties and graces, and come to know God and themselves, 2 Chron. 33:13. This is oft set out by this comparison of gold and silver tried by the fire, Zach. 13:9, Prov. 17:3, Psal. 66:10, 1 Pet. 4:12. James calls afflictions temptations, because they serve to try what is in us. God led the Israelites forty years in the wilderness, To prove them, and to know what was in their heart: that is, that they might know, saith Junius. The skill of a Pilot is unknown but in a tempest: the valor of a Captain is unseen but in a battle, and the worth of a Christian is untried but in trial and temptation.

2. They shall purge sin, they are sovereign medicines to kill spiritual diseases. God's children shall come out of the furnace of affliction much more refined and purified, as Job did, and lose nothing but their dross. By this the iniquity of Jacob shall be purged, and this is all the fruit to take away his sin, Isa. 27:9. I will purely purge away thy dross, and take away all thy tin, Isa. 1:25. Many shall be purified, made white, and tried, Dan. 12:10. We know that all things work together for good to them that love God, to them who are the called according to his purpose, Rom. 8:28. We, that is, not only I and you, but all the faithful know, have great proof of it by daily experience, that all afflictions (for of them he specially speaketh) how many or how great soever they be, shall procure and further our chiefest good, the welfare and happiness of our souls. See John 15:2, Prov. 20:30, Psal, 119:67, Isa. 4:4, Job 33:16,17 & 36:8,9,10,15, Hos. 2:6,7.

3. They quicken graces, they make us partakers of God's holiness, and bring forth the quiet fruit of righteousness, Heb. 12:10,11. The

inward man is renewed by them, 2 Cor. 4:16.

1. Faith is exercised in believing most assuredly the promises that God hath made of our deliverance, that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and glory at the appearing of Jesus Christ. Faith is as much advanced by afflictions, as gold by fire. The 11th Chapter to the Hebrews proveth this. Afflictions (saith one) cause us to seek out God's promise, the promise to seek faith, faith to seek prayer, and prayer to find God.

2. Hope in assuring herself of the reward promised to them that suffer patiently; Tribulation worketh patience; patience, experience, and experience hope, Rom. 5:3,4.

3. Patience is exercised in bearing quietly. Tribulation worketh patience, as was said, Account it all joy, when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience, Jam. 1:2,3.

3. To help us to bear them, and in due time to remove them.

God promiseth to help us to bear afflictions, and in due time to remove them.

Though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hand, Psal. 37:24. As their afflictions abound, so shall their consolations also, 2 Cor. 1:5. They shall have the Comforter himself, John 14:16, John 15:26 & 16:7. God often promiseth to his people to be a sure and speedy help in all troubles, David had great experience thereof.

The book of Psalms is full of those speeches: God is my Rock, my Tower, my Refuge, my Shield and Buckler, my Health and Strength, Psal. 18:2, Psal. 31:3, Psal. 71:3, Psal. 94:22 & 73:25,26. All which speeches show, that what help any man in any danger, may find in any earthly means whatsoever; God is the same and much more to all his people in all their necessities, bodily or spiritual.

The like are those speeches, that God will lighten our darkness, he will keep the feet of his Saints, he will not forsake them, nor forget their complaint, that they shall not be confounded in the time of trouble: He will hide them in his pavilion, Psal. 27:4,5. And cover them with his feathers, Psal. 91:1,4. His Angels shall pitch their tents about them, he will set them up on high from such as rise against them, he will heal their wounds, Jer. 30:17.

God sees our affliction and knows it well, Exod. 3:7. He heareth our sighs, and remembering his Covenant helps us, Exod. 2:23,24,25.

All afflictions come from him, the Almighty hath afflicted me, saith Naomi, Ruth 1:21, it is often called the Chastening of the Lord. When we are judged, saith the Apostle, we are chastened of the Lord, 1 Cor. 11:32. And the same God which imposed the affliction, takes it away, Deut. 32:39, 1 Sam. 2:6,7, Job 5:18.

Una eademque manus, vulnus opemque tulit;

God will be the strength of the righteous in their trouble, and their salvation out of trouble. David had great proof hereof, and therefore after a mighty deliverance, composed that excellent Ps. 34. See 7th,17th,19th verses.

I know the thoughts that I think towards you, saith the Lord, thoughts of peace to give you an expected end, Jer. 29:11. Rejoice not

(saith the Church) against me O mine enemy. When I fall, I shall arise, when I sit in darkness, the Lord shall be a light unto me, &c. Micah 7:8,9, Light is sown for the righteous, and joy for the upright in heart, Psal. 97:11. The latter part of the verse expounds the former; by light is meant joy, and by righteous the upright in heart. Joy is sown for these, and as sure as a harvest follows a feeding; so to these comfort follows mourning, If we sow in tears, we shall reap in joy.

I will be content (saith Dr. Hall) with a wet spring, so I may be sure of a clear and joyful harvest.

Your sorrow shall be turned into joy, John 16:20. If Christ had only promised that their sorrow should be mitigated or shortly ended, it had been a great comfort, but this ministereth abundant consolation. Never was Gold-smith more curious and precise to watch the very first season, when the gold is thoroughly refined and fitted for use, that he may take it out of the furnace; then our gracious God waits in such cases with a holy longing, that he may have mercy upon his children, and deliver them. He shall deliver thee in six troubles, yea in seven there shall no evil touch thee, John 5:19. Many of the Learned say, that here by six and seven, the Spirit of God alludeth unto the days of the Lord's work in Creating the world, and his resting on the seventh day; that so must his servants labor under afflictions all the days of their life, and shall rest from those labors in the perpetual Sabbath. Rather six or seven are to be understood indefinitely, certain numbers for uncertain things: seven referred to human evils importeth many, Pro. 24:16.

See Psal. 91:14,15, Pro. 11:8, Psal. 50:15, Psal. 149:4, 1 Cor. 10:13, 2 Cor. 4:8.

The meditation of these gracious promises may comfort God's people in trouble. God assures me, he will lay no more upon me, then I shall

be able to bear, either my burden shall be made lighter, or my faith stronger.

We should go to the Lord then in our afflictions, and say, Lord, it is part of thy Covenant to deliver me from such a cross and calamity; Lord thou hast said, that the rod of the wicked shall not rest upon the lot of the Righteous; that thou wilt afflict, but in measure, according to our strength, and for our good. O sanctify thy hand unto me, give me faith and patience to wait upon thee, wisdom to make a good use of this chastisement; let it purge me from my dross, and breed the quiet fruit of righteousness.

The end of chastisement is amendment of life, whence it receiveth the name of correction, which signifieth to set right or straight. Therefore we must first labor to find out the sin, for which God correcteth us. For which purpose let us remember that place, Job 36:9. If they be tied with the cords of affliction, then will I show them their works and their sins. When we have found it out, let us be humbled for it, make our peace with God, and reform ourselves, John 5:14, and then we may expect comfort from God. This the Lord both promised and performed to Job, and in him to all that are afflicted. Zophar telleth Job, that which God himself did make good at last: If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. It must be the care of the afflicted to purge his hand and house of all manner of wickedness and sin. Then it followeth, ver. 15. Thou shalt lift up thy face without spot, yea thou shalt be steadfast and not fear, that is, Thou shalt enjoy the comfortable assurance of the remission of thy sins, and shalt rest persuaded, that the stain thereof is quite done away before the Lord. And for his outward estate he addeth, ver. 16. Thou shalt forget thy misery. He shall be quite freed from all the trouble of it, Thou shalt remember it as waters that are past: which cause the

meadows to be more fat and fertile, then they would have been, ver. 17. Thine age (saith he) shall be clearer than the noon day, thou shalt shine forth and be as the morning. The comfort of a sinner reformed by corrections, shall be plentiful and excellent as the brightness of the noon-tide sun, and withal, constant, durable, and on the growing hand, as the light of the morning.

Faith makes us depend on God's promises in our afflictions, and patiently expect the issue that he will give, and that without prefixing any time, for He that believeth doth not make hast, Isa. 28:16, or prescribing any means to him, as faithful Moses when he said, Stand ye still and see the salvation of the Lord, Exod. 14:13.

Faith doth not limit God for the measure of affliction; Job saith, He will trust in God though he kill him, Job 13:15. It was a grievous affliction for David to be driven out of his kingdom by his own Son, yet he saith in that slight, If he say, I have no delight in him, behold here I am, let him do unto me as seemeth good in his eyes, 2 Sam. 15:26. Therefore in all our afflictions, let us set faith a work, for this stirs up prayer, and prayer stirs up God, and God stirs up all the creatures.

Faith gathereth one contrary out of another, life out of death, assurance of sweetest deliverances out of deepest distresses; For the Lord shall judge his people and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left, Deut. 32:36, 2 King. 14:26. Going into captivity, was a sign of the Israelites returning out of Captivity. Faith will teach us to say, he hath chastised me according as he hath threatened, therefore he will comfort me according as he hath promised, Jer. 32:42. It will extract abundance of comfort, in the most desperate distresses, from those places, 2 Chron. 20:12, Prov. 18:10, Isa. 33:9,10. For the nature of it

is to believe God upon his bare word, and that against sense in things invisible, and against reason in things incredible, Heb. 11:1. David, Psal. 56:10, though sorely afflicted, yet rejoiceth in God, because of his naked promise; the woman of Canaan could pick comfort out of the reproachful name of dog. Hath not God promised and assured me not to fail nor forsake me, but to uphold me in affliction, and bring me through it, and comfort me by it, and glorify me after it? Therefore I should with Abraham hope against hope, and apprehend the certain accomplishment of these promises by faith; when sense and carnal reason see nothing but the contrary.

CHAP. 3.

Temporal Promises in regard of evil things.

Special.

Sickness, Poverty, Famine, War, Captivity, Witchcraft, or possession of the Devil, Oppression.

Promises in regard of Sickness.

1. To prevent Sickness and keep it away.

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his Commandments, and keep all his statutes; I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee, Exod. 15:26, Deut. 7:15.

God will preserve his children from the pestilence, Psal. 91:3,6,7,10. He will certainly deliver them from the hurt of it, so as it shall not hinder the good or salvation of any in the godly man's house.

2. If sickness be amongst us, to help in it, and remove it from us. The Lord will strengthen him upon the bed of languishing, thou wilt make all his bed in his sickness, Psal. 41:3.

And the Lord will take away from thee all sickness, Deut. 7:15. And I will take sickness away from the midst of thee, Exod. 23:25.

In all our bodily infirmities and sore diseases, we should remember some of these promises, and lay hold on them by faith, that we faint not nor murmur.

Promises in regard of Poverty.

There is a general promise made to all that fear God, 1 Tim. 4:8, Psal. 34:9,10, Heb. 13:5.

And many other special promises likewise, which may comfort and strengthen the godly against murmuring and impatency in hard times: I will abundantly bless her provision, I will satisfy her poor with bread, Psal. 132:15, Deut. 8:16. No rich man under Heaven can be so assured, that he and his shall be preserved from beggary, as every poor Christian may be. For though the Lord in infinite bounty do bestow those blessings on wicked men in great abundance, yet they belong to them only ex largitate, out of a general providence; but to the faithful ex promisso, out of God's promise; David beholding how much it vexed God's children to see the wicked prosper in this world, and the godly distressed, of purpose made the 37th Psalm, to hearten the godly against this sore temptation, which in all ages much troubled God's people; and there he showeth that the state of the godly is far better even in this life, then that of the wicked, 3rd,4th,5th,11th,16th verses. To the same purpose was made the 73rd Psalm.

See Psal. 16:5,6, Psal. 23, Psal. 10:14, Psal. 109:31. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, Psal. 103:7.

I have been young (saith David in that 37th Psalm, 25th verse) and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. David's saying may be taken: 1. as his own observation in his time; for he saith not, the righteous is never forsaken; but that he never saw it, and it is a rare thing: 2. (which Exposition Master Perkins approves) the righteous man is never forsaken and his seed too; God may make trial of godly Parents by want, but their godly children shall surely be blessed: 3. he saith, he never saw the righteous and his seed forsaken, begging bread; that is, no not forsaken when they were begging their bread.

Whensoever we are pinched with any earthly necessity, we should run to one of these gracious promises; for if we rightly believe them, they will make us cast our care on God that careth for us, and moderate our immeasurable carking after the things of this world, moving us patiently to wait for the accomplishment of our desires, or contentedly to want what God denieth, Phil. 4:5, 1 Pet. 5:7, Psal. 55:22, Psal. 37:4,5, Deut. 8:3.

Promises for succor in Famine.

Particular promises for help in Famine, and deliverance from it.

In Famine he shall redeem thee from death, Job 5:20. The Lord will not suffer the soul of the righteous to famish, Prov. 10:3. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to keep them alive in famine, Psal. 33:19. In the days of famine they shall be satisfied, Psal. 37:19. If I shut up Heaven (saith the Lord) that there be no rain, or if I command the Locusts to

devour the land; if my people shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin, and heal their land. 2 Chron. 7:13,14. In that day I will hear saith the Lord, I will hear the Heavens, and they shall hear the Earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel, Hos. 2:21,22. When the poor and needy seek water and there is none, and their tongue faileth for thirst; I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land springs of water.

See Joel 2:18,19, Zach. 8:11,12 & 10:1, Mal. 3:10.

God's children in time of scarcity should live by faith, Matth. 4:4, feed on the promise, and depend on God's allowance: when our own provision fails us, then not to distrust the provision of God, is a noble trial of faith.

Promises to preserve from War, and deliver from the Sword.

The Lord will preserve his children from War, Thou shalt not see a fierce people, Isa. 33:19.

The enemies being astonished shall be a prey to the Church, ver. 23.

God will deliver them from the Sword, as he saith Jer. 39:17,18. I will deliver thee in that day, and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord.

In War he shall redeem thee from the power of the sword, Job 5:20.

Promises to comfort in and deliver out of Captivity.

Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them a little Sanctuary in the countries where they shall come, Ezek. 11:16, See ver. 17.

I will give you a reviving there, Ezra 9:8. And make you to be pitied of those that shall carry you captive, Psal. 106:46.

Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of Heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee, &c. Deut. 30:3,4,5. Nehemiah sueth out this promise, Nehem. 1:9.

There was a promise made unto Israel to restore them out of the great captivity of Babylon; and this seemed to them as incredible, as for men to be raised out of their graves, after so many years consumption; therefore they said, Our bones are dried, and our hope is lost, we are cut off for our parts: we have no more reason to believe any promise, or to rest upon any expectations of deliverance, then dead bones have to revive again. Therefore the Lord acquainteth them with his power, together with his promises; O my people, ye shall know that I am the Lord, that is, that my ways and thoughts are infinitely above your shallow apprehension, when I shall have brought you out of your graves, Ezek. 37:11,13,14.

See Psal. 14:7 & 53:6, Jer. 30:6,18.

A promise against Witchcraft or possession of the Devil.

Surely there is no enchantment against Jacob, neither is there any divination against Israel, Num. 23:23.

This is promised conditionally; so far as it is good for God's people, they shall be freed from it.

Promises against Oppression.

It is one of the Lord's most royal titles, to be the Father of the Fatherless, and a Judge of the widows, Psal. 68:5. To be a Refuge for the oppressed, Psal. 9:9,10,14, Isa. 25:4. For the oppression of the poor, for the sighing of the needy, now will I arise (saith the Lord) I will set him in safety from him that puffeth at him, Psal. 12:5. He executeth judgment for the oppressed, preserveth the strangers, relieveth the fatherless and widow, Psal. 146:7,9. In thee the fatherless findeth mercy, Hos. 14:3.

CHAP. 4.

Temporal promises in regard of good things

1. In General, to supply anything needful.

God hath promised to provide things needful for the godly.

All earthly blessings are entailed to godliness by that gracious promise, 1 Tim. 4:8. Godliness hath the promise of the life that now is, and that which is to come.

It is said, Nothing shall be wanting, Psal. 34:9. All things shall be ministered, Matth. 6:33. God shall fulfill all your necessity, Philip. 4:19.

As a tender Father desiring the welfare of his beloved child, bids him to be a good and obedient child, and he shall not want anything; so the Lord bids us as good children, hearken to his voice, and be ruled by him, and tells us we shall not want anything that is good, Psal. 34:8,9,10 & 84:11.

This is that which is so oft repeated, That it may go well with thee in the land, which the Lord thy God giveth thee, Deut. 5:16,33. & 6:3,18. & 12:25,28.

This is meant in those Scriptures which set out the goodness of the Lord, Psal. 31:19, Psal. 145:9, and many other places, where God's goodness, loving kindness and mercy, and that specially in things belonging to this natural life, are commended unto us. In those general promises, wherein God saith, He will dwell with his, and not forsake them, that he will love and bless his people, that he will be their God, will rejoice over them to do them good, will compass them with favor as with a shield, that he will set peace in their borders, and prosper them in all they go about, that he will keep his Covenant with them. For outward riches are a part of his Covenant, All things are yours, we are heirs of all the world. In the Covenant of grace, God promiseth not only to write his law in our hearts and to forgive our sin; but also to confer Temporal blessings, as they shall be serviceable to us in our journey towards Heaven, Jer. 31:10,11,12,14, Ezek. 34:25,26,27 & 36:29,30, Hos. 2:20,21,22.

He hath given us his Son, the Fountain of all good things, what can he deny us then that may be for our good and comfort? The promise of Christ before his incarnation, was to the Jews a seal of all temporal things promised.

Our Savior saith, Seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you. [First]

in time before all other things; and in degree above all other things, and [all these needful things] shall be cast in. As when a man buyeth spice, fruit, or any such commodity, paper and packthread is given into the bargain.

It is the property of true saving faith, not only to lay hold on the mercy of God for the pardon of sin, and life everlasting in Christ; but on his promises also for Temporal blessings that concern this life. As we look to be saved by our faith after death, so we must live by faith in this world; if we rely upon his mercy for our souls, we must depend upon his providence for our bodies. How doth he trust in God for a Kingdom, that will not trust him for a crust of bread?

Faith receiveth earthly blessings not as the fruit of our labor or desert, but as the gifts of God's bounty, yea as gifts of the gracious Covenant proceeding from the free love of God.

CHAP. 5.

Temporal Promises in regard of good things.

1. Special.

Promises to God's children in respect of their Name.

1. Honor.

God saith, He will honor those that honor him, 1 Sam. 2:30. And Wisdom will honor those that honor her, Pro. 4:7,8,9. So it is oft said, Riches and honor are with her, Pro. 3:16, and ver. 35. The wise shall inherit glory. So Chap. 13:18. He that regardeth reproof, shall be honored. This is meant by all those speeches where it is said, that hearkening to instruction will adorn and bring into estimation, as

costly ornaments of bracelets, jewels and the like will do; so it is, Pro. 1:9. They shall be an ornament of grace unto thy head, and chains about thy neck. See Chap. 3:22 & 4:9.

The gracious woman receiveth honor, Pro. 11:16. Righteousness exalteth a nation, Prov. 14:34.

God doth highly esteem of the godly himself. Since thou wast precious in my sight, thou hast been honorable and I have loved thee, Isa. 43:4, and he will make the wicked to honor them. The evil bow before the good, and the wicked at the gates of the righteous, Pro. 14:19. Behold I will make them of the Synagogue of Satan to come and worship before thy feet and to know that I have loved thee, Rev. 3:9.

2. Good name.

A good name is better than precious ointment, Eccles. 7:1, and rather to be chosen than great riches, Pro. 22:1.

God hath made many promises concerning this.

The memory of the Just is blessed, Pro. 10:7.

I will make you a name and praise among all the people of the earth, saith the Lord, Zeph. 3:20.

I will give them an everlasting name that shall not be cut off, Isa. 56:5.

The righteous shall be in everlasting remembrance, Psal. 112:6.

Promises to God's children in respect of the Body.

1. Long life.

The Lord, that he may stir up his people to obedience, doth make many promises of long life, and many days; as in the fifth Commandment, which the Apostle saith is the first Commandment with Promise, Ephes. 6:2. Every child is there commanded to Honor his Father and Mother, upon this promise, that his days may be long in the land. So Deut. 5:33, Deut. 25:15 & 30:20. In the Proverbs this is very oft repeated, Chap. 3:1,2. My son forget not my law, but let thine heart keep my commandments; for length of days and long life and peace shall they add to thee. And 16th, and 18th verses of the same Chapter, and Chap. 4, from the 5th ver. to 14, Chap. 8:35, Chap. 9:11, Chap. 10:25,27, Chap. 11:19,30 & 14:30. This God promised to Solomon, 1 King. 3:14, and the like is spoken more generally, that the Prince that hateth covetousness shall prolong his days, Prov. 28:16, and also Deut. 17:19,20.

Long life is promised to the observers of the whole law, Deut. 6:2, and other particular branches of it, Psalm. 34:12,13,14.

In all the perils of this life, by sickness, war, famine, thieves, or any wicked enemy whatsoever, we may call to mind some of these promises and so rest quiet thereupon, that none of these nor anything else shall shorten our days more than shall turn to our good.

2. Health.

God hath promised bodily health and strength unto his people, that they may enjoy and make use of these earthly comforts.

Solomon, Pro. 3:7, exhorting us to fear the Lord and depart from evil, adds this as a promise, ver. 8. It shall be health to thy navel, and

marrow to thy bones, that is, soundness of health to thy whole body, and Chap. 4:22. He saith, That the true receiving of instructions, is life to those that find them, and health to all their flesh.

Bodily strength is often promised.

The Lord will give strength unto his people, Psal. 29:11. See Psal. 103:5.

3. Safety.

Then shalt thou walk in thy way safely, and thy foot shall not stumble, Pro. 3:23. See ver. 26. 1 Sam. 2:9.

The Name of the Lord is a strong tower, the righteous runneth unto it and is safe, Pro. 18:10.

He that walketh uprightly walketh surely, Pro. 10:9.

Who so hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil, Prov. 1:33.

Thou shalt be secure, because there is hope, yea thou shalt dignity about thee, and thou shalt take thy rest in safety, Job 11:18. See Psal. 91:1,3,4,5,9,10, 1 Pet. 3:13,14.

When a man is in Covenant with God, he is in league with the creatures, and therefore they shall never do him hurt, Gen. 9:2, Hos. 2:18.

Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee, Job 5:23.

4. Peace.

Peace in regard of outward troubles is a special blessing of God, and hath been in all ages promised by God to his Church, 1 Chron. 22:9.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid, Lev. 26:6.

The Lord will bless his people with peace, Psal. 29:11.

The meek shall delight themselves in abundance of peace, Psal. 37:11.

He maketh peace in thy borders, Psal. 147:14.

Lord thou wilt ordain peace for us, Isa. 26:12.

Thou shalt know that thy Tabernacle shall be in peace, Job 5:29, See Jam. 3:18, Isa. 48:18.

When a man's ways please the Lord, he will make his enemies at peace with him, Prov. 16:6.

5. Sleep.

Promises for quiet rest and safety in the night.

When thou liest down, thou shalt not be afraid, yea thou shalt lie down, and thy sleep shall be sweet, Pro. 3:24.

Also thou shalt lie down and none shall make thee afraid, Job 11:19, Zeph. 3:13.

He giveth his beloved sleep, Psal. 127:2.

6. Food and raiment.

God hath promised to give his children food unto content.

Ye shall eat in plenty and be satisfied, and praise the Name of the Lord, Joel 2:26.

Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed, Psal. 37:3.

He giveth meat unto them that fear him, Psal. 111:5.

He will satisfy the poor with bread, Psal. 102:15.

He loveth the stranger in giving him food and raiment, Deut. 10:18.

To such as want meat, drink, or apparel, Christ saith, Matth. 6:25. Is not the life more than meat, and the body than raiment? It is an argument (as we say) à majori ad minus, from the greater to the lesser.

The Lord which gave the life itself, will not suffer us to want those things that appertain to the sustaining of the same, and ver. 32. Your heavenly Father (saith he) knoweth that ye have need of these things, that is, food and raiment. A man may know our wants, and yet say as it is, Jam. 2:16, another may desire to supply our wants, and yet not know them; but God 1. Knows our wants: 2. Will supply them, for he is a Father: 3. Can supply them, for he is a heavenly Father.

Promises to God's children for their outward Estate.

1. Wealth.

God hath promised his people such a portion of earthly goods, as shall be needful for their more comfortable living in this world.

Riches and honor are with me, yea durable riches and righteousness. My fruit is better than gold, yea then fine gold, and my revenue then

choice silver, Pro. 8:18,19.

The blessing of the Lord maketh rich, and he addeth no sorrow with it, Pro. 10:22. The Lord often promiseth plenty, that the land shall yield her fruit, that he will give them rain in due season, that there should be none barren but he would increase them in all their substance, both ground and cattle, that they should eat old store, that threshing should reach unto vintage. Ezek. 36:30, Joel 2:23,24,25, Lev. 26:4,5,10 & 25:19, See Deut. 28, from 2 to 15, and Chap. 7, from 12 to 17, Psal. 23, Psal. 128, Pro. 3:9,10,16,17,18, and Chap. 8:21, 1 Chron. 29:12.

Those that wait upon the Lord shall inherit the earth, Psal. 37:9, the like is in the 11th,22nd,29th,34th verses, and Matth. 5:5.

A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the Just, Pro. 13:22. Wealth and riches shall be in his house, Psal. 112:3. In the house of the righteous is much treasure, Pro. 15:6. Thou shalt lay up gold as dust, and the gold of Ophir as the stones of the brooks, thou shalt have plenty of silver, Job 22:24,25. That was a special promise made to the people of Israel at their return; They shall flow together to the goodness of the Lord for wheat, and for wine, and for oil, and for the young of the flock and for the heard, &c. Jer. 31:12. I will open unto you the windows of heaven, and pour you out a blessing that there shall not be room to receive it, Malac. 3:10.

2. Good success and prosperity.

God hath promised prosperity to his children: Both to their persons, and their purposes.

They shall prosper that love thee, Psal. 122:6. Prosperity shall be within thy palaces, ver. 7. Good understanding giveth favor, Pro. 13:15. Do according to all the law which Moses my servant commanded thee, that thou mayest prosper whithersoever thou goest, Josh. 1:7. Then shalt thou make thy way prosperous, and then thou shalt have good success, ver. 8. They shall spend their days in prosperity, and their years in pleasures, Job 36:11. And all nations shall call you blessed, for ye shall be a delight some land, Malac. 3:12. The Lord taketh pleasure in the prosperity of his servants, Psal. 35:27. He that feareth the Lord is and shall be blessed, every way blessed, Psal. 128:1,2,3.

God will also give good success to their purposes and endeavors.

Whatsoever he doth shall prosper, Psal. 1:3, this was verified in Joseph, Gen. 39:3,23.

Thou shalt also decree a thing, and it shall be established unto thee, and the light shall shine upon thy ways, Job 22:28. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass, Psal. 37:5.

Promises to God's children in respect of their Calling.

Diligence in a calling hath many a sweet promise in the Word of God.

1. Abundance and plenty: The hand of the diligent maketh rich, Pro. 10:4. The soul of the diligent shall be made fat, Pro. 13:4. He that tilleth his land shall have plenty of bread, Pro. 28:19, at least sufficiency follows it. He that tilleth his land shall be satisfied with bread, Pro. 12:11. See 27th verse. That which is gotten by honest labor is preserved and multiplied, Prov. 13:11.

2. Protection: God hath promised to protect those that keep themselves within the limits of their calling; He shall give his Angels charge over thee to keep thee in all thy ways, Psal. 91:11, that is, so long as thou keepest thyself within the ways of thy calling, so long shall my Angels preserve thee.

3. Promotion, it exalteth to honor and authority. The hand of the diligent shall bear rule, Pro. 12:24. Seest thou a man diligent in his business? He shall stand before Kings, he shall not stand before mean men, Prov. 22:29.

4. Good success: The recompense of a man's hands shall be rendered unto him, Pro. 12:14. They shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them. They shall not labor in vain nor bring forth for trouble, Isa. 65:21,23.

There ye shall eat before the Lord your God, and ye shall rejoice in all that you put your hand unto; Ye and your households wherein the Lord thy God hath blessed thee, Deut. 12:7, Deut. 28:8,12.

5. It buildeth the house, Pro 24:27.

6. It makes sleep comfortable, Eccles. 5:12. The sleep of a laboring man is sweet and pleasant, whether he eat little or much: if little, his labor breeds him rest; if much, his body being strong and hardened by labor, causeth easy digestion, and uninterrupted sleep.

CHAP. 6.

God hath promised not only to give these outward things, but to bless them to his children.

He will make that prosperous unto the Righteous which they possess, be it little or much.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine and the flocks of thy sheep. Blessed shall be thy basket and thy store, Deut. 28:4,5, Deut. 7:13,14.

The Lord also will bless thy fruit of thy womb and the fruit of thy land, thy corn, and thy wine and thine oil, the increase of thy kine, the flocks of thy sheep, there shall be neither male or female barren among them, or among your cattle.

He shall not only enjoy the fruit of his labors, but also be blessed in his fruit, Psal. 128:1,2.

The godly are in a better state for these outward things then the wicked, in two respects:

1. They have a spiritual right to them which the wicked have not, they have these outward things only by a general providence during God's pleasure, but the faithful have them as rewards of their righteousness, as testimonies of God's love and care of them.

2. They enjoy them as they are, a little gives them more content then plenty others. Better is a little righteousness, then great revenues without right, Prov. 16:8, more comfortable in respect of inward peace, the present use of this life and continuance. Better is a little with the fear of the Lord, then great treasure and trouble therewith, Prov. 15:16,17. The blessing of the Lord maketh rich, and he addeth no sorrow with it, Prov. 10:22. God giveth his beloved sleep, Psal. 127:2. The righteous eateth to the satisfying of his soul, Pro. 13:25.

See Isa. 65:13, Eccles. 5:19 & 3:12,13, Prov. 17:1

BOOK III.

CHAP. 1.

Spiritual Promises – In regard of Evil.

1. In regard of evil, from Temptations

1. Of Satan in general.

2. To uncleanness.

Comforts against the temptations of Satan.

The Faithful have a promise to preserve them from such temptations as are incident to their lawful callings, and which they cannot avoid unless they would forsake their calling, Psal. 91:11,12. In all thy ways (seem they never so dangerous and full of temptation) they shall bear thee up. The man whose heart is upright shall find strength enough against every temptation, while he is in the Lord's way, Pro. 10:29, 2 Chron. 15:2.

There is much comfort to be drawn out of that one verse, 1 Cor. 10:13.

1. It is the common condition of all the godly, to be tempted. There hath no temptation taken you but such as is common to man.

2. God will lay no more upon us, then we shall be able to bear, God is faithful who will not suffer you to be tempted above that you are able.

3. God will give a happy issue out of temptation: Who will with the temptation also make way to escape, that ye may be able to bear it.

Another consolation against them, may be the short continuance of our temptations, We shall suffer but a while, 1 Pet. 5:10. The God of peace shall bruise Satan under your feet shortly, Rom. 16:20.

We should consider, 1. That Christ was tempted as we are, Heb. 4:15.

2. That he is our Captain in this warfare, Rev. 12:7, The Captain of our salvation was made perfect through sufferings, Heb. 2:10.

3. That he overcame the Devil for all his members; so it was promised to Adam and prophesied of him, Gen. 3:15, so it was fulfilled by him, Matth. 4:1. And having spoiled principalities and powers (that is, the Devil and his Angels) He made a show of them openly, triumphing over them upon the Cross, Col. 2:15. He led captivity captive, Ephes. 4:8. By captivity is meant sin and Satan, which did and do lead men captive into perdition: 2. Death and the grave which held him captive for the space of three days. He leads them all captive: 1. In himself, triumphing over them. 2. In his members, subduing and weakening their power.

4. That Christ is touched with the feeling of our infirmities, Heb. 4:15.

5. That he hath made intercession and prayed for us, Luke 22:32. I have prayed that thy faith may not fail; that is general for all believers as well as Peter, John 17:9,10.

6. Christ succors and helps those that are tempted, Heb. 2:18.

7. He assures them of strength and victory; Resist the Devil, and he will fly from you, Jam. 4:7. He is like the Crocodile, whose property is, if one follow, it flieth away; if one fly, it pursueth him; cowardice encourageth the Devil, courage daunts him. See 1 John 5:18, Isa. 27:1, John 12:21, The Devil is subtle, but God will teach wisdom to discern and disappoint his stratagems, 2 Pet. 2:9. He shall deliver thee from the snare of the fowler, Psal. 91:3. He is strong and powerful; But God shall cover thee under his wings, thou shalt be safe under his feathers, his strength shall be thy Buckler, ver. 4. He dissolveth the works of the Devil, 1 John 3:8. He will tread Satan under our feet. He shall bruise his head, wherein lies all his subtlety and strength. The gates of Hell (that is, the power and policy of the Devil) shall not prevail against the Church. For the gates were the places, where both their strength was and their counsel sat, Amos 5:15.

2. Promises against Temptations to uncleanness.

He shall deliver thee from the strange woman, Prov. 2:16. Thy body shall be kept blameless until the coming of Christ, 1 Thess. 5:24. Who so pleaseth God shall escape from her, Eccles. 7:26.

It is part of God's Covenant to give us victory over all our enemies: this is the great promise that God hath made; That being delivered from the hands of all our enemies, we might serve him in Holiness and Righteousness all the days of our life, Luke 1:74. When a child of God is to wrestle with Satan, or any temptation or lust, he may

challenge the Covenant at God's hands, and say, Lord hast not thou said that Thou wilt deliver me out of the hands of all mine enemies? Is it not a part of thy Covenant?

CHAP. 2.

Promises against opposition for truth and goodness from persons.

Which are either:

1. Ill minded and oppose truth.
2. Ill livers and oppose goodness.

1. Promises for those that suffer for the profession of the truth.

For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist, Luke 21:15.

When they deliver you up, take no thought how or what you shall speak, for it shall be given you in that same hour what ye shall speak, Matt. 10:19.

Be not afraid (said God unto Paul) but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, Acts 18:9,10.

Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven, Matth. 10:32.

2. Promises for those that suffer for the practice of good.

Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of Heaven, Matth. 5:10. If ye suffer for

righteousness sake, happy are ye, 1 Pet. 3:14. Hereby they give their testimony to Christ and the Gospel, when they partake of the afflictions of the Gospel, 2 Tim. 1:8.

And as there be promises for such as suffer either for truth or goodness, so there are for such who suffer for both together, and these either:

General in regard of any kind of suffering, as these following.

For if they suffer with Christ, they shall reign with him in another world, 2 Tim. 2:11,12. When Christ appears in his glory, they shall be glad and rejoice, 1 Pet. 4:13. What shall separate us from the love of Christ? Shall tribulation, distress, or persecution, &c? Nay in all these things we are more than conquerors, Rom. 8:35,36,37.

God may turn the hearts of the wicked, and make them of Lions and Tigers, to become Lambs, and no more to do hurt in the mountain of the Lord, Isa. 11:6,7,8,9, Isa. 65:25.

God will subdue all their enemies; I will bless them that bless thee, and curse them that curse thee, Gen. 12:3. See Deut. 30:7, Jer. 12:14, Psal. 37:14,15,17, Job 8:22, Isa. 41:11,12 & 54:15 & 59:19, Pro. 22:23 & 21:18.

Their troubles shall not be long, though violent, For the elects sake those days shall be shortened, Matth. 24:22.

Or Special, as Loss:

1. Of name, in reproaches.
2. Of liberty, in imprisonment.

3. Of goods, any or all.

4. Of life itself.

Promises to those that suffer reproaches for both truth and goodness.

1. Reproaches and scorns from the world for thy profession, should fill thy heart with abundance of glory, blessedness and joy. If ye be reproached for the name of Christ, happy are ye (saith St. Peter) for the Spirit of glory and of God resteth upon you, 1 Pet. 4:14, that is, such a Spirit shall rest on you, which shall make you glorious. Blessed are you (saith Christ himself) when men shall revile, and persecute you, and shall say all manner of evil against you falsely for my sake, rejoice and be exceeding glad, Matth. 5:11,12. Leap for joy, so it is, Luke 6:23, and the word here in Matth. signifieth exceeding joy, such as we use to express by outward signs in the body, as skipping and dancing, 2 Sam. 6:14,16. For great is your reward in Heaven.

Thou art honorable in God's account, Isa. 43:4, he takes notice of all thy disgraces, Psal. 69:19, and will take care for thy clearing and comfort, He will bring forth thy righteousness as the light, and thy judgments as the noon day, Psal. 37:6. As if he should have said, howsoever thy innocence be at sometimes covered as it were with a thick and dark mist of slander and oppression, yet the Lord will in his good time scatter and dissolve the mist, and so make thy innocence apparent to the world; yea he shall make thy righteous cause, as evident as the Sun when it ariseth, nay as noon day when it is at highest, and shineth brightest. Thou shalt receive double for all thy shame, Isa. 61:7. Though you have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold, Psal. 68:13, that is, although ye have lived in great straits

and baseness, yet ye shall be freed from them, and obtain illustrious glory.

They shall be honored in the day of Christ, 1 Pet. 1:7. Their reward shall be great in Heaven, Matth. 5:12, and in the meantime there is with God a hiding place from the strife of tongues, Psal. 31:20, Job 5:21, Psal. 13:18. How doth God cheer his people, Isa. 41. Fear not, be not dismayed, ver. 10. I am with thee, I am thy God, I will strengthen thee, yea I will uphold thee with the right hand of my righteousness. But God will bring the wicked to shame for the contempt with which they have dishonored his servants, as it followeth, ver. 11. All they that were incensed against thee, shall be ashamed and confounded. He still encourageth his people there, ver. 13. He saith again: Fear not, for I the Lord thy God will help thee, and ver. 14. Fear not thou worm, (that is, were thy state never so weak and despicable) I will help thee, saith the Lord and thy Redeemer. He begins the 43rd Chap. with the same words; Fear not, viz. thine enemies, for I have called thee, and redeemed thee, thou art mine. Fear not little flock (saith our Savior) fear not men, fear not means, for it is your Fathers pleasure to give you a Kingdom. See Jer. 46:27,28.

If thou wouldest be delivered from reproaches and evil report, go to the Lord and urge him upon Covenant; say, Lord thou hast said, Thou wilt bless the name of the righteous, thou will honor them that honor thee, that we shall not be ashamed when we have respect unto all thy Commandments, Psal. 119:6. Sue out this promise upon all occasions, as David often doth, Psal. 31:1,17 & 119:116.

2. Promises to those that are imprisoned for the Gospel.

The Lord heareth the poor and despiseth not his prisoners, Psal. 69:33. He heareth the groanings of the prisoner, Psal. 102:20. And bringeth out those that are bound with chains, Psal. 68:6, as he did

Peter, Acts 12:10. Fear none of those things which thou shalt suffer: behold the Devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto the death, and I will give thee a crown of life. Here was a bittersweet message, Ye shall be cast into prison: This was bitter: fear not, this was comfortable; but I will give thee a crown of life, this was the comfort of comforts.

3. Promises to those that loose outward things for God's cause.

In losses for God's cause:

We should meditate of God's gracious promises.

1. In the loss of outward things for thy love and service unto God, remember that place, 2 Chron. 25:9. The Lord is able to give thee much more than this.

2. In the loss of any earthly blessing for God's cause, call to mind that promise three times set down by the Evangelists: Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred fold, and shall inherit everlasting life, Matth. 19:29, Mark 10:29,30. Hath it for my sake and the Gospels, Luke 18:29,30. For the kingdom of God's sake.

3. In the loss of any earthly things in every kind, think of that speech, Hab. 3:17,18. Although the fig-tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no heard in the stalls: Yet I will rejoice in the Lord: I will joy in the God of my salvation. Consider also Job's patient blessing of

God, upon the surprise and concurrence of a universal misery, Job 1:22.

4. Promises to those that lose their life for God's cause.

4. When thou art like to lose thy life, meditate on those places, Matth. 10:39. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. Blessed is the man that endureth temptation, (yea though it be the fiery trial) for he shall receive the crown of life, Jam. 1:12. Blessed are the dead which die in Lord; and which die for the Lord: he speaks of such as suffered in the quarrel of Christ under Antichrist, they rest from their labors, and their works do follow them. Every drop of blood spilled by a true professor of the Gospel, for the constant and found profession of it, is precious in the sight of God, Psal. 116:15. Precious in the sight of the Lord is the death of his Saints.

CHAP. 3.

Promises against evils in the world.

1. In general.

Whosoever is borne of God overcometh the world, and this is the victory that overcometh the world, even our faith, 1 Joh. 5:4. Christ prayed to his Father, To keep his from the evil of the world, Joh. 17:15. Who gave himself for our sins that he might deliver us from this present evil world, Gal. 1:4. Our Savior, John 16:33, tells his Disciples, That in the world they should have tribulation, but be of good cheer (saith he) I have overcome the world.

2. A promise to those that dislike evil company.

I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. 6:16,17,18.

3. Promises against worldly cares and covetousness.

To curb our hearts from covetousness, we should meditate upon these places, Heb. 13:5. I will never leave thee nor forsake thee. He that gave us his own son, how shall he not with him freely give us all things, Rom. 8:32. See Matth. 6:25, to the end. Phil. 4:6, 1 Tim. 4:8, 1 Pet. 5:7.

4. Promises against Scandals.

God will secure his people and save them from being ensnared by scandals, Psal. 119:165, and nothing shall offend them, or they shall have no stumbling block. Jer. 31:9.

CHAP. 4.

Infirmities Are.

1. General, as sinfulness of nature, that remains, though it reign not.

2. Special.

1. Ignorance.

2. Spiritual deafness.

3. Slips and frailties.

Here Promises:

1. To keep them from falling.
2. To comfort them being fallen, and restore them again.
4. Spiritual lameness.
5. Doubts and fears of losing the love of God.
6. Forgetfulness.
7. Dullness and uncheerfulness.
8. Indisposition to good.
9. Distractions in good.
10. Evils of good done.
11. Fears of falling away from God.

Comforts to the godly, who likewise want the means of grace, either altogether, or in the power of them, or having them do not profit by them.

1. General or daily Infirmities. Comforts to those that do fall though Infirmity.

The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, Exod. 34:6,7.

[He is Jehovah] Always the same, unchangeable, he will not alter his love to thee, and for the more assurance he repeateth that title twice;

then followeth his power, [God.] Though thou be weak, he is strong. [Merciful] or compassionate towards repentant and believing sinners, and though they be unworthy, yet he is [Gracious.] The Hebrew word signifieth to pour out abundance of extraordinary bounty upon a most undeserving and ill deserving party. (He will show mercy, not because thou art good, but because he is Good; not because thou canst please him, but because mercy pleaseth him, Micah 7:18,) though thou offerdest daily, yet he is [Long-suffering,] and Abundant in goodness and [truth] 1. In [Goodness] ready to bestow all benefits. 2. In [Truth,] ready to fulfill all promises, keeping kindness for [thousands,] a certain number for an uncertain; forgiving iniquity, transgression and [sin] that is, sins of all sorts, kinds and degrees whatsoever. It is neither the foulness of sin, nor the multitude of sins, nor the long continuance in sin that can prejudice his goodness.

God upon our prayer will cure our infirmities, Isa. 40:29, Psal. 103:3, he pitieth his in their infirmities, as an indulgent Father his little ones, Mal. 3:17. Christ himself is affected with the sense of our infirmities, Heb. 4:15,16, Matth. 11:28, & Isa. 42:3, he was a Propitiation for such sins, and comforts us concerning them before they be committed, 1 John 2:12, Rom. 6:14. The Spirit helps our infirmities, Rom. 8:26, helps together: the Greek word is decompound, and there is a great force in it; as two that carry a burden, one will carry over against another, and put to his hand and help him; so when we begin to sink, God's Spirit puts under his hand to support us, which is said in so many words, Psal. 37:24.

O but I offend daily, I sin again and again, may some weak Christian say.

God promiseth likewise that he will multiply his pardons (so the word signifieth in the Original) as thou hast multiplied thy sins, for (saith he there) My thoughts are not as your thoughts, nor my ways as your ways, but my thoughts go beyond your thoughts, as much as the distance is between Heaven and earth: He is merciful and gracious, slow to anger, and plenteous in mercy, he will not reward us after our iniquities: for as the Heaven is high above the Earth, so great is his mercy toward them that fear him, Psal. 103:8,10,11. As there is a continual spring of wickedness in you, so there is a continual spring of mercy flowing from him, both to pardon, and wash away this iniquity.

Special Infirmities.

1. Ignorance or blindness.

Comforts against ignorance.

It is a special promise of God in the new Covenant, that He will write his laws in thy heart, and he will make thee to know the Lord.

He hath promised to lead thee by a way that thou hast not known, Isa. 42:16, we have such a High Priest as knows how to have compassion on the ignorant, Heb. 5:2,3. The eyes of the blind shall be opened, Isa. 35:2. He shall open the eyes of the blind, Isa. 42:2, Luke 4:18.

The anointing thou hast received, shall teach thee all needful things, and lead thee into all truth, 1 John 2:27.

God hath made many promises to teach them his way, that see their ignorance and mourn for it.

He will guide the meek in judgment and will teach the humble his way, Psal. 25:9. See 12th & 14th verses.

God will fill the hungry with good things, Luke 1:53.

To him that disposeth his way aright will I show the salvation of the Lord, Psal. 50:23.

He that followeth me shall not walk in darkness, but shall have the light of life, Joh. 8:12. I will manifest myself to him, John 14:21. The Spirit of truth will guide them into all truth, John 16:13. A high way shall be there, and fools shall not err therein, Isa. 35:8.

2. Spiritual deafness.

Comforts against spiritual deafness.

The cares of the deaf shall be unstopped, Isa. 35:5. Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, John 10:16, that is, the Gentiles not yet called shall understand the voice of God.

3. Particular falls through frailty.

Comforts in regard of slips and frailties.

1. God will uphold his and keep them from falling.

I pray not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil, Joh. 17:20. The Lord is faithful, who shall stablish you and keep you from evil, 2 Thess. 3:3. That your whole soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it, 1 Thess. 5:23,24. God watcheth over his people to

defend them from sin, 2 Tim. 4 17,18, Rom. 7:24,25, Psa. 73:23,24, Jer. 32:39,40. His mercy holdeth up the godly, when they say their foot slippeth, Psal. 94:18. He will be their confidence, and shall keep their foot from being taken, Pro. 3:26. He will keep the feet of his Saints, 1 Sam. 2:9. And guide their feet into the way of peace, Luke 1:79. And thine ear shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left, Isa. 30:21.

The child of God hath a promise of preservation from the sin unpardonable, 1 John 5:18.

2. Comforts to those that do fall through infirmity.

But of this I have spoken already, when I treated of the daily and general Infirmities of Christians, therefore I will (tanquam canis ad Nilum) run over it hastily.

God's people after relapse into some old, or fall into some new sin, when their heart is smitten for it, may comfort themselves with such precious places as these, 1 John 2:1, Luke 17:4. 1 Sam. 12:20,22, 1 John 1:9.

From this last place, a reverend Divine collects this comfort. If we see our unworthiness, and with broken hearts acknowledge it, God is faithful and just to forgive it, be it never so great.

Thou hast played the harlot with many lovers, yet return again to me saith the Lord, Jer. 3:1.

3. The Lord will restore them, and raise them up again by repentance. The Lord will heal thy backsliding, if thou take unto thee words to confess thy falling away, Hos. 14:2,3,4. There is healing in

the wings of the Son of righteousness, and you shall grow up as the calves of the stall, Mal. 4:2. The Lord upholdeth all that fall, and raiseth up all those that are bowed down, Psal. 145:14. Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth, Jer. 32:6.

He speaks Ezek. 34:16, of the time of the Gospel when Christ should be the Shepherd, and shows the Covenant that he will make with those that are his, if anything be lost (saith he) if a Sheep lose it self, this is my Covenant, I will find it. If it be driven away by any violence of temptation, I will bring it back again. If there be a breach made into their hearts by any occasion through sin and lust, I will heal them and bind them up.

God's Covenant is to make us faithful in his Covenant: the actions of faith and repentance are ours; but the power of doing them, God's.

4. Spiritual Lameness.

Comforts against Spiritual Lameness, or weaknesses of graces.

Then shall the lame man leap as a Hart, Isa. 35:6. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them, Ezek. 36:27. They shall run and not be weary, they shall walk and not be faint, Isa. 40:31. See ver. 29. The Lord will be the hope of his people, and the strength of the children of Israel, Joel 3:16.

In our Spiritual infancy we may comfort ourselves by those cordial refreshing promises.

I will give unto him that is a thirst of the fountain of the water of life freely, Rev. 21:6. A bruised reed shall he not break, and the smoking

flax shall he not quench, Isa. 42:3. Though grace be in us but like the heat in the week of the candle, when the light is out; yet God hath taken order, that it shall not be extinguished. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. 40:11. He will use all compassion with a tender respect of our weakness. In love, in care, in pity he will redeem us, and carry us as in the days of old, Isa. 63:9. As he hath borne us from the womb; so will he be the same still unto old age, even unto the gray hairs, he will carry us in the arms of his compassion, he hath made us, he will bear, even he will carry and deliver us, Isa. 46:3,4. Since thou art a branch of his planting, he may glorify himself in thee, so as thy little one may be as a thousand, and thy small one as a strong nation, God can perform it in his due time, Isa. 60:21,22.

Christ graciously receiveth and tenderly cherisheth weak Christians, Zach. 13:7, Matth. 18:5. He giveth charge against the contempt of them, ver. 10, and will not have the day of small things despised, Zach. 4:10.

The obedience of the faithful is weak and imperfect, but pleasing and acceptable unto God. The Psalmist saith, Psal. 147:11 & 149:4.

The Lord taketh pleasure in his people, the prayers of the upright are his delight.

God will reckon of so much good done by us, as we desired and endeavored to do; the preparations of our hearts are reckoned with God as great things, Isa. 55:1.

This is a great comfort to God's children, that do their best endeavor to keep all his Commandments, for though they fail in that obedience which they ought to perform, yet God promiseth to show mercy to

them, Exod. 26:6, so long as their heart is true, he will bear with their infirmities.

We are not under the law (saith the Apostle) but under grace, Rom. 6:14. We are delivered from the rigor of the Law: God hath received us to the benefit of that Covenant, in which perfection is only required in Christ, uprightness in us. God accepts of the will for the deed, 2 Cor. 8:12, and the will above the deed, as appeareth by the 10th verse, Who hath not only begun to do, but also to be forward a year ago; making it a greater grace to be willing and desirous to do well, then it is to do a good thing.

5. Doubts and Fears of losing the love of God.

Comforts against doubts and fears of losing the love of God.

In the affliction of thy mind and loss of the feeling of God's favor, acquaint thyself with those promises, John 13:1. Having loved his own which were in the world, he loved them unto the end, and without end. The gifts and calling of God are without repentance: that is, such gifts as accompany an effectual calling, are such as God never repenteth of, or taketh away, I will not forsake my people, 1 King. 6:13, Heb. 13:5. Behold God will not cast away a perfect man, Job 8:20. The love of God unto his child, in respect of tenderness, is infinitely dearer then that of a most loving mother to her little one, Isa. 49:15, stronger than the stony mountains and rocks of flint, Isa. 54:10, as constant as the waters of Noah, ver. 9, as the ordinances of Heaven. Jer. 33:20 and ver. 25, nay as sure as God himself, Psal. 89:33,34,35.

6. Forgetfulness.

A promise against forgetfulness.

But the Comforter which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you, John 14:26.

7. Uncheerfulness.

Comforts against dullness and uncheerfulness.

The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing, Isa. 35:1,2. Then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice and your bones shall flourish like an herb, Jer. 66:12,13,14. Thou shalt rejoice in the Lord, Isa. 41:16. Thou shalt have thy delight in the Almighty, Job 22:26.

The godly have a spring of joy within them, John 4:14. In thy name shall they rejoice all the day, Psal. 89:16. See Psal. 33:21.

8. Indisposition.

Comforts against it.

In the thoughts of our indisposition to anything that is good, let these places quicken us.

I can do all things through Christ that strengtheneth me, Phil. 4:13. Ye shall be unto me a kingdom of Priests, Exod. 19:6.

We shall be able to offer unto God the sacrifice of prayer or praise. In every place incense shall be offered to my name, and a pure offering, Mal. 1:11, which is spoken of the believing Gentiles.

9. Distractions.

Comforts against them.

God promiseth in the Covenant of grace, Ezek. 11:19. To give his people one heart. Christ prayed that we might have this one heart, John 17:21,23, and be one with God. When we are troubled with distractions in prayer, hearing, or meditation, we should plead the Covenant, and pray with David, O Lord unite my heart to thee.

10. Evils of good done.

Promises or comforts to the godly for evils of good done.

God not only accepteth and taketh in good part the poorest service we do to him notwithstanding our corruptions and frailties, but even delighteth and taketh great pleasure in them, Cant. 2:14, as a Father delights more in the stammering of his little child, then in the eloquence of the best Orator. Christ presenteth and perfumeth our prayers to his Father, Rev. 8:3, 1 Pet. 2:5. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, and that they may be accepted before the Lord, Exod. 28:38. Aaron was a Type of Christ, who by his intercession perfumes our prayers, and doth away the blemishes that cleave to our best actions. Loving Parents do not take notice of many blemishes in their children; so God seeth no iniquity in Jacob, nor any transgression in Israel, Num. 23:21. But passeth by the transgression of the remnant of his heritage: which makes the Prophet in the beginning of the verse, in admiration to cry, Who is a God like to thee!

11. Comforts against Fears of their falling from God, who labor to work out their salvation with fear and trembling.

1. In regard of God.

1. His Counsel, on which man's salvation is founded, is sure and unchangeable, and his calling without repentance, Rom. 11:29.

2. His Love is everlasting and inviolable, Jer. 31:3, Rom. 8:35, ult.

3. His Mercy (like his Love) is everlasting, Psal. 103:17, Psal. 100:5, 106:1 & 107:1, Luke 1:50. It is iterated 26 times in 136th Psalm.

4. His Will is for such, Luke 12:32, John 6:39. His Grace, and that is all-sufficient, 2 Cor. 12:9.

5. His Power is for such, and that is Almighty, John 10:27,28,29, Jude 24, 2 Tim. 1:12.

6. His faithfulness and truth make both for this, 2 Thess. 3:3.

2. In regard of Christ.

1. Because of our union with him: He is the Head, we the members. and he will not suffer any to perish that are engrafted into him, John 6:39, John 17:22,23,26.

2. From the perpetual efficacy of his intercession, Rom. 8:34, Heb. 7:21. He is a Priest forever, and always intercedes for his. What he said to Peter, I have prayed that thy faith fail not, Luke 22:32. He performeth for all. He is the Author and finisher of our faith, Heb. 12:2.

3. In regard of the Holy Ghost.

1. His continual assistance, He shall abide with us forever, John 14:16. And he which hath begun a good work will finish it, Phil. 1:6.

2. His Obsignation which is irrevocable: everyone that believeth, is sealed by the holy Spirit of promise, Ephes. 1:13,14, sealed forever, ch. 4:30, 2 Cor. 1:22, an honest man will not break his bargain, when there is earnest and evidence for it; therefore Chrysostom saith elegantly, if God having once given this earnest, should not also give the rest of the inheritance, He should undergo the loss of his earnest.

4. The lasting power of the Word once rooted in the good and honest heart, Luke 8:15. It is called immortal seed, 1 Pet. 1:23,25. The engrafted Word, Jam. 1:21. The seed remaining, 1 Joh. 3:9.

5. The certainty and sweetness of the promises to this purpose. God hath promised that his people shall not be moved from the state of grace, Psal. 15:5 & 16:8, Psal. 37:24,27,28,31, Psal. 55:22 & 102:28, Pro. 10:30, Psal. 125:1. He will not cast off his people nor forsake his inheritance, Psal. 94:14, 1 Sam. 12:22. And he will put his fear into their hearts, that they shall not depart from him. For this is his Covenant with his people, Jer. 32:39,40,41, Hos. 2:19,20. He upholdeth them with his hand, that they shall not fall away. He will confirm them unto the end, that they may be blameless in the day of our Lord Jesus Christ, 1 Cor. 1:8,9. The like is, 1 Thess. 5:23,24. God hath made more promises to hold up his children, then ever he made to hold up the pillars of the world.

6. The prayers of the whole Church of God which are very prevalent and powerful, John 16:23, the daily sacrifice of believers, is, ne inducas in tentationem.

7. The force and might of faith, 1 Pet. 1:2,3,4,5.

8. The durable vigor of saving graces, John 4:14, our Savior hath promised, John 16:22, that he will give unto the faithful such constant and permanent joy, as no man shall be able to take from

them: He hath prayed that our faith may not fail, Luke 22:32. It is a stable grace, 1 John 5:4, 1 Pet. 2:6.

Comforts to the Godly, who are troubled with many and strong corruptions, and likewise want the means of grace, either:

1. Altogether.

2. In the power of them.

3. Or having them so, yet profit not by them.

1. Comforts in case of dismayedness under many and strong corruptions.

I will sprinkle clean water upon you, and you shall be clean from all your filthiness, and from all your idols will I cleanse you, Ezek. 36:25. Though thy sins were as great as Idolatry in the first Table, or Whoredom in the second, yet God will forgive and sanctify thee.

He will cast all our sins into the depths of the sea, Micah. 7:19. The sea can drown mountains as well as mole-hills: Though they were as crimson and scarlet, which will take no other die, yet in Christ's blood they shall be made as white as wool and snow, Isa. 1:18. All manner of sins and blasphemies shall be forgiven unto men, Matth. 12:31. Christ came to save sinners, 1 Tim. 1:15. It matters not what the wound is, so Christ be the Physician. Where sin, that is, the knowledge and feeling of sin abounded, grace over-abounded, Rom. 5:20, have we a multitude and magnitude of sins? God hath a multitude and magnitude of mercies: Have mercy upon me O God according unto the multitude, so we translate it, (the Hebrew word Rob, signifieth also magnitude) of thy tender mercies. Two things terrify penitent sinners: 1. The multitude and exceeding great

number of evils whereof they are guilty, he tells them in Ezek. 26, that he would wash them from all their filthiness, without exception, 1 Joh. 1:9, therefore let us not put in conditions where God doth not, and as it were interline his Covenant. 2. That their sins have been heinous and extraordinary, Zach. 13:1. He promiseth to open a fountain of grace to wash them from all sins; Christ hath discharged our pounds as well as our pence. He came to take away the sins of the world, this is spoken indefinitely.

2. Comforts to such who are troubled for want of the means of grace, either Altogether.

After God hath given you the bread of affliction, and the water of adversity, he will restore teachers and no more restrain instruction, Isa. 30:20.

Though thou see no way of help, yet thou knowest not how God can provide, He can open rivers on the tops of mountains, and he maketh the wilderness a standing pool, when his people thirst and cry unto him, Isa. 41:17,18.

If ordinary means fail, God will then supply of his Spirit; I will be unto them as a little Sanctuary in the countries where they shall come, Ezek. 11:16. I will take you one of a city, and two of a family, and I will bring you in Zion, Jer. 3:14. The Lord giveth the Word, great is the company of preachers, Psal. 68:11.

The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall fly away. Isa. 35:10.

Or in the power of them.

I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding, Jer. 3:15.

Or having them so, and not profiting by them.

I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way which thou shouldst go, Isa. 48:17.

For thy Maker is thine husband, &c. Isa. 54:5,6, Hos. 2:19.

In the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land-springs of water, Isa. 35:6,7, that is, the most barren heart shall abound with grace, according to that promise, Out of their bellies shall flow rivers of living water, John 7:38, streaming out for the good of others. The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof, Matth. 21:43. This is a promise, that the Gentiles shall bring forth the fruits of the Gospel, therefore every believing Gentile may apply it.

The use of Faith here is, to uphold us against our manifold defects, infirmities and imperfections. For first, it giveth evidence to our souls, that the graces we have are the gifts of God, because God promiseth them. Secondly, it maketh us rest on God for perfecting of that good work which he hath so graciously begun.

The Godly that know they fear God unfeignedly, and yet are often perplexed, because all sensible tokens of God's favor are taken from them, should 1. Acquaint themselves with the promises, and comfort themselves with these words, they will be as flagons of wine to all distressed spirits. 2. Let them not consider too much of, nor reason too much with their temptations, Rom. 4:19. 3. Though they feel

nothing, yet let them say with David, Psal. 56:10. In God will I praise his Word, in the Lord will I praise his Word.

CHAP. 5.

In regard of God, Desertions.

Comforts to God's people in spiritual desertions.

1. Let them Consider, that this hath befallen the best of God's servants. Job, 6:4,13 & 16:9, David, Psal. 6 & 77, and Christ himself, Matth. 27:46. Christ (saith Greenham) was forsaken for a few hours, David for a few months, and Job for a few years.

2. God doth not forsake them, Heb. 13:5, Isa. 49:15,16, but seems to forsake them.

3. Desertion is but short, compared with the time of mercy, For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer, Isa. 54:7,8.

He will not always chide, neither will he keep his anger forever, Psal. 103:9. The Lord will not cast off forever, but though he cause grief, yet will he have compassion according to the multitude of his mercies, Lam. 3:31,32.

4. God waits for a fit season of showing his favor toward them, Isa. 30:18.

We ought to live by faith, Hab. 2:4, waiting for God who hides his face, Isa. 8:17, and to stir up ourselves to lay hold on our God, Isa.

64:7, that is an excellent place, Isa. 50:10.

CHAP. 6.

Spiritual Promises – In regard of Good.

1. In regard of Good.

1. God's.

1. Love of them, which hath three properties, it is:

1. Free.

2. Infinite.

3. Eternal.

2. Presence with them:

1. Each of the godly in particular.

2. The whole Church in general.

3. Providence over them, keeping them:

1. Immediately, by himself.

2. Mediately, by his Angels.

1. Promises of God's Love.

And he will love thee, and bless thee, &c. Deut. 7:13. He crowneth his people with loving kindness, and tender mercies, Psal. 103:4.

There are three properties of God's Love.

1. It is a free Love; he stands not upon desert, Hos. 14:4, Exod. 33:19, 1 John 4:10,19. The Lord did not set his Love upon you, nor choose you, because ye were more in number than any other people, but because the Lord loved you. Lo he loved you, because he loved you, to show the freedom and independency of his love unto them.

2. It is an infinite and transcendent Love, Eph. 2:4,7,18,19. God so loved the world, &c. John 3:16, that is, so infinitely, so transcendently, so incomprehensibly, 1 John 3:1.

3. It is an eternal and unchangeable Love, I have loved thee with an everlasting love, Jer. 31:3. Behold I will betroth thee unto me forever, Hos. 2:19. With everlasting kindness will I have mercy on thee, Isa. 54:8.

2. Promises of God's special and gracious presence.

This is the most sweet comfort, wherewith God anciently used to sustain his children.

Each in particular.

Isaac, Gen. 26:3,24. Moses, Exod. 3:12 & 4:12, Josh. 1:5,9 & 3:7, Ezek. 3, Jer. 1:8,19. David encouraged his son Solomon with this, 1 Chron. 28:20.

And the whole Church in general. Isa. 41:10 & 43:2, Rev. 1:13 & 2:1. Christ left this comfort for his farewell to his Disciples and their Successors. Lo I am with you to the end of the world, Matth. 28:20. And [with you] Comprehends under it not only Pastors, but people also; For where two or three are gathered together in my name (saith Christ) there am I in the midst of them, Matth. 18:20.

3. Promises of God's providence over his children.

They have an honorable guard.

1. God himself keepeth his Israel who neither slumbereth nor sleepeth. Psal. 121:4,5. He keepeth his under the shadow of his wings, Psal. 91:14. The Lord compareth himself to an Eagle which safely carrieth her young, Deut. 1:31 & 32:11, and to a careful Shepherd, Ezek. 34:12, Psal. 23:1,2,3, John 16:12, Isa. 30:21.

The eyes of the Lord are upon the righteous, Psal. 34:15, a man's eye is upon one that he loves, *ubi amor, ibi oculus*. The Lord hath a care of them, he loves, defends and protects them. He saith, Psal. 32:8. I will guide thee with mine eye. He will guide his children by his special providence in all their ways, Psal. 121:8, Isa. 46:4. He withdraweth not his eyes from the righteous, but with Kings are they on the throne, yea he doth establish them forever, and they are exalted, Job 36:7. He keepeth all his bones, not one of them is broken, Psal. 34:20.

There shall not a hair of your head perish, Luke 21:18, Matth. 10:30, Acts 27:34. He that toucheth you toucheth the apple of his eye, Zach. 2:8. To express the tenderness of his love, he named the tenderest part of the body, saith Salvian, that he might show that he is troubled with the least contumely offered to his Saints, as we are with the least hurt of our eye. Nay he saith not, he that toucheth you toucheth his eye, but the apple of his eye, the tenderest piece of the tenderest part, the Crystal humor as the Philosophers call it, *Ishon* in Hebrew of *Ish*, *pupilla* in Latin of *pupa*, because therein appeareth the resemblance of a little man, or because as a man is to be prized above all other creatures, so God esteemeth his people above all the world. David found by his own experience, Psal. 17:8, Psal. 63:7 & 41:12, that God preserved him as the apple of his eye: and so may all Christians. What was said to Jacob, Gen. 28:15, and to Joshua by Moses, Deut.

31:8, and by God himself, Josh. 1:5, Paul applieth generally to all Christians, Heb. 13:5. I will never leave thee nor forsake thee. He guides them in all their ways. He that hath mercy on them (saith the Prophet) shall lead them, even by the springs of water shall he guide them, Isa. 49:16.

2. Christians have the guard of Angels.

He shall give his Angels charge over thee, to keep thee in all thy ways, they shall bear thee up in their hands least thou dash thy foot against a stone. Psal. 91:11,12. The Angels keep us, and that universally, in all our ways: they keep us, and that very charily and tenderly, they bear us in their hands, and they keep us very safely and surely, so that we dash not our feet against a stone.

The Angel of the Lord encampeth about them that fear him, and delivereth them, Psal. 34:7.

CHAP. 7.

Promises of Christ, and those by him.

2. Christ himself, and many blessings by him are promised to the Godly:

1. Redemption.

2. Vocation.

3. Justification, which hath two parts:

1. Not imputing sin.

2. Imputing righteousness

4. Reconciliation

5. Adoption.

1. Christ is promised to the godly.

The first promise made to man and the foundation of all other was that, Gen. 3:15. It shall bruise thy head, It or He, that is, Christ, shall bruise thy head, that is, break the power and dominion of Satan. The first Promise was made concerning Christ, because God intended to make good every promise in Christ.

In all ages the Lord renewed this promise of sending Christ the promised seed, as immediately after the flood, Noah by prophesy blessing his two sons, said, God shall enlarge Japheth, and he shall dwell in the tents of Shem, Gen. 9:27. He meaneth that we the Gentiles should be called to be one body with the Jews in Christ. The same was afterwards oft renewed to Abraham: In thy Seed (that is, Christ) thou thyself, and all the nations of the earth (that is, the faithful in all nations) shall be blessed, Gen. 12:3, Gen. 13:14 & 15:4,18, Gen. 17:4 & 22.

The like was after promised to Isaac, Gen. 26:4, and Jacob, Gen. 28:14, and Gen. 49:10, it is said, The Scepter shall not depart from Judah until Shiloh come, that is, the Messiah come, for Shiloh signifieth the tunicle or skin that lappeth the Infant in the Mothers womb; called by Physicians the secundine, (because it grieves the woman that is with child the second time, as it were a second birth) in French *arriere fais*, in English the after-birth or after-burden: and by a kind of figure is put for the Son of God in the womb of the Virgin, made man; to note him to be of the flesh of Mary, and his

birth to be like the birth of other children, sin only excepted. There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, Numb. 24:17.

In all succeeding ages, Moses and all the Prophets in their times foretold of Christ, Acts 3:24 & 10:43. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me, unto him shall ye hearken, Deut. 18:15. [Like unto me] both in the participation of nature and office, saith Junius: a true man, and a true Mediator, Christ is there meant, Acts 3:22 & 7:37. That evangelical Prophet Isaiah spake of him then as already come. For unto us a child is borne, unto us a Son is given, and the Government shall be upon his shoulder, and his name shall be called, Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace, Isa. 9:6. See Isa. 11:1 & 32:1,2 & 53:2,3,4, Ezek. 37:24 & 34:24, Jer. 33:15,16, Jer. 23:5,6, Micah 5:2, Zach. 3:8 & 6:12,13 & 9:9,10. He is called the messenger of the Covenant, Mal. 3:1. For in him God reconciled the world to himself, 2 Cor. 5:19.

There are multitudes of promises also concerning Christ, and the general benefits by him in the New Testament.

1. That he shall save us: The Evangelist Matthew gives this reason of his name Jesus, For he shall save his people from their sins, from the guiltiness, power, and punishment of them. The Son of man is come to seek and save that which was lost, Luke 19:10. God sent his Son into the world, that the world through him might be saved, John 3:17. The Apostle with a vehement asseveration affirmeth this. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, 1 Tim. 1:15. Hence Christ is often called our Savior, Isa. 49:26, Isa. 60:16, Luke 2:11, 1 Tim. 1:1, 1 Tim. 2:3.

2. Christ is said to be a light to the Gentiles, Matth. 4:16. The light of the world, John 8:13 & 9:5, under this comparison of Light, all benefits which Christ brings us are contained, light of knowledge, grace, and glory.

Hitherto belong all such Scriptures as show Christ to be our Life, Col. 3:4, John 6:33, John 14:6. Christ also calls himself, The bread of life, John 6:35,51, compares himself to a Vine, John 15:1, to teach, that as the branch hath his whole life from the stock, so we have all our life from him.

3. God is well pleased in Christ, Matth. 3:17. In whom, not with, by, or through whom, but a larger preposition then them all, which signifieth two things: 1. That God is well pleased with Christ: 2. In and through him with others; therefore it is said, Ephes. 1:3. God hath blessed us, with all spiritual blessings in Christ, ver. 4. God hath chosen us in him, ver. 6, accepted us in the beloved, ver. 7. In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. It is said, Acts 13:34. I will give you the sure mercies of David, that is, all those good things which were promised in Christ, who was of the seed of David.

2. Blessings by Christ to the Godly.

1. Redemption.

Who gave himself for us, that he might redeem us from all iniquity, Tit. 2:14. We have redemption through his blood. Ephes. 1:7. And he shall redeem Israel from all his iniquity, Psal. 130:8. He hath redeemed them from the curse of the law, by being made a curse for them, Gal. 3:13. Christ Jesus by his own blood entered into the holy place, having obtained eternal redemption for us, Heb. 9:12.

Christ is made unto us Redemption, 1 Cor. 1:30.

2. Effectual Calling; our particular calling doth interest us in the promises of God, Acts 2:39. For the promise is unto you, and to your children, and to all that are a far off, even to as many as the Lord our God shall call, there is the condition.

3. Justification.

By his knowledge, shall my righteous servant justify many, Isa. 53:11.

By him all that believe, are justified, Acts 13:39.

In the Lord shall all the seed of Israel be justified, Isa. 45:25. Who shall lay anything to the charge of God's Elect? It is God that justifieth, Rom. 8:33.

He justifieth the ungodly, Rom. 4:5, that is, saith Beza, he makes him righteous in Christ, who is unrighteous in himself.

1. Justification consists of two parts:

1. Not imputing sin, 2 Cor. 5:19.

2. Imputing righteousness, Gal. 3:6.

Promises of forgiveness of sins.

This great benefit of forgiveness of sin by Christ, is plentifully proclaimed unto us miserable sinners.

Behold the Lamb of God which taketh away the sins of the world, John 1:29. He shall bear their iniquities, Isa. 53:11. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself, Heb. 9:26. He was manifested to take away our sins, 1 Joh.

3:5. The blood of Jesus Christ cleanseth us from all sin, 1 Joh. 1:7. He hath by himself purged our sins, Heb. 1:3. He bare our sins on the tree, 1 Pet. 2:24. He loved us and washed us from our sins in his own blood, Rev. 1:5. He is the propitiation for our sins, 1 Joh. 2:2.

Hereunto agreeth that invitation of our Savior: Come unto me all ye, that are weary and heavy laden, and I will ease you, Matth. 11:28.

God of his rich grace and mercy in Jesus Christ doth make offer of free and full forgiveness of sins, to every burdened, thirsty, and penitent soul.

Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, Isa. 55:7. Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep mine anger forever, Jer. 3:22. I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me, Jer. 33:8.

God when he forgiveth us, so fully acquitteth us of our sins, as if we had committed no sin at all.

This appeareth by many Metaphors used in the Scripture.

I am he that blotteth out thy transgressions, saith the Lord, Isa. 43:25. It is a Metaphor taken from Creditors, who when they purpose never to exact a debt, will blot it out of their books: I have put away thy transgressions as a cloud, and thy sins as a mist, saith the same Lord, Isa. 44:22. The clouds which are driven away by the winds appear no more, nor the mist which is dried up by the Sun; so the

sins which God forgiveth, return not again: thou hast cast all my sins behind thy back, saith Hezekiah to God, Isa. 38:17, that which a man would not look on or regard, that he casteth behind his back.

Thou wilt cast all their sins into the depths of the Sea, saith Micah to the Lord. When a man would have a thing utterly forgotten, he will cast it into the bottom of the Sea, from whence there is no fetching it again.

The Psalmist pronounceth him blessed, whose sin is covered, Psal. 32:1. A thing covered is not seen, he hath not beheld iniquity in Jacob, nor seen perverseness in Israel, Numb. 23:21.

The same Psalmist pronounceth him blessed, to whom the Lord imputeth not sin, Psal. 32:2, a sin not imputed, is as not committed: as Merchants when they will forgive a debt, put it not into the reckoning, and so do not impute it.

God himself saith, I will forgive their iniquities, and I will remember their sin no more, Jer. 31:34, the latter clause expounds the former; to forgive is to remember no more, that is, never to call that to account, which was once remitted.

Thus God blotteth out our sins, that they condemn us not. Putteth them away, that they hurt us not. Casteth them behind his back, as though he regarded them not. And into the Sea, that they drown us not. Covers them, that they appear not. Doth not impute them, as though they were not. Forgetteth them, so that he punisheth them not.

All the blessings in the new Covenant are given with remission of sins. When God forgives a man's sins, then he gives him all other things, Sanctification, and whatsoever else, as we see at large. Ezek.

36:26. The Lord there, after he had promised to forgive all their sins, he saith, he will give them a new heart, he will cause them to walk in his ways; and then he comes with outward mercies too, he promiseth them deliverance from their enemies, and other good things in the rest of the Chapter, but all other things come in with remission of sins, Acts 10:43. To him give all the Prophets witness, that through his name, we have remission of sins. The Prophets gave witness concerning Christ of many other things besides remission of sins, that we have in his name, which we have by him, but all other things come with this. God was in Christ reconciling the world to himself, 2 Cor. 5:19, a marvelous great mercy, it consists in this, that their sins were not imputed. The privileges of the new Covenant are chained together: Whom he hath predestinated, them also he called, and whom he called, them also he justified, and whom he justified, them also he glorified, Rom. 8:30.

2. Promises to make us righteous.

As by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous, Rom. 5:19. Therefore we are said, to be the righteousness of God in him, 2 Cor. 5:21. For this cause Christ is called The Lord our Righteousness, Jer. 23:6 & 33:16. Christ is made unto us righteousness, 1 Cor. 1:30. He is said to be the end of the law for righteousness, to everyone that believeth, Rom. 10:4, and the Sacraments are said to be the Seals of the righteousness of faith. Rom. 4:11.

He hath covered me with a robe of righteousness, Abraham believed God, and it was imputed to him for righteousness, Gal. 3:6.

This imputed righteousness the Papists scoff at, and call it a putative righteousness; and yet the phrase is used ten times in one Chapter.

4. Reconciliation.

By Christ we are reconciled to God.

God hath reconciled us to himself by Jesus Christ. God was in Christ, reconciling the world unto himself, 2 Cor. 5:18,19. Christ is our peace, who hath made both one, that he might reconcile both unto God, Ephes. 2:14,16. You that were sometime alienated, yet now hath he reconciled, Col. 1:21.

5. Adoption.

Promises. - 1. Of it.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, 1 Joh. 3:1,2. But to as many as received him, to them gave he power to become the sons of God, even to them that believe in his name, John 1:12. That is a gracious promise which the Apostle citeth out of the Prophet Hosea, Rom. 9:26. And it shall be in the place, where it was said unto them, ye are not my people, that there they shall be called the children of the living God. So the Lord promiseth to such as shall separate themselves from the wicked, 2 Cor. 6:18. He that overcometh shall inherit all things, and I will be his God, and he shall be my son, Rev. 21:7. Blessed are the peace-makers, for they shall be called the sons of God, Matth. 5:9.

It was God's promise to David concerning Solomon, 2 Sam. 7:14. I will be his father, and he shall be my son. Whereupon David much affected and ravished, saith, ver. 18, O Lord God, what am I, or my fathers house, that thou shouldst vouchsafe me so great honor and happiness, as to find my child, yea to take him for thine own, and to become his Father?

See that excellent place, Gal. 4:4,5,6,7 & Rom. 8:17.

2. To it, paternity promiseth all blessings, Matth. 7:11, and all forbearance, Psal. 103:13, Heb. 12:5,6.

CHAP. 8.

Promises of the Spirit.

1. Of the Spirit.

The giving of the Spirit is a part of God's Covenant, I will pour out my Spirit upon all flesh in those days, and your young men shall see visions, &c. Joel 2:28,29, which is repeated, Acts 2:17,18. The great Promise that our Savior Christ made to them, before he departed in the flesh, was this, I will baptize you with the Holy Ghost; which was fulfilled after when he poured forth his Spirit. So Isa. 44:3. I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my spirit upon thy seed, and my blessing upon thy offspring, the latter end of the verse interprets it. So Ezek. 36:25,26,27. I will put my spirit within you, &c. I will pour upon the house of David the spirit of grace and supplications, Zach. 12:10. How much more shall your heavenly Father give the Spirit to them that ask him, Luke 11:13. I will pour out my spirit unto you, Prov. 1:23. This is meant in that place, John 4:10. Where our Savior saith to the woman of Samaria, thou wouldest have asked of him, and he would have given thee living water: that is, the Spirit, as appears by comparing it with John 7:38,39. I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, John 14:16,17. It is said, Ephes. 1:13. They were sealed with the Spirit of promise, that is, which was promised to all

Believers, and Gal. 3:14, we are said, by faith to receive the promise of the Spirit, that is, the Spirit of promise, or that had been promised.

Christ had the Spirit in the fullness of it, It pleased the Father, that in him should all fullness dwell, Col. 1:19. All fullness both in respect of the number of graces, Isa. 11:2, and in respect of the measure of them, John 3:34, Col. 2:3. Of his fullness we shall all receive, and grace for grace, John 1:16, grace freely, and grace upon grace, Zach. 14:8.

A Promise to those that have the Spirit.

As many as are led by the Spirit of God, they are the sons of God, Rom. 8:14.

CHAP. 9.

The operation of the Spirit.

1. In General.

Sanctification.

2. In Special.

1. Spiritual graces.

2. Spiritual duties.

1. The kinds of them.

2. The degrees of them.

1. The Promises of Sanctification.

God promiseth in the Covenant of grace which he hath made with his people, to take away their hearts of stone, and give them hearts of flesh: to put his law in their inward parts, and write it in their hearts, to put his fear in their hearts, that they shall not depart from him, and to give them a new heart, and to put his Spirit within them.

The substance of which Covenant is this, that all their sins shall be forgiven, and both the guilt and punishment thereof wholly removed. Their persons shall be justified, and their natures sanctified; the laws of God and his promises shall be written in their minds, so that they shall have the knowledge of them; and in their hearts, so that they shall have the comfort, feeling and fruition of them: they shall not only have interest in all God's graces and blessings, but according to their need, shall have the use and enjoyment thereof.

The Lord often promiseth to Sanctify and make holy his people, as Exod. 19:6 & 31:13, Lev. 22:32, Isa. 4:3,4 & 35:8, Joel 3:17.

Sanctify them through thy truth, John 17:17, and ver. 19. For their sakes I sanctify myself, that they also might be sanctified through the truth.

The Lord hath sworn that his children shall serve him in holiness and righteousness all the days of their life, Luke 1:73,74,75. The God of peace sanctify you wholly. Faithful is he that hath called you, who also will do it, 1 Thess. 5:23,24. Christ is made unto us Sanctification, 1 Cor. 1:30. The Lord hath said, that his children shall not want any needful Grace, for the leading of a godly life, Psal. 84:11. There shall be a fountain opened for sin, and for uncleanness, Zach. 13:1. It is God's Covenant to sprinkle clean water upon us, that we may be clean, and to cleanse us from all our filthiness, and all our Idols, Ezek. 36:25. I will turn to the people a pure language, Zeph. 3:9. See ver. 13. The mouth of the righteous speaketh wisdom, and his tongue

talketh of judgment. The Law of God is in his heart, Psal. 37:30,31. Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works: the Lord will guide the meek in judgment, and teach the humble his way, Psal. 25:8 & 12.

In the days of the Gospel (saith the Prophet Zechariah) shall there be upon the bells of the horses, Holiness unto the Lord.

Those Promises before quoted in the Chapter of Justification, Matth. 1:21, John 1:29, 1 John 2:2, 1 John 1:7, Rev. 1:5, may be referred to this head also, for they are to be understood not only of pardoning our sins, but, delivering us from the power of them.

Promises. - 2. To Sanctification.

In keeping of them there is great reward, Psal. 19:11. Blessed and, happy is he that hath part in the first resurrection, on such the second death hath no power, Rev. 20:6. Depart from evil and do good, and dwell for evermore, Psal. 37:27. To give you an inheritance among all them which are sanctified, Acts 20:32. See the like Acts 26:18.

See Rom. 8:1,13, 1 John 1:7, Isa. 1:16,17,18.

CHAP. 10.

Promises of Spiritual Graces.

1. The kinds of them.

1. Knowledge and wisdom.

2. Faith.

3. Confidence.

4. Hope.

5. Joy.

6. Love, of:

1. God.

2. Christ.

3. Our Brethren.

4. Our Enemies.

7. Fear.

8. Obedience.

9. Repentance, in which are handled:

1. Confession of sin

2. Mourning for sin

3. Killing of it.

4. Turning from it.

10. Humility.

11. Meekness.

12. Patience.

13. Righteousness.

14. Uprightness.

15. Peace.

16. Zeal.

17. Perseverance.

Spiritual Graces promised.

1. Knowledge, and Wisdom.

Promises. - 1. Of Knowledge.

It is part of the Covenant, Heb. 8:11. You shall know me from the least to the greatest, and I will teach you, and you shall no more teach one another his neighbor, you shall have my law written in your hearts. The Prophet speaking of the days of Christ, saith. The earth shall be full of the knowledge of the Lord, as the waters cover the sea, Isa. 11:9. The like we have, Hab. 2:14.

In the time of the Old Testament, there was a veil that covered their hearts and their eyes, that they were not able to see the truth clearly, but now That veil is taken away and we see the truth with open face, as we see an image in a glass. We know much more then they in the Old Testament, and in another manner, more distinctly, more particularly. It is oft said, that The Lord will teach his people. As in that famous prophesy of the days of the Gospel, that God would teach them his ways, and they would walk in his paths, Isa. 2:3, Micah 4:2. So Psal. 25:8,9. He will teach sinners in the way, and the

meeke he will teach his way. The Elect shall be all taught of God, John 6:45, so much as is necessary for their salvation, yea the least as well as the greatest.

They shall know of the Scripture to be God's Word, Isa. 52:6. They shall know in that day that I am he, that doth speak, behold it is I.

They shall know of that doctrine which is taught them, whether it be of God, or whether their teacher speak of himself, John 7:17. Christ's Sheep know his voice, and will follow him, John 10:4. The secret of the Lord is revealed to them that fear him, and he will show them his Covenant, Psal. 25:14. See ver 12. When the Spirit of truth is come, he will guide you into all truth, John 16:13. The faithful have an unction from the holy one, and know all things. 1 John 2:20, and ver. 27. The Holy Ghost abideth in them, and they need not that any man teach them.

See Pro. 1:23, Hos. 14:9, Psal. 107:43, John 8:32, Psal. 32:8, Mark 4:11, Isa. 30:21, Prov. 2:3,4,5,6, Prov. 3:6 & 14:6.

Promises. - 2. To Knowledge and wisdom.

It is rewarded 1. with Temporal blessings; God will exalt such as know him. I will set him on high, because he hath known my name, Psal. 91:14. Length of days is in her right hand, and in her left hand riches and honor, Prov. 3:14.

2. With spiritual blessings, as grace and peace. 2 Pet. 1:2. Grace and peace be multiplied unto you, through the knowledge of God.

3. With eternal blessings, Prov. 3:13,18. She is a tree of life to them that lay hold on her, and happy is everyone that retaineth her.

2. Faith, which is thus defined, Faith is a supernatural gift of God in the mind, apprehending the saving promise with all the promises that depend upon it, Phil. 1:29, Gal. 3:14.

Promises. - 1. Of Faith.

God promiseth to give Faith to whom he means to save. The Apostle saith, It is the gift of God, Ephes. 2:8, and Jude 3. That it was once given to the Saints, Heb. 12:2. Christ is said to be the Author and finisher of our Faith. And Rom. 12:3. That God hath dealt to every man the measure of Faith. All that the Father giveth me, that is, by election; shall come to me, that is, by Faith, John 6:37. See ver. 35.

Promises. - 2. To Faith.

Many Promises are made to Believers.

1. Belief in God brings good success. Believe in the Lord your God, so shall ye be established; believe his Prophets, so shall ye prosper, 2 Chron. 20:20.

2. Forgiveness of sins: righteousness and justification are promised to Believers, Acts 10:43, Rom. 10:4 & 4:5 & 5:1, Acts 13:39.

3. We are made the sons of God by adoption, when we believe in Christ, John 1:12, Gal. 3:26,29.

4. God will give his Spirit to them that believe: He that believeth in me, out of his belly shall flow rivers of living water, John 7:38.

5. God hath promised to hear the prayers of such as believe, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them, Mark. 11:24. Whatsoever ye shall ask in prayer, if ye believe ye shall receive it, Matth. 21:22.

6. Eternal life is promised to Believers, John 3:16. Whosoever believeth in him shall not perish, but have everlasting life. It is not only said he shall have eternal life, but already he hath it, often in John, Chap. 3:36, Chap. 5:24, Chap. 6:47,54. 1. In regard of right, because he is instated into it in the Covenant of grace, Matth. 5:3. 2. Christ in his Ascension hath taken full possession for us, Ephes. 2:6. 3. In regard of initial fruition in this life, the life of grace is an imperfect life of glory.

Believers are said to be blessed, John 20:29. Every man that believes shall be saved, Mar. 16:16. There is the gracious promise: now the Faithful man assumes the Minor, but I believe, and out of these two premises, inferreth this saving Conclusion, therefore I shall be saved. Bellarmine saith, this particular proposition, such or such a man is truly justified, hath eternal life, is not contained in the Word of God, either immediately or by consequence. Some Divines say, that such places as these, Psal. 103:3, Rom. 10:9, Gal. 2:20, intimate and imply such a particular proposition immediately, but this is deduced by evident consequence out of the word, from such general promises and propositions as these: Whosoever believeth in him, shall receive remission of sins, Acts 10:43. And by him all that believe, are justified from all things, &c. Acts 13:39. He that believeth on the Son, hath everlasting life, John 3:36, follow by good consequence these particulars, Paul, Peter, Calvin, Bradford, or any other particular man believing in him, receives remission of sins, is justified and hath eternal life; as it follows directly and infallibly, every man is a reasonable creature, therefore John, Thomas, &c. is endued with reason.

For all Generals comprehend and include their particulars; otherwise how shall it be proved, that God made Hens and Ducks, &c. but by this, that he made all the world, and gave being to every creature.

One means to get Assurance is a serious meditation on the Promises of God, and a humble and sound application of them to thyself, Heb. 10:22,23.

When the Lord acquaints us with his Word and Promises, and causeth us by his Spirit to put our trust in them, this is a sound and true Assurance, Job 33:26.

The smallest measure of Faith that can be, is when a man not being able to apply the promises to himself, and to say, I am persuaded my sins are forgiven, yet out of a troubled heart doth unfeignedly desire the favor of God above all the world.

To this thirsting the Promises are made, Matth. 5:6, Psal. 107:9. The Lord will fulfill the desires of them that fear him, Psal. 145:19.

See Isa. 55:1,2, Isa. 44:3,4, Rev. 21:6 & 22:17, John 7:37, Psal. 10:17, Luke 1:53.

Promises of Assurance, Psal. 50:23, that is, I will cause him to see and know that he shall be saved, Mal. 4:2, Psal. 85:9 & 97:11. God hath first commanded the faithful to make their calling and election sure, 2 Pet. 1:1, and to believe his promises, Mar. 1:15, 1 John 3:23. Secondly, promised that he will certify and assure his people of his favor, Ezek. 34:30. Thirdly, God hath given his people in all ages experience of the truth of this his promise in themselves, Rom. 8:15,16, Gal. 4:6.

3. Confidence. - Promises.

1. Of Confidence.

It is said of God's people, That they shall stay upon the Lord the holy one of Israel Isa. 10:20. At that day shall a man look to his Maker,

and his eye shall have respect to the holy one of Israel, Isa. 17:7. Thou shalt call me my father, and shalt not turn away from me, Jer. 3:19. They shall trust in the name of the Lord, Zeph. 3:12. Many shall see it and fear, and shall trust in the name of the Lord, Psal. 40:3. Under his wings shalt thou trust, Psal. 91:4. He is the confidence of all the ends of the earth, and of them that are a far off upon the Sea, Psal. 65:5. They that know thy name will put their trust in thee, Psal. 9:10. In his name shall the Gentiles trust, Matth. 12:21. The Isles shall wait upon me, and on mine arm shall they trust, Isa. 51:5. The righteous shall be glad in the Lord, and shall trust in him, Psal. 64:10.

Promises. - 2. To Confidence.

1. Safety: God is a shield to them that put their trust in him, Pro. 30:5, who so putteth his trust in the Lord shall be safe, Pro. 29:25. They that trust in the Lord shall be as mount Zion which cannot be removed, Psal. 125:1. Thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord, Jer. 39:18. None of them that trust in him shall be desolate, Psal. 34:22. The Lord shall save them because they trust in him, Psal. 37:40. The faithful have promised themselves help, because they trusted in the Lord, Psal. 57:11 & 143:8,9, Numb. 14:9, 1 King. 6:16, Psal. 3:6 & 23:4 & 27:1,3, Psal. 46:1,2 & 49:4 & 46, Psal. 4:11 & 118:6, Isa. 12:2.

2. Peace; Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee, Isa. 26:3.

3. Mercy, He that trusteth in the Lord, mercy shall compass him about, Psal. 32:10.

4. Blessedness; Blessed is the man that trusteth in thee, Psal. 84:12. Blessed is the man that maketh the Lord his trust, Psal. 40:4. Who so trusteth in the Lord, happy is he, Pro. 16:20.

4. Hope.

Calvin calleth Hope an expectation of those things which Faith believeth to be truly promised of God.

Mr. Perkins defineth Hope thus; Hope (saith he) is the grace of God whereby with patience we wait the Lord's leisure for the performance of his promises, especially touching redemption and life eternal.

Hope is an expectation of such good things to come, as God hath promised, and Faith believed.

Faith is the foundation of Hope, Hope is the nourishment of Faith. Faith apprehendeth the promises of things to come, Hope expecteth the things promised. Simeon having a promise, that before he died, he should see Christ with his bodily eyes, believed the same, and looked for the performance of it, Luke 2:26,29,30.

Promises. - 1. Of Hope.

David often professeth, that God was his hope, and his trust even from his youth, and God made him hope even from his mothers womb, Psal. 71:5 & 22:9. And that God is the hope of all the ends of the earth, Psal. 65:5. Christ is in you the hope of glory, Col. 1:27.

The righteous hath hope in his death, Pro. 14:32.

Promises. - 2. To Hope.

The Lord promiseth, Psal. 91, both temporal blessings and eternal salvation to those that hope in him.

They are pronounced Blessed that have true hope, Psal. 40:4. We are saved by hope, Rom. 8:24.

The hope of the righteous shall be gladness, Pro. 10:28.

Hope maketh us not ashamed Rom. 5:5, Psal. 25:3.

To Hope in God, and to have God for our Help, are linked together in Scripture Happy is he, that hath the God of Jacob for his help, whose hope is in the Lord his God, Psal. 146:5.

See Heb. 10:35, Lam. 3:24,25,26, Psal. 14:7,11.

Hope is preserved by a due consideration and full persuasion of God's properties, which make us patiently abide for the accomplishment of his promises: four special properties for this purpose are to be observed.

1. His free grace, that makes us wait on him, being persuaded in our hearts by faith, that the same grace which moved God to make any gracious promise, will further move him to accomplish it.
2. His infinite power, being persuaded that he is able to do it.
3. His infallible truth: so faithful is God, that not a word which he hath said, shall fall to the ground.
4. His unsearchable wisdom: he is most wise in appointing the fittest times and seasons for all things, so as may most make for his own glory, and his children's good.

Let us therefore imitate David, Job, and Simeon, spoken of before, in waiting for the accomplishment of God's promises, and hoping in him even against hope, as Abraham did: though sense, reason, and experience should be against us, yet let us cleave to the Promises, and wait upon God, who never faileth those that trust in him, 1 Pet. 1:13.

5. Joy.

Promises of it.

This is notably set out unto us in the book of Psalms, Psal. 19:8. The Statutes of the Lord are right, rejoicing the heart. Psal. 23:4. Thy rod and thy staff they comfort me. Psal. 36:8,9. Thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life, and in thy light shall we see light. Psal. 89:15,16. Blessed is the people that know the joyful sound, they shall walk O Lord in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted. Psal. 45:15. With gladness and rejoicing shall they be brought, Psal. 64:10. The righteous shall be glad in the Lord, Psal. 68:3. Let the righteous be glad, let them rejoice before God, yea let them exceedingly rejoice, Psal. 97:11,12. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord ye righteous, Psal. 118:15. The voice of rejoicing and salvation, is in the tabernacles of the righteous, Psal. 132:16. Her Saints shall shout aloud for joy.

The books of the Prophets are full of these Promises. Notable is that sweet song of Isaiah, God is my Salvation, I will trust, and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wells of Salvation or Consolation. The whole 35th Chapter of Isaiah is full of heavenly consolation to as Gentiles, ver. 1. The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. See ver. 10. Isa. 56:7. I will make them joyful in my house of prayer. In the 66th of Isaiah are many sweet consolations, ver. 10 to 14. Our Savior likewise said to his Disciples, that their hearts should rejoice, and their joy should no man take away from them, Joh. 16:22. Paul saith, The kingdom of

God is in righteousness, peace, and joy in the Holy Ghost, Rom. 14:17. The Holy Ghost works it in the heart, one of his fruits is joy, Gal. 5:22.

The Lord makes so many promises of this one thing, to make us see:
1. That there can be no holding out in a Christian course without this joy: 2. By reason of the many evils that befall us in this life, it is very hard to get, much more to keep this joy.

6. Love, of:

1. God.

2. Christ.

3. Our Brethren.

4. Our Enemies.

A Promise. - 1. Of the Love of God.

And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live, Deut. 30:6. As if the Lord had said, I will ingraft the true love of myself in your hearts, which you will increase in, and constantly proceed in the same; and then I will account and accept of it, for the full measure of love that my law requireth.

Promises. - 2. To the Love of God.

Many things are promised to those that love God.

1. Preservation; The Lord preserveth all them that love him, Psal. 145:20.

2. Plenty; God will cause them to inherit substance, and will fill their treasures, Pro. 8:21.

3. Deliverance; Because he hath set his love upon me, therefore will I deliver him, Psal. 91:14.

4. Joy; unspeakable and glorious, 1 Cor. 2:9,10. That Text is chiefly meant of the Gospels joy, of the wine and fatlings, revealed to the Believer by the Spirit.

5. God knows them, loves them, will keep his Covenant with them, showeth mercy to them and their posterity, and hath promised them a crown of life.

If any man love God, the same is known of him, 1 Cor. 8:3. I love them that love me, Pro. 8:17. He is the faithful God which keepeth Covenant, and mercy with them that love him, Deut. 7:9. Which sentence is repeated twice in the very same words, Nehem. 1:5, Dan. 9:4. He showeth mercy to them, and thousands of their generations that love him, Exod. 20:6. He shall receive the crown of life, which the Lord hath promised to them that love him, Jam. 1:12 & 2:5.

6. All things shall work together for their good, Rom. 8:28.

Promises. - To the Love of Christ.

If any man serve me, him will my Father honor, John 12:26.

He that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him, John 14:21,23.

Promises to the love of our Brethren.

It is the cognizance of a Disciple, and a sign of spiritual life.

By this shall all men know that ye are my Disciples, if ye love one another, John 13:35. He that loveth his brother, abideth in the light, 1 John 2:10. And is translated from death to life, 1 John 3:14. If we love one another, God dwelleth in us, 1 John 4:12.

Promises to the love of our Enemies.

It is a matter of great credit to forgive, for thereby we are declared to be The children of our heavenly Father, Matth. 5:44,45. Love your enemies, and do good, and your reward shall be great, Luke 6:35. If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee, Pro. 25:21,22. [Thine enemy] that is, he that hates thee, not he whom thou hatest, for thou must hate none: [give him bread] that is, all things necessary in time of his need, if occasion be offered; for by thy beneficence thou shalt overcome his evil, and provoke him to love; or if not, God will certainly reward thee.

It is also matter of Comfort for us; for if we forgive, so shall we also be forgiven, If ye forgive men their trespasses, your heavenly Father will also forgive you, Matth. 6:14, the same is Mark 11:25, and Luke 6:37.

7. Fear.

Promises. - Of Fear.

God promiseth to make us fear him.

He saith in his New Covenant, that he will put his fear into our hearts, as Jer. 32:39,40, and that we shall fear him forever. The Lord doth oft repeat this promise, as Deut 4:10, where one special means

whereby this fear is wrought, is set down. Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. So Pro. 2:5. They who seek for wisdom, shall understand the fear of God. David, Psal. 40:3, shows another means, whereby God doth stir up this grace in his people, viz. the beholding of God's mercy on others, saying. And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord. They shall fear thee as long as the Sun and Moon endure, throughout all generations, Psal. 72:5. They shall fear the God of Israel, Isa. 29:23. They shall fear the Lord, and his goodness in the latter days, Hos. 3:5.

God hath made promises to free his people from servile fears, Job 11:15, Psal. 112:7,8, Prov. 1:33.

Promises. - To Fear.

1. Great and everlasting mercy is promised to those that fear God.

As the heaven is high above the earth: so great is his mercy toward them that fear him, Psal. 103:11. The mercy of the Lord is from everlasting to everlasting, upon them that fear him, ver. 17.

O how great is thy goodness, which thou hast laid up for them that fear thee, Psal. 31:19.

2. Such as fear God, are accepted of him, Acts 10:35. He taketh pleasure in them, Psal. 147:11, Mal, 3:16,17. The Sun of righteousness shall rise up to such. Mal. 4:2. God will teach them in the way that they should choose, Psal. 25:12,13,14. He will fulfill their desire, Psal. 145:19.

3. They shall not want, There is no want to them that fear the Lord, Psal. 34:9, Psal. 111:5.

4. The Angel of the Lord encampeth round about them, and delivereth them, Psal. 34:7.

5. Their days shall be prolonged, Pro. 10:27, Pro. 19:23, Pro. 22:4, and they shall be rewarded, Pro. 13:13.

6. Those that fear the Lord are pronounced blessed.

Blessed is the man that feareth God, Psal. 112:1,2. He will bless them that fear the Lord, both small and great, Psal. 115:13. Happy is the man that feareth always, Pro. 28:14. He that feareth the Lord is, and shall be every way blessed, Psal. 128:1,4. The reward of eternal life shall be given them, Rev. 11:18.

8. Obedience.

Promises. - 1. Of Obedience.

God will make us able to obey.

God doth promise in the New Covenant to enable us to walk in his statutes, and keep his Ordinances and do them, Ezek. 11:19,20. The like is repeated, Ezek. 36:27 & 37:24. And thou shalt return and obey the voice of the Lord, and do all his Commandments which I command thee this day, Deut. 30:8. The like promise is, Hos. 14:9. The ways of the Lord are right, and the just shall walk in them.

God hath sworn, that we shall serve him, Luke 1:72,74.

Promises. - 2. To Obedience.

The Scriptures are full of promises to Obedience.

True and faithful obedience bringeth all manner of blessings for body and soul, for name and estate, yea, and for seed and posterity also.

All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God, Deut. 28:1,2, to 14.

1. All in general, all these blessings shall overtake thee. 2. Everyone in particular, as is showed in the verses following.

Particular promises made to Obedience.

1. Holy and Christian security, Lev. 25:18,19 & 26:3,5,6, Pro. 1:33, Job 11:13,15,19, 1 Chron. 28:7.

2. Sufficiency of outward things, nay plenty, Deut. 28, Lev. 25:18,19,21 & 26:3,4,5,10. God's blessing on the creatures, Exod. 23:25.

3. Prosperity and a blessing also on their seed, Job 36:11, Isa. 48:17, Deut. 6:17,18,24. This is often iterated almost in every Chapter in Deuteronomy, and in divers verses of someone, Take heed and do according to all that I command you, that it may be well with you and with your children forever, Deut. 4:40, Deut. 5:29,33, Deut. 6:2,3,18,24, Deut. 12:28. God will show mercy unto thousands of them that love him and keep his Commandments, Deut. 5:10, Exod. 20:6.

4. Freedom from diseases, Exod. 15:26, and deliverance out of trouble, Deut. 4:30,31.

5. God's love, and presence.

If ye will obey my voice indeed and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, Exod. 19:5. And I will set my Tabernacle amongst you, and I will walk among you, Lev. 26:11,12.

6. Victory over enemies, Deut. 6:19, Deut. 11:22,23, Deut. 28:7, Lev. 26:7,8.

7. Audience of their suites, and acceptance of their persons.

If my words abide in you, ye shall ask what ye will, and it shall be done unto you, John 15:7. Our obedience is an acceptable sacrifice to God, offered up in Christ, Gen. 4:7, Lev. 26:9, Acts 10:35.

8. Perseverance.

If you keep my Commandments, ye shall abide in my love, John 15:10.

9. Blessedness, and eternal salvation.

Blessed are they that keep judgment; and he that doth righteousness at all times, Psal. 106:3.

See Pro. 8:32 & 29:18, Luke 11:28, John 13:17, Rom. 2:10, Jam. 1:25, Rev. 22:14.

He became the Author of eternal salvation unto all them that obey him, Heb. 5:9.

A promise. - 1. To willing obedience.

If ye be willing and obedient, ye shall eat the good of the Land, Isa. 1:19.

2. Promises to general obedience.

Then shall I not be ashamed, when I have respect unto all thy Commandments, Psal. 119:6.

Ye are my Friends, if ye do whatsoever I command you, John 15:14.

9. Repentance;

Promises. - 1. Of it, Acts 5:31. 2. To it, Acts 2:31, 2 Cor. 3:16, Jer. 4:1, Ezek. 33:15,16.

In it are handled:

1. Confession of sin.

2. Mourning for it.

3. Killing of it.

4. Turning from it.

1. Confession of sin.

To true Confession of sin are promised. Remitting of it, purging from it, and mercy.

If we confess our sins, he is faithful and just (see the certainty of this promise) to forgive us our sins, and to cleanse us from all unrighteousness, See the extent and largeness of this promise, 1 John 1:9. Cum homo agnoscit. Deus ignoscit, saith Austin. He that confesseth and forsaketh his sins shall have mercy, Pro. 28:13.

If we would judge ourselves, we should not be judged, 1 Cor. 11:31, Jer. 3:12,13.

He looketh upon men, and if any say, I have sinned, and perverted that which was right and it profited me not; He will deliver his soul from going down into the pit, and his life shall see the light, Job 33:27,28.

2. Mourning for sin.

Promises. - 1. Of godly sorrow.

God promiseth in the New Covenant, to take away the stony heart out of their flesh (that is, the stony hardness which was in their heart before) and to give them a heart of flesh, that is, a soft and tender heart, to tremble at God's judgments, believe his promises, and obey his Commandments.

You shall look on him, whom you have pierced, and you shall mourn for him, as one mourneth for his only Son, and be in bitterness for him, as one that is in bitterness for his first-borne, Zach. 12:10.

See Ezek. 20:43 & 36:31.

If thou complainest of a hard heart, challenge God with his promise, and in a holy reverence and humble boldness, charge him with that Covenant mentioned in Ezekiel.

Promises. - 2. To Godly sorrow.

1. Comfort.

Blessed are they that mourn, for they shall be comforted, Mat 5:4. The words import an exceeding measure of grief, such as is expressed by crying and weeping; therefore Luke saith, Blessed are ye that now weep, Piscator, and others expound it of sorrow for sin. They that so mourn are already blessed, and shall be comforted. You

shall be sorrowful, but your sorrow shall be turned into joy, John 16:20. See ver. 24, Psal. 126:5,6. They that sow in tears shall reap in joy. He that goeth forth and weepeth, shall come again with rejoicing bringing his sheaves with him. God hath undertaken to comfort them: In the prophesy of Isaiah everywhere almost we find it promised. The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall fly away, Isa. 35:10. They shall have both outward and inward comfort, for so some distinguish between joy and gladness; that joy is outward of the body, and gladness inward of the soul, Psal. 118:24. Arise (saith God, calling on his Church) and shine, and put on brightness and glory: The Lord shall be a light unto thee in darkness. Christ was sent for this very end, to comfort such as mourn for their sins. The Lord hath sent me to bind up the broken hearted, to give unto them that mourn in Zion, beauty for ashes, the oil of joy, for mourning, the garment of praise, for the spirit of heaviness, Isa. 61:1,3, Luke 4:18. I am not sent but unto the lost sheep of the house of Israel, Matth. 15:24, that is, (saith Mr. Perkins) to those which in their own sense and feeling are lost in themselves. The fruit of the Spirit is joy, Gal. 5:22. The Lord who is the Father of mercies, and God of all consolation, is called a God that Comforteth all those that are cast down, 2 Cor. 7:6. Comfort ye, comfort ye my people, saith our God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, Isa. 40:1,2. Behold how freely and how fully the Lord speaks, how he doubles his comforts: Comfort ye, comfort ye, and iterates his words, speak comfortably, cry unto her: The Lord will comfort Zion and her mourners, Isa. 57:18. All Zion, the Church of God shall be comforted, and all the friends of the Church, that mourn in her mourning, and that take to heart her sorrows and desolation, shall be comforted too. God shall wipe away all tears from their eyes, Rev. 7:17. Thus saith the High and lofty one that

inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. 57:15. The day of humiliation, when God's people afflict their souls before him, is called a day of atonement, Lev. 23:27. For so is God's promise, In that day there shall be a Fountain opened for sin, Zach. 13:1.

2. Grace.

This benefit is pressed as a motive unto godly sorrow. 1 Pet. 5:5,6. God giveth grace to the humble. Humble yourselves therefore (saith the Apostle) under the mighty hand of God. Jam. 4:6,7,9. God giveth grace to the humble. Submit yourselves therefore to God, Be afflicted and mourn and weep.

1. Knowledge, The humble he will teach his way, Psal. 25:9.

2. Repentance, Godly sorrow bringeth repentance to salvation, 2 Cor. 7:10.

3. Special protection, assistance, and mercy in the evil day.

Those that mourn for the sins of other men, have a great promise of special protection in the days of common calamity. Go through the midst of the City, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof, Ezek. 9:4.

God marked them for his own, signo salutary, saith Junius, with a saving mark, such as that, Exod. 12.

Thou wilt save the afflicted people, Psal. 18:27. He saveth such as be of a contrite spirit, Psal. 34:18. When men are cast down, then thou

shalt say, there is a lifting up, he shall save the humble person, Job 22:29.

4. Audience in prayer.

The Lord hath promised, that the prayers of such shall prevail mightily with him both for themselves and others. It is said of Jacob, Hos. 12:4. He had power over the Angel and prevailed, he wept, and made supplications unto him. And of Hezekiah, Isa. 38:5. I have heard thy prayers I have seen thy tears: behold, I will add unto thy days fifteen years. Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear, Psal. 10:17. When the Prophet had said, Psal. 34:17. The righteous cry, and the Lord heareth them, he giveth this reason, ver. 18. The Lord is nigh to them that are of a broken heart. 2 Chron. 7:14. If my people that are called by my name, shall humble themselves and pray, then will I hear from Heaven.

Yea God will hear them also for others, Job 42:8. My servant Job shall pray for you, for him will I accept.

3. Mortification or killing of sin.

Promises. - 1. Of Mortification.

A Child of God shall be able to mortify his corruptions, and overcome his special sins which most prevail over him.

For sin shall not have dominion over you, Rom. 6:14, that is, shall never anymore reign as in times past it did, and so have the full victory over you. For ye are not under the Law, but under grace, that is, Ye are not still under the condemnation and tyranny of the Law; but by true receiving of Christ by faith are now delivered from that

bondage, and so brought into the liberty of God's children. See ver. 18,22, and Rom. 7:24,25. He will subdue our iniquities, Micah 7:19. He will tread them under our feet, as it were.

This grace of Mortification is expressly promised, Gal. 5:16. Walk in the spirit, and ye shall not fulfill the lust of the flesh, Tit. 2:11,14.

The members of Christ shall be cleansed from the guiltiness of sin, it shall not be imputed; and from the filthiness of sin, it shall not prevail over them, 1 John 17:9, Matth. 1:21, John 1:29, Rev. 1:5, Acts 3:26, Psal. 103:3. The Prophets foretold in their time, That God would purge and cleanse his Church, Isa. 1:25. That God will purely purge their dross, and take away all their tin: that is, their sins. I will cleanse you or wash you, that is, with the imputation or sprinkling of the blood of Christ from all your Idols, that is, from all the sins that you have committed.

When we feel our hearts discouraged by the little strength we find to master our special corruptions, then we may apply to ourselves any of these promises, wherein the Lord himself doth undertake this work which is too hard for us: That he will subdue our iniquities, cleanse us from all unrighteousness. Though a strong and importunate lust hang upon us, a hereditary disease, a lust that is natural to us, which we think we shall never be able to conquer, yet God hath promised to break the dominion of every sin; That he will crucify the flesh with the affections thereof. He can heal the strongest lusts, Christ could cure those that were borne blind and lame; therefore when we grapple with a strong lust we should go to the Lord, and plead the Covenant, and say to him, Lord I feel this temptation is too strong for me, such a lust I cannot overcome, thou hast said, Thou wilt circumcise my heart, that thou wilt dissolve these lusts, I beseech thee to do it. If we truly hate and detest sin,

(though it do sometimes stir in us) we should not be discouraged; for our Sanctification here is but in fieri, it is but in doing yet, Rev. 6:2. Christ rides about conquering, and will yet go on to conquer sin in us. He will not subdue our corrupt lusts unto us at once, but as he did the Canaanites to his people Israel, by little and little, Exod. 23:30, Deut. 7:22.

That promise which God made to Paul in the stirrings and conflicts of his concupiscence is made unto all of his temper, my grace is sufficient for thee, 2 Cor. 12:9. There are two things in that promise; grace to make it, and sufficiency to fulfill it.

The Lord doth sometimes descend to particulars, as that, He will cleanse them from their Idols, and that he will take away the stony heart out of them. But we may apply the former general promises to our particular occasions, and they will be as comfortable, as if the Lord had said in particular, he will kill our pride, our unbelief, our hypocrisy.

Promises. - 2. To Mortification.

The benefits the Lord will bestow upon us, if in obedience and love to him, we can be content to cast away our sinful lusts.

He that forsaketh any profit, credit or comfort for Christ's sake, shall be rewarded a hundred-fold, Mar. 10:29,30, Matth. 19:28. He shall receive not ten in the hundred, but a hundred for ten, If ye mortify the deeds of the flesh by the Spirit, ye shall live, Rom. 8:13. Without it there is no living, it is a necessary condition required to the attainment of salvation.

4. Turning from sin.

Promises. - 1. Of Turning from sin.

Then thou shalt remember thy ways and be ashamed, Ezek. 16:61. Ye shall remember your ways and all your doings wherein ye have been defiled, and you shall loath yourselves in your own sight, for all your evils that ye have committed. Ezek. 20:43. The like is repeated, Chap. 36:31. Unto you hath God raised up his Son Jesus, and sent him to bless you in turning away every one of you from his iniquities, Acts 3:26. God promiseth to the Gentiles in their conversion, Then will I change in the people their lip, that it may be pure (so Junius reads it) with the which all may call upon the name of the Lord, that is, I will call them to repentance: and then follows a promise of taking away the stain of sin, In that day shalt thou not be ashamed for all thy works. The remnant of Israel shall stay upon the Lord the holy one of Israel in truth. The remnant shall return, &c.

Then shall she say, I will go and return to my first husband, for then was it better with me then now, Hos. 2:7. They shall return unto me with their whole heart, Jer. 24:7.

Promises. - 2. To turning from sin.

Turning unto God by repentance procureth his mercies upon us.

1. Temporal, Return unto me, and I will return unto you saith the Lord of hosts, Malac. 3:7. See Deut. 30:1,2, Neh. 1:9, Job 22:23,24,25—28, Jer. 7:3,5,7,14,15 & 18:8.

2. Spiritual: the promises of remission to repentance are very frequent in Scripture. So the Prophet Isaiah promiseth pardon to the penitent; Wash you, make you clean, put away the evil of your works from you, that is, repent: and then follows, Though your sins were as crimson, they shall be made as white as snow, that is, ye shall be

pardoned. If we acknowledge our sins, (that is, if we repent) he is faithful and just to forgive us our sins. Hence repentance and remission of sins are joined together by our Savior, Luke 24:47, Acts 2:38. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come, Acts 3:19. Let the wicked forsake his way, and return unto the Lord, and he will have mercy on him, Isa. 55:7.

3. Eternal: O Jerusalem wash thy heart from wickedness, that thou mayest be saved, Jer. 4:14.

10. Humility.

Promises. - To Humility.

The Lord enricheth the humble with all his gifts, both Temporal, Spiritual, and Eternal.

1. He will reward them with temporal benefits.

By humility and the fear of the Lord are riches, and honor, and life, Pro. 22:4.

2. God promiseth deliverance to the humble, 2 Chron. 12:7, Job 22:29.

3. Honor, Before honor is humility, Pro. 15:33 & 18:12, Job 5:11, Jam. 4:6,10, Luke 18:14, Matth. 23:12.

2. Spiritual graces; God giveth grace unto the humble, Jam. 4:6, 1 Pet. 5:5, Pro. 3:34.

1. Pardon of sin, 2 Chron. 7:14.

2. God teacheth them his ways, Psal. 25:9, Matth. 11:25. He revealeth to them the secrets of his Kingdom, making them thereby wise unto their salvation, Pro 11:2.

3. God blesseth them with his presence, taking delight to dwell with them, Isa. 57:15.

3. God will crown the humble in the life to come with eternal glory. Blessed are the poor in spirit, for theirs is the kingdom of heaven, Matth. 5:3. Agustine and Chrysostom expound it of inward humility.

11. Meekness.

Promises. - 1. Of Meekness.

The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid: and the Calf, and the young Lyon, and the falling together, and a little child shall lead them. And the Cow and the Bear shall feed, their young ones shall lie down together, &c. Isa. 11:6,7,8, whereby is signified, that men once converted, shall be so changed and altered, that if they were never so fierce and cruel against the Church, and one against another before, yet they shall be framed to a peaceable and meek disposition towards all men.

Promises. - 2. To Meekness.

1. Protection, The meek are under God's protection, in a special manner, Psal. 76:9.

He will beautify the meek with salvation, Psal. 149:4. They shall be hid in the day of the Lord's wrath, Zeph. 2:3. He will rebuke aright for all the meek of the earth, Isa. 11:4.

2. Advancement, The Lord lifteth up the meek, Psal. 147:6.

3. Instruction, The meek will he guide in judgment, and the meek will he teach his way, Psal. 25:9.

4. The inheritance of the whole earth: this appears both in the Old and New Testament, Psal. 37:11, Matth. 5:5. Such a man shall have the earth as an heir, he shall hold it by right of adoption, as the word in the Original signifieth.

5. Blessedness, Matth. 5:5, Blessed are the meek.

12. Patience.

Promise. - 1. Of it.

Patience is a gift which God hath promised freely and liberally without grudging or upbraiding Jam. 1:5. If any of you lack wisdom, (that is, to bear the cross) let him ask it of God that giveth to all men liberally, and upbraideth not, and it shall be given him.

Promises. - 2. To it.

The patient abiding of the righteous shall be gladness, Prov. 10:28.

Humble yourselves under the mighty hand of God, (that is, bow and buckle under it with meekness and silence) that he may exalt you in due time, 1 Pet. 5:6.

Ye have need of patience, that after ye have done the will of God, ye might receive the promise, Heb. 10:36. Behold we count them happy which endure, Jam. 5:11. To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life, Rom. 2:7.

13. Righteousness.

Promises. - To Righteousness.

1. Generally, Psal. 11:7, Pro. 11:3,4,5 6,18,19.

2. Particularly, for the righteous person.

1. Himself.

2. His posterity, Psal. 37:25, Psal. 112:2, Pro. 11:21.

Himself.

1. In this life, He shall have;

1. Peace, and protection in time of danger, Isa. 32:17, Psal. 5:12, Prov. 12:21, deliverance out of danger, Psal. 34:19, Psal. 125:3, Pro. 11:8.

2. Provision in time of want, Psal. 34:15, 1 Pet. 3:12, Psal. 37:25,29.

3. Joy, Psal. 68:3, Let the righteous be glad, let them rejoice before God, yea let them exceedingly rejoice.

2. For his death; the righteous hath hope in his death, Pro. 14:32.

3. After death; the memory of the just is blessed, Pro. 10:7, the righteous shall be in everlasting remembrance, Psal. 112:6.

4. At the resurrection; the righteous shall go into life eternal, Matth. 25:46. See Chap. 14:43.

14. Uprightness.

Promises. - 1. Of Uprightness.

He shall put his law in thy mind, and write it in thine heart, Jer. 31:33.

The truth dwelleth in us and shall be with us forever, 2 John 2.

Promises. - 2. To Uprightness.

God rewards it with the blessings of this life and that which is to come, he will give them grace in this life, and glory in the life to come, Psal. 84:11. No good thing will be withhold from them. In this life God multiplieth his favors upon those who serve him in sincerity, Psal. 73:1, Psal. 125:4. God hath promised to be good to them;

1. In their habitations and families, Pro. 14:11.
2. In their children and posterity, Psal. 112:2.
3. In all the comforts of this life, Psal. 84:11.
4. In times of common calamity and combustion, Psal. 37:19, Prov. 2:7, Psal. 112:4,11.
5. Peace, joy, and security are promised to it, He that walketh uprightly walketh surely, Pro. 10:9, 2 Chron. 16:9, Psal. 97:11, Prov. 11:28, God performeth all his gracious promises upon this condition only: so he promiseth unto the Kings of Israel and Judah, 1 King. 2:4 & 9:4,5, that he will confirm their Kingdom unto them and their posterity after them. If they would walk before him in truth with all their heart and with all their soul: therefore Hezekiah entreateth God to perform his promise unto him and his posterity, grounding his faith on this, seeing he had walked, &c. Isa. 38:3, Psal. 145:18. He will save and deliver them from all perils, and out of the hands of all their enemies, Psal. 7:10, Prov. 11:6, which makes them bold and confident as Lions in perilous times, Pro. 28:1.

6. Promotion, Pro. 22:11, He that loveth pureness of heart, for the grace of his lips the King shall be his friend.

7. God is delighted with it, 1 Chron. 29:17, Pro. 12:22, Psal. 51:6, Psal. 11:7. By sincerity and truth we come to be in league with God, he smites a covenant with us, Gen. 17:1,2.

8. A peaceable end: mark the perfect man, and behold the upright, for the end of that man is peace, Psal. 37:37.

Three special blessings are promised them: 1. Such shall never fall away nor lose God's favor and grace, Psal. 36:10, a Prophetical prayer hath the nature of a promise, Psal. 112:6. 2. Such shall have strength given them of God to endure any trial he shall be pleased to bring them unto, 2 Chron. 16:9. 3. Such shall be sure to have a comfortable issue and a joyful deliverance out of all their temptations, Psal. 37:37, Psal. 97:11, Psal. 126:5.

In the life to come, God also crowneth the sincere and upright services of the faithful with joy and happiness. Solomon saith, He who walketh uprightly shall be saved, Pro. 28:18. And David affirmeth that the upright is blessed and shall dwell in God's presence, Psal. 32:2 & 119:1, Psal. 15:2. Our Savior affirmeth that he shall be blessed in the vision and fruition of God, Matth. 5:8.

15. Peace.

Promises. - Of Peace of conscience.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you, John 14:27. Our Savior 1. Challengeth peace to be his own, having dearly purchased it: 2. His own to give, men may wish the peace of God or Christ, but he gives it as his own: 3. He

showeth that this peace cannot be else-where had; [not as the world giveth] plainly distinguishing his peace from the worlds, both in the gift and manner of giving.

The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. 4:7. It is called the [Peace of God] 1. Because it hath God for its Object, it is a peace with God. 2. Because God by his Spirit is the Author of it; it is peace from God, and therefore said to be a fruit of the Spirit, Gal. 5:22. It is said to pass [all understanding] because 1. The understanding of man cannot sufficiently conceive it 2. Mans understanding cannot sufficiently esteem or prize it according to its worth. [Shall keep your hearts.] [Keep] as with guard or strong garrison: the same Greek word is used, 2 Cor. 11:32. [Your hearts] that is, your will and affections. [And minds] your intellectual faculties, your whole souls shall be kept in the knowledge and faith of Christ Jesus.

As many as walk according to this rule, peace shall be upon them and mercy, Gal. 6:16. By peace we are to understand outward peace, as prosperity and good success in all things we go about, and peace with the creatures: but the peace which is principally meant in this place, is peace of conscience, which is peace with God, and ourselves.

16. Zeal.

The care of being Zealous, 1. Hath a singular promise of the presence and communion of God in Christ, Rev. 3:19,20.

2. Zeal makes all our services acceptable to God, Jam. 5:16, Romans 12:11.

3. It is the way to happiness, Matth. 11:12.

17. Perseverance.

Promises to strengthen our faith as touching Perseverance.

For this mark the first Promise which God made, The seed of the woman shall break the serpents head, Gen. 3:15, there Satan is stunted to the heel of Christ, and that promise made to Abraham, Gen. 17:7, and to David concerning Solomon, 2 Sam. 7:14,15, the which promise is applied to all God's Elect, Psal. 89:23,28,29. God hath promised to his Elect, That they shall enjoy the work of their hands, and shall not labor in vain, Isa. 65:22,23. Not one of them shall be lacking in the whole flock, Jer. 23:4. He will build them and not pluck them down, he will plant them and not pull them up, Jer. 24:6.

See Isa. 33:20, Deut. 31:8, 2 Sam. 7:10, Amos 9:15, Psal. 92:13,14, Pro. 10:30 & 12:3, Judge. 5:31, Job 11:15,17, Isa. 42:3 & 46:4, Isa. 55:3, Ezek. 37:26, Heb. 13:5 & 20, Isa. 54:9,10.

Promises. - 2. To Perseverance.

The Promises of reward, are limited and restrained unto those who persevere unto the end, He that endureth unto the end shall be saved, Matth. 10:22, which is often repeated, Matth. 24:13, Mark 13:13. Christ promiseth a reward to those seven Churches of Asia, but with a proviso of overcoming. To him that overcometh will I give to eat of the tree of life which is in the paradise of God, Rev. 2:7. He that overcometh shall not be hurt of the second death, ver. 11. To him that overcometh will I give to eat of the hidden Manna, ver. 17. To him that overcometh and keepeth my works unto the end, to him will I give power over the nations, ver. 26. See ver. 28.

Holding fast and going on hath a crown attending it, Heb. 10:23, Luke 22:28,29,30. Be thou faithful unto death, and I will give thee a crown of life, Rev. 2:10.

If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you, John 15:7.

See Jam. 1:25, Heb. 3:14, Gal. 6:9.

CHAP. 11.

The Degrees of Graces.

Promises. - Of growth and increase in Grace.

God hath promised to give grace abundantly, not only to drop it, but to pour it.

I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, &c. Isa. 44:3,4.

Their soul shall be as a watered garden, Isa. 58:11, and Jer. 31:12.

God promiseth to make his people fruitful; He is compared to a Husbandman, the Church to an Orchard, the faithful to young plants, whose nature is to spread, and shoot out their branches and bring forth fruit, John 15:2.

The godly man shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season, Psal. 1:3, Jer. 17:8.

Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall bring forth fruit in old age: they shall

be fat and flourishing, Psal. 92:13,14. An old man being once asked if he grew in goodness, said, yea doubtless, I believe it to be so, for God hath said it.

The righteous shall flourish as the branch, Pro. 11:28. Ye shall go forth and grow up as the calves of the stall, Mal. 4:2.

The Lord likewise as a good Shepherd saith, He will feed his people, that they may be fat, that is, abounding in grace, as Psal. 23, Ezek. 34:13,14,15, Psal. 36:8, Pro. 13:4.

He saith, He will give strength to his people, to walk in the ways of the Lord, Isa. 45:24, Isa. 40:29,31, Psal. 29:11, Isa. 26:4,12, Isa. 41:10, Zach. 10:12, Phil. 4:13.

They go from strength to strength, Psal. 84:7.

The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger, Job 17:9.

But the path of the just is as the shining light, that shineth more and more unto the perfect day, Pro. 4:18.

Whosoever hath (that is, useth well what he hath received) to him shall be given, and he shall have abundance, Matth. 13:12, Luke 19:26, Mar. 4:24.

Nathaniel believed at the first, yet he is promised that he shall see greater things.

See Hos. 14:5,6,7.

Promises to several degrees of true grace or growth in grace. 2 Pet. 1:5,6,8,10,11.

Growth in grace will procure growth in glory; the more holiness we have here, the more happiness we shall have hereafter. If we be rich in the work of the Lord, our labor shall not be in vain in the Lord, 1 Cor. 15:58. He that sows liberally, shall reap liberally, we shall receive a full reward, 2 John 1:8.

CHAP. 12.

Spiritual Duties.

The Lord hath promised to assist us in them by his Spirit, and they being done by the operation and assistance of the Spirit shall be accepted and rewarded of the Father.

1. God hath promised to help us by his Spirit in holy duties.

Therefore we must not only look to the Commandment enjoining duty, but to the promise showing God's mercy in helping us.

For God in the New Covenant gives what he requires.

In one place the Lord commandeth, Cast away from you all your transgressions, and make you a new heart, and a new Spirit. In another place he promiseth, I will sprinkle clean water upon you, and you shall be clean from all your filthiness; A new heart also will I give you, and a new spirit will I put within you. So God commandeth them to circumcise the foreskin of their hearts, Deut. 10:16. And after he saith, he will circumcise their hearts, &c. Deut. 30:6. He commands us to keep his Commandments, Eccles. 12:13, and promiseth to cause us to walk in his statutes, Ezek. 36,27. He commandeth us to fear Him, Eccles. 12:13, and promiseth to put his fear into our hearts, Jer. 32:40. He commandeth us to have a new

soft heart, and promiseth to make it so, Ezek. 36:26. He commands us to pray and make known our wants to him, and promiseth to pour upon us the Spirit of grace and Supplication, Zach. 12:10.

God's promises are the foundation of all our performances; For we by working do not cause him to fulfill his promises, but he by promising doth enable us to perform our works.

2. God promiseth to accept the services of his children.

All our sacrifices shall be accepted.

The Lord by Moses did often tell his people, that their sacrifices should be accepted, Lev. 1:3,4 & 22:21 & 23:11, Exod. 28:36,38. See Isa. 60:7, Ezek. 43:27 & 20:40,41, Mal. 3,4.

If thou doest well, shalt not thou be accepted, Gen. 4:7. Then shalt thou be pleased with the sacrifices of righteousness, Psal. 51:19. Ye are a holy Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ, 1 Pet. 2:5.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8:12.

I will make them joyful in mine house of prayer; their burnt offerings, and their sacrifices shall be accepted upon mine Altar, Isa. 56:7.

3. God will reward the services of his children.

To him that soweth righteousness, shall be a sure reward, Pro. 11:18.

Every man shall receive his own reward according to his labor, 1 Cor. 3:8.

Whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free, Ephes. 6:8.

Behold his reward is with him, Isa. 40:10.

Verily there is a reward for the Righteous, Psal. 58:11.

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. 17:10.

Let us not be weary of well-doing, for in due season we shall reap if we faint not, Gal. 6:9.

He shall reward every man according to his works, Matth. 16:27.

CHAP. 13.

The Ordinances of God.

1. In general.

2. Particular Duties.

1. Prayer.

2. Preaching.

3. Reading.

Promises. - 1. To the ordinances of God generally.

There is a promise to the use of God's ordinances. Jam. 4:8. Draw nigh to God, and he will draw nigh to you.

With joy shall ye draw water out of the wells of salvation, Isa. 12:3. We may apply this promise when we pray, hear, confer or fast, in every duty.

Promises. - 2. To particular Duties.

1. Prayer.

1. God will give his children hearts to seek him by Prayer.

He shall call upon me, and I will answer him, Psal. 91:15.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, Jer. 29:12. He will prepare their hearts, Psal. 10:17.

For this cause shall everyone that is godly pray unto thee in a time when thou mayest be found, Psal. 32:6.

See Jer. 31:9, and Hos. 3:5.

2. God promiseth to help us to pray.

His Spirit shall indite our prayers, and help us to draw our petitions.

The Spirit helpeth our infirmities, and maketh intercession for us with groanings that cannot be uttered, Rom. 8:26,27.

I will pour upon the house of David, and upon the Inhabitants of Jerusalem the Spirit of grace and supplications, Zach. 12:10. So soon as the Spirit of Grace entereth into the heart; it makes one plentiful, and abundant in supplicating and suing unto God for grace and mercy.

3. God hath bound himself by promise to hear his servants, when they call upon him.

The Lord made a promise to Solomon after his prayer, saying, Mine eyes shall be open and mine ears attentive to the prayer in this place, 2 Chron. 7:15.

The Lord is rich unto all that call upon him, Rom. 10:12

Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your request be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Philip. 4:6,7.

The prayers of the upright are his delight, Pro. 15:8. He heareth the prayer of the righteous, ver. 29.

God will not only hear our prayers in general, but our voice, Psal. 5:3, our very desires, Psal. 10:17, Pro. 10:24, which are effectual prayers with God. He will not despise our prayers, Psal. 102:17. He will not reproach us, nor upbraid us with what is past, or our present frailties, Jam. 1:5. It is agreeable to his nature and disposition to hear prayers, Psal. 65:12. The thing that hath encouraged God's children, and given them heart in prayer, hath been this hope and assurance that they should find audience and respect with God, O thou that hearest prayer, or because thou hearest prayer, all flesh shall resort unto thee, Psal. 65:2.

God excepts no man, all shall be heard.

For thou Lord art good and ready to forgive, and plenteous in mercy to all them that call upon thee, Ps. 86:5. The Lord is nigh unto all them that call upon him, to all that call upon him in truth, Psal.

145:18. It shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered, Joel 2:32, which is repeated, Acts 2:21, and Rom. 10:13. Though our prayers be weak, yet let us remember, that the promise is made to all. We may see the proof of this in a prayer made in much infirmity, Psal. 31:22. God is more ready to hear, then we to ask, to give, then we to receive, 1 Pet. 3:12. His ears are open, as a kind mother or nurse which useth to be so wakeful, that she will hear the child so soon as ever it begins to cry, Dan. 10:11. Fear not Daniel, for from the first day, that thou didst set thy heart to understand, and to humble thyself before God, thy words were heard, yea before they call, I will answer, and while they speak, I will hear, Isa. 65:24, that is, in our purpose of Prayer. This the faithful have gloried in, Psal. 4:3 & 17:6 & 38:15.

God hath specially bound himself to hear his children in those prayers, that they make unto him in their afflictions; the time of trouble is the very set hour of Audience.

The eyes of the Lord are upon the righteous, and his ears are open to their cry, Psal. 34:15. The righteous cry, and the Lord heareth and delivereth them out of all their troubles, ver. 17. Which is repeated four times in Psal. 107:6,13,19,28.

The Lord saith, Psal. 50:15. Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. He will regard the prayer of the destitute, and not despise their prayer, Psal. 102:17 to 21, their tears, sighs, and groanings are not hid from him, Psal. 39:12. He will hear in the morning, Psal. 5:3, in the very season, the due time, when we are in trouble. Yea so as he will in our affliction in a special manner, let us know, that he is our God, and that he will deliver us, Zach. 13:9. The Lord, heareth the prayers of his people, when they think they are cast out of his sight, Psal. 31:22.

God's people have found comfort in all their afflictions, by pouring out their hearts to God in prayer, Psal. 109:3,4.

In the day of my trouble, I will call upon thee, for thou hearest me, Psal. 86:7.

The Lord hath heard the voice of my weeping, the Lord hath heard my supplication, the Lord will receive my prayer, Psal. 6:8,9.

A Noble man in this Kingdom, had a ring given him by the Queen Elizabeth, with this promise; that if he sent that ring to her at any time when he was in distress, she would remember him and deliver him. This was a great privilege from a Prince, and yet that ring though sent, might not be delivered. God hath given his children prayer as that ring, and tells them whatsoever distress they are in, let them but send this up to him, and he will be sure to relieve them, and when they do send up this, it is sure to be conveyed, wheresoever they are.

Prayer is profitable to obtain everything, as is evident by the promise of Christ, John 16:23. Verily, verily I say unto you, whatsoever ye shall ask the Father in my name he will give it you. Note the certainty of the promise, in Christ's vehement asseveration; note the generality of it [whatsoever.] Our Savior oft repeated such promises in those heavenly and last speeches which he uttered to his Disciples, John 14:13, John 15:7,16

See Mar. 11:24, John 9:31, 1 John 3:22 & 5:14,15.

I may say of prayer, as the Apostle saith of Godliness; it hath the promises of this life and that which is to come.

1. For this life.

Temporal and Spiritual things are promised to prayer.

1. Temporal.

1. The prayer of faith shall save the sick, and the Lord shall raise him up, Jam. 5:15.

2. Spiritual.

1. It obtaineth remission of sins, and if he have committed sins, they shall be forgiven him, the same verse of Jam. 5.

2. The Spirit, How much more shall your heavenly Father give good things to them that ask him, Matth. 7:11. Give the holy Spirit to them that ask him. So it is Luke 11:13.

2. For the life to come.

Prayer obtaineth eternal life and salvation.

For whosoever shall call upon the name of the Lord shall be saved, Rom. 10:13.

That Promise that is made to our prayers runs thus, If thou prepare thine heart, and stretch out thine hands towards him, &c. Job 11:13. The stretching out of our hands (or of our voice either) is to little purpose, if our heart be not prepared first.

Promises. - To fervent prayer.

Then ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart, that is, truly and fervently, saith Greenham.

The effectual prayer of a righteous man availeth much (both for the helping of the body, and healing of the soul) but with this proviso, if it be fervent: open thy mouth wide, that is, earnestly, confidently, call upon me, and I will fill it, that is, I will satisfy thy desire to the full.

Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you, Matth. 7:7. Ask, seek, knock. It is not a simple repetition of the same thing, but a gradation. It shows instantissimam necessitatem, saith Augustine. Ask as a beggar, seek as with a candle, knock as one that hath power with importunity. One thus descants upon the place; Ask with the mouth, seek with the heart, knock with the hand: and [it shall be given you,] that is, for Temporal things; and [ye shall find,] that is, for Spiritual things; and it shall [be opened unto you,] that is, for Eternal things.

Promises. - 1. To Secret Prayer.

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

2. To Private or Family prayer.

Where two or three are gathered together in my name, there am I in the midst of them, Matth 18:20.

3. To public prayer.

Public for:

1. Matter.

2. Place.

1. A promise to those, that pray for the Church.

Remember Zion, they shall prosper that love thee, Psalm 122:6,7.

2. Promises to the prayers of the Congregation made in the Church.

Jerusalem had singular promises made unto it, such as had no particular Church in the world besides, Psalm. 132:14.

There is a special promise made to the prayers made in the Temple, 2 Chron. 7:15. Mine eyes shall be open, and mine ears attent unto the prayer that is made in this place, 1 Kings 9:3.

The Lord hath promised, that he will cause his servants to rejoice in the granting of their suites which they shall make unto him in his own house, Isa. 56:7. Upon the like promise made by God, Solomon at the consecration of the Temple, 1 King. 8:30,33, groundeth his Prayer, that the Lord would in special manner, hear the suites and supplications of his servants, publicly assembled in his Temple to call upon him. See Book 5, Chap 1.

A promise. - To Preaching.

God hath made a special promise to this, that he will be with it, to assist and bless it, Matth. 28:20. I am with you always, even unto the end of the world.

Promises. - To Reading.

In Reading of the Word, if we understand not, we should apply these Promises.

Prov. 1:23. I will pour out my Spirit unto you, I will make known my Words unto you.

Prov. 1:4. It gives subtlety to the simple, to the young men knowledge and discretion.

The Commandment of the Lord is pure, enlightening the eyes, Ps. 19:8.

God hath promised to teach and instruct such by his Spirit, that bring good and honest hearts to the reading and hearing of the Word.

Psal. 25:12. What man is he that feareth the Lord, him will he teach in the way that he shall choose.

The promise of finding is made to those who seek as for gold and search as for treasure, Pro. 2:3,4,5.

Promises, to such as love the Word of God.

Great peace have they which love thy Law, and nothing shall offend them, Ps. 119:165.

Blessed is the man that delighteth greatly in his commandments, Ps. 112:1.

A promise to those that wait for the Word.

There is a blessing promised to such hearers as wait for the Word.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For who so findeth me, findeth life and obtaineth favor of the Lord.

Promises, that God's children shall hearken to the Word.

The ears of them that hear shall hearken, Isa. 32:3.

See Isa. 50:4, Acts 16:14.

Promises to such as conscionably hearken to the Word.

Hoe, everyone that thirsteth come ye to the water, and he that hath no money: come ye, buy and eat, yea, come, buy wine, and milk without money, and without price. Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live, &c. There the Lord freely offereth saving grace to such as have none, and nothing, whereby they might purchase it. 2. He setteth out a way whereby they might enjoy it, viz. a diligent hearing and believing God's Word. 3. He makes most sweet promises, that their soul shall live, that is, they shall be quickened in Christ, and in him the seed of David, be made partakers of those mercies which shall never decay, If thou warn the righteous man that the righteous sin not, and he doth not sin, he shall surely live, because he is warned, Ezek. 3:21. The conscionable hearing of God's Word, quickens the soul, and makes it to live both the life of grace and of glory; He that heareth my word and believeth on him that sent me, hath everlasting life: the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live, John 5:24,25, not such a voice as shall call them out of their graves, as in the 28th verse; for he saith, now is, but the meaning of the place is, that those which were dead in sin should be quickened either by Christ in his own person, or by his Word in his Ministers.

The titles given to the Word express this.

It is called, The Word of life, Acts 5:20, Phil. 2:16, John 6 68. The Word of grace, Acts 20:32. The word of Salvation, Acts 13:26. Salvation itself, and life everlasting, Heb. 2:3, Acts 28:28, John 12:50. The word is able to save our souls, Jam. 1:21, 1 Tim. 4:16, 1

Cor. 1:21. To this purpose there are so many commendations of the Word, especially in the Psalms and Proverbs, Psal. 19:7. The law of the Lord is perfect; &c. the whole 119th Psalm was written, to set out the excellency of the Word. The nine first Chapters of the Proverbs; Take fast hold of instruction, let her not go, keep her, for she is thy life, Pro. 4:13. Instruction is our life, thereby we attain all things pertaining to the comfort of this life and of that to come. See Pro. 1:9,23, Pro. 2, from 1 to 13, Prov. 3:3 to 4 & 13 to 24, Prov. 4:5 to 14 & 20 to 23, Prov. 6:20 to 24, Pro. 7:1 to 5, and the whole eighth Chapter. Sanctify them through thy truth, thy word is truth, John 17:17. Do not my words do good to him that walketh uprightly? Micah 2:7. As new born babes desire the sincere milk of the word, that ye may grow thereby, 1 Pet. 2:2. The comparisons which are used to set forth the profit of the Word, confirm this: it is resembled to The light, Isa. 9:2. Rain, Deut. 32:2. Dew, there also, living water, Zach. 14:8. Wine and milk, Isa. 55:1,2.

It is able, 1. To enlighten with saving knowledge the simplest that shall hear and read it with an honest heart, Psal. 119:130. 2. To reform the heart and life of him that hath the strongest corruptions, Psal. 119:9. 3. To comfort and revive the heart that is most cast down either with inward or outward afflictions, Isa. 57:19. 4. To preserve and add knowledge and grace to them that have best profited, Mar. 4:24.

Whensoever we go to the Word, we should meditate on some of these precious promises, to encourage us to attend unto God's Word with expectation of his blessing on our labors.

Promises. - For the Sacraments.

1. In general.

They are the Seals of the righteousness of faith, Rom. 4:11, or of the Covenant of Grace.

The Apostle speaks of both Sacraments, 1 Cor. 12:13.

2. The Special Sacraments.

Baptism.

Lord's Supper.

1. Baptism.

Promises to it.

It is called, The laver of regeneration, Tit. 3:5. The Baptism of repentance for remission of sins, Mar. 1:4, Acts 2:38. Our sins are said to be washed away, Acts 22:16, Heb. 10:22, and Baptism saveth, 1 Pet. 3:21, all which belong to the blood of Christ, Rev. 1:5. 1 John 1:7, our Savior saith, we must be borne of water, John 3:5, that is, be made God's children by receiving Christ, as John 1:12. God hath promised that he will baptize us with the Holy Ghost and with fire, Matth. 3:11.

2. Lord's Supper.

Promises to it.

When our Lord Jesus did ordain it, he speaking of the Bread, said, This is my body, and of the Wine, This is my blood of the New Testament, Matth. 26:26,28, that is, these outward signs and seals were most sure and certain pledges of his body and blood, which he did as truly give to be spiritual food, as he gave the bread and wine to be bodily food to every believer, 1 Cor. 10:16.

There is a full meal, Rom. 14:17. Bread and Wine comprehend entire food; for humidum & siccum are all that are required unto food: this is promised, Isa. 25:6. In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, &c. that is, he would make for his Church complete provision. So Pro 9:5.

A Lawful Oath. - Promises to it.

God hath promised to reward it.

1. In this life, Jer. 12:16. If they will learn the ways of my people, to swear the Lord liveth &c. then shall they be built in the midst of my people.

2. In the life to come with eternal happiness, for he that sweareth and chargeth not, though it be to his own hindrance, he shall dwell in God's holy Mountain, Psal. 15:4.

Fasting. - Promises to it.

Be afflicted and mourn and weep, let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up, Jam. 4:9,10. If thou fast in secret, thy Father which seeth in secret will reward thee openly, Matth. 6:18, Joel 2:12,13,14,15,18,19, first a fast is prescribed, then a blessing promised.

Praising God. - Promises of it.

They shall praise the Lord that seek him, Ps. 22:26. They shall show forth my praise, Isa. 43:21.

Ye shall eat in plenty and be satisfied, and praise the name of the Lord, Joel 2:26, where God promiseth temporal blessings and a

thankful heart, it is an evident sign of the continuance of them, as there in Joel. and Deut. 8:10, Isa. 62:8,9.

Praising God - Promises to it.

Them that honor me I will honor, 1 Sam. 2:30.

He that offereth praise, glorifieth me, Psal. 50:23.

Praise is one of the Sacrifices with which God is well-pleased, Heb. 13:15,16, Psal. 69:30,31. Let all the people praise thee, O God, let all the people praise thee. Then shall the Earth yield her increase, and God, even our own God shall bless us. Psal. 67:5,6.

Promises. - To Meditation.

Mercy and truth shall be to them which devise good, Pro. 14:22.

Think of these things which ye have both learned and received, and heard and seen in me; and the God of peace shall be with you, Phil. 4:8,9.

Let not the book of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success, Josh. 1:8. Blessed is the man that meditates on the Word day and night: Psal. 1:2.

Promises. - To Self-examination.

If we would judge ourselves, we should not be judged, 1 Cor. 11:31.

Let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another, Gal. 6:4.

Promises. - To those that conscionably sanctify the Lord's Day.

The sanctifying of the Lord's Day will bring comfort and happiness to soul and body.

1. Blessings, Spiritual, ver. 13, and Temporal, Isa. 58:14. If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a light, the holy of the Lord, honorable and shalt honor him, not doing thine own ways, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth.

2. Spiritual.

Blessed is the man that keepeth the Sabbath from polluting it, Isa. 56:2. See 5,6,7, vers., Jer. 17:24,26, a special place. God promiseth there, 24th and 26th verses to reward the outward observation of the Sabbath. The blessing there promised is twofold, the first concerneth the Commonwealth, ver. 25, The second the Church and State of Religion, ver. 26.

Promises. - To Watchfulness.

Blessed is he that watcheth, Matth. 24:46,47, Revel. 16:15.

They are three times said to be blessed, Luk. 12:37,38,43, to show that they are thrice blessed and ever perfected in blessedness, which keep constantly their spiritual watch.

Promises. - Of Conference.

The lips of the wise disperse knowledge, Pro. 15:7.

They are a well of life to feed many.

The tongue of the stammerers shall be ready to speak plainly, Isa. 32:4. The dumb man's tongue shall sing, Isa. 35:6. The mouth of the just bringeth forth wisdom, Prov. 10:31.

Promises. - To Conference.

The mouth of the upright shall deliver them, Pro. 12:6. A man shall be satisfied with good by the fruit of his mouth, Prov. 12:14. Righteous lips are the delight of Kings, and they love him that speaketh right, Prov. 16:13, See Prov. 22:11. A man's belly shall be satisfied with the fruit of his mouth, Prov. 18:20. A man shall eat good by the fruit of his mouth, Pro. 13:2.

Promises. - To Reproof.

He that rebuketh a man, shall afterwards find more favor than he that flattereth with the tongue, Pro. 28:23. To them that rebuke the wicked shall be delight, and a good blessing shall come upon them, Pro. 24:25.

Promises. - To giving of Alms.

Beneficence shall be rewarded.

1. In this life.

1. In ourselves.

2. In our posterity, Ps. 37:25,26.

1. In ourselves, with:

1. Mercy, Blessed are the merciful for they shall receive mercy, Matth. 5:7, Pro. 14:21,22.

2. Comfort in sickness.

3. Deliverance out of trouble: one verse proves both, Blessed is he that considereth the poor and needy: the Lord will deliver him in time of trouble, the Lord will strengthen him upon the bed of languishing, he will make all his bed in his sickness, Psal. 41:1,3.

4. Competency, He that giveth unto the poor shall not lack, Pro. 28:27, this is a means to bring us to the right use of our wealth, Luk. 11:41.

2. In the life to come, Come ye blessed of my Father, receive the Kingdom prepared for you from the beginning of the world, &c. Matth. 25:34. Make to yourselves friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations, Luk. 16:9. Receiving is not mentioned here in regard of merit (as the Papists say) as though a man could deserve it by giving of alms, but either by way of hearty prayers made by the poor, that they may be received, or else because their Alms shall be unto them a pledge and earnest of their receiving into God's Kingdom as a Father says sweetly if ye will be wise Merchants, thrifty and happy usurers, part with that which you cannot keep that you may gain the which you cannot lose, When thou makest a feast call the poor, the maimed, the lame, the blind; And thou shalt be blessed: for thou shalt be recompensed at the resurrection of the just, Luk. 14:14.

Promises. - To liberal giving.

The liberal soul shall be made fat, and he that watereth shall be watered also himself, Prov. 11:25. He which soweth bountifully, shall reap bountifully, 2 Cor. 9:6.

2. To cheerful giving.

God loveth a cheerful giver, 2 Cor. 9:7.

Thou shalt surely give him, and thine heart shall not be grieved, when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto, Deut. 15:10.

Promises. - 1. To liberality to the Saints.

He that receiveth a righteous man in the name of a righteous man. shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a Disciple, he shall in no wise loose his reward, Matth. 10:41,42. For a cup of cold water, (water the common element, and cold water that cost thee not the charge of fire to warm it) there is a Torrent, may a very Sea of all pleasures provided for thee for all eternity. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the Saints, and do minister, Hebr. 6:10.

See Gal. 6:9,10.

Promises. - To bounty to God's Minister.

He that receiveth you, receiveth me: He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward, Matth. 10:40,41. Some understand that thus, they shall be partakers of the same reward, which is laid up for the Prophets. Calvin takes it for a

reward which is fit for the worthiness of the person, upon whom the liberality shall be bestowed.

Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine, Prov. 3:9,10. And the Levite because he hath no part nor inheritance with thee, shall come and shall eat, and be satisfied, that the Lord thy God may bless thee in all the work of thine hand which thou doest, Deut. 14:29.

Promises to seeking of God.

1. They shall have their hearts filled with joy and gladness in the fruition of God's favor.

That prophetic prayer of David's implieth also a promise in it, Ps. 40:16. Let all those that seek thee, be glad and rejoice in thee.

Let the heart of them rejoice that seek the Lord, Psalm 105:3, the very same is, 1 Chron. 16:10.

The Lord often promised to his people, that if they should seek him, he would be found of them, as David told Solomon his son, 1 Chron. 28:9, and the Prophet told Asa the King, 2 Chro. 15:2. See 15.

Thou Lord hast not forsaken them that seek thee, Ps. 9:10, Isa. 45:19.

But his people then must seek him with their whole heart, as Deut. 4:29, Jer. 29:13, and diligently, Heb. 11:6.

Seek ye me, and ye shall live, Amos 5:4,6. And your heart shall live that seek God, Psalm 69:32.

The hand of our God is upon all them for good that seek him, Ezra 8:22, Lam. 3:23.

They that seek the Lord shall not want any good thing, Psal. 34:10.

Promises. - To waiting on God.

Waiting patiently for the Lord's coming to comfort us, either in temporal or spiritual distresses, is a right pleasing and acceptable duty and service unto God, which he is wont to crown with multiplied and over-flowing refreshings when he comes. They that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles; they shall run and not be weary, they shall walk and not faint, Isa. 40:31. For since the beginning of the world, men have not heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him, Isa. 64:4. They shall not be ashamed (or disappointed) that wait for him, Isa. 49:23. He shall save them, Pro. 20:22. They shall inherit the earth, Psal. 37:9,34, and Heaven too. Blessed are all they that wait for him, Isa. 30:18, Dan. 12:12.

We must stir up ourselves to receive the promises, Cant. 5:2,3. The godly sometimes walk without comfort, because they put it from themselves, and God oftentimes causeth his children to seek long before they find comfort. But the ardent desire shall at length be satisfied. Remission of sins, and peace of conscience, are favors worth waiting for. We have not waited so many years in the means of grace for comfort, as God hath waited for our conversion.

Promises. - 1. That we shall delight in God.

Then shalt thou have they delight in the Almighty, Job 22:26. The promise of delighting ourselves in the Lord, is confined to the duty of

delighting in holy exercises, If thou call the Sabbath a delight, &c. then shalt thou delight in the Lord, Isa. 58:13,14.

A promise. - To delighting in God.

Delight thyself in the Lord, and he shall give thee the desires of thine heart, Ps. 37:4.

Promises to godliness or grace exercised, or to godly and gracious men which act the graces, and exercise themselves in the duties above specified.

True Godliness hath the promises both of this life and of that which is to come, (of this life) Seek ye first the kingdom of God and the righteousness thereof, and all these things shall be administered unto you, Matth. 6:33. (and of the life to come) To him that ordereth his conversation aright, will I show the salvation of God, Ps. 50:23.

1. The godly shall be blessed.

Duet. 7:13, Ps. 119:1, Ps. 3:8, Ps. 115:12,13, Ps. 112:1, Ps. 1:1, Ps. 128:1,4.

They whom the world account above all men most miserable, are truly and only happy, as our Savior proves, Matth. 5. Blessed are the poor in spirit, &c. from 3rd ver. to 12th, we shall never be truly happy till we be sincerely holy, nor fully happy till we be perfectly holy.

2. The godly shall be a blessing to the place where they live.

I will bless thee, and thou shalt be a blessing, Gen. 12:2.

And I will make them a blessing, Ezek. 34:26. Israel shall be a blessing in the midst of the land, Isa. 19:24.

BOOK IV.

CHAP. 1.

Eternal Promises.

1. Against Damnation.

The godly shall be delivered from eternal Confusion and Damnation.

Ye shall not be ashamed nor confounded world without end, Isa. 45:17, Rom. 9:33 & 10:11, 1 Pet. 2:6.

God will deliver the soul of the righteous from the pit. Job 33:28, Ps. 86:13.

There is no condemnation to them that are in Christ Jesus, Rom. 8:1, Who shall lay anything to the charge of God's elect? It is God that justifieth, ver. 33.

They are delivered from the wrath to come, 1 Thes. 1:10.

Blessed is he that hath part in the first resurrection, on such the second death hath no power, Rev. 20:6.

He that overcometh, shall not be hurt of the second death, Rev. 2:11.

CHAP. 2.

For Salvation.

1. Passages to it.

1. Death.

1. Comforts against the fear of death.

2. Fear of untimely death.

2. Burial.

3. Resurrection.

1. Comforts against the fear of death.

He that will bear with comfort the pangs of death, must labor to die in faith, that is, he must lay hold of the promise of God touching forgiveness of sins and life everlasting by Christ. All these (saith the Holy Ghost, Heb. 11:13) died in the Faith: viz. Abel, Enoch, Noah, Abraham and Sarah, all laying hold of the promise of life by Christ: So Jacob, Gen. 49:18, by Faith rested on the mercy of God, and by hope he waited for his salvation.

Thou shalt not be afraid of destruction when it cometh, Job 5:21. Death be it never so bitter or painful, shall not be able to separate us from the love of God, Rom. 8:28,38. St. Stephens violent death was but a sweet sleep, Acts 7:60, John 11:11. It is but a sleeping in Jesus, 1 Thes. 4:14. The grave is called a bed of rest, Isa. 57:2. Christ hath pulled the sting out of death for all the godly, Isa. 25:8, Hos. 13:14, 1 Cor. 15:55, and took away the strength of it by his death, Heb. 2:14,15. The righteous hath hope in his death, Pro. 14:32, it is gain unto him, Phil. 1:21, for he is delivered by death from many and great evils. 1. Sin, Rom. 6:7, He shall never offend God more: 2. Those miseries which follow sin, Isa. 57:1,2: 3. The temptations of the Devil Rev. 12:8. 4. The opposition and vexation of the world and flesh, Rev. 14:13, Eccles. 4:1,2. It is to them obstetrix immortalitatis, a passage

to immortality, 2 Cor. 5:1,4. A sturdy Porter, that opens heaven gates unto him.

See 1 Cor. 3:22 & 15:26, Psalm 37:37.

2. Comforts against the fear of untimely death.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season, Job 5:26.

The number of thy days will I fulfill, Exod. 23:26. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth. Ps. 4:1,2. With long life will I satisfy him and show him my salvation, Ps. 91:16.

2. Burial.

It is a kind of blessing promised by God to his Saints, to be buried, 1 King. 14:13, 2 King. 22:20.

3. Resurrection. Promises of our Resurrection.

He which raised up the Lord Jesus, shall raise up us also by Jesus.

The Covenant of God is of force with us, as we lie in the dust of the Earth, Matth. 22:31,32.

He keepeth the very bones of his Saints, Ps. 34:20.

All that are in the grave shall come forth, they that have done good unto the resurrection of life, John 5:28,29.

I will raise him up at the last day, John 6:39,40,44,54.

See 1 Thess. 4:14,16, Rom. 8:11, Dan. 12:2, Isa. 26:19.

CHAP. 3.

Performances of it.

1. Glorification in part, for the soul.
2. Last Judgment.
3. Glorification of the whole man both soul and body.

Promises. - 1. Of the Glorification of our souls.

God promiseth to translate the souls of the godly into his heavenly kingdom when they die.

This is implied in the Parable where the Angels carry up Lazarus soul into Heaven, Luke 16:22. This day shalt thou be with me in Paradise, Luk. 23:43. Which Paradise the Apostle Paul expoundeth to be the third heaven, 2 Cor. 12:1,2,4.

He that overcomes shall inherit all things. See Rev. 3:21.

2. Of the last Judgment.

The godly have boldness and confidence at the day of judgment.

When these things begin to come to pass, then shall we look up and lift up our heads, because our redemption draweth nigh, Luk. 21:28.

Unto them that look for Christ shall he appear the second time without sin unto salvation, Hebr. 9:28.

When Christ who is our life shall appear, then shall we also appear with him in glory, Col. 3:4.

He shall say to them of his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matth. 25:32,34. See ver. 40.

3. Glorification of the whole man both soul and body.

Promises of the glorification of our bodies.

The Lord Jesus shall change our vile bodies, and make them like his glorious body, Phil. 3:21. The bodies of the Saints shall shine as the brightness of the firmament, and as the stars. Dan. 12:3. Yea as the Sun forever and ever.

Promises. - Of eternal life in both soul and body after the day of judgment.

Then we shall be ever with the Lord, 1 Thess. 4:17.

Whosoever believeth in him shall not perish but have everlasting life Joh. 3:16.

I give unto them eternal life, John 10:28.

He that believeth on the Son, hath eternal life, Joh. 3:36.

He that believeth and is baptized shall be saved, Mark 16:16, Acts 16:31.

The gift of God is eternal life through Jesus Christ our Lord, Rom. 6:23.

See John 6:40 & 20:31, 1 Joh. 2:23, John 5:24, 1 Joh. 5:11,12,13, Joh. 17:3, 1 Pet. 1:3,4, Tit. 3:7, Rom. 5:10,17, Rom. 8:13, Gal. 6:8, Matth. 5:8,12, & 19:29, Matth. 25:34,35,46, 1 Tim. 6:17,18 19.

The Promises of God, assure us of everlasting happiness and glory in the Kingdom of Heaven. I know, saith Job 19:25. (relying upon God's promises) that my Redeemer liveth.

2 Cor. 5:1 & 4:14.

Faith apprehendeth the promise of eternal life, hope expecteth it, love thankfully entertains it, and all other graces are quickened and strengthened by it.

Promises. - For the glory of Heaven.

In thy presence is fullness of joy, at thy right hand there are pleasures for evermore, Ps. 16:11.

We shall have fullness of joy, everlasting pleasures: A swift flowing river and torrent of pleasures. Psal. 36:8. We shall hunger no more, neither thirst anymore, Rev. 7:16. God will wipe away all tears from our eyes, Rev. 21:4. We shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, Matth. 8:11, as at a banquet: we shall then be as the Angels of God, Matth. 22:30. Nay like Christ himself, 1 John 3:2. We shall be made confirmable to the image of his Son, Rom. 8:29, and be With Christ, John 14:3, and behold his glory, Joh. 17:24 & 12:26.

We shall enter into our masters joy. Matth. 25:21. He saith not, it shall enter into us, but we into it, showing that the joys of heaven are so many, that they cannot be contained in the soul of man.

God hath promised us a kingdom, Matth. 25:34. A heavenly kingdom. Matth. 7:21, 2 Tim. 4:18. An eternal kingdom, 2 Pet. 1:11. A Crown, a Crown of life, Jam. 1:12, Rev. 2:10. A Crown of righteousness, 2 Tim. 4:8. An immarcescible Crown of glory, 1 Pet.

5:4. The word [Crown] represents unto us: 1. The perpetuity of that life, for a crown hath neither beginning nor ending: 2. Plenty, because as the crown compasseth on every side, so there is nothing wanting in this life: 3. Dignity, eternal life is a coronation day, every Saint shall be a crowned King.

The use of Faith in regard of these promises, is to uphold us with the expectation of that heavenly happiness which is promised, yea though we be destitute of worldly things and be in many troubles and tribulations, Acts 14:22.

BOOK V.

CHAP. 1.

Promises in regard of Others.

The Church in general, or particular Churches, as public Assemblies.

1. God will defend the Church, and all the faithful.

The gates of Hell shall not prevail against it, Matth. 16:18.

God is in the midst of the Church, therefore it shall not fall, Ps. 46:5.

I the Lord do keep it, I will water it every moment: least any hurt it, I will keep it night and day, Isa. 27:3.

As the mountains are round about Jerusalem, so the Lord is round about his people from hence forth, and forever, Ps. 125:2.

See Isa. 4:5,6, Psalm. 46. Whole, 124 & 125 Psalms, Psal. 132:13 to 17, Psal. 89:15,16,17,18, Zach. 9:16.

God hath made promises unto the public assemblies, of his special protection.

Look upon Zion, the city of our solemn feasts; thine eyes shall see Jerusalem, a quiet habitation, a Tabernacle that cannot be removed, &c. Isa. 33:20,21. See ver. 16. This was one reason why David so esteemed of God's Tabernacles, Ps. 84:11. For the Lord God is a sun and shield unto us.

2. God hath promised to be present with his Church and people in a special manner.

There are promises, 1. Of the presence of Christ, Matth. 18:20 & 28:20, 1 Cor. 5:4, Rev. 2:1, Isa. 31:9. 2. Of the presence of the Holy Ghost, Isa. 59:21.

God hath made promises to the public assemblies of his special presence.

In this respect the Prophet calleth, Zion the habitation of God's house, and the place where his honor dwelleth, Psal. 26:8, Psalm. 132:14, in this respect the place of God's public worship, is called the face of God.

The Synagogues were called the houses of God, Psalm 83:12. This promise is also made to our Assemblies as well as theirs, Matth. 18:20. Where two or three are gathered together in my name, there am I in the midst of them, Rev. 2:1. Christ walks in the midst of the seven golden candlesticks.

3. God hath promised his special blessing to public assemblies.

In all places where I record my name, will I come to thee and bless thee. *Exod. 20:24.*

God hath promised Temporal blessings to such as do love and frequent the Assemblies. No good thing will he withhold from them that walk uprightly, *Psalm. 84:11.* David makes this one reason of his love to God's Tabernacles, but the chief reason why he so esteemed them, was this, the Lord will give grace and glory, and *133:3.* For there (in Zion) the Lord appointed the blessing and life forever. The Lord shall bless thee out of Zion, *Psalm. 128:5.* We shall be satisfied with the goodness of thy house, even of thine holy Temple, *Ps. 65:4.*

See *Psalm. 36:8,9 & 92:13,14.*

4. God will deliver the Church out of trouble.

Thou shalt see peace upon Israel, *Ps. 128:6.*

Thou shalt see the good of Jerusalem, all the days of thy life, *ver. 5.*

The Lord will not cast off his people, nor forsake his inheritance, *Ps. 94:14.*

Thus saith the Lord, after seventy years be accomplished at Babylon, I will visit you and perform my good word towards you, in causing you to return to this place. For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, to give you an expected end, *Jer. 29:10,11.*

They shall sit every man under his vine, and under his fig-tree, and none shall make them afraid for the mouth of the Lord of Hosts hath spoken it. Many nations are gathered against thee, but they know not the thoughts of the Lord: For he shall gather them as the sheaves into the floor, *Micah 4:4,11,12.*

When thus it shall be in the midst of the Land amongst the people: there shall be as the shaking of an Olive-tree, and as the gleaning grapes when the vintage is done, Isa. 24:13.

See Isa. 61:10, Deut. 4:29,30, Jer. 33:6, Jer. 31:12, Isa. 27:5,7,8,9.

CHAP. 2.

Promises Against the seductions of Antichrist.

1. The faithful are of God, and overcome Antichristian Seducers, 1 John 4:4.
2. The Elect cannot be seduced. Matth. 24:24.

Promises. - 2. For the destruction of Antichrist.

The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire. Rev. 17:16.

There is a promise that Babylon shall be cast into the Sea as a millstone, Rev. 18:21. And a mighty Angel took up a stone like a great mill-stone and cast it into the Sea, saying, thus with violence shall the great city Babylon be thrown down, and shall be found no more at all. Each word almost hath a gradation; in that an Angel, a strong Angel, taketh a stone, and a great stone, even a mill-stone, which he letteth not barely fall, but casteth and with impetuous force, thrusteth in the bottom of the Sea whence nothing ordinarily is recovered, much less a mill-stone, thrust from such a hand, and with such force.

CHAP. 3.

Promises for calling the Jews.

There is a promise made of calling the Jews unto Christ, and causing them to turn from their transgressions, The Redeemer shall come from Zion, and unto them that return from transgression in Jacob, Isa. 59:20. They shall be grafted in again, for God is able to graft them in, as it is written, there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob, Rom. 11:23,26. Before the second coming of Christ, the Jews shall be converted and become a most famous Church again: and they shall be the means of the salvation of all the Elect, that shall remain to be converted among the Gentiles, as the Apostle plainly teacheth there 25th & 26th verses. I would not Brethren that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved.

In Hosea there are most sweet and comfortable promises to the Jews.

1. Of delivering them out of misery, and making them to flourish again, comparing their wretched estate to death, and their delivery to a resurrection, Hos. 13:14.
2. A promise of their repentance and turning unto God, Hos. 14:2,3.
3. Of the forgiveness of sins, peace, reconciliation, ver. 4.
4. Of a glorious Church. 5th,6th,7th,8th verses.

These promises which God hath made unto that nation, that he will call them, and make them his people again, should provoke us to

pray for them, as they did for us, Cant. 8:8.

CHAP. 4.

Promises for bringing in the Gentiles.

Thus saith the Lord, Behold I will lift up my hand to the Gentiles, and set up my standard (i.e. the Gospel) to the people, and they shall bring their sons in their arms, and thy daughters shall be carried upon their shoulders, and Kings shall be thy nursing Fathers, and Queens thy nursing Mothers: that is, God will stir up the Princes of the Earth to be a protection to it, and to shroud it under the wings of their authority. The Apostle John speaking of the new Jerusalem, saith, the Kings of the earth shall bring their glory to it, Rev. 21:24.

Other sheep I have (saith our Savior, meaning the Gentiles not yet called) which are not of this fold, them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd, Joh. 10:16.

And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. The abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Who are these that fly as a cloud, and as the doves to their windows? They are the words of the Church, wondering, as it were at the sight of such a propagation, as a cloud and Doves: it is a prophesy of the Gentiles converted, they fly as a cloud, that is, most swiftly, and shall in such flocks come into the Church, as if a whole flight of Doves driven by some hawk or tempest, should scour into the Columbarry and rush into the windows. The Prophet Isaiah almost in every Chapter speaketh of the vocation of the Gentiles, as the 2nd & 9th, the 11th, the 18th, the 42nd, and 45th.

See 49:12 & 54:1 & 65:1, Amos 9:11,12, Ephes. 2:12,19, John 12:32.

CHAP. 5.

Promises to Magistrates.

The Lord makes expressly this promise unto a godly King, that if he decline not from the commandment to the right hand or to the left, he shall prolong his days in the kingdom, he and his sons in the midst of Israel. Deut. 17:19:20. His enemies will I clothe with shame, but upon himself shall his crown flourish, Psalm 132:18.

Promises to Ministers.

1. Extraordinary, the Apostles.
2. Ordinary, all faithful Ministers.

Promises to the Apostles.

1. To work miracles, Mar. 6:17. That promise was made by Christ unto his Church to be fulfilled immediately after his ascension. It extended only to the times of the Primitive Church, and to such as then lived, Perkins.
2. To cast out Devils, Matth. 10:1.
3. The Spirit promised to lead them into all truth, John 16:13, so that they were free from error in doctrine.

Promises to faithful Ministers.

1. For sufficiency and a competent measure of the blessings of this life.

God promiseth this as a blessing to his Church, that in the plenty and abundance he would give to his people, his Ministers also should be plentifully provided for: And I will satiate the soul of the Priests with fatness, and my people shall be satisfied with goodness, saith the Lord, Jer. 31:14.

Levi hath no part nor inheritance with his brethren, the Lord is his inheritance, according as the Lord thy God promised him, Deut. 10:9.

2. Of protection and deliverance from trouble.

I will clothe her Priests with salvation, Ps. 132:16. I am with thee; saith the Lord to Jeremiah, to deliver thee. Jer. 1:18,19. See 7th & 8th verses, Jer. 15:19,20 & 20:11, Ezek. 2:6 & 3:9.

He holdeth the stars in his right hand, Rev. 2:1, by which is signified his power in protecting and governing his Ministers.

3. God will take their part against their enemies and revenge their wrongs.

He suffered no man to do them wrong, yea he reproveth Kings for their sakes, saying, Touch not mine Anointed, and do my Prophets no harm, Ps. 105:14,15. Hitherto belongeth that benediction and prophetic prayer that Moses made for Levi, Bless Lord his substance, and accept the work of his hands, smite thorough the loins of them that rise against him and of them that hate him, that they rise not again, Deut. 33:11.

4. God hath promised to give good success to their labors.

He walketh in the midst of the seven golden candlesticks, Rev. 2:1. By which action is noted, his presence in the midst of his Church,

guiding and blessing his Ministers with all the members thereof.

Loe I am with you always, even unto the end of the world, Matth. 28:20. Christ was present with his Apostles, and now is with their Successors by his protection of their persons, and co-operation in their work. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Jer. 23:22.

5. Their reward shall be great.

They shall receive a crown of glory that fadeth not away, 1 Pet. 5:2,4.

Their reward is with God. Isa. 49:4.

6. They shall agree together, and join force against the common Adversary.

It is promised, as a blessed fruit of the Gospel, That Ephraim shall not envy Judah, and Judah shall not vex Ephraim: But they shall fly upon the shoulders of the Philistines towards the West.

CHAP. 6.

Promises to Masters of families and godly Servants.

In ordering and guiding the affairs of our family, we should depend by faith upon God's blessing. See Ps. 127.

Promises to godly Servants.

1. They have a general promise, 1 Tim. 4:8.

2. More special ones.

Servants, be obedient unto them that are your masters, &c. Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whither he be bond or free: whatsoever ye do, do it heartily as to the Lord and not to men, knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ, Col 3:23,24.

The Apostle Peter shows that a poor servant when he suffers hard words and ill usage from his master, doth herein find acceptance from God, 1 Pet. 2:19.

God hath promised to the faithful, to keep their houses, and bless them in their going out and coming in.

It is a special blessing oft promised to the godly, that their habitation and dwelling shall prosper, Pro. 3:33, that God will make the habitation of their righteousness prosperous, Job 8:6, yea that they shall know and feel, that peace shall be in their tabernacles, Job 5:24.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling, Pro. 14:11.

The tabernacle of the upright shall flourish, the house of the righteous shall stand, Pro. 12:7.

God keeps such a fence about them, and their houses, and all that they have, as Satan cannot hurt them, Job 1:10.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out, Deut. 28:6.

The Lord shall preserve thy going out, and thy coming in, from this time forth and even for evermore Ps. 121:8.

It is the protection of God that keeps our houses from the calamities of fire within, and lightening from Heaven, and from the annoyance and molestation of evil spirits, and other judgments; governors of families should therefore put sin far from their Tabernacles, Job 22:23.

CHAP. 7.

Promises to Husband and Wife.

If the Husband or wife be godly, they have a promise from the Lord for their comfort. David bestows a whole Psalm upon them to this purpose, viz. 128, the sum whereof was this, that he should eat the labors of his hands, that he is well, and should be happy: that his wife should be as the fruitful vine upon the walls of his house, comfortable as well as fruitful: that his children should be like the olive branches round about his Table: profitable and beneficial as well as many (those are of the best fruits, the one for cheering the heart, the other for clearing the face, Psal. 104:15, the one for sweetness, the other for fatness, Judge. 9:13.) That he should see Jerusalem in prosperity all his life long, that he should see his children's children (as Job 42:16.) and peace upon Israel. See also Prov. 31:28,30. Promises made to the virtuous woman, and Prov. 11:16.

Promises. - Concerning children.

God promiseth the godly, 1. To give them the fruit of the womb.

It is promised, as a blessing and favor of God to his people, to multiply their seed, and to make them fruitful.

I will make you fruitful and multiply you, Lev. 26:9. He will bless thee, and multiply thee. There shall neither be male nor female barren among you, Deut. 7:13,14. The like is, Deut. 6:3, 8:1 & 28:11.

Thy seed shall be great, and thine offspring as the grass of the earth, Job 5:25.

Thy wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round about the table. Lo thus shall the man be blessed that feareth the Lord. Thou shalt see thy children's children, Ps. 128:3,4,6.

See Isa. 48:19, Ps. 115:14 & 127:3, Ps. 113:9.

These promises may abundantly suffice to settle the minds and hearts of any true believer, under this temptation of grief for want of children, that assuredly God will fulfill their desire, if it be good for them.

2. To bless their children every way:

1. With outward things.

2. In their souls.

God hath made a free and gracious Covenant with the believing Parents, and their posterity, Gen. 17:7,9, Acts 2:39, Jer. 32:39. He hath promised to bless their children every way, He will bless the fruit of thy womb, Deut. 7:13.

This is intended in all those places, where it is said, I will be the God of thy seed, which was said to Abraham the father of the faithful, Gen. 17, and belongeth to all believers. The just man walketh in his integrity, his children are blessed after him, Pro. 20:7.

1. God will bless them with outward things.

Personal goodness is a good means to bring safety, honor, wealth, and many comfortable blessings upon posterity.

Exod. 20:6. Their children and children's children to many generations shall be blessed. Ps. 37:25,26, Pro. 11:21.

His seed shall be mighty upon the earth, the generation of the upright shall be blessed, Ps. 112:2. His seed shall inherit the earth, Ps. 25:13, Ps. 37:29.

A good man leaveth an inheritance to his children's children, Pro. 13:22.

2. God will bless them in their souls.

I will pour my Spirit upon thy seed, Isa. 44:3,4.

Thy children shall be taught of the Lord, and great shall be the peace of thy children, Isa. 54:13.

If we know ourselves to be God's children, we may be assured (saith one) that some of our posterity shall be so likewise.

They are foederati in God's Covenant, by means of their Parents, whom when God received into the Church, he received them with this promise, I will be thy God, and the God of thy seed.

Good Parents though they be poor, leave their children a good patrimony, for they have laid up many prayers for them in heaven, and they leave them God's favor for their possession; this is urged therefore as a motive by the Holy Ghost to provoke Parents unto all righteousness, Deut. 5:29.

It is promised as a blessing, that mothers shall give suck to the children that they bear.

God shall bless thee with the blessings of the breasts and of the womb, Gen. 49:25.

Promises. - To Parents correcting their children.

The rod and reproof give wisdom: correct thy son, and he shall give thee rest, yea he shall give delight to thy soul, Prov. 29:15,17.

Hold not correction from thy child, for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from Hell, Pro. 23:13,14.

Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him, Pro. 22:15.

Promises to comfort them in the want of children.

To them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off, Isa. 56:5.

Promises. - To children obeying their Parents.

Honor thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee, Exod. 20:12.

The Apostle, Ephes. 6:2, saith this is the first Commandment with promise.

The second Commandment hath a Promise annexed unto it, and a large one, of showing mercy unto thousands, to them that love God,

Exod. 20:6.

The Greek word used by the Apostle, properly signifieth an affirmative precept, as our English word [Commandment] doth, of the affirmative precepts it is the first with promise; Secondly, the promise in the second Commandment is only a general promise made to observers of the whole Law, and therefore he useth the plural number [Commandments] and saith in the general showing mercy to thousands, but this is a special promise made to them that keep this particular Commandment: that it may be well with thee, and thou mayest live; this answer is given by many Learned Divines.

It followeth, ver. 3, That it may be well with thee, and thou mayest live long on the Earth.

The promise mentioned before in general, is particularly set down.

Whatsoever belongeth to a man's well-fare and well-being in this life is here promised, saith Dr. Willet.

All manner of blessings, Spiritual and Temporal, belonging to soul and body, concerning this life and the life to come, make to a man's well-being; but temporal prosperity is here principally intended, saith Dr. Gouge.

And Jeremiah saith unto the house of the Rechabites; Thus saith the Lord of Hosts the God of Israel, because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever.

My son, hear the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace unto thy head and chains about thy neck, Prov. 1:8,9. See 6:20.

CHAP. 8.

Promises for Company.

That we shall reap good by the society of the godly.

He that walketh with wise men, shall be wise, Prov. 13:20.

Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them as a man spareth his own son that serveth him.

Where two or three are gathered together in my name, there am I in the midst of them, Matth. 18:20.

FINIS.

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FINIS.

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ePub, .mobi & .pdf Editions February 2024. Requests for information should be addressed to: Monergism Books, PO Box 491, West Linn Or 97068