

Monergism

THE MANIFOLD WISDOM OF GOD

IN THE DIVERSE DISPENSATION OF GRACE BY JESUS CHRIST

GEORGE WALKER



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THE MANIFOLD WISDOM OF GOD.

In the diverse dispensation of Grace by Jesus Christ.

In the Old Testament. In the New Testament. In the Covenant of Faith. In the Covenant of Works. Their Agreement and Difference.

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1641.

To all who love the Lord Jesus Christ

To all who love the Lord JESUS CHRIST, especially the godly and religious believers of the true faith in and around the City of London, may grace and peace be multiplied.

Beloved in the Lord, as your Christian love and charity have abounded towards me in my bonds, so Christian affection binds me to return to you some tokens and testimonies of thankfulness. When I was sick and confined in a close prison with no liberty for visits, and no access for my comfort could be obtained through importunity, prayers, or petitions, then, next to God (whose holy Word, the sacred Scriptures in the original languages, were allowed to me for solace and sole companions day and night), your faithful and fervent prayers on my behalf were my chief outward support. The power of your prayers, piercing through the double doors, locks, and bolts, through which no keys of gold or silver could open, reached me profoundly. I had a vivid feeling and sweet enjoyment of the benefit and comfort they provided.

Furthermore, after my release from strict confinement and imprisonment, when I had obtained the favor of being confined only to my brother's house, where friends could visit me, many of you charitably ministered to my needs and relieved me of the burden of

caring for the necessities of life. This charitable act eased my worries, which would have otherwise pressed me down as an unbearable burden, considering I had been stripped of my means of livelihood and the profits of my benefice, which were sequestered and given to others. I acknowledge your Christian charity with utmost gratitude, and I remember it in my daily prayers and thanksgivings to God. I firmly believe and persuade myself that He will richly reward your work of love and charity, for He has promised that whoever gives even a cup of cold water to one of His little ones who belong to Christ will not lose their reward (Matthew 10:42).

During this time of my restraint, I did not neglect to use all diligence and do my best, with your help through prayer for me, to ensure that your charity bestowed on me would bring forth evident fruits for yourselves and others. By doing so, many would give thanks and praise to God on our behalf.

Freed from worldly cares by your generosity, I devoted myself entirely to the things of God, dedicating my time and effort to matters that could benefit the people of God. This included revising and preparing for publication several of my works, prompted by the counsel of those whose judgment I highly esteem and the urging of many discerning listeners who encouraged me to publish them for the common benefit of others. The first work, which I have shared in response to their request, is this brief treatise that serves as an introduction to the rest. Indeed, it was initially delivered in a few sermons as a preface to the exposition of the Gospel of Saint John in the year 1616. It rightly claims the first place because the initial reception of individuals into the Church of God as visible members of Christ occurs through their baptism, which is the sacrament of initiation. In this treatise, the covenant they enter into with God in Christ is plainly described, and the agreement and differences

between it and the old Covenant of works, as well as between the old and New Testament, and between the Law and the Gospel, are explained.

The next in order is the instruction of Christians in the Doctrine of Christ, which is described in another treatise. It is presented through its matter, form, fruit, affect, end, use, and ground. It was initially delivered in various sermons based on Hebrews 6:11, 12, 13, 14, and has now been crafted into a treatise suitable for publication, at the urging and request of several well-inclined listeners.

The third treatise deals with God, the proper subject of the divine art of Theology or sacred Divinity. It comprehensively describes the eternal and only true God from the words of Moses in Deuteronomy 6:4, emphasizing the unity of His essence, all His attributes, and essential properties, as well as the sacred Trinity of persons. All of this is fully and convincingly proven through plain testimonies and demonstrations from the sacred canonical Scriptures.

The fourth addresses the doctrine of God's internal operations and eternal works, including His eternal counsels, purposes, and decrees concerning the ultimate destiny of all rational creatures—both Men and Angels. It explores how they are brought to their final end, with some destined for eternal life and blessedness, while others face eternal damnation, woe, and misery.

The fifth focuses on the doctrine of God's external works and outward operations. It begins by generally elucidating these from various holy Scriptures and then proceeds to divide them into several categories. The first category is the grand work of creation, which is thoroughly explained based on the first and second chapters of the book of Genesis. Additionally, there is a discussion of God's active providence, through which He arranges and directs all created

things, along with their actions and movements, for His own glory and the eternal salvation and blessedness of His chosen ones.

The sixth addresses the fall and corruption of mankind, along with all the evils that entered the world as a result. This is fully and clearly described based on Genesis chapter 3.

The seventh deals with the institution of the Sabbath on the seventh day of creation. It was on this day that Christ was promised, and through the promise of Christ—the greatest blessing revealed to the fathers in the Old Testament—that day became the most blessed of the week. God sanctified it as the weekly Sabbath until, through the full revelation of Christ as the perfect redeemer in His resurrection on the first day of the week, the first day became even more blessed. Christ, the Lord of the Sabbath, sanctified it and transferred the honor of the weekly Sabbath to it. Thus, Christians are to observe it as their holy day of rest until they enter their eternal rest in heaven.

During my time of confinement, I have prepared these various treatises for publication and the wider public's view. I offer them as a sacrifice of thanksgiving to God for His bounty, which has been extended to me through your charity. By your generosity, my needs have been met, the burden of worldly care lifted from my shoulders, and I have been encouraged and enabled to carry out these works with enthusiasm. If they are accepted and prove beneficial to the Church and God's people, to whom I offer them as tokens of my love and gratitude, I will consider my vows fulfilled, my desires in some measure achieved, and the best recompense for my efforts in this world received. With strength, courage, enthusiasm, and joy, I will continue to explore and explain the remaining great works of God's wisdom, power, goodness, and mercy, which pertain to the restoration of fallen humanity. These works include those related to

redemption, accomplished solely by Jesus Christ, and those concerning the application of redemption, performed by God in His elect through the Holy Spirit. These include effectual vocation, adoption, justification, sanctification, and glorification. I have previously addressed several of these in my preaching, drawing from various holy Scripture passages, and if God grants me continued life, health, and liberty, I may expand on them in various treatises following the order and method proposed at the beginning of the body of sacred divinity, based on Deuteronomy 6:4.

To accomplish these works, I exhort and beseech you, in the words of the Apostle, to persist in prayer and watchfulness, offering thanksgiving. Pray continually with all kinds of prayers and requests in the Spirit, and maintain vigilance with perseverance in supplication for all saints. Also, please pray for us, His Ministers, that God may open for us a door of utterance, enabling us to boldly proclaim the Gospel's mystery. And now, brethren, I commend you to God and to the word of His grace, which is capable of building you up and granting you an inheritance among all the sanctified.

George Walker.

CHAPTER I.

A concise treatise regarding the agreement and difference between the Old and New Testament; the initial Covenant between God and Man in innocence, known as the old Covenant of Works; and the New Covenant established with Humanity in

Christ, termed the Covenant of free Grace; as well as between the Law and the Gospel.

It is an ancient custom that has been in use among the learned for many ages prior to delving into the extensive exposition of the Gospel of Christ in the New Testament to preface and outline, by way of preparation, the nature, distinctions, and agreements between the Old and New Testament, the Covenant of Works, and the Covenant of Grace, the Law and the Gospel, the Prophets and the Evangelists. Certainly, if we consider carefully the purpose and benefit that can arise from prior knowledge of the nature of these matters and the true distinctions and agreements between them, we must regard those learned individuals as worthy of emulation. It will be advantageous for us to follow their example when similar circumstances arise. Understanding the true differences between the Old and New Testament, the Covenant of Works, and the Covenant of Grace, as well as the Law and the Gospel, will not only provide us with significant insight for correctly comprehending various specific expressions used in the New Testament by the Evangelists and Apostles but also guard us against many perilous errors. It will equip us to respond to the objections raised by adversaries who wrongfully twist and misconstrue the words of the Apostles and Prophets according to their own misguided notions.

For instance, at times, the Apostles encourage us to observe the things that have been passed down through tradition and command us to uphold the good practices and ordinances established in the Churches. Now, someone who is not aware of the distinction between the Old and New Testament, the Law and the Gospel, when they hear such statements, might mistakenly assume that they are being instructed to observe the traditions and ordinances of Moses. Consequently, they may fall into a significant error, akin to the

deceived Galatians. Similarly, in certain passages from the Apostles, we read statements such as "those born of God do not sin," "those who sin are of the Devil," "those who sin willfully after receiving knowledge of the truth have no sacrifice for their sin," and "he who does not believe is already condemned."

These things, when heard or read by a person who is ignorant of the distinction between the Law and the Gospel, may lead them to imagine, as our recently emerged heretics do, that every sin willingly committed proves them to be a child of the Devil, devoid of all grace. They might also conclude that once individuals are called and justified, they can no longer sin willingly. Such errors and misconceptions can arise. However, if one understands that sin in those passages signifies transgression against the Evangelical Law, the two Commandments of the Gospel that command us to believe and repent, and not every violation of any Commandment of the Law, they cannot be deceived. Sin against the Gospel occurs when a person, having been called to believe and profess the Gospel and having received its Commandments that require repentance from all sin and belief in Jesus Christ preached by the Gospel, subsequently rebels against these two injunctions, falling into infidelity and impenitence, which is deliberate Apostasy. Such sins cannot be committed by anyone born of God or possessing genuine saving grace. Understanding sin in this manner prevents deception.

Similarly, the Evangelists and Apostles inform us that if we perform certain good deeds, we are righteous, and if we call upon the Name of the Lord, we will be saved. Our Saviour also states that He will pronounce those blessed by His Father and invite them to inherit the Kingdom because they fed Him when He was hungry, visited Him in prison, and performed such acts for His little ones. Additionally, we read statements such as "Many sins are forgiven her, for she loved

much." Without an understanding of the distinction between the Law and the Gospel, one might mistakenly believe that individuals are justified and saved by their works and can earn heaven through good deeds, as the Jews and Papists believe. However, if one comprehends that, by good deeds and righteous works, the Evangelists and Apostles typically mean works performed by true saving and justifying faith, they cannot be deceived. Such works possess two distinct advantages over all others. Firstly, being the fruits of a justifying faith that can never fail and emanating from the spirit of repentance that unites us with Christ, making us one with Him and sons of God, they serve as infallible proof of our justification and provide assurance of the Crown of glory purchased by Christ and the heavenly kingdom that is the inheritance of sons. Therefore, it is true to say that the one who performs such works is righteous, will be saved, and will enjoy all blessings. This does not mean that these works make a person righteous or merit Heaven but that they serve as evidence of their entitlement to heaven. The more numerous and superior these works are, the more they testify to a person's union and communion with Christ through lively faith, providing greater assurance of a greater reward. Secondly, as works of an individual justified by faith and possessing perfect communion with Christ's righteousness, they have all their blemishes and imperfections cleansed and covered by the robe of Christ's righteousness. All their shortcomings are fully compensated for through this righteousness, making them perfect righteous works, just as the doer of these works is a perfectly righteous person. This righteousness does not stem from a natural change within themselves or an alteration of their nature but rather from the spiritual communion they share in it, along with the doer of the works. Thus, if we understand these words in the Evangelical sense, we cannot be deceived and can know the truth, enabling us to respond to all adversaries.

I could provide numerous examples of this nature, but these should suffice to demonstrate that, before we can adequately expound and correctly understand the Gospel, it is necessary for us to know and be able to explain the nature, agreement, and difference between the Law and the Gospel, as well as between the Old and New Testament. Therefore, before I proceed to expound the Gospel of Saint John, which is my current task, I will follow the footsteps of the learned scholars of the past. I will strive to briefly illustrate the agreement and difference between the Old and New Testament, between the Old Covenant of Works and the New Covenant of Grace, and between the Law and the Gospel in the first place. In doing so, I intend to clarify some points that others have made before me and handle this topic with greater precision. While most of them have made confusing comparisons between the Law and the Gospel without distinguishing between the terms, and have sought to enhance the Gospel's glory by all means, they have created an excessive disparity between the two, which has led to many errors. It has even led to the denigration and contempt of the Old Testament and the Law. My desire and intention are to first explain the various meanings and the true sense of the words. Then, I will elucidate the genuine agreement and difference and reconcile the observed differences as far as truth allows. I will eliminate all pointless and groundless distinctions. By doing so, I hope to preserve the due reverence and respect for both the Law and the Gospel. God will receive His glory through both, and your hearts will be filled with love for both. This will better enable you to comprehend the true meaning of the Gospel and experience its power in your souls.

CHAPTER II.

First, regarding the word "Testament," it signifies the final Will of a person made before their death, left either in spoken or written form, authenticated by seals and witnesses. Through this Will, the individual disposes of their lands, acquired possessions, and all accumulated goods as they see fit, either freely or with conditions, to be possessed and enjoyed by others after their death, and not before. This is the true and precise meaning of the word, as used by the Apostle in Hebrews 9:16. Since the Apostle calls the Covenant of Christ a Testament there and also in his other Epistles whenever he speaks of the Old and New Covenants, which refer to the Covenant of the Law and the Gospel, he uses the Greek word "διαθήκη," the same word he uses for the Testator's last Will and Testament. This is why the Books of the Law and the Prophets, predating Christ, and the Covenant found within them, are appropriately referred to as the New Testament in some contexts. I mean this with regard to Christ, the Mediator.

In truth, the Covenant of Grace was revealed less distinctly to the Fathers in the writings of the Law and the Prophets and more clearly in the Gospel and the writings of the Apostles. It was never in effect and could not be ratified except through the death of Christ. Before His arrival, it was symbolically sealed by His blood in types and figures, and at His death, it was fully sealed and ratified by His very blood, which was shed for our sins. In this sense, it may aptly be called a Testament because, just as a Testament is not enforced until the Testator has died, and where there is a Testament, the death of the Testator must occur to validate it, the same applies to the

Covenant of Grace and the promises made to us within it. Christ has accomplished and acquired everything necessary for us and freely offers us Himself, His righteousness, and all His treasures, much like how a person bequeaths their lands and possessions in their last Will. However, these blessings cannot effectively lead us to heaven until His death intervenes as satisfaction for sin. Justice must be satisfied for sin through His death, just as righteousness of life was performed and salvation was acquired by Him for us.

Secondly, just as a person seals their Will when they foresee or anticipate their death, Christ, during His Last Supper, sealed the Covenant of Grace to His Church by instituting the Sacrament of His Body and Blood and employing the outward signs and seals contained therein. In this manner, in reference to CHRIST the Mediator, who is both God and Man, the Covenant of Grace and the writings, Old and New, in which it is contained, are termed Testaments. However, from the perspective of God the Father, and from the standpoint of God, whether considered solely or as the Maker of the Covenant with humanity, and as the party involved in the Covenant with humanity, the Covenant and the writings, both Old and New, in which it is encompassed, cannot be referred to as a Testament under any circumstances. This is because a Testament lacks validity without the death of the Testator. Yet God the Father never died and cannot die, nor can God, whether viewed simply or as the Covenant Maker with humanity, who is the other party in opposition to humanity. Only Christ died as the Mediator, both God and Man, as He was made a partner with humanity and stood on their side in the Covenant. Additionally, as He is the Testator and the free giver of His Word in the Old and New Testaments, along with the graces and gifts promised therein, they are appropriately designated as Testaments, and in no other context whatsoever.

From the word "Testament" thus explained, we can readily discern the nature of a Testament and both the agreement and the genuine and primary distinction between the Old and New Testament, along with the Writings encompassed within them.

First, it's evident that they concur in the sense that they are the Writings and Instruments of one and the same Christ, containing His last Will. Through them, He bestows Himself to His Church, along with His righteousness, obedience, and all the blessings dependent upon them. Both are sealed by His Blood and ratified by His death. This is evident from the explanation of the word provided earlier, which demonstrates that both the Old and New Writings of the Covenant are termed Testaments only with reference to Christ the Mediator, as they are sealed by His Blood and ratified by His Death. He acts as the Testator in them as He is the Mediator. If either of them is not sealed, ratified, or proceeding from Him as Mediator, it cannot be considered a Testament. To call it a Testament implies that Christ is the Testator, and His Death intervenes to give it force. To deny that He is the Testator or that it is not ratified by His Death means it is not a Testament. Nevertheless, all Christians acknowledge that both the Old and New Writings of the Covenant are Testaments. Hence, by their very names, it is evident that Christ serves as the Testator in both, the Legacies offered are His gifts, encompassing Himself and all His treasures and inheritance. His Blood heals, and His Death ratifies both. Thus, in essence, they align, originating from one Christ and concerning the same things, both confirmed by one Death. Consequently, they must be one and corroborate each other, proceeding in harmony. If they were at odds, they would necessarily undermine each other. Since they do not undermine each other, it is apparent that they both proceed in the same direction, mutually reinforcing and elucidating each other, as

we clearly observe. Therefore, the difference between them lies only in circumstantial aspects and quality, not in substance.

Firstly, the Old Testament bequeathed to the Fathers righteousness of life, the atonement for sin, adoption as sons, and eternal salvation and happiness in and through Christ the promised Mediator, who had not yet come in the flesh but was seen from afar and apprehended through faith, as the Apostle explains in Hebrews 11. However, the New Testament offers and bequeaths all these to us in and through Christ, who has already come in the flesh and accomplished everything on our behalf.

Secondly, the Old Testament was more obscure and less clear, revealed only to a few until the Testator's death. It did not generally generate as much knowledge and faith as the New Testament, making it a weaker means of Grace, with only a few being converted to Christ through it. Conversely, the New Testament is so straightforward that it can impart knowledge even to children, and, therefore, the Spirit works more powerfully through it.

Thirdly, the Old Testament was typified and ratified symbolically by the Blood and Death of Christ and through types yet to come. The New Testament is ratified by His actual Death and is sealed to us in the Sacrament of the Lord's Supper through symbols and remembrances of His death, which has already occurred.

Fourthly, in the Old Testament, Christ the Eternal Word in His divine nature spoke to the Fathers and revealed Himself through Moses and the Prophets. In contrast, the New Testament He revealed personally, immediately as God incarnate, appearing in our Nature, and by His Apostles and Evangelists, who were taught by Him directly, as evident in Hebrews 1:2.

Fifthly, concerning the outward form and manner of sealing and signifying, the Old Testament was temporary and changeable. Therefore, the types have ceased, leaving only the substance remaining firm. In contrast, the New Testament is unchangeable, and its seals are commemorative, designed to proclaim the Lord's Death until His return.

CHAPTER III.

These and similar differences, the previous exposition of the word "Testament" can easily accommodate. Both the Old and the New may indeed be Testaments of Christ, conveying and bequeathing all His graces and blessings, and both may be ratified by His Death, yet they may differ in these and similar aspects. However, several other differences that many learned men have proposed are completely refuted by the exposition of the word "Testament" and the genuine agreement that I previously deduced.

Therefore, I shall make the first use of these insights to refute some other differences that the Schoolmen have devised between the Old and New Testament. One such difference is that the Old Testament is temporary and mutable, while the New is eternal and unchangeable. This assertion cannot stand, for if the Old Testament is indeed a Testament, it must necessarily be the Testament of Christ the Mediator. If it ever had force, it was ratified by the Death of Him, the Testator (as previously demonstrated). But if it became effective through Christ's Death, how can it be changeable? Surely, it cannot be unless Christ's Death is invalidated and rendered ineffective.

Therefore, the truth is that while the Old Testament is changeable in terms of quality and circumstance, undergoing alterations in the outward form and manner of its revelation to humanity, and transitioning from darkness and obscurity to brightness and clarity through the advent of Christ and the rising of the Sun of Righteousness, along with the fulfillment of Promises and the teaching of the Gospel in the New Testament, it does not change in essence. It retains the essence and nature of a Testament and is still the instrument through which Christ bestows all His treasures and benefits upon us, just like the New Testament. In substance, it is one with the New; it is the New Testament folded up, and the New Testament is the Old Testament opened and unfolded. The Legacies that Christ granted to the Fathers through the Old Testament are not annulled; rather, they are perfected by the New. What the Old Testament promised, the New Testament accomplishes. Although the Types themselves are abolished, they endure eternally in the realities they signified, which constitute their substance. Hence, the Ceremonies of the Old Testament are accurately referred to as Ordinances of Eternity, as found in Exodus 12:14 and various other places.

Thus, we can see the fallacy of this first distinction. Another difference they propose is that the New Testament was sealed with the Blood of Christ, while the Old was sealed with the Blood of Bulls, Goats, and other sacrifices. This argument also cannot hold according to the previous doctrine. If the Old Testament is truly Christ's Testament and has ever been in effect, it must have been so by virtue of Christ's Death, which validates it and is, therefore, sealed by Christ's Blood. As established by the earlier doctrine, it is indeed Christ's Testament and has been effective for the Fathers (as all true Christians acknowledge), and thus, it was sealed not only by the blood of animals but also by Christ's Blood. Therefore, this

distinction is not accurate. However, the words of the Apostle may seem to support it (Hebrews 9), so let me clarify to what extent it can be accepted and where it is flawed.

First, it is undeniable that the Old Testament was initially sealed externally by the blood of animals and sacrifices alone, but internally by Christ's Blood, which was signified and represented in the blood of these sacrifices. Eventually, when Christ came and explained it through the plain teachings of the Gospel, it was externally sealed by Christ's Blood shed to death on the cross, alongside the New Testament. In contrast, the New Testament was initially externally sealed by Christ's Blood and continues to be externally sealed to us through the Sacraments, with Christ's Blood signified therein. To claim that the Old Testament was never sealed with Christ's Blood but solely by the blood of animals and sacrifices, while the New Testament was only sealed with Christ's Blood, is an incorrect distinction. The Old Testament is essentially the same as the New, with the New unfolding what was previously folded up. Thus, the sealing of the New Testament by Christ's Blood was also the sealing of the Old. Just as our Sacraments and the external signs of Bread and Wine are true signs consecrated to signify Christ's past Death, the sacrifices of the Law and the Old Testament were true signs consecrated to signify Christ's future Death. Just as our Sacraments seal the New Testament, they also sealed the Old. Just as our right external sealing includes the inner sealing by Christ's Blood, the same applies to the understanding and use of those external signs. Therefore, just as it is absurd to claim that the New Testament is sealed only by Bread, Wine, and Water during the administration of the Sacraments because we use no other external signs, it is equally absurd to assert that their sacrifices provided no sealing other than through the blood of sacrificed animals. Thus, we can see the emptiness of this distinction as well.

The third distinction they make, primarily held by the Papists, is that the Old Testament only promised eternal blessings and the eternal inheritance and foreshadowed them in Types, such as the blood of sacrifices symbolizing Christ's Blood, the promised Land representing the inheritance of Heaven, and the like. It is argued that these promises were not fulfilled until CHRIST the Testator died. However, this distinction is utterly false and impious and can be easily refuted by the earlier doctrine and the entire body of Scriptures. A Testament that merely promises without giving is not a Testament at all, as it is never in effect and not ratified in any way. A Testament is only in effect through the Testator's Death and must, therefore, give as well as promise. If the Testator's Death never intervenes, then it is not a Testament. However, the Old Testament is a Testament, has been in effect, gives grace, and not just promises it, as confirmed by the preceding doctrine.

This is evident throughout the entire Scriptures; for the inheritances promised and granted in Christ's Will are none other than Himself, accompanied by all His accompanying benefits.

First, His Immaculate Conception and Birth, wholly without blemish, to sanctify our conception in sin and our impure birth.

Secondly, His unblemished righteousness throughout His life, to justify believers.

Thirdly, His Death and Sufferings, to redeem them from eternal death and Hell, by atoning for their sins.

Fourthly, His Spirit, along with all saving Graces such as Faith and others, through which they partake in His Sonship, inheritance, righteousness, and entitlement to all blessings, both Temporal and Spiritual.

Although in the Old Testament, Christ was only promised to come, obey, and suffer for the redemption of humankind, and was not actually revealed, nor did He obey and suffer until the era of the New Testament, His Humanity, Birth, Obedience, and Death were equally efficacious in saving the faithful during that time as they are now. In this regard, He is referred to as the Lamb slain from the beginning of the world. Moreover, through the promises in the Old Testament, Christ imparted His Spirit to Adam, Noah, Abraham, David, and all the faithful of that era. This Spirit worked in them Faith and perfect Communion with Christ. This communion granted them access to His Sonship, righteousness, and right to all necessary saving Graces for their salvation. This is evident in the translation of Enoch into glory to prevent his death and Elijah's ascension to Heaven through the virtue of Christ's Resurrection and Ascension, as Christ is the first fruits from the beginning. Additionally, Abraham's righteousness by faith and David's acknowledgment of God as his portion (Psalms 16) are further proofs. David asserted that God was his portion, and with Him, he possessed everything necessary for his blessedness. Therefore, this distinction is a blasphemous and wicked fabrication that excludes the Old Testament Church from Heaven, the enjoyment of Christ's benefits, and all saving Graces, such as Regeneration, Remission of sins, Justification, and Redemption, which are the blessings promised and bestowed in the Old Testament.

The fourth distinction states that the New Testament is the culmination of the Old, with the Old merely serving as a means to attain the New. However, this claim is contradicted by the earlier doctrine. For two Testaments that are essentially one and the same cannot have one serve as the ultimate purpose of the other. As I have previously demonstrated, these two Testaments are fundamentally one and the same. Their agreement clearly shows that just as the Old

Testament confirms the New and encourages people to accept it, when the New Testament is embraced, it sheds light on the Old, enabling people to comprehend its true meaning and significance. In this respect, they are both the same, and there is no distinction between them.

Secondly, Scripture is clear, even in the passages they cite to establish this difference, namely, Romans 10:4 and Galatians 3:24, and it plainly teaches that Christ is the end of both. Both Testaments jointly serve the same common purpose: to bring people to Christ and perfect communion with Him. Therefore, the New Testament is no more the end of the Old than the Old is the end of the New. Hence, this difference is erroneous and false.

The fifth difference states that the Old Testament was given only to the natural Israelites, while the New was given to the entire world. However, as per the earlier doctrine, this is proven false. If the Old Testament is the Will of Christ as Mediator, who gave Himself for all the nations of the world and is essentially the same as the New Testament, granting the same legacies, as previously explained, then both were given to all nations. The difference lies in the fact that the natural Israelites were entrusted with the Old Testament and the Oracles of God for a time, from Moses until Christ. Nevertheless, even then, it was lawful for them to teach the Word, make the promises known to strangers from all nations, convert them, and admit them into the Church. Many, including Rahab of Jericho, a Canaanite, Ruth of Moab, Ebedmelech of Ethiopia, and numerous others, were converted and joined themselves to the God of Israel. In contrast, the New Testament was not entrusted to a specific people but was published to the entire world and among all nations. Therefore, both the Old and New Testaments serve for the instruction of all Gentile nations, rendering this difference false.

Additionally, the Jesuits have proposed three more differences, which are so gross and abominable that they require no refutation.

First, they claim that the New Testament preceded the Old because the promises of Christ came before the giving of the Law, 430 years earlier. This shows a lack of understanding, for the Old Testament encompasses the promises as well as the Law, with the promises being its chief component. Therefore, the promises and the Law go hand in hand, and one is not before the other. If they insist on defining the Old Testament perversely as solely the Law of Moses, disregarding the promise of Christ, they are in gross error. For that cannot be considered the Testament of Christ, as it has nothing to do with the Mediator, and He does not bequeath anything to His Church through it.

The second difference they propose is that the Old Testament did not grant spiritual blessings or give life; it only offered temporal blessings. In contrast, the New Testament imparts life and spiritual blessings, including the Kingdom of Heaven. However, this misconstrues the Old Testament when referring to the mere letter of the Law without considering Christ. Otherwise, their statement is most abominable. Through the promises in the Old Testament, God revived and brought many individuals to Christ, bestowing upon them all grace and blessedness in Him. This is evident in the cases of Abraham, David, and the holy Prophets. Thus, if they correctly understand the Old Testament as all the writings of Moses and the Prophets before Christ, they are in blasphemous error. If they restrict the Old Testament to the Law without any promises of Christ, it is not a Testament at all, and their claim is a gross error.

The final difference they present is that the New Testament makes individuals sons and elevates them to the status of sons, while the

Old Testament does not make anyone sons except through the virtue of the New. It does not elevate anyone to the status of sons; all under it lived as children in bondage, as the Apostle states in Galatians 4. However, this is proven false by the earlier doctrine. Everyone in Christ is a son, and whoever possesses the spirit of adoption is a son of God, in the state of sons. The Old Testament brought all faithful Fathers to Christ and to true fellowship and communion with Him. Otherwise, none of them could have been saved, and it could not have been a Testament, unified in substance with the New. Scripture clearly attests that the faithful in the Old Testament were sons of God, as seen in Isaiah 63:16, Isaiah 64:8, and Jeremiah 31:9. Therefore, this difference is false, and there is no such distinction between the Old and New Testaments as some suggest. They differ only in certain circumstances and qualities, such as clarity of revelation, as mentioned earlier, but even this distinction is not so significant when the Old is elucidated and explained by the New, becoming increasingly clearer to us. This concludes the discussion of the first use.

Secondly, considering this truth, we should value and respect the Old Testament as much as the New. While some blasphemous heretics may disparage it, calling it a lethal document or a ministry of death and even attributing its authorship to the Prince of Darkness, and others may belittle it as a covenant filled with only earthly promises, true Christians must honour and embrace it as the Word of the Most High, holy, and only true God, and as the Testament of Christ sealed with His Blood and ratified by His Death. In it, the Fathers found salvation and eternal life, as our Saviour affirmed in John 5:39.

Thirdly, this doctrine helps us to understand and explain the obscure prophecies of the Old Testament and to confirm, through the Old, the most doubtful aspects recounted in the New. The ancient

prophets spoke of Christ and all things recorded in the Gospel regarding His Death and sufferings for our Redemption. If anyone doubts the Gospel's accounts of the ignominious death and sufferings of Christ, deeming them too lowly for the Son of God to endure, the Old Testament will provide confirmation. It reveals that God, from the beginning, foretold Christ's death when He said that the Serpent would bruise His heel and foreshadowed the same through the slaughter and bloody sacrifices of animals in types.

From Moses onwards, the prophets, throughout the Scriptures, foretold everything that Christ would do or suffer in the flesh for humanity's Redemption, as our Saviour explained to the two disciples on the road to Emmaus. Just as the New Testament is supported by the Old, the Old gains clarity from the New. That which was more ambiguously foretold in the Old becomes abundantly clear through its fulfilment in the New. Therefore, let us regard them both as one and the same Testament in substance, authored by the same Christ. If we align them both in one direction and, in interpreting them, make Christ the subject and substance of both, we will not go astray or be misled. Together, they fully reveal Christ to us, to the extent necessary for us to know Him and find the true path to salvation in Him, our Saviour and Redeemer.

Chapter IV:

Of the Word Covenant and the Nature of a Covenant, and the Agreement and Difference Between the Old and New Covenant

The second matter for consideration is the Covenant between God and Man. Here, we must elucidate the meaning of the word Covenant, expound the nature of a Covenant, and explore the similarities and differences between the Old and New Covenants. In our English language, the word Covenant signifies, as we are all aware, a mutual promise, agreement, and obligation between two parties. Likewise, the Hebrew word "בְּרִית" (Berith) and the Greek word "διαθήκη" (diathēkē) generally convey the same idea. However, delving into the origins of the Hebrew and Greek words can shed light on the primary nature of the Covenant they represent and what specific elements are required within it. I will first elaborate on this point. Secondly, I will elucidate the various types of Covenants signified by these words and provide a brief description of all the Covenants between God and Men. Thirdly, I will extract the agreements and differences between the Old and New Covenants from these various descriptions. Lastly, I will apply these considerations to ourselves.

Firstly, if we carefully consider the derivation of the words, it can provide valuable insights. Some derive the Hebrew word "בְּרִית" (Berith) from "בָּרַר" (barar), which means to purify and eliminate impurities such as dross, chaff, and all uncleanness. It signifies the act of choosing and separating the pure from the impure, the gold and silver from the dross, and the pure wheat from the chaff. There are two reasons for this derivation. Firstly, because in making the Covenant of natural life, God chose Man with whom He would establish the Covenant. In the Covenant of Grace, He selects the multitude of the Elect—His Church and faithful people—whom He separated through Predestination and Election from all eternity to be a holy people to Himself in Christ. Secondly, in a true and lawful Covenant, both parties must have pure hearts, devoid of deceit and

sophistry, and deal faithfully, speaking plainly and sincerely in every point and article.

Others derive the word "בְּרִית" (Berith) from "בָּרָא" (bara), which means to elect or choose and also to divide or cut asunder. They offer two reasons for this derivation. Firstly, Covenants are only made between chosen individuals, picked by one another, concerning select matters and on chosen conditions agreed upon by both parties. Secondly, God made the first Covenant of Grace and sealed it with sacrifices of animals—beasts that were slain, divided, and cut asunder, with their choice fat and other parts offered upon the altar. In ancient times, during the solemn making of significant Covenants, people used to kill and cut asunder sacrificial animals and pass between the divided parts as a solemn testimony (Genesis 15:17, Jeremiah 34:18).

Others derive the word "διαθήκη" (diathēkē) from "διατρώσασθαι" (diatrōsasthai), which means to eat and refresh oneself with food. This derivation is grounded in some reasoning. The Old Covenant of God, established with Man in Creation, was a Covenant in which the condition or law pertained to eating: Man was permitted to eat from all trees and fruits except the Tree of Knowledge of Good and Evil. During the solemn making and ratification of the Covenant of Grace in Christ, the blessed Seed, the public ceremony involved the slaying and sacrificing of animals and partaking of their flesh, following the offering of the fat and choice parts on the altar. Through this Covenant, God granted Man permission to consume the flesh of animals, a privilege not granted in the state of innocence when Man was limited to the fruits of trees and seed-bearing herbs for sustenance (Genesis 1:29). In solemn Covenants between men, it was also customary for the parties involved to share a meal together, as seen in Genesis 31:46.

To these, two other derivations may be added. One suggests that "Berith" could be derived from "בָּרָא" (bara), which means to create. There is good reason for this, as the first state of creation was confirmed by the Covenant God made with Man, and all creatures were to be upheld by observing the Law and Conditions of that Covenant. When this Covenant was broken by Man, the world became subject to ruin. However, it was upheld, or rather "created anew," through the Covenant of Grace in Christ.

The other derivation links "Berith" to the Hebrew word "דֶּשֶׁן" (deshên), which signifies fat. This connection arises from the Covenant of Grace, where God promises to grant Man the "fat of Heaven and of the Earth," representing the most excellent blessings that Heaven and Earth can offer. In return, Man offers to God the "fat of his soul" and all his possessions, symbolizing the most precious things he possesses, alongside the sweet and valuable sacrifice that Christ offers to God on his behalf.

These are various derivations of the word "Berith" that have been observed in the writings of scholars. I have also added these two last derivations.

Considering that these derivations align with the sound and meaning of all the words from which they are derived by different learned individuals, it is difficult to choose just one derivation without seemingly rejecting or devaluing the others, which are equally reasonable. Therefore, it is prudent to regard this word as a special term invented and provided by the Spirit of God Himself. He comprehends and knows all circumstances of everything simultaneously. It is as if this word is deliberately constructed from all the previously mentioned words, encapsulating the essence of all of them distilled into one perfect sense. Although it may initially

seem unusual that one word is derived from many and acquires a mixed meaning from them all, upon closer consideration, it becomes evident that this is not uncommon in Holy Scripture. One word may signify various things in one context, and a word may be derived from many sources, adopting the diverse meanings of all of them.

As an example, the proper name of the Prophet Samuel is derived from four Hebrew words: "Shaal," meaning to ask; "Hu," meaning him; "Min," meaning of; and "El," meaning God. It is mentioned in 1 Samuel 1:20 that his mother called him "Shemuel," signifying "one asked of God" because she said, "I asked him of the Lord." Similarly, the Prophet Isaiah, under God's guidance, named his son "Shear-jashub," which is derived from various words signifying "a remnant shall return." The Prophet Jeremiah, inspired by God's Spirit, declared that the name of the persecuting priest Pashur would be "Magor-missabib," meaning "terror round about" or "on every side," because the Lord would make him a terror to himself (Jeremiah 20:3). If one name can be derived from various words and encompass a mixed sense derived from all of them, as exemplified by the name Samuel, which is compounded of four words and encapsulates the significance of all of them, then it is even more reasonable to assume that the word "Berith" is derived from all the aforementioned words and encompasses the sense and meaning of all of them, including at least one syllable from each. This is one compelling and unassailable argument.

Furthermore, we have valid reasons for each of these derivations, as previously explained. Moreover, deriving the word "Berith" from all the words rather than just one reconciles and justifies the various opinions of learned scholars, without rejecting or discrediting any of them. Lastly, the Greek word "διαθήκη" (diathēkē), which the Septuagint uses in their Greek translation to represent the Hebrew

word "Berith," is also employed by the Evangelists and Apostles in the New Testament to signify a Covenant. This Greek word is derived from "διατρῶσασθαι" (diatrōsasthai), which has several meanings in common with the Hebrew words from which "Berith" is derived. These shared meanings include arranging and organizing things, establishing orders and laws, reconciling and making amends, and disposing of things according to one's last Will and Testament. Therefore, this Greek term used by the Apostles in the New Testament to represent a Covenant reinforces our derivation of "Berith" from all the previously mentioned words. This comprehensive derivation of the Hebrew and Greek names for a Covenant, backed by these reasons, serves a significant purpose.

First, let us elucidate the comprehensive significance of the word "Covenant" and outline the general nature of a Covenant.

Secondly, let us provide justifications for the various interpretations of this word and elaborate on the distinctive characteristics of each interpretation. This will pave the way for understanding the agreements and distinctions between the Old and New Covenant.

Firstly, we observe that this word encompasses all types of Covenants in a general sense. It includes both God's Covenant with humans and the agreements made among individuals. Every aspect of a genuine Covenant is encompassed within the meaning of this word when it is interpreted according to the derivations mentioned earlier.

Additionally, we gain insight into the fundamental nature of any Covenant.

1. Firstly, every authentic Covenant presupposes a division or separation.

2. Secondly, it incorporates mutual promises and obligations between two distinct parties.
3. Thirdly, it requires honest dealings, free from deceit or dissimulation, from both parties.
4. Fourthly, it involves individuals who have been carefully chosen.
5. Fifthly, it deals with select matters and is based on mutually agreed-upon conditions.
6. Sixthly, its purpose is to establish order and harmony between the parties. All these aspects become evident through the meanings of the words from which "Berith" is derived. However, delving too deeply into the general nature of a Covenant is not as imperative. Therefore, I shall swiftly proceed to examine the diverse interpretations of the word and provide descriptions of each specific Covenant, which is crucial for our understanding.

Chapter V

Firstly, the Hebrew word "Berith" (as well as the terms for Covenant in Greek and English) signifies an agreement between God and Humans.

Secondly, it denotes agreements between individuals among themselves, as seen in Genesis 21:27 (the Covenant between Abraham and Abimelech) and Genesis 31:44 (the Covenant between

Jacob and Laban). However, my focus here lies primarily with the Covenants between God and Humans.

Firstly, there is the Covenant of natural life and blessings, which God established with Humans during Creation.

Secondly, there is the Covenant of Grace, which God initiated with Humanity through Christ after the Fall. In the Covenant of Nature, the parties involved were God the Creator and Humans, who were made in God's image and likeness. Consequently, they were not in opposition to God or at enmity with Him but rather resembled God, albeit in a different and lesser manner in terms of nature and substance. On God's part, the promises were as follows: that Heaven and Earth, along with all creatures, would continue in their natural order and course, as ordained by God during Creation, always serving humanity's needs. Humans were promised dominion and lordship over all creation, leading to a happy existence without experiencing death. The condition for Humanity was obedience to God's Law and submission to God as their Creator in all matters. This obedience was to be demonstrated by following God's commands, including refraining from partaking of the Tree of Knowledge of Good and Evil. The Sign and Seal bestowed by God to Humanity as confirmation of this Covenant was the Tree of Life. This tree served as a sacrament and pledge of eternal life on Earth, along with all necessary blessings to sustain human life. The act of receiving this seal was realised through partaking of the Tree of Life. The ultimate purpose of this Covenant was to maintain the natural order of Creation and all creatures, ensuring perpetual comfort for Humanity.

This initial Covenant marked the first agreement established by God with Humanity and is referred to as "Berith," as indicated in

Jeremiah 33:20. Here, God explicitly speaks of the promise made during Creation – the promise of the continuous cycle of day and night, the constancy of the Sun, Moon, Stars, and all creatures serving Humanity's needs. Although Humans broke their part of this Covenant, God, being unchanging, could not break it. He did not allow His promise to falter. Instead, through the promise of Christ within the New Covenant, God continues to uphold this Covenant to a significant extent, as long as Humanity exists on Earth.

The Covenant of Grace is the agreement that God established with Humanity following their fall. In this Covenant, God, out of His own free Grace and Mercy, promises to Humanity a blessed Seed of the Woman. This Seed, by crushing the Serpent's head, symbolising the destruction of the Devil's power and works, would redeem Humanity. Moreover, all those who believe in this blessed Seed, Christ, would be restored to a more joyful and blessed state than what was lost due to the Fall. The parties involved in this Covenant are God Almighty, who was offended by Human sin and provoked to righteous anger, and Humans, who, through their wilful transgressions, became rebels and enemies of God, deserving eternal death. This resulted in significant differences, separation, opposition, and enmity between the two parties. Therefore, a suitable and entirely sufficient Mediator was required to bridge this divide.

The promises made by God in this Covenant and the fulfilment of His part are truly remarkable, surpassing Human comprehension.

Firstly, there is the All-sufficient Mediator, Christ, God's eternal Son. God promised Him immediately after the Fall, and He began His role as Mediator by undertaking to become Human. Through a complete and satisfying atonement in Human nature, Christ appeased God's infinite Justice and fulfilled His just Law. He also offered a perfect

and full ransom for Humanity's Redemption, securing the forgiveness of all Human sins, justification, and reconciliation with God.

Secondly, there is the promise of the Spirit to be given to Humanity and poured out upon them through Christ, the Mediator (Galatians 3:14 and Titus 3:6).

Thirdly, there is spiritual life, bestowed by Christ and instilled in Humanity through His life-giving Spirit, accompanied by all the graces and blessings associated with it.

Fourthly, there is union and communion with Christ in all His benefits. This includes sharing in His Sonship, making all regenerated individuals children of God and heirs to eternal life, glory, and all blessings. It also encompasses the benefits of His satisfaction and suffering, securing the remission of all their sins and His righteousness for their justification.

Fifthly, there is a genuine right to the natural life that Adam forfeited, along with the creatures created for Humanity's use, and all earthly blessings intended for their possession and enjoyment in this life.

Sixthly, there is sanctification and holiness, which prepares Humanity to behold and experience God, as expressed in Matthew 5:8 and Hebrews 12:14.

Lastly, the ultimate purpose of all these blessings is eternal life in glory, experienced through the divine presence in Heaven.

In this Covenant, there isn't any condition or law to be fulfilled by man himself, as was the case in the first old Covenant of Nature.

Therefore, it is referred to as the free Covenant of Grace, as opposed to the Covenant of Works. Although the perfect obedience, righteousness, and satisfaction of Christ, performed on behalf of mankind in Human nature, take the place of each person's perfect obedience to God's law in their own capacity and their submission to God's entire revealed will, which constituted the condition of the Old Covenant of Works, and when individuals partake in it through communion with Christ, they are more perfectly justified and made worthy of eternal life than a person in a state of nature could have been through their own perfect obedience and personal righteousness. However, it cannot accurately be described as a condition of the New Covenant of Grace established by God with Humanity (since God doesn't require it to be fulfilled by every person in their own capacity). Instead, it is one of the blessings promised in the New Covenant. Similarly, the gifts, graces, works, and fruits of the Spirit that are necessary in a person to make them an actual participant in Christ and in life and salvation through Him, whether these are external elements such as the preached and heard word, the administration and reception of sacraments, and the like, or internal qualities like faith, which enables the reception and application of Christ, along with repentance, love, hope, and other saving graces, are all freely given by God. He bestows them upon us and, through His Spirit, works within us both the will and the ability to perform them. Without His grace continually aiding us, in accordance with His promise, we cannot accomplish anything mentioned in the Gospel as a conditional means of life and salvation in Christ. Therefore, this Covenant is a *foedus gratuitum*, a completely free Covenant of Grace, in which no condition is presented to man to be carried out by his own power in order to obtain life. Instead, God, out of His free Grace, promises all blessings and provides them for His own sake. Moreover, He imparts the power to receive and enjoy these blessings. The purpose and use of

this Covenant is not to attain any advantage for God, nor can He receive any good from man or any creature. Its sole objective is to make man perfectly blessed by allowing him to enjoy God Himself and all His goodness, thereby gathering all things to Himself in Christ. This Covenant is often referred to as the Covenant of Peace and is highly praised and commended throughout both the Old and New Testaments. While the substance of this Covenant has remained the same from the very beginning, starting with God's promise of Christ, the blessed Seed, on the seventh day of the world, and continuing for all eternity, the circumstances surrounding it and the manner in which the promise is revealed and sealed differ significantly between the Old and New Testaments. This leads to the Spirit of God distinguishing between the Old and New Covenants. When it was revealed and sealed to the Fathers under the Law, it was referred to as the Old Covenant, whereas in its present revelation and sealing under the Gospel, it is called the new Covenant, as indicated in Jeremiah 31:31 and 2 Corinthians 3:6. Both of these are referred to as "Berith" in Hebrew and "Diathēkē" in the Greek Text.

Chapter VI

In the Old Testament, the Lord first established this Covenant with Adam, albeit in a very obscure and general manner, using types and symbols, including sacrifices that served as seals of the Covenant for him and his descendants. The words of the Covenant were as follows: "The seed of the woman shall break the Serpent's head, and the Serpent shall bruise his heel." This prophecy indicated that Christ would be born of a woman, and although He would be persecuted by

the Old Serpent, the Devil, and subjected to an ignominious death, He would ultimately overcome the works of the Devil and fully atone for sin. To further elucidate and confirm this promise, God instituted the practice of offering clean and fat-fed Beasts as sacrifices. The Lord commanded them to consecrate these animals, slay them, and present them as burnt offerings. The priests and sacrificers would then partake of the remaining portions of the sacrificed animals. The fact that Cain and Abel offered sacrifices to God, as well as the offerings they brought, undoubtedly indicates that Adam taught them to make such offerings, as seen in Genesis 4. Additionally, it can be inferred from the skins that God fashioned and used to clothe Adam and Eve after their fall (Genesis 3:21) that these skins came from slain Beasts offered as sacrifices. Before the fall, animals were not subject to mortality or slaughter; the killing of animals and the consumption of their flesh by man were introduced after the fall. In their state of innocence, human sustenance consisted of fruits from trees and herbs bearing seed (Genesis 1).

The first permission given by God to man to consume flesh occurred after the promise of the Covenant and after animals had been consecrated for use as sacrificial symbols of Christ and His death. These animal sacrifices served to illustrate the nature of the Covenant and the means of man's reconciliation with God. The selection of clean and harmless animals symbolized Christ's purity and holiness, akin to a spotless Lamb. Their consecration signified Christ's sanctification in His conception, as He took on our nature and our sins to become our Redeemer and Sacrifice. The slaughter of these animals, the burning of their fat, and certain parts of them represented the manner in which Christ reconciled us and brought about our peace—through His death and His passage through the fire of God's wrath. God's clothing of Adam and Eve with the skins of these animals symbolized the covering of man's sin and shame

through Christ's satisfaction, with believers being clothed in the righteousness of Christ.

The liberty granted by God for man to consume the flesh of animals, which was not permitted prior to the institution of sacrifices, demonstrates that through Christ, we gain more than we lost in Adam. This was the initial establishment and revelation of the Covenant.

Subsequently, the Lord renewed this Covenant with Noah (Genesis 6:10) and further illustrated it through another type, namely, the salvation of Noah and his family in the Ark, which was preserved through the floodwaters. The Ark symbolized the Church, with the salvation of only those within the Ark signifying that salvation is exclusively found in the Church of Christ. Only those who cling to Christ through faith and are members of His body in the true Church can be saved. The floodwaters supporting the Ark and thereby preserving those within it symbolized that the elect and faithful are saved through the cleansing of regeneration (Titus 3:5), through the spiritual baptism signified by water baptism (1 Peter 3:21), and by the washing in the blood of Christ, to which outward baptism points.

Thirdly, the Lord renewed this Covenant with Abraham and revealed it more explicitly.

Firstly, God promised that through Abraham, all the families of the Earth would be blessed, and the promised seed and Saviour would come from him (Genesis 12:3 and 22:18).

Secondly, God showed the path to life and happiness, namely, justification through faith, apprehending Christ, and seeking righteousness as a shield and reward in Him alone (Genesis 15:1, 6).

Thirdly, God confirmed this Covenant with an oath (Genesis 22:16).

Fourthly, God promised the Land of Canaan to Abraham and his descendants, which served as a type of the heavenly Canaan and prefigured the heavenly realm above (Genesis 15:18).

Fifthly, God instituted the seal of the Covenant of Grace, namely, circumcision, signifying that God's faithful people must undergo circumcision of the heart, cutting away the foreskin of fleshly lusts through the mortification of the Spirit (Genesis 17).

Sixthly, the offering of Isaac, the son of promise, on Mount Moriah by God's command, foreshadowed that through the offering of Christ, the promised Seed, in the same place, all nations would be saved, God's wrath appeased, and perfect obedience fulfilled.

Lastly, a solemn oath and covenant took place between God and Abraham in an outward ceremony. In Genesis 15:17, the Lord commanded Abraham to take a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtle dove, and a young pigeon. Abraham divided these animals in half and laid each piece opposite the other. When the sun went down and darkness fell, a smoking furnace and a burning lamp passed between the divided pieces. This was the formal method of taking an oath among the Chaldeans and Hebrews, instituted by God Himself. This practice is also mentioned in Jeremiah 34:18, where it is stated that when the children of Israel made a Covenant to release their servants, they cut a calf in two and passed between its parts. This act was a covenant and oath ceremony ordained by God, which is why the Hebrew word used in the Old Testament for making a Covenant, "karath" (which signifies "to cut asunder"), is significant, as seen in Deuteronomy 5:2 and various other passages, indicating that Covenants were solemnly made through the sacrifice of divided beasts.

Now, the division of the Beasts into two parts signified and taught two things.

Firstly, it symbolized that a division had arisen between God and humanity due to sin.

Secondly, it represented the division of the Covenant of Grace into two parts, the Old and New Testaments. The coming and passing between the divided parts signified:

Firstly, that reconciliation between God and humanity must take place, and the Covenant must be sealed and confirmed through a Mediator.

Secondly, it indicated that Christ the Mediator would come in the midst of time, bridging the gap between the Old and New Testaments, uniting them, and confirming both. When God came between the divided parts like a smoking furnace and a burning lamp to affirm the Covenant and reveal it to Abraham at that time, it symbolized:

Firstly, that Christ the Mediator, coming between God and humanity, would be God veiled in our frail human nature, which is as transient as smoke. He would pass through the furnace of afflictions, yet his life would be a burning and shining lamp, radiating purity and perfect righteousness.

Secondly, it suggested that the Lord revealed Himself and His Son more obscurely during those times, akin to a smoking furnace in smoke and clouds, and like a burning lamp, which is dim in comparison to the light of Christ, the Sun of Righteousness, risen in the Gospel, and the radiance of God's glory shining in the face of Jesus Christ.

In addition to these, we find various renewals and explanations of this Covenant, such as the one with David, as recorded in Psalm 89:3, 28, and 34 verses, where the Lord promised that Christ would come from the seed of David and be an eternal King. Many promises of specific blessings that God made in the past are also referred to as Covenants. However, the primary and distinctive Covenant, especially known as the Old Covenant and differentiated from the New Covenant of the Gospel, is God's making and renewing of the Covenant with Israel. This was partly delivered by God Himself and partly through the ministry of Moses on Mount Horeb, as mentioned in Exodus 19:20. This Covenant is a composite Covenant, comprising elements of the Covenant of Works (the Old Covenant) and the Covenant of Grace, which was established after the fall.

First, God sent Moses to the people to inquire whether they would obey the Lord's voice and keep all His Commandments to live and receive His blessings. The people answered collectively, saying, "All that the Lord has spoken, we will do." In response, the Lord descended upon Mount Sinai in fire and smoke, accompanied by formidable thunders and lightning, the sound of a trumpet, and directly spoke to them the words of the Law. He promised life to those who obeyed it and threatened death to the violators.

However, this was merely a repetition and renewal of the original Covenant of Works, requiring each individual to personally fulfil it to attain life. In this Covenant, there was no Mediator between God and the people.

The Lord had several reasons for initiating this renewal of the Old Covenant with Israel.

Firstly, the people displayed pride, presumption, and hardness of heart. They believed they could fulfill all the Lord's commands, and

thus, He gave them the Law to reveal their duties. By attempting to obey it and recognizing their insufficiency, they would be humbled and disabused of their vain confidence in their own works.

In this situation, the Lord dealt with them as wise fathers deal with their foolish and boastful sons who promise extravagantly to perform anything their fathers command, believing that their merits will obligate their fathers to love them and provide them with an inheritance. In such cases, wise fathers challenge such boasting sons with tasks they know they are incapable of completing, not because they believe or hope their sons can achieve them (given their own shortcomings) but to expose their folly and incompetence. In this way, the Lord dealt with Israel.

Secondly, the Lord presented the Law, which serves as a standard of righteousness and also illustrates the consequences of transgressing it. It functioned as the rod of a Schoolmaster, driving them to Christ to learn the path of salvation and saving knowledge in Him, as the Apostle mentions in Galatians 3. It compelled them, out of fear, to relinquish self-reliance and seek mercy in Him.

Thirdly, this approach taught them and us that, although it is impossible for us to attain salvation through the Law due to our sinful flesh and corruption, which incapacitates us from obedience, the Law remains in effect and demands perfect righteousness. Without the righteousness of the Law fulfilled by Christ on our behalf, we cannot be justified or saved, as the Apostle states: "Christ is the end of the Law for righteousness to everyone who believes" (Romans 10:4). These were some of the reasons why God gave the Law.

However, when the people of Israel heard the Law, which was the Covenant of Works to be performed personally by them, immediately

from God Himself, they were greatly afraid. Unable to endure the sight of God's glory or the sound of His voice, they cried out, "Why should we die?" Consequently, they began to desire a Mediator, even Moses, saying, "You go and hear the Lord, and then speak to us" (Exodus 20:19). This was a promising start, indicating that the Law had begun to take effect and steer them toward a Mediator. Therefore, the Lord acknowledged their request for a Mediator, saying, "They have spoken well in all that they have spoken" (Deuteronomy 5:27). He added, "Oh, that they had such a heart in them that they would fear Me and always keep My commandments, that it might be well with them and their children!" These words revealed God's desire for them to maintain this fear of Him and their commitment to keeping His commandments through a Mediator. Consequently, He continued to deal with them through a Mediator and renewed the Covenant by appointing various figures of Christ, such as sacrifices, rites, ceremonies, the Tabernacle, the Ark of the Covenant, and the Mercy Seat, all of which, as types, pointed obscurely toward Christ and demonstrated that sin would be expiated and purged through His death.

Later, when they entered the land of Moab, God renewed the Covenant of Grace in plainer terms than He had on Mount Horeb. Due to this increased clarity, it is referred to as another Covenant (Deuteronomy 29:2). There, He told them that Christ would be their Rock (Deuteronomy 32:4) and that the Word, His Gospel, was among them.

Because of the first part of this Covenant, namely, the Ten Commandments, which God initially spoke and later gave them in written form on two tablets (referred to as the Covenant, Deuteronomy 4:13, 9:9), which indeed encapsulate the essence of the Old Covenant God established with humanity at Creation.

This Covenant, made with Israel, is termed the Old Covenant and the Covenant of the Law. It is set in opposition to the Covenant of the Gospel, which is now revealed in the writings of the Evangelists and Apostles and is proclaimed openly throughout the world. This concludes the discussion of the Old Covenant.

CHAPTER VII.

The New Covenant, foretold by the Prophets (Isaiah 42:6, Jeremiah 31:31, Zechariah 9:11), is the Covenant that God has established through the preaching of the Gospel in this New Testament era. It is a Covenant that encompasses all happiness, blessings, and salvation in Christ, presented plainly and revealed. It is not sealed and confirmed by the blood of Christ in types and figures but by His very blood shed on the cross for our sins. It is ratified through the two plain Sacraments of Baptism and the Lord's Supper. This Covenant is referred to as the New Covenant in Jeremiah 31:31 and Luke 22:20 and as a better Covenant in Hebrews 7:22. In this Covenant, the Lord's promises are revealed so clearly that all people may see and understand the path to eternal life.

While this New Covenant expresses nothing that was not implied or included in the general, obscure promises made to Adam, Abraham, David, and the other Fathers of old, Jesus Christ, the perfect Saviour and Eternal Redeemer—both God and Man—along with all His righteousness, obedience, full satisfaction, benefits, blessings, gifts, and graces necessary for bringing people to perfect blessedness and salvation, are fully expressed in the Gospel Covenant. These

blessings were offered dimly and obscurely to the Fathers and were apprehended by their faith in the Covenant God made with them. Nonetheless, when renewed by the coming of Christ and the preaching of the Apostles and Evangelists, this Covenant is rightfully called a New Covenant, as the Prophets and Apostles attest, for various valid reasons.

Firstly, there is a vast difference between this Covenant, now revealed, and the Covenant as it was revealed before Christ's incarnation. It is like comparing an old, dark house that is structurally sound but lacks paint and polish, with few narrow doors and windows, often boarded up or sealed with bricks and mortar—making it difficult for many to enter, except those already within. Those inside have limited light, if any. This contrast is as great as that between the Covenant as revealed to the Fathers and the same Covenant renewed for us. It is akin to comparing the old, dark house to one that has been thoroughly renovated from its very foundation, with a fresh coat of whitewash inside and out. It is adorned with paint and decorations, and every part is refurbished, with numerous wide-open doors on every side, inviting all sorts of people to enter. Many large windows grace every room, unobstructed by boards or bricks, all glazed with pure crystal glass, allowing the comforting light of day and the radiant beams of the sun to shine brightly within. This difference becomes unmistakably clear when we compare the Old and New Testaments and observe the diversity of revelation.

The Covenant God made with the Fathers before Christ was a secure house built on the foundation of Christ and grounded in God's eternal Truth. It provided a safe refuge against the storms of affliction and temptations, shielding the Fathers from the torrid heat of a guilty conscience, the fiery flames of Hell, and the Devil's fury. However, it had few doors, and those were narrow, allowing only

natural Israelites, included through the promise made to Abraham, and circumcised proselytes, to enter. Its windows were also few, containing dark promises of Christ that offered limited illumination, veiled in types and figures. It lacked attractive adornments, not being whitewashed, painted, or embellished with pleasant pictures to entice onlookers. Instead, it appeared drenched in the blood of bulls, goats, rams, and lambs, resembling a slaughterhouse, covered in soot and smoke from the continuous burnt offerings, sacrifices, and incense. The multitude of ceremonies and their heavy, unbearable burden made it appear to passersby as a workshop, a mill for grinding, or a house of correction, rather than a place of rest or a pleasant and comfortable dwelling.

However, this Covenant, as renewed with us under the Gospel, has undergone significant changes, like a thoroughly refurbished house from top to bottom. Christ the Rock, on which it is built, now shines forth in all His resplendent glory. The moss of ceremonies that had obscured Him has been removed, revealing Him like polished ivory, crystal, and adamant. The Truth of God in His promises, the foundation of our faith, has been made manifest through the advent of Christ and the fulfilment of His Word, instilling in us the boldness to rely on God's Word with unwavering hope and confidence. The ministerial foundations, including the writings of Moses and the Prophets, have been smoothed like polished marble through the light of the Gospel. The four Gospels resemble four doors, open to all directions, ready to welcome people from every corner of the earth. The numerous sermons of Christ and His Apostles in the New Testament serve as windows, allowing heavenly light to flow like crystal from the throne of God. The sweet promises and diverse gifts of the Spirit, such as knowledge, faith, tongues, healing, prophecy, miracles, and more, are like charming pictures and ornaments capable of captivating and delighting all hearts. The external

blessings of peace and abundance that follow the reception and profession of the Gospel fill this house with splendour from afar, captivating and inflaming all who pass by with admiration and love. Now, no one, even the most obstinate or exacting, can deny that a house so thoroughly renovated, as previously described, may rightfully be called, if not entirely new, at least renewed and improved, as the foundation and structure remain the same. Thus, it is undeniable that the Covenant of Grace, as renewed, beautified, and changed throughout, can rightly be called, if not entirely new, at least a renewed and better Covenant.

Secondly, the Covenant of Grace, previously made with Abraham and his descendants and limited to the Israelites before Christ's coming, has been extended to all nations through the preaching of the Apostles. All the people of the world are now included in it or at least offered the opportunity to partake in it. Free access is granted to all through the new doors now available on every side of the Covenant, as previously mentioned. This is evident from the very mission of the Apostles and the commission given to them by our Saviour Christ, as recorded in Matthew 28, instructing them to "Go teach all Nations."

Now, experience teaches us that when a house is not only repaired but also enlarged in every way, with its foundation extended a hundredfold, it can indeed be called a new house in its own right. Moreover, when new inhabitants move into a house they have never dwelt in before, even if the house has stood for many years and is aged in itself, it becomes a new dwelling to them. People in such cases refer to their houses as new homes. Therefore, by the same rationale, it necessarily follows that the Covenant of Grace, which was made with the Fathers and has now been expanded through the advent of Christ, the light of the Gospel, and the abundant gifts of the Spirit to include all nations, may truly be called a new and better

Covenant, even though it may not have changed or expanded in itself.

Thirdly, when the seals of a Covenant are renewed, and the old ones are replaced, and when the manner of sealing is altered and completely reversed, we may refer to it as a new Covenant, even if the substance remains the same. Experience validates this concept. For instance, when someone, after possessing a lease for twenty years on a property, surrenders it and acquires another lease on the same property with more explicit and comprehensive terms, or when they relinquish their prior deed of sale due to defects found either in the conveyance form or in the sealing and the witnesses and replace it with another deed for the same land bearing different seals and witnessed by different individuals, this is deemed a new deed, even though the land remains the same, and the acquisition remains consistent in substance and true meaning. This analogy holds true for the Covenant of Grace as renewed under the Gospel and the same Covenant before Christ's coming. Although it remains the same in substance, with salvation promised solely through Christ, the manner of sealing has been greatly altered and reversed, along with the outward seals. The previous Covenant had multiple seals, such as Circumcision, the Passover, and all the Sacrifices, Ceremonies, Types, and Figures of the Law. Now, it possesses only two seals, Baptism and the Lord's Supper. The old seals were dark and obscure, with a faint imprint of Christ's image. The new seals bear a more vivid resemblance to Christ. Baptism bears the mark of the entire Trinity—the Father, the Son, and the Holy Ghost. The elements in the Lord's Supper so closely resemble the Body and Blood of Christ that they are designated by the same name. Previously, the Covenant was sealed first in a typical manner through Christ's Blood and ultimately by Christ's own Blood. Now, the Covenant is initially sealed by Christ's own Blood, and subsequently, until the end of the

world, it is sealed to us through clear signs and memorials of Christ's death, provided by Him as tokens to us.

The old seals were mutable; the new ones are unchangeable. The old sealing placed great emphasis on outward display and less on the work of the spirit within. The new sealing is less conspicuous outwardly but more pronounced through the inner workings of the spirit. The word of the covenant is now more extensively written in people's hearts, in accordance with the Lord's words in Jeremiah 31:33: "I will put my law in their inward parts, and will write it in their hearts." These words should be understood as indicating not that the fathers did not have the word written in their hearts, but that it was not as deeply written nor in the hearts of as many as it is now. Therefore, given the renewal and inversion of the seals and the manner of sealing, we can genuinely call this a new Covenant. You now have an understanding of the description of the new Covenant under the Gospel and the genuine reasons why it is termed the new Covenant, especially when compared to the Covenant made with the Fathers, which is the same in substance.

However, if we compare it with the Covenant of Nature, which is the Covenant of Works and the Law given to Man in Creation, it must necessarily be called new, as it came after and followed the period of man's innocence. The Covenant of Nature promised natural life, whereas the Covenant of Grace promises spiritual life as well. The former aimed to sustain the Old Adam, while the latter seeks to establish the New.

Similarly, when this new Covenant of the Gospel is compared to the Covenant God made with Israel in the Wilderness, it can truly and necessarily be called new. The Covenant in the Wilderness was a mixed Covenant, combining elements of the Covenant of Nature and

Grace, encompassing both the Covenant of Works in the Law and the faith of the promise present in the Gospel and Grace, as previously explained. Therefore, with regard to the first aspect of that Covenant, which promised life to those who followed the Law, the Covenant of the Gospel is genuinely a new Covenant, differing significantly in substance. Indeed, the Apostles often refer to the Covenant of the Gospel as a new Covenant, especially when compared to these two Covenants—pure nature and the mixed Covenant of the Law.

CHAPTER VIII

Now, having provided a comprehensive description of the Covenant of the Gospel, I will proceed to elucidate, for the sake of clarity and understanding, the true similarities and distinctions between the first Covenant of Nature and the second Covenant, which is the Covenant of Grace, as well as between the old and new proclamations of the Covenant of Grace.

First, I will discuss the points of agreement and divergence between the Covenant of Nature and the Covenant of Grace, for the sake of order.

Secondly, I will elaborate on the fact that the Covenant of Grace has been formally proclaimed in three distinct ways:

First, in a more veiled and obscure manner to the Fathers, from Adam until the giving of the Law. Second, in a mixed fashion to the Israelites through the ministry of Moses. Third, most openly and

purely, as it has been since the advent of Christ in the flesh, through the Gospel preached and disseminated to all nations.

I will expound upon how this final proclamation of the Covenant, which is so magnificent that it merits the special distinction of being called the New Covenant, aligns with and diverges from the two earlier proclamations: the one made to the Fathers, including Adam, Noah, Abraham, and others; and the other made to the Israelites in the Wilderness. Understanding these matters will provide considerable wisdom, benefit, and solace to the hearts and souls of true Christians.

CHAPTER IX:

The Concord between the Covenant of Nature (the First Covenant) and the Covenant of Grace (the Second Covenant)

Firstly, these two Covenants share agreement in three aspects. Firstly, the parties involved are fundamentally the same in both Covenants. In the first Covenant of Works, God was one party, and Adam was the other. In the second Covenant, the parties are likewise the same in nature and substance: God and Adam, along with all of humanity as his descendants.

Secondly, they correspond in various promises and conditions. In the first Covenant, God promised humankind life and happiness, dominion over all creatures, the freedom to use them, and all other blessings that could sustain them in their blessed state of creation.

Man, in return, was obliged to walk in perfect righteousness, adhere to God's commandments, and obey His will in all matters within the scope of human nature and as far as was revealed to him. Similarly, in the second Covenant, God's promise encompasses life and happiness, along with all the requisite blessings, dominion over creation, the freedom to use it, and a true ownership of all. In exchange, man is required to exhibit perfect righteousness and obedience to God's will and law in every aspect and detail, as articulated by our Saviour Christ in Matthew 5:18.

Thirdly, just as the first Covenant had seals attached to it for validation, so does the second Covenant. The seal of the first Covenant was the Tree of Life. If Adam had partaken of it while he remained in his state of innocence before the Fall, he would undoubtedly have been established in that state forever. With the Covenant duly sealed and ratified between God and him on both sides, he could not have been misled or overthrown by Satan, as some scholars speculate, and as God's words appear to suggest in Genesis 3:22. The seals of the second Covenant are the Sacraments, including Circumcision and similar rites in the Old Testament, as well as the Sacraments of Baptism and the Lord's Supper in the Gospel era. Whoever has genuinely received these sacraments, has been inwardly circumcised as well as outwardly, has been cleansed by the Waters of Regeneration, has been baptised into Christ, and has experienced true communion with Him in His Body and Blood - such a person can never fall, for the seed of God dwells within them (1 John 3:9).

CHAPTER X:

The Distinction between the Covenant of Nature and the Covenant of Grace

However, while they share commonalities, they also differ in various ways. Firstly, although the parties involved are essentially the same, they differ in other aspects.

Firstly, in the Covenant of Nature, the parties, God and man, were friends. God was the Creator, and man was His creature fashioned in God's image. God was man's benevolent Lord, and man was God's obedient servant. God loved man, and man reciprocated that love with all his heart. There was no cause for hatred or enmity between them, only reasons for love. Yet, when the Covenant of Grace was established, God and Man had fallen out and become adversaries. God's righteous anger had been provoked, and His unchanging justice demanded that man should perish and be consumed by the fires of divine wrath. Man had become a rebel, an enemy, and a traitor to God, conspiring with the Devil against his Lord and King. God had become a consuming fire to man, and man was as fragile as straw and stubble before the Almighty due to his sinful corruption.

Secondly, in the Covenant of Nature, God revealed Himself to man as the one God, the Creator, and the Ruler of all things, possessing infinite Power, Wisdom, Nature, and substance. In contrast, in the Covenant of Grace, God revealed Himself as one infinite God existing in three distinct persons, not merely as the Lord and Creator but also as a compassionate Redeemer. God revealed Himself not only in unity of essence but also in the trinity of persons.

Thirdly, in the Covenant of Nature, God was one party, and man was the other. In the Covenant of Grace, God is on both sides. God, considered solely in His essence, stands in opposition to Man. However, God, the second person, took upon Himself the incarnation and the task of redeeming man. He stood on man's side, participating with humanity to reconcile them to God by bearing man's sins and satisfying God's justice on their behalf. In this way, they differ concerning the parties involved.

Secondly, they differ in terms of mediation. In the Covenant of Nature, man required no mediator between God and himself. He was pure, upright, and good, created in God's image. The closer he drew to God, the greater was his joy and comfort, and God's presence was a source of delight to him. However, in the Covenant of Grace, due to man's sin, rebellion, corruption, and enmity, there was a separation and alienation in his mind, nature, and disposition from God. Consequently, man could not approach God to enter into a covenant with Him without a perfect, pure, and holy Mediator. This Mediator had to be infinite in power and favored by God to intercede and appease His wrath. Moreover, this Mediator had to be of man's nature and substance so that satisfaction for sin could be made through the same nature that had sinned. Without such a Mediator, there could be no covenant between God and man. If man, in his own sinful and corrupted state, were to approach God, who is a consuming fire to him, he would be instantly consumed and perish in God's presence. Therefore, the necessity of a perfect Mediator was paramount in establishing this Covenant, bridging the gap between God and sinful man, making satisfaction to God's just Law on behalf of wretched humanity, and effecting reconciliation and atonement.

Thirdly, they significantly differ in terms of promises and conditions. Firstly, in the Covenant of Nature, God's promises were limited to

natural life and earthly happiness, along with all the blessings necessary for those conditions. However, in the Covenant of Grace, God promises not only natural life and happiness on Earth but also spiritual life and blessings through the communion of His holy and eternal Spirit. These blessings encompass not only the spiritual life of grace in this world but also the everlasting glory in the world to come, in the presence of His glorious Majesty. Secondly, in the first Covenant, God did not promise to give life but rather to sustain life that had already been given. In contrast, in the second Covenant, God promises to lift man from the dust of death and eternal damnation in hell, where he had fallen headlong due to transgression, into the light of life and the blessedness of heaven. Such a blessed state was never attainable for man's nature even in its innocent state. Thirdly, in the first Covenant, the promised portion and possession pertained to the Earth and all visible creatures suitable for man's use. In the second Covenant, God promises heaven and Himself, the Maker of heaven, to be the God, the shield, the reward of the faithful, and their portion and inheritance (Genesis 15:1, Psalm 16). Fourthly, in the first Covenant, God promised and granted man power over all living creatures, enabling him to have them under his command, for his delight, and to govern them, but not to kill and eat them. In the second Covenant, God designated them for sacrifice and even as a source of food and nourishment.

The fourth distinction arises from the conditions God requires from man and on man's behalf to obtain all these great and remarkable blessings. In the first Covenant, God demanded perfect righteousness and obedience to His entire law and will, to the extent possible within man's natural capacity and understanding. This He expected man to accomplish by himself, in his own person. However, in the second Covenant, God necessitates, on behalf of man, a more excellent obedience and righteousness, fulfilled in accordance with

the entire Law, which is now more explicitly and comprehensively revealed. This obedience and righteousness, however, are not achieved by man himself or any mere creature but by man's Mediator, Jesus Christ. He is both God and man in one person and is the fulfillment of the law for righteousness for all who believe (Romans 10:4).

Now, there is a remarkable difference between these two covenants. Firstly, the righteousness required in the first Covenant was merely the righteousness of a pure natural man, capable of saving only the one who performed it. In contrast, the righteousness of the second Covenant is the righteousness of a perfect, pure, and holy man filled with the Holy Spirit, a quality that Adam did not possess even in his state of innocence. Indeed, it is the righteousness of the man who is one with God, making it the righteousness of God, as the Apostle calls it (2 Cor. 5:21). This righteousness has the power to justify not only those who share in it but also the entire world of humanity if they were made partakers of it.

Secondly, the righteousness of the first Covenant consisted solely of actual obedience to the Law, stemming from natural uprightness. However, the righteousness of the second Covenant includes habitual holiness and encompasses both active and passive obedience to the precepts, penalties, commands, and threats of the Law. It contains not only the offering of righteousness but also perfect satisfaction for sin through voluntary submission to sufferings and death.

Thirdly, the righteousness of the first Covenant was confined to obedience to the moral Law. In contrast, the righteousness of the second Covenant entails obedience to both the moral and ceremonial Law. Jesus Christ, our Savior, was circumcised, presented in the

Temple, participated in the Passover, and observed all the ceremonial ordinances of God. He was also baptized by John, as the Gospel testifies. He did all this not for His own sake (since He was sinless, born free, and had no need to offer sacrifices, be circumcised, or be baptized) but solely to fulfill all righteousness and to rectify the deficiencies of our ancestors in their obedience to God's ceremonial ordinances in the past, as well as our own shortcomings in our baptism and other evangelical ordinances. He testified to this Himself (Matthew 3:15; Romans 15:8).

Fourthly, in the first Covenant, God did not promise to provide righteousness through a surety and intercessor for man; instead, He bestowed upon man natural strength and ability to perform the righteousness required of him. However, this strength was mutable, such that the devil could thwart it with sudden temptation before man's confirmation, thus corrupting and subverting him. In contrast, the second Covenant offers both righteousness accomplished on our behalf and the Holy Spirit, which works faith and grace within us to receive and enjoy it. Moreover, by dwelling in us as God's immortal seed, the Holy Spirit unites us with Christ and grants us communion with all His benefits, including sonship, righteousness, satisfaction, and more. God freely promises and provides all of this, making it a most gracious covenant.

The fifth difference lies in the seals. While both covenants had seals, they differ in the nature and manner of sealing, both internally and externally. The seal of the first Covenant was the tree of life, serving as a pledge to confirm man in natural life and in a natural belief and assurance. In contrast, the seals of the second Covenant, in ancient times, included the Sabbath on the seventh day, sacrifices, circumcision, and the Passover. Today, they comprise the sacraments of Baptism and the Lord's Supper. These seals of the second

Covenant not only confirm but also have the Holy Spirit of God working within and through them.

Finally, they differ in terms of their success, effectiveness, strength, and perpetuity. The first Covenant had no favourable outcome; it never succeeded in saving any of Adam's descendants. It has been abolished, with only the law and its conditions remaining firm in substance (representing God's immutable will and eternal standard of righteousness). Specifically, it signifies that without perfect obedience to God's revealed will, one will never attain eternal life and will remain under the grip of death. On the other hand, the second Covenant, established with such a perfect Mediator and sealed with the blood of Jesus Christ, who is both God and man and possesses infinite and eternal value, has been successful from the beginning. It has taken effect in all ages and possesses enduring force and efficacy for all eternity.

CHAPTER XI.

Now, the consideration of these differences serves to illustrate God's infinite mercy and wonderful generosity towards miserable humanity. By Adam's fall, God found an opportunity to be even more benevolent to us. When we had become His enemies, He displayed His goodness more prominently and bestowed greater grace upon us. Renewing the first Covenant of natural life after man's fall would have been a great favour. However, as if that were a small matter in His eyes, He established a better Covenant, an eternal one, filled with superior promises of spiritual life and eternal bliss in heaven.

Furthermore, if God and man, due to man's fault, had become utter enemies, deeply opposed to one another, it would have been an act of great mercy and leniency for God to accept a Mediator hired by man to intercede for him. Earthly kings, we see, do not readily allow intercessors for rebels and traitors, unless compelled by fear and necessity. Yet in this aspect, God demonstrated mercy beyond all that reason could imagine or expect. When man distanced himself from God and had no intention or desire to seek mercy, God pursued him and freely offered a Mediator. This Mediator was not an ordinary creature but His own Son, drawn from His bosom. Moreover, the Son was not just sent to speak, plead, or entreat for man but to become incarnate, be made under the law, and subject to its curse on behalf of man. He willingly surrendered Himself to a cursed death to make full atonement for man's sin. O heavens, be astonished, and O earth, be amazed to witness the Son of God humbling Himself in this manner for God's enemies. The sun itself might have hidden its face when this Mediator suffered, as attested in the Gospel. Nevertheless, the Lord's generosity did not end here. He went further. When man disregarded and scorned this generosity, having neither the will nor inclination to seek or desire to partake in it, God sent His word to call him and His Spirit to convert him and change his heart. The Spirit not only kindled in him a hunger and thirst for Christ and His righteousness but also united him with Christ and led him to share in all His benefits and heavenly treasures. Thus, the more we multiplied our rebellion and transgressions against God to provoke His wrath, the more He magnified His mercy and expanded His generosity towards us. The greater the abundance of sin in humanity, the more abounding His grace became toward them. Let us now, at last, remember ourselves when He has done all these things for us and turn to Him with sorrow and repentance for our past sins. Let us endeavour to redeem the time we have wasted in vanity through double thankfulness and

obedience. Yet, even when we have done all we can, let us humbly acknowledge to His glory that we are unprofitable, that we have not fulfilled half our duty. And if we wish to boast and rejoice, let us boast and triumph in the Lord, giving Him all praise and honour forever and ever.

CHAPTER XII.

The Agreement between the Covenant of Grace as Revealed to the Fathers of the Old Testament and the Same Covenant Renewed and More Fully Explained in the Gospel.

After elucidating the agreement and differences between the Covenant of Nature and the Covenant of Grace, I shall now demonstrate how the second Covenant, namely, the Covenant of Grace, aligns with and diverges from the various revelations and proclamations of it in the Old and New Testaments. I have categorized the revelation of the Covenant in the Old Testament into two aspects: first, how it was disclosed to the Fathers before the Law and subsequently renewed in different eras—namely, Adam, Noah, Abraham, Isaac, and Jacob; second, its revelation and renewal with Israel in the wilderness through the giving of the Law by Moses. It persisted in this form until the arrival of Christ. My intention is to compare these two aspects with the Covenant as it is now fully revealed in the Gospel. To begin, let us explore the similarities between the old and the new Covenant, especially concerning the Covenant as it was revealed to the Fathers before the Law.

Firstly, the parties involved are the same in both Covenants. In the Covenant with the Fathers, one party was God, offended by man's sin and provoked to wrath and displeasure by his rebellion. Thus, He became a consuming and devouring fire to man. The other party was man, who, due to his fall and corruption, had become a rebel and enemy of God, as insignificant as stubble and dross in His presence. In the Covenant as revealed in the Gospel, these parties remain the same: God is still the offended party, and man remains the sinner and offender.

Secondly, they agree in the requirement of a Mediator. In both Covenants, a Mediator is necessary between the separated parties of God and man, who stand at a considerable distance from each other, seeking to reconcile their differences. Both Covenants share the same Mediator, Jesus Christ, the promised seed, who alone, in heaven and on earth, has the ability to stand before the consuming fire and make amends between God and man. He is the same seed of the woman promised to Adam, intended to crush the serpent's head (Genesis 3). This seed, promised to Abraham and Isaac, through whom all the nations of the earth would be blessed (Genesis 12 and 22), and the Shiloh foretold by Jacob in his blessing of Judah (Genesis 49). This Mediator was present in the Covenant between God and the Fathers before the Law, and He is none other than Jesus Christ, who arrived in the fullness of time. By having His heel bruised during His suffering, He crushed the serpent's head, effectively destroying the works of the devil. He called all nations to share in Abraham's blessing and justification through faith in Him. Born of a pure virgin by the power of the Holy Spirit (Luke 1:35), Jesus Christ remains, yesterday, today, and forever, a perfect redeemer and eternal Mediator of the Covenant under the Gospel (John 8:56 and 14:6, Ephesians 4:16, Hebrews 13:8).

Thirdly, both Covenants share the same substance of promises. In both Covenants, we receive the promise of spiritual life through the communion of the Holy Spirit, encompassing both the life of grace in this world and the eternal life of glory in the world to come. Likewise, the Fathers received these same promises from the very beginning. Both Covenants include the promise of a true right and title to all earthly blessings through Christ. God, by Covenant, offered Himself to the Fathers to be their God, just as He has done for us. In both Covenants, we receive Christ, God and man, as our Saviour, along with His righteousness, obedience, and the merits of His death, which we apprehend through faith for our justification. This is consistent with what the Apostle explains in Hebrews 11, where he reveals that the forefathers, through faith, received not only earthly blessings such as the land of Canaan, deliverance from enemies and oppressors, and safety from the flood, but they also embraced promises of a better life and a heavenly country. God was not ashamed to be called their God, as He had prepared a city for them (Hebrews 11:16). By faith, they received Jesus Christ and believed in Him so steadfastly that they considered reproach for His sake to be more valuable than all earthly treasures (Hebrews 11:26). Through faith, they became heirs of His righteousness (Hebrews 11:7). Acts 15:11 further emphasises that we believe to be saved by the grace of our Lord Jesus Christ, just as they did.

Fourthly, both Covenants have the same condition on man's behalf, which is the perfect righteousness of the Law and perfect obedience to the entire revealed will of God. However, this righteousness and obedience are not performed by every believer themselves; instead, they are accomplished by Jesus Christ, who is both God and man, in the nature of man. This righteousness is bestowed upon us and was granted to them by the same means—through communion with the Spirit and true faith that seizes, applies, and presents it to God. Both

the righteousness and the means by which it is conferred are free gifts and graces of God, not only for us but also for the Fathers. Neither they nor we are capable of performing anything for salvation or receiving salvation when freely offered. All our will, ability, and suitability originate from God. Therefore, even though Christ's righteousness and satisfaction, made to God in human nature, may be considered a condition of salvation required by God on man's behalf, it is, in reality, a part of the blessing and one of the free promises in the Covenant. God does not demand any condition from us; instead, He freely performs and works everything in us and for us. Thus, both Covenants—the one with the Fathers before the Law and the one under the Gospel—are free Covenants of Grace.

Fifthly, the Covenants, both Old and New, agree in their Seals in various ways.

First, as in the Old Covenant, so in the New, outward seals and signs are required to seal and confirm them.

Secondly, just as their seals signified the shedding of Christ's blood and His accursed death for man's sin, as well as mortification and sanctification, so do the seals of Baptism and the Lord's Supper, which are attached to our Covenant. Like their seals, ours also teach the manner of man's redemption, serving to confirm our faith in it. Both sets of seals set before us Christ's death and obedience, our communion with Him, and strengthen our faith and confidence in Him. As their sacraments were part of their profession, testified their love for God, and were considered God's worship, so are ours. Both their sacraments and ours distinguish us from pagans, infidels, and all other sects. Both have God as their author. Ours and theirs are both seals of the righteousness of faith, both effective only for believers, and both have similar effects, such as increasing faith,

hope, confidence, love, and charity among people. In these aspects, the two Covenants agree in their Seals.

Lastly, they agree in their general success, effect, and sufficiency. Both of them have been successful, effective in begetting grace in the Elect, and capable of bringing all true believers to eternal salvation and blessedness. Just as the Covenant revealed in the Gospel brings all true Christians to believe in Christ, finding comfort and salvation in His mediation, intercession, righteousness, resurrection, and victory over death, so did the Covenant made of old with the Fathers lead individuals like Adam, Abel, Enoch, and Noah to believe in Christ and achieve salvation. Enoch, through faith in Christ, was translated. Noah, by faith, constructed the Ark, saving himself and his household. Abraham, by believing in Him, saw the day of Christ and was justified. Job, in his faith, rejoiced that Christ, who is God, would intercede for man with God, and the Son of Man would plead for his friend and neighbour (Job 16:21). Job also professed his faith and confidence in the resurrection of his Redeemer, Christ (Job 19:25).

CHAPTER XIII.

The difference between the Covenant made with the Fathers, and the Covenant with us.

They differ in various ways. The first, which is indeed the most significant difference of all, is in terms of the darkness and obscurity of the old Covenant compared to the plainness and clarity of the new Covenant. The Covenant with the Fathers was much darker and more obscure, filled with types and shadows of Christ. In contrast, the Covenant in the Gospel is straightforward and clear, removing the veil and revealing Christ as the substance openly. In the Old Covenant, the severity of God's justice and His righteous wrath and enmity against sin did not appear as plainly because the full effect of them was not manifested on His own beloved Son, our Mediator, until He came to suffer the ignominy, reproach, agonies, and a most ignominious and accursed death for our sins, which He willingly took upon Himself. God's act of not sparing His Son but subjecting Him to all the suffering and delivering Him up to hellish pains and death powerfully demonstrates His infinite wrath against sin. This was only dimly revealed to the Fathers through types and figures, such as the slaughter of animals and the burning of sin-offerings. Similarly, while we find mentions of God and some references to His Son in the Old Testament (e.g., Psalm 2:12, Prov. 30:4), and phrases that imply more than one or two persons in one Jehovah, the mystery of the Trinity was not fully revealed as it is in the Gospel. In the Gospel, we have a clear affirmation of three distinct persons - the Father, the Son, and the Holy Ghost - in the unity of God's essence, with all three being described as one, though distinct in their properties and diverse in their works. This makes the new Covenant of the Gospel more straightforward compared to the old, in terms of the parties involved - God and man.

Secondly, in the old Covenant, Christ the Mediator was only dimly foreshadowed to the Fathers. They had limited knowledge of Christ - that they would be saved by a Mediator, that this Mediator would be the seed of the woman, the Archangel or Prince of Angels, Immanuel

(God with us), and would be called the mighty God. They understood that He would make atonement for sin and bring in eternal righteousness. However, they did not fully comprehend how God and man would become one person in Him, how God would be incarnate and humbled, standing in our place and bearing our sins, how He would fulfil every aspect of the law, satisfy justice, and endure God's wrath. These details were not distinctly or fully revealed to them; only some extraordinary prophets had partial foresight of these events, and they occasionally described certain aspects more clearly. But in the Gospel, we have a clear presentation of our Saviour's person, His two natures, the manner of His birth and incarnation, the personal union of His natures, the nature of His obedience, death, satisfaction, and the specific purposes of each. This makes the new Covenant more explicit regarding the Mediator.

Thirdly, all the promises of eternal life and salvation, the conditions for man's fulfilment, and the things signified and confirmed by the seals were much darker and obscure in the old Covenant. In the new Covenant of the Gospel, all these things are so plain that even children can understand them. In every aspect and every part, the old Covenant was more obscure, while the new Covenant is more straightforward. This is the primary and overarching difference between them. From this difference, two other distinctions arise.

The second distinction pertains to the parties included in the Covenants. The old Covenant, due to its dimness and obscurity, shone only faintly and provided light primarily to those who were nearby. As a result, it often extended to very few people, sometimes only to one or two families, and at its peak, it encompassed just one nation and people in the world. In contrast, the new Covenant, with its clarity and revelation, shines as brightly as the sun, offering light far and wide to all nations, even to those who dwelled in darkness

and the shadow of death. Consequently, people from all nations are welcomed into this Covenant. The parties entering into a covenant with God are no longer a few individuals or a single nation but include all nations and peoples of the world. In this arrangement, God is one party, while all the nations of the earth constitute the other party.

A third difference lies in the power, efficacy, success, and effect, which vary between these two Covenants. Although they generally agree in having had success, taken effect, and been powerful in bringing many to salvation (as previously noted), the old Covenant, due to its obscurity, had less effect and power. In contrast, the new Covenant, thanks to its clarity and light, has brought more excellent gifts and a greater abundance of grace to many, being of greater force, power, and efficacy. The Spirit works more powerfully through it. As the Apostle says, "faith comes by hearing, and hearing by the Word." Where the Word is preached more plainly and is heard with understanding, there must be greater knowledge and faith, and the Spirit must work more powerfully and effectively, manifesting all graces more abundantly in the listeners. Therefore, the Old Covenant worked less effectively for all, except those who were extraordinarily called and enlightened, due to its obscurity and its inability to foster knowledge and faith. However, by virtue of the New Covenant, the Lord writes His law in our hearts, enabling us all to know Him more fully (Jeremiah 31:33). He pours out His Spirit with an abundance of grace upon all flesh (Joel 2:28).

A fourth difference pertains to the circumstance of the promises and gifts. The old Covenant promised life and salvation in Christ, who was yet to come. While Christ, who is the foundation of all the promises, had already undertaken the work of man's redemption, His future death and obedience were effectively in force from the

beginning, capable of saving all believers. However, He had not yet come in the flesh and had not yet accomplished these things for man. In contrast, the new Covenant promises salvation and all blessings in Christ, who has already come in the flesh. Christ has already fulfilled all that was necessary for our redemption, and through the new Covenant, we partake in His sacrifice, which has already been offered, and His righteousness, which has already been achieved for us.

A fifth difference arises from the order and mixture of the promises. The old Covenant primarily promised earthly and temporal blessings, such as deliverance from bodily enemies and dangers, and an abundance of worldly goods, including houses, lands, wealth, riches, an increase in children, length of days, and similar blessings. Under these earthly promises, it signified and promised all spiritual blessings and salvation. In contrast, the new Covenant places Christ and His spiritual blessings first, followed by earthly blessings. It leads us to the Kingdom of God and His righteousness first, and then provides other blessings. The old Covenant had an abundance of earthly promises concerning worldly blessings, but only a few promises concerning spiritual and heavenly blessedness. Conversely, the new Covenant focuses predominantly on heavenly rewards and promises of spiritual blessings, with only a few promises of temporal and worldly goods. Thus, the order of the promises and the uneven mixture of earthly and heavenly blessings create another distinction between the old and new Covenant.

Sixthly, they differ in the outward matter of the seals, the external rites, and the order of sealing. The seals of the old Covenant were numerous, involving laborious, costly, and burdensome rituals. Circumcision was painful, sacrifices were expensive, and the many oblations, offerings, and purifications placed a heavy burden on the

fathers. In contrast, the seals of the new Covenant are minimal, consisting of only two - the smallest number possible. These new seals are easy, requiring no toil, cost, or physical or mental pain. The materials used in the old seals included oxen, sheep, goats, birds, incense, odors, calves, lambs, cutting of flesh, shedding of blood, and the burning and killing of various creatures. In contrast, the materials used in the new seals are limited to sprinkled water, and broken Bread and Wine, which are poured out, distributed, eaten, and drunk. This marks a significant difference in the outward materials of the seals. Additionally, there is a difference in the order of sealing: the old Covenant was first typically sealed with shadows, and then with the substance - Christ's Body and Blood. In contrast, the new Covenant was first sealed with Christ's blood and death and is now continually sealed through the outward signs during the Sacraments.

Lastly, they differ in terms of perpetuity. While the substance of both Covenants remains eternal and unchangeable, the form and manner of making and sealing change in the old Covenant but remain perpetual in the new. The old Covenant had new words added to it, namely the New Testament, and the outward seals were abolished, replaced with new ones. In contrast, no additional or plainer words shall be added to the words of the new Covenant, nor shall its outward seals be altered; they will remain until the coming of the Lord. Therefore, the old Covenant is essentially unaltered in substance, while the new Covenant is unchangeable in all respects. This summarizes the agreement and differences between the old and new Covenant of grace.

CHAPTER XIV.

First, the agreement between these two Covenants of grace assures us that all the faithful forefathers, from the beginning, partook of the same graces as us. They had fellowship and communion with the same Spirit, with the same Jesus Christ, and were justified by His righteousness, saved eternally by faith in Him, just as we are today. If sin could have hindered God's grace in them, it could do the same in us. We are sinners like they were, and God has a just quarrel against us as well. If our Mediator has the power to save eternally, then they must also be saved, for they had the same Christ. He was the same yesterday, today, and forever. If God's promises are true and cannot fail, then they had the same promises in substance as we do. If salvation depends on the condition of righteousness, they had the same righteousness we have - the righteousness of God in Christ - and they partook of it through the same faith. If seals can help at all, they had them as well. If we judge the power of the Covenant by its success and effect in some individuals, we find that Enoch and Elijah, by the grace of the Old Covenant, were saved even from bodily death and taken up into heaven and happiness. Therefore, let the unity and agreement between the new and old Covenant of grace remind us not to be prideful and falsely assume that only we, under the Gospel, are respected by God and saved through faith in Jesus Christ. Let this teach us to think reverently of the Fathers of the Old times, love and respect their name and memory as Saints glorified in heaven, spiritual members of the same Christ, and partakers of the same grace as us. Above all, let this ignite in us a deep hatred and detestation for all those heretics and their doctrines, such as the Manicheans, Anabaptists, Antinomians, blasphemous Servetus, and others who shamelessly teach that the fathers never partook of saving grace in Christ and were not under the same Covenant of life

as us, claiming they were only fed with temporal promises and earthly blessings like hogs and calves for slaughter. Let us reject the Popish fiction of Limbus patrum as a deluded dream, rightly abhorred by all true Christians as a loathsome abomination.

Secondly, the noted differences between the old and new Covenant of grace serve to magnify God's extraordinary love and bounty toward us who now live in the light of the Gospel. Although the Fathers were nourished with the true Bread of life, it was to a lesser extent and in a coarser manner. The light of life shone to them, but it was dimly through clouds and mists. Their taste and sight of Christ in this life increased their hunger rather than satisfying their appetite and thirst for Him. They had few examples and immediate models of holy men to follow, as the number of believers was small, providing few aids and encouragements in true Religion. The gifts of the Spirit were rare, scarcely found among a multitude, and those gifts of knowledge, faith, and heavenly wisdom, possessed by those few, were small and not as prominent. However, the Lord has opened the windows and floodgates of heaven to us, showering more abundant blessings upon our heads. He has made the river of life that gladdens the city of God flow among us in full streams. He has fed us to the full with the bread of life, to the extent that hypocrites, like Israel, begin to loathe His heavenly Manna. We live in glorious light and see Christ clearly, with many examples of godly men surrounding us, providing much encouragement, and an abundance of gifts such as learning, knowledge, wisdom, faith, and love. How did this come to pass? Is it because we are better than our forefathers or because we have earned it? Certainly not. In no case, for they excelled us in natural gifts by many degrees, were less rebellious, and more ready to make good use of smaller means than we are with greater ones. Which among us dares compare with Enoch, Noah, Abraham, or David? As the world ages, and we grow weaker in bodily strength and

lower in stature, we continue to increase in corruption and waywardness of heart. The Lord's mercy and bounty are much greater to us than to them because we deserve His mercy even less than they did and merit more misery. The only way in which we excel over them is that the Lord has shown more kindness to us than to them. Therefore, let us all confess and declare to the glory of God that it is His mercy and not our merit that deserves praise. It is not from the one who wills or the one who runs, but from God who shows mercy. To Him be glory and honor forever, world without end.

CHAPTER XV.

Now, having presented the agreement and difference between the new and old Covenant of grace, that is, the Covenant as it was made with the Fathers before the law, and the Covenant as it is now plainly published in the Gospel, it follows that I should demonstrate the agreement and difference between the same pure and plain Covenant of grace in the Gospel and the mixed Covenant which God made with Israel on Mount Horeb through the ministry of Moses. This covenant consisted partly of the Covenant of works and partly of the Covenant of grace, as previously noted. If I were to elaborate on all the differences and agreements between these two Covenants, I would essentially be repeating the agreements and differences I explained earlier between the Covenant of nature and grace and between the old Covenant of grace and the new. The first part of the Covenant that God made with Israel at Horeb was essentially a renewal of the old Covenant of works that God established with Adam in Paradise. The second part, which God made with them first obscurely when He

gave them the Levitical Laws through Moses and ordained the tabernacle, the Ark, and the mercy seat as types of Christ, and later more explicitly in the plains of Moab as documented in the book of Deuteronomy, was essentially a renewal of the Covenant of grace God had previously made with their forefathers—Adam, Abraham, Isaac, and Jacob. Therefore, the same agreements I previously elucidated between the Covenant of nature and grace also apply between the first part of the Covenant established at Mount Sinai and the Covenant under which we currently live in the Gospel. There are also the same differences, with one exception: while in the first Covenant of nature, God and man were friends, both just and righteous, loving one another without offense, the renewal of the same Covenant with Israel saw the parties in conflict. God's wrath was provoked, and man, through sin, became an enemy, just as they were at the inception of the Covenant of grace.

Similarly, if we consider the second part of the Covenant made with Israel, which is essentially the same as the old Covenant of grace, we will find the same agreements and differences between it and the new Covenant of the Gospel that I previously explained between the old and new Covenant of grace. Therefore, I will now take the entire Covenant that God made with all Israel through the ministry of Moses, comprising both of these parts together, and compare it with the Covenant of the Gospel to reveal the agreements and differences between them.

First, for the points of agreement, in addition to those previously mentioned where the parts of the Covenant made with Israel correspond with the Covenant of the Gospel, I identify only two more. Firstly, they agree on the primary and principal purpose, which is the revelation of the glory of God's goodness, justice, and mercy in man's salvation. This is their shared aim and mutual

agreement. Secondly, they both concur in promising us justification and salvation in Christ and in requiring us to continually strive to fulfill the entire law as closely as possible, each person in their own life. Although Christ is the ultimate fulfillment of the law for righteousness for all true believers, after we are justified by His righteousness, each one of us is required to avoid every sin against the Law and perform all the holy duties that the law prescribes to the best of our ability. This commitment is made in Baptism. Anyone who knowingly lives and persists in any sin, purposefully abstains from doing good when the opportunity arises, and neglects the holy duties the law requires, such as observing the Sabbath and attending worship services, is considered a carnal person and does not yet partake in the Covenant of grace. For one who is justified is also mortified and sanctified and cannot intentionally continue in any sin of omission or commission.

CHAPTER XVI.

The Differences.

But the differences between them are numerous and significant. First, they differ in the manner of demanding obedience to the law and requiring good works. The Covenant of Moses requires a person to first strive to fulfill the entire law so that they may be justified and live. If they cannot do so, then they should turn to sacrifices for sin and voluntary offerings. In these sacrifices, which are types, they are to find Christ and His righteousness and obedience, which they cannot obtain through the law alone. However, the Covenant of the

Gospel demands that a person should first renounce themselves and all their own righteousness. They should seek salvation and righteousness in Christ through faith. Being justified by grace in Christ, they should then, out of gratitude, strive to produce all the fruits of holiness, righteousness, and obedience to all of God's commandments. This should be done to glorify God, adorn their profession, and strengthen their assurance of communion with Christ and their sincere love for God.

Secondly, these Covenants differ in terms of matter and substance. The Covenant established through the ministry of Moses had a mixed nature. It was partly conditional and partly absolute, partly legal and partly Evangelical. It required both works and faith for justification, but in different ways. It was a blend of two different Covenants: the Covenant of Works and the Covenant of Grace.

First, it demanded works, requiring people to obey the Law to gain life. It did so in the manner of the first Covenant. The moral Law, consisting of the Ten Commandments that God spoke from Mount Sinai and wrote on two stone tablets, is referred to as a Covenant. This is evident in Deuteronomy 4:13, where Moses says, "He declared to you His Covenant which He commanded you to perform, even ten Commandments, and He wrote them upon two Tables of Stone." In Deuteronomy 9:9, these two Tables are called the tables of the Covenant. These passages make it clear that the law was given to Israel as a Covenant that required obedience for justification and life.

Secondly, the Covenant established through Moses promised the coming of Christ. It required that whenever they failed in their obedience to the Law, they should turn to sacrifices and sin-offerings, which were types of Christ. These sacrifices prefigured, signified, and sealed His satisfaction and atonement for sin. By faith,

they were to seek righteousness and satisfaction in Him and rely on the promises God made with their forefathers. These promises declared that in Christ, the blessed seed, all nations of the earth would be blessed. This constitutes the second part, the Evangelical part, of the Covenant, called another Covenant in Deuteronomy 29:2. This is indeed the Covenant of Grace, while the other part is the Covenant of Works. God presents this one absolutely, while the other is conditional, stating that a person should do it if they can. If they can, they shall live; if not, they should turn to Christ, foreshadowed in types and promised to the Fathers. Thus, the Covenant God made with Israel was not a simple but a mixed Covenant, with mixed content. In contrast, the Covenant of Grace in the Gospel is simple, without mixture, and presents no other path to salvation except through Jesus Christ, with no justification except by faith in Christ's obedience, apart from our own works. This is the second difference.

The remaining main differences are clearly explained by the Apostle Paul in 2 Corinthians 3. One of them is that the Covenant God made with Israel was an old Covenant, as mentioned by the Apostle in verse 14. In contrast, the Covenant established for all nations through the Gospel is referred to as the New Covenant in verse 6. The Covenant with Israel can rightly be called old, especially when compared to the Covenant under the Gospel, for two reasons.

First, the reason it's called the letter and the Covenant of the Gospel is called the Spirit, as the Apostle affirms, is twofold. The first reason is that the Covenant with Israel is named the letter because Moses, the mediator of the Covenant with Israel, provided only the letter of the Covenant, which consists of the Law and the Covenant written on Tables and in Letters. However, he couldn't grant them the Spirit to comprehend the Covenant or any inner grace and ability to observe it. On the other hand, Christ, the Mediator through whom the

Covenant of the Gospel is bestowed, possesses the Holy Ghost in abundance. He sends this Spirit, along with the words of the Covenant, into our hearts, enabling us to believe in and uphold the Covenant. To illustrate this distinction, consider the words of John the Baptist, comparing his ministry to that of Christ. He says, "I baptize you with water, but he shall baptize you with the Holy Ghost and with fire." John provided only the outward sign, while Christ imparted the inner grace. Similarly, one could say that Moses delivered only the letter or writing of the Covenant, whereas Christ provides the word and, along with it, the Spirit of Grace, making it efficacious for salvation. Thus, the Covenant originating from Moses and conveyed through his ministry is nothing but a letter, while the Covenant mediated by Christ is the Spirit.

Another reason can be inferred from the manner of presentation. Moses offered the Covenant written in letters that many could see but not read, read but not comprehend, and understand only in a literal, natural, and carnal manner according to the literal sense. However, they couldn't grasp the words spiritually in the spiritual sense or discern the true scope, purpose, and use of the words. Christ, on the other hand, preached the Covenant of the Gospel with a living voice, using easily understood words. These words not only resounded in the ears of the listeners but also penetrated their hearts and spirits. Christ elucidated not only the substance but also the manner, purpose, and utility of every aspect. He clarified that the Law and Commandments didn't solely bind the external person and require external actions. Instead, they also bound the internal person, including the soul and spirit, demanding all holy thoughts, movements, and dispositions of the heart and soul. Consequently, the words of the New Covenant are suitable instruments of the Spirit, through which the Spirit powerfully operates.

Another difference highlighted by the Apostle (verse 13, 14, 18) is that there was a veil shrouding the Covenant with Israel, obstructing their vision. Consequently, the people couldn't grasp its purpose or perceive the correct use of the Law and its ceremonies. In contrast, the Covenant of the Gospel is delivered with utmost clarity, and in it, we all openly see, as in a mirror, the glory of the Lord. This veil comprised two elements: firstly, the darkness and blindness of their hearts, and the feebleness of their vision. Secondly, the obscurity and complexity of the Covenant itself. Both in terms of language and the Seals, Types, and Figures involved, it was exceptionally enigmatic and difficult to comprehend.

Firstly, the people themselves were naturally blind and ignorant due to original sin, rendering them unable to discern the true purpose and use of the Law and Covenant. Their sight was so feeble that they couldn't behold God's glory shining within the Covenant, akin to how a weak eye can't directly gaze at the radiant Sun in its full brilliance. Because they were incapable of observing the glory of God within the Covenant, they couldn't perceive its ultimate purpose. Thus, their inherent weakness and blindness acted as a veil. This remains the case for all Jews until their hearts are converted to the Lord (verse 16) and until He pours out His Spirit upon them.

Secondly, the words of the Covenant were spoken, and the Seals and Ceremonies were instituted in an exceedingly obscure manner. This veil of darkness persisted until Christ, through His actual fulfillment of these elements and His proclamation of the words of the New Covenant in the Gospel, clarified everything and removed the veil of obscurity. This obscurity in the Covenant can be attributed to three primary factors.

The first factor was God's concealment of His purpose in giving the Law. His intention in providing the Moral Law wasn't for Israel to adhere to it and gain justification, which is impossible after man's fall and corruption. Instead, the Law served to teach both them and us the concept of true and perfect righteousness that leads to eternal life. Its purpose was to make all people evaluate themselves against this standard, realizing their lack of righteousness and their incapacity to achieve it. Consequently, they would be driven out of themselves and prepared to receive Christ and embrace His righteousness. Similarly, God's purpose and intention in giving the Ceremonial law wasn't for individuals to perform these rituals as a means of achieving righteousness for justification. He didn't establish these as purgative or expiatory rites. Rather, they were designed to foreshadow Christ and His all-sufficient sacrifice and to serve as seals of the Covenant. These seals didn't possess inherent virtue but derived their significance from Christ, whom they signified. However, even though this was God's counsel and intention in providing the Moral and Ceremonial Laws, He didn't express it explicitly in plain words. He didn't reveal that He meant to have them attempt to fulfill the Law and then realise their inadequacy, turning to Christ as the Law's end and the substance of the Ceremonies and sacrifices.

On the contrary, God required obedience to the Law for the attainment of life and framed His words in such a way that it seemed feasible for them to fulfil it and be justified accordingly. Consequently, they often misunderstood His words, similar to the way the Papists do today. They believed that God wouldn't have commanded them to follow the Law if He hadn't known they were capable of doing so, as commanded. This was the initial reason behind the obscurity of that Covenant.

The second cause of obscurity was the amalgamation of the legal part of the Covenant with the Evangelical and their presentation as if they were a single continuous speech. Firstly, God commanded compliance with the Moral Law for the purpose of gaining life. Immediately after this, He added the Ceremonial Law, instituting sin offerings and other types of sacrifices, which revealed their sinful nature and thus their lack of righteousness. God also provided various symbols of Christ. Through this Law, He demanded obedience and action under the threat of death and exclusion. As a result, the people of Israel continued to perceive themselves as bound by the Covenant of works. They deduced from God's manner of speech and from the title of "laws and statutes" applied to the Ceremonies that these sacrifices, oblations, and other rituals were laws intended for righteousness rather than seals of the Covenant of grace and symbols of Christ and His righteousness. They believed that their observance was meant for performance, not for signification or the strengthening of faith to embrace Christ. This represented the second cause of the Covenant's obscurity.

The third reason was the scarcity of Evangelical promises in that Covenant and the significant disparity between them and the legal Commandments of Works. In that Covenant, we find few promises of life and salvation, and those were conditional upon Works. References to Christ were rare and rarely explicit. The few Evangelical promises that exist are either very general or exceedingly obscure, more so than those given to the Fathers long before. Conversely, the Legal Commandments and Promises were abundant and very plain in every regard.

This particular factor caused the people of Israel to misinterpret the Covenant's intent, assuming that salvation depended entirely on Works. As a result, the Covenant was obscure, and its purpose

remained hidden from them. They couldn't comprehend the true significance of the Types and Ceremonies. In contrast, the Covenant of the Gospel is articulated in such plain language, vividly portraying Christ and His perfect Ransom, satisfaction, and righteousness to us, as well as the true path to justification and salvation through faith in Him. Its clarity allows even the simplest to understand it. With this straightforward doctrine and multitude of promises, the Spirit of God works powerfully, given by Christ in such measure to all kinds of people that the darkness of their hearts dissipates. Thus, there is no veil over their hearts or the Covenant itself. Christ is plainly presented in the Word, enlightening their hearts and enabling them to behold His glory, eventually transforming them into His likeness. Consequently, there is a significant difference in this respect between the Covenant of the Gospel and the Covenant of the Law given by Moses.

These two last differences lead to others, which are also delineated by the Apostle. The Old Covenant of the Law serves as the ministry of death, while the Covenant of the Gospel is the ministry of the Spirit and of Life (2 Cor. 3:7). The Old Covenant gives rise to sin, serving as the ministry of condemnation, whereas the New Covenant leads to righteousness for justification. The Old Covenant brings bondage, while the New Covenant grants liberty. The Old Covenant is less glorious, yet it dazzled the Israelites' eyes to the point where they couldn't gaze upon it steadfastly. In contrast, the New Covenant is filled with glory, and we can behold the glory of God within it with open faces (2 Cor. 3:18). The Apostle names and notes these specific differences, all of which stem from the two preceding ones.

Common sense dictates that the Old Covenant, given by the Ministry of Moses, a frail man, was dark and obscure, subject to misinterpretation, and not proclaimed plainly through a living voice

but merely written in lifeless letters on stone tablets. Consequently, it was unsuitable for the Spirit to work through. The Spirit did not bestow upon it an abundance of knowledge, faith, and other graces. Instead, it merely showed them what they should do without empowering them to accomplish it, exacerbating their sins by stimulating their corrupt nature's desires for forbidden evils. Their sins became more wilful than before, committed with an awareness they previously lacked. Consequently, the Old Covenant became the Ministry of Sin, Death, and Condemnation for them. It brought them into bondage by revealing their enslaved condition while failing to provide the grace to escape that wretched state. Although it dazzled their eyes by revealing God's majestic justice, it didn't grant them the Spirit's grace to strengthen their vision, enabling them to gaze upon God's majestic justice with confidence and comfort.

In contrast, the Covenant of the Gospel is articulated in plain language and delivered by a Mediator who also possesses the Holy Spirit and dispenses Spiritual Grace. As such, it is a suitable instrument for the Spirit to work through. The Spirit operates powerfully alongside the publication of this Covenant, regenerating and renewing hearts, uniting believers with Christ, granting them participation in His righteousness and obedience for justification, liberating them from fear and bondage, enabling them to run freely on the path to life and in God's commandments, empowering them to stand boldly before the glorious Tribunal of God's Justice, and granting them a heavenly eye-salve to their vision. Consequently, they may steadfastly behold God's glory in the face of Jesus Christ. Thus, in these respects, the two Covenants significantly differ from each other.

The last difference is mentioned by the Apostle in verse 11, and it is as follows: The Covenant of the Law given by Moses and its glory

fade away and are abolished, but the Covenant of the Gospel and its glory endure forever. This difference should be understood not as the cessation of the substance of the Law or its righteousness at any time, nor as the abolition of the Evangelical promises that were intertwined in that Covenant, along with the Types and Ceremonies. Under no circumstances should these points be conceded. God's Law is an eternal standard of Truth and Justice, and through the righteousness, obedience, and fulfillment of it, all the Elect will be justified and saved eternally. This is testified by our Saviour, who said, "Think not that I am come to destroy the Law, but to fulfill it; for verily, till heaven and earth pass, not one jot or title of the Law shall pass" (Matthew 5:17). Similarly, His blessed Apostle Paul affirms, "Do we then make void the Law through faith? God forbid; yea, we establish the Law" (Romans 3:31). Furthermore, in Romans 10:4, it is stated that "Christ is the end or fulfilling of the Law for righteousness to every believer." If we carefully consider the Ceremonies and the promises given to Israel, we will discern that Christ was the Body and substance of them all. Therefore, as long as He abides, the substance of these promises remains firm and unaltered. Hence, the Law and Covenant given by God through Moses only vanish and are abolished in three respects.

First, in terms of extreme severity. When given to Israel, it demanded that every individual obey it personally for justification and life. Now, it only requires that a person possesses a righteousness that perfectly conforms to it, even if performed by their surety and mediator, which is sufficient for their salvation. Formerly, it demanded perfect righteousness, under the threat of damnation, to be achieved by each individual. Now, it binds a person to perform only what they are capable of doing. If one does their best and has a willing mind, God accepts the intention as if it were the deed. This is because we are no longer required to obey the Law for

justification; Christ has accomplished that for us. Presently, we obey it out of gratitude and as an imitation of Christ, enabling us to conform to His image through holiness and become fit to see God and enjoy the inheritance Christ has acquired for us.

Secondly, the Law and Covenant given by Moses are abolished concerning the outward administration. Their obedience to the moral Law was initially preached, followed by the promise of Christ's sacrifice in types and figures. Today, Christ is proclaimed first, and then, after justification in Him, the Law is presented as a guide for sanctification, revealing the impossibility of achieving perfect righteousness, justification, and salvation apart from Christ. In the past, the promises were obscurely set forth and sealed in types and figures, but now, these symbols and ceremonies have ceased, and Christ, their substance, is openly presented in His true form before our eyes.

Thirdly, the Covenant given by Moses may be said to vanish and be abolished in terms of its light and glory. The glory it once possessed was like dim candlelight, whereas the glory of the Gospel is like the brilliance of the noonday sun. In comparison, the light of the Law is extinguished, appearing no brighter than a candle in the bright sunshine. As the Apostle tells us, "When that which is perfect is come, then that which is in part is abolished." In common speech, we say that the brightness of the sun overpowers and extinguishes the light of a candle, rendering it insignificant. Similarly, we may say that the Covenant of the Law is abolished concerning its light and glory. The glory it possessed, albeit partial, is surpassed by the great radiance of the glorious Gospel. However, the Covenant of the Gospel remains steadfast and unchanging in all aspects, forever enduring. We should never anticipate a plainer renewal of it until the end of the world. Thus, I have drawn these distinctions clearly from

the Holy Scriptures, particularly from the words of the Apostle, regarding the similarities and differences between the mixed Covenant God made with Israel through Moses and the pure and simple Covenant of Grace extended to all nations in the Gospel, proclaimed by Christ, His holy Apostles, and Evangelists.

CHAPTER XVII.

The consideration thereof reveals to us the singular providence of God in ordering the world, and His wonderful wisdom, goodness, and mercy in preparing and providing means of grace and salvation suited to the people of every age according to their various dispositions and the needs of each generation. In the earliest ages, following the state of Innocence, when people lived for many hundreds of years and had the benefit of prolonged observation and extensive experience, along with the teachings and historical accounts of long-lived ancestors who, as eyewitnesses and hearers, could pass down knowledge of God and narrate His great works from Creation onwards—beginning with Adam, Methuselah, and Noah. These forebears could instruct them in the knowledge of God. In that era, the Lord's provisions were more limited and comprised only occasional visions, revelations, and vague and general promises to turn individuals away from their own paths and lead them to seek salvation in Him. However, as human lifespans dwindled due to the proliferation of corruption and increasing sinfulness, with people growing harder, more obstinate, and rebellious, the Lord, in addition to the promises made to the Fathers, bestowed a fiery Law given from Mount Sinai, accompanied by thunder, lightning, and a

terrifying voice, upon the stubborn and stiff-necked Israelites. This Law was meant to break and subdue them, making them yearn for the promised Redeemer, especially when burdened by the demands of the Law and the intolerable weight of rituals and ceremonies. And when, after many ages, they had become hopelessly rebellious, scorning God's Messengers, rejecting His Laws and Commandments, mistreating and persecuting His extraordinary Prophets, who performed wonders before their eyes, and slaying the servants He sent to them—then, at last, He sent His Son, in whom He fulfilled all the promises made to the Fathers. His Son also fulfilled both the Moral and Ceremonial Law, reconciled for sin and iniquity, introduced eternal righteousness, and established the New Covenant of the eternal Gospel of peace with the entire world. Through this New Covenant, we receive the promise of the Spirit, who works in us all the grace necessary for mortifying the old self, subduing the rebellious flesh, tearing down the strongholds of sin and Satan, and bringing every thought into captivity to the obedience of Christ.

As the world has required stronger and more powerful aids over time due to increased sinfulness and obstinacy, God, in His wise providence, has augmented and provided them in various ages. As sin has become more prevalent and stubbornness and hardness have grown, God has shown more of His goodness, magnified His mercy, and expanded His bounty. He has done this by providing more powerful means, renewing and elucidating the Covenant of life and salvation, and increasing the abundance of His Grace towards humanity. Therefore, let us be encouraged to acknowledge God's special providence, recognising how He regards sinful humanity and is mindful of them in every age, visiting and caring for them. Let us marvel at His wisdom, exalt His goodness and mercy, and strive to bear abundant fruit in response to the cultivation and tending, and the powerful means of Grace bestowed upon us under the Gospel.

Let us feel ashamed and humbled within ourselves for our barrenness, despite the copious showers of blessings poured upon us. Let us acknowledge and confess that, long ago, we would have been overrun by wickedness and consumed by our sins and iniquities had the Lord not, through the powerful Gospel and His mighty Spirit, abundantly shed forth through Jesus Christ in these last days, intervened to halt the progression of our sinful corruption, preventing us from descending into destruction. As for those who, amidst the brilliance of the Gospel, persist in multiplying their works of darkness, allowing their sins and transgressions to accumulate like thick clouds towards heaven, and who hate and persecute the truth presented to them while preferring the darkness of errors over the light of sound doctrine—let them understand that their rebellion against the light merits the recompense of eternal mist and blackness of darkness. Let them fear and justly suspect that they are like the ground described by the Apostle in Hebrews 6:8, which, though drenched with rain frequently falling upon it, bears no good fruit but produces thorns, thistles, and poisonous, foul-smelling weeds. Therefore, it is rejected, near to being cursed, and its end is to be burned. It is entirely just that God should send strong delusions to such individuals, causing them to believe the lies of the man of sin and causing them to embrace errors and heresies, so that all who have not received the love of the truth and, as a result, are not saved but delight in unrighteousness, may be condemned. This is as the Apostle foretold in 2 Thessalonians 2:11-12.

CHAPTER XVIII.

Of the Law and the Gospel, and the agreement and difference between them.

Now, only the description of the Law and the Gospel, along with their agreement and difference, remains to be addressed. This can be swiftly explained in a few words, as their agreement and difference can be easily discerned based on what has been previously discussed. The crucial point to touch upon now is the meaning of the words and their various interpretations. Once these are clarified, it will become evident that all the agreements and differences between them have already been thoroughly explained and expounded.

Firstly, regarding the Law, in the original Hebrew Scriptures, it is called "Torah," a word derived from "Horah," which means to teach, instruct, admonish, and also to shoot forth arrows and darts. Therefore, according to the true essence of the name, the term "Law" in Scripture can refer to any doctrine, word, or writing that teaches, instructs, and admonishes people on how they should live and conduct themselves before God or among fellow humans. It can also refer to any precept that, like a dart or arrow, penetrates our hearts through the teachings of our instructors.

In the New Testament, the Law is called "Nomos," derived from the verb "Nemo," which means to distribute. This is because the Law instructs people to distribute and give to God and fellow humans what is due to them. The revelation of the Word and Law represents God's distribution or sharing of His promises and His will among humans. Therefore, when we consider the term "Law" according to its natural sense in the original Scriptures of the Old and New

Testament, it can signify any doctrine, instruction, law, ordinance, custom, or statute—whether human or divine—that teaches, guides, commands, or obliges individuals to fulfil their duties towards God or any of His creatures. In fact, this is the extent of its meaning. In Scripture, it occasionally refers to the specific laws of pagan nations, such as the Medes and Persians, and the statutes and customs according to which they live among themselves, along with their doctrines and instructions. However, for our present purpose, I shall omit the human interpretations of the term and focus on the divine meanings found in Scripture.

1. First, this word ("Torah") signifies, in the broadest sense, any godly or beneficial counsel, doctrine, instruction, or precept given by parents to their children or one person to another, either through spoken or written word. It should align with the will of God and the principles of godliness and should guide individuals in how to live or behave in their general or specific roles. This usage is found in the Book of Proverbs, such as in Chapter 3, verse 1, and Chapter 4, verse 2, and Chapter 7, verse 2. In these instances, the wise man encourages his son to keep his Law, which encompasses all his precepts, counsel, and teachings, without forgetting or forsaking them.
2. At times, it denotes, in a broad sense, the entire body of God's Word, encompassing any revelation given by God at any time or currently revealed through the entire Scriptures, both Old and New Testaments. This includes the Law of Moses, the writings of the Prophets, and all the promises concerning Christ from the beginning. It is used in this sense in Psalm 1, verse 2: "But his delight is in the Law of the Lord," and in Psalm 19, verse 7: "The Law of the Lord is perfect, converting the soul." Here, "Law" refers to God's Word, for the Law alone, without the Gospel,

cannot convert souls. In various places in Psalm 119, the Law is said to revive, delight, and provide comfort to the godly person during times of trouble.

3. On certain occasions, this word denotes only the Scriptures of the Old Testament, as in John 15, verse 25, where Jesus, citing a verse from Psalm 35, verse 19, says, "It is written in the Law," referring to the Old Testament. Similarly, in 1 Corinthians 14, verse 21, when the Apostle quotes Isaiah, Chapter 28, verse 11, he says, "It is written in the Law."
4. It may also signify the entire doctrine contained in the five Books of Moses, as seen in Joshua 1, verses 7 and 8: "Let not the Book of the Law depart out of thy mouth." In Luke 24, verse 44, Jesus distinguishes the Law, referring to the writings of Moses, from the Psalms and the Prophets. Additionally, in Matthew 12, verse 5, John 7, verse 23, and John 8, verse 17, things written in the Book of Genesis are referred to as written in the Law, along with things written in the other four books.
5. In a stricter sense, the word "Law" signifies the Doctrine of the Law, differentiating it from the doctrine of Grace and opposing the clear teachings of the Gospel. This refers to the entire body of precepts, including moral, ceremonial, and judicial laws outlined in Moses' writings. This usage is found in the Epistles to the Romans and Galatians by the Apostle, where he contrasts the Law and the Doctrine of Works with the Gospel and the Doctrine of Faith.
6. In an even stricter sense, "Law" may refer either to the moral Law contained in the Ten Commandments, as in Exodus 24, verse 12, or to any of the Ceremonial Laws, such as the Law of

the burnt offering (Leviticus 6, verse 9), the Law of Sacrifice (verse 14), or the Law of the sin offering (verse 24). It can also encompass the Judicial Law and its precepts, as in Exodus 18, verse 16, and Deuteronomy 17, verse 11.

7. At times, the term "Law" signifies the doctrine of the Gospel, which, as a new Law, commands us to repent of our sins and believe in Jesus Christ. This usage is found in Isaiah 2, verse 3, where the Prophet speaks of the Law going forth from Zion and the Word of the Lord from Jerusalem, signifying the spread of the Gospel to all nations. The Gospel, as it instructs us to believe, is referred to as the Law of Faith in Romans 3, verse 27.

8. Finally, the word "Law" may signify the power, authority, and dominion, either of the flesh and the Old sinful nature residing in our bodies or of the Spirit and the New nature that rules in our minds. This distinction is made clear by the Apostle when he says, "I see another Law in my members, warring against the Law of my mind" (Romans 7). This refers to the struggle between the power of sinful corruption and the Old sinful nature, which opposes the Spirit or the renewed part of an individual. Additionally, in Romans 8, verse 2, "the Law of the Spirit of life in Christ Jesus" is contrasted with "the law of sin and death," highlighting the dominion of the Spirit over sin.

These are the various meanings of the word "Law," known as "Torah" in the Old Testament and "νόμος" (nomos) in the New Testament.

The word "Gospel" is called "בְּשׂוּרָה" (Bessorah) in the Hebrew text of the Old Testament and "εὐαγγέλιον" (euangelion) in the New Testament. Both terms signify good news, glad tidings, and a joyful message. "Bessorah" is derived from the Hebrew verb "בָּשַׂר" (Bissar),

and "euangelion" from the Greek word "εὐαγγελίζω," which both mean to deliver good news or bring glad tidings. The Greek word "εὐαγγέλιον" is used in various ways in Scripture and other Greek writings.

Sometimes it refers to the reward given to someone for delivering good news, as in 2 Samuel 4:10, where the reward expected for bringing tidings of Saul's death is called "εὐαγγέλιον" (euangelion) in Greek and "Bessorah" in Hebrew. In heathen writings, it occasionally signifies sacrifices offered in thankfulness for good news, as seen in Xenophon lib. 1 and Isocrates Areopag.

Sometimes it denotes good news in a general sense, regardless of the subject matter, as in 2 Samuel 18:27, where David speaks of Ahimaaz bringing "good tidings." In Hebrew, the word used here is "Bessorah," and in Greek, it's "εὐαγγέλιον" (euangelion).

In the New Testament, the word "εὐαγγέλιον" (euangelion) consistently signifies the good tidings and joyful message of Jesus Christ, the Savior of the world, and the message of Redemption through Him. This is the sense in which we commonly use the word "Gospel" in the English language. When "Gospel" is thus restricted to refer to the message and tidings of Christ, it is used in three main ways in Scripture and common speech.

1. It is opposed to the Doctrine of the Law, which teaches seeking life and salvation through one's own works. In this sense, "Gospel" signifies the entire doctrine of salvation by Jesus Christ, as written in the Old and New Testaments and preached by all ministers of Christ throughout the ages. Examples include Romans 1:9, Galatians 3:8 (where the promise of Christ to Abraham is called the Gospel), and Ephesians 1:13 (where the doctrine of believing and trusting in Christ is called the Gospel)

of salvation). In this broad sense, it encompasses all the promises of Christ made from the beginning to the fathers before the Law and by the prophets under the Law.

2. It is opposed to all the promises of the Old Testament made to the fathers before the Law and by the prophets before the coming of Christ. In this context, "Gospel" signifies the joyful message contained in the New Testament, which proclaims that Christ has already come in the flesh, what He has done for our redemption, and how we must enter into communion with Him for life and salvation. This usage is found in Mark 1:14, where it is said that Jesus Christ preached the Gospel of the Kingdom of God in Galilee, and in Mark 16:15, where the command is given to preach the Gospel to every creature. When used in this way, "Gospel" differs from the promises of Christ's coming, referred to as "εὐαγγέλιον" (euangelion). It signifies the message of Christ already having come.

Sometimes, this Word is limited to the written history of Christ, from His conception and birth to His ascension, as recorded by the Evangelists in the New Testament. For example, the word is used in Mark 1:1, where the Evangelist begins his account by saying, "The beginning of the Gospel of Jesus Christ." In this sense, we use the word when referring to the Gospel of Saint Matthew, Luke, or John, indicating the written history of Christ authored by them.

Now that we have clarified the true meanings of these two words, Law and Gospel, and explored their various interpretations, it is easy to discern their agreements and differences. If we understand the word Law in the broadest sense, encompassing the entire Word of God, it naturally includes all aspects of the Gospel within it. In this context, they differ and agree like a whole body does with its parts.

The Law constitutes the entirety of God's Word, while the Gospel is a component of it. If we consider the Law as the Scriptures of the Old Testament or the writings of Moses, it still contains a portion of the Gospel, namely, the promises of the Messiah and the doctrine of salvation through Him yet to come. It differs from the other part of the Gospel, the joyful tidings of Christ already arrived, just as the Old Testament differs from the New and the mixed Covenant differs from the pure Covenant of Grace.

If we define the word Law as the new Law, the Gospel of Grace, then the new Law and the Gospel become identical. However, if we understand the Law as the doctrine of commandments, encompassing moral, ceremonial, and judicial aspects, it diverges from the Gospel to the extent that the initial part of God's Covenant given through Moses differs from the pure Covenant of Grace. Finally, if we interpret Law to signify the moral aspect, it differs from the Gospel as the first Covenant of Works differs from the second Covenant of Grace.

However, if we adopt the most common and usual meaning of the Gospel as the joyful tidings of Christ already revealed and the entire doctrine of the New Testament, while understanding Law (as commonly signified) as the Covenant made by God with Israel through Moses, then these two concepts agree and differ in their own ways.

Now, the utility of these doctrines is manifold:

Firstly, they serve to guide us towards salvation and keep us on that path until the end. They reveal every turning and byway, both to the right and left, helping us avoid them all. Many errors have arisen in the Church from the time of the Gospel's inception until today. During the apostolic era, some taught that the Law should be

observed alongside the Gospel and the Ministry of Moses with the Ministry of Christ. They believed that circumcision and adherence to Moses' laws were necessary for justification and salvation. The Apostle disputed against them in the entire Epistle to the Galatians.

Others rejected the Law and the use of good works entirely, advocating faith alone without any works of sanctification. Against them, the Apostle James argued. Some wholly disregarded the Old Testament, such as the Manichaeans in ancient times and the Anabaptists in the present day. Some promoted their righteousness, like the Jews mentioned in Romans 10:3 and the Papists today.

Understanding the doctrines we have discussed—the distinctions between the Old and New Covenants, the Law and the Gospel—enables us to discern the errors in these various beliefs and find the correct path to justification and salvation. It equips us to comprehend the Scriptures of both the Old and New Testaments, enabling us to counter heretics and adversaries of the truth effectively.

Therefore, regardless of what some may think of this discourse on the Old and New Testaments, the first and second Covenants, the mixed and pure Covenants of Grace, and the concepts of the Law and the Gospel, I am certain that those with better judgment who receive this holy doctrine with due respect and reverence will find immense profit, benefit, and comfort. May the Lord grant us all His grace for His mercies' sake in Jesus Christ and bless this humble work of a feeble instrument. To His holy Name, be all praise and glory now and forever.

Amen. FINIS.

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