

LETTER

FROM

A LOVER of ZION,

AND

Her believing CHILDREN,

TO

His *INTANGLED FRIEND*,

DISCOVERING

The Mystery of national Church covenant-
ing under the *New Testament*.

Prove all Things, hold fast that which is good,
1 Thess. v. 21.



EDINBURGH,

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Christian Reader.

*A*fter I had, for some Time, been led into contending for Church Communion, upon the Footing of a covenanted Reformation, in the Way of dissenting from this present national Church, it pleased the Lord, at last, graciously to open my Eyes by the following anonymous Letter, to see the mysterious Vanity of my Way, therefore I have reckoned it my Duty to publish the same in Print, both for the Satisfaction of my Acquaintances, and also hoping, that, thro' divine Grace, it may be of Use to others, either for preventing from falling into that intricate Way, or for disintangling out of it, or for confirming in the solid Way of true Religion and Church Communion; wishing earnestly such Fruit and Success thro' the divine Blessing, I bid you heartily farewell.



D. S.

PLEASE consider, without Prejudice, these two Places of the divine Oracles, *John* xviii. 36, 37. and *Hebr.* viii. 6, &c. and, at the same Time, consider, that there can be no clear Scripture Warrant produced under the New Testament for religious national Covenants, in order to the Advancement of Christ's Kingdom by civil Power, and thereby you will see, that he thinks not unscripturally, whoever is not satisfied with such covenanting upon these Grounds, till it appear from the Word, that the Kingdom of Heaven, or New Testament Church, is an earthly Kingdom, and founded upon the Light and Law of Nature, and the Power of the human Free-will, whatever has been said of the Inconsistency of such covenanting, and a State of the Church and Commonwealth together, arising thereupon, with the Nature of that Kingdom and the Gospel Revelation, will hold good. Many Arguments have been brought to this Purpose, but none of them have instructed it to my Satisfaction, nor to yours, if you consider

1. That the great Argument proving that there must be a Covenant now, according to the Covenant which the Lord made with the Nation of *Israel* at *Sinai*, which was so frequently renewed by *Israel* after their Backslidings, proves what the Spirit of God expressly denies, *Hebr.* viii. 9. *Not according to the Covenant that I made with their Fathers, &c.* And, in that Context, you see the Lord's Covenant is now with all them and them only that have his Laws written in their Hearts, that know him, and whose Sins and Iniquities he remembers no more. This was not the Case of the typical Nation, nor is it the Case with any Nation of this World. And as to what is ordinarily subjoyned to this Argument,

That the Kings of this Earth are to us instead of the Kings that sat upon the Throne of David, it cannot be easily connected with the first Gospel Sermon after Christ's Ascension, and with the Doctrine of the Apostles, shewing, that Jesus Christ sitting on that Throne in the heavenly Kingdom, which we have received, and cannot be moved, is to us instead of them.

2. That as to the Prophecies of the Old Testament concerning Nations their becoming the Lord's, they are ordinarily urged the same Way, that they who plead for universal Redemption, urge these universal Expressions, *Every Man, the whole World, &c.* and both have their Answer, *Rev. v. 9.* But no Old Testament Prophecy is of any private Interpretation, *2 Pet. i. 19, 20, 21.* 'Tis only the Spirit of Christ that endicted the Prophecies, speaking more clearly, and declaring the Accomplishment of them in the Things written by the Apostles, that must explain them, *1 Pet. i. 10, 11, 12.* If then we find no such Explication given of them in the New Testament, nor any Thing there delivered, by which we may so explain them, we may freely say, they bear no such Sense as is by some now put upon them. And farther, if the Sense put upon them favour of the *Jewish* earthly Interpretation, which they opposed unto the Kingdom of Christ, and which the whole apostolick Doctrine on that Head, is pointed against, we may freely suspect that Sense and Interpretation, as belonging to that Prejudice of a temporal Kingdom to the Messiah that possessed the Minds of our Lord's Disciples before the pouring out of the Spirit, and the calling of the *Gentiles*: But if the Apostles have guided us in the Interpretation of these Prophecies, and pointed out to us another Accomplishment of them, the Controversy upon this Head, is altogether at an End. I find Mr.

W-----n, in his Preface to his late Book, endeavouring to prove the Duty of national Church covenanting, from the Promises and Prophecies of the Old Testament relating to Gospel Times, compared with the New, and especially those which foretel the Unchurching of the *Jewish* Nation, and the engrafting of the *Gentile* Nations into their Room, and that thereupon the national Church State, and Privileges of the *Jews*, were to be transferred to *Christian* Nations, and particularly this of being nationally in Covenant with God. He refers the special and full Accomplishment of them unto the Time of *Babylon's* Down-fall, and he cites some of the Texts that may be improven to this Purpose. How far they make for this Purpose you will easily see in considering the New Testament Scriptures cited by him for explaining the Old. *Romans* xi. 17--19. points to the Unchurching of the *Jewish* Nation, and that ingrafting of the *Gentiles* in their Room, which was in the Apostles Days, when there was no national covenanting, and when they pointed out the holy Nation, the Kingdom that cannot be moved, instead of the typical Nation of *Israel*. *Rom.* x. 12, 19. points unto no other Thing than such a Dominion over the believing *Jews* and *Gentiles* as the Lord Christ began to have in their Day, and such a Calling of the *Gentiles*, provoking the *Jews* to Jealousy, as was in the Days of the Apostles, when there was no national covenanting. *Matth.* xxi. 43. plainly declares the Unchurching of the *Jewish* Nation, and another more excellent Nation coming into their Room, behaving suitably to the Relation between God and them as his Kingdom. And what Nation is this but the heavenly Nation of our Lord Jesus Christ typified by that earthly Nation now unchurched, that Place might be made for this? And the People of this Nation is described, *Heb.* viii Chap.

This is the Kingdom of which the Apostle saith, *it cannot be moved, and that, in the holding of the Grace of it, we serve God acceptably in it.* And you will take notice, that he declares they had received this Kingdom in their Day, *Heb. xii. 28.* No other Nation but this brings forth the Fruits which our Lord speaks of, and this Nation is made up of all them and them only of any Nation in this World that bring forth these Fruits. This, if duly considered by you, would help you to understand *Rev. xi. 15.* where it is said, *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.* Notice, that *Kingdoms* is a Supplement, and the Supplement is as agreeable thus, *are become the Kingdom*; but whatever be in that, such a Kingdom of God is here spoken of as he shall have for ever and ever. Does any Man imagine, that God will reign for ever and ever in the Nations of this World in this Sense of Nations that Mr. *W--n* contends for? There is nothing intended in this Text, but that, at such a Time, there shall be a farther Execution of that Commission to preach the Gospel to every Creature, and a farther Accomplishment of the Old Testament Prophecies, in gathering Men of different Nations and Kingdoms into the Kingdom of our Lord and of his Christ, like as was done in the Days of the Apostles: And in the Context we read of the Nations being angry at this Reign to the last, and till they be judged and destroyed. He likewise cites *Matth. iii. 5, 6. Acts viii. 6, 12.* the first speaking of the State of Matters in *Judea* under *John's* Ministry in the Church of the *Jews*, when pointing out the Kingdom of God as at Hand and near to come. The second speaking of the great Success of the Gospel in *Samarita*, when the Disciples were scattered abroad by Persecution, and of their being

being baptized who embraced the Gospel; and with these he cites 2 *Cor.* viii. 5. where we see the Churches of *Macedonia* having abundant Joy in a great Trial of Affliction, and a most liberal Disposition in their deep Poverty, and being willing, beyond their Power, to contribute for supplying the Necessities of the poor Saints their Brethren in Christ at *Jerusalem*, did make a great Contribution, and intreated the Apostle to receive their Gift of brotherly Love and Charity, and the Fellowship of the Ministry to the Saints; and this was the Fruit of their giving themselves to the Lord, and to them, according to God's Will in the new Covenant. I cannot understand for what End he cites these Places, unless he imagines, that he finds Examples of national covenanting in them, but that, I must say, is a very fond Imagination. Perhaps it would have pleased him better, if the famous Letter (*S*) were taken away from the Churches of *Macedonia*, as it was from the Covenants in a certain Place, but we cannot cut and carve upon the Words of the Spirit of God, as we may do upon our own Contrivances. In the last Place, he cites the Apostle's Explication of *Hosca* i. 9, 10, 11. and ii. 23. which we have *Rom.* ix. 24, 25, 26. where the Apostle explains the Old Testament Prophecy of them, whom in his Day, the Lord had called, not of the *Jews* only, but also of the *Gentiles*, and we hold by his Explication, and will not admit of another, nor expect any other Accomplishment of that Prophecy unto the End of the World, but what is of the same Sort with that which the Apostle points out to us, and this is undoubtedly the best Key for opening all such Prophecies of the Old Testament. Thus we see the Glory of them, and the Stamp of divine Authority on them, and in this we boast against all the private Interpretations of designing Men that

are minding earthly Things in explaining Old Testament Prophecies. I own, that what is said of the Islands in the Prophecies, has a Respect to the Isles of *Britain* and *Ireland*, where *David's* Son and Lord, sitting on his Throne, has had many Subjects in different Ages and Circumstances, and has, at this Day, not a few Subjects: And these Prophecies had their Accomplishment before our national Covenants, and under *Cromwell's* Toleration, as well as under the Covenants, and among them in *England* that withstood the Design of the Covenants in the Assembly of Divines, even as with them that pushed it forward there, and, we hope too, among them that are not satisfied with the Covenants among us, even as among them, that think themselves bound to contend for them. Our Lord is not so narrow hearted as some of us would have him to be, but his Heart is towards all them in these Islands, that trust in his Arm, and wait for his Laws, of whatever Denomination, and perhaps to Children yet unborn, that may be in other Circumstances than we have yet seen.

3. That in explaining Scriptures of the New Testament that are metaphorical, parabolick, and of a prophetick Style, we go most safely in explaining them by these that speak plainly, and no Proverb; at least, 'tis evident, they must be explained in a Consistency with plain Scriptures. Thus, if you shall reconcile what I take to be your Sense of *Rev. xviii. 4, 6.* with what our Lord says to his People, *Matth. v 38.* to the End, and with our Lord's Account of his Kingdom, *John xviii. 26.* where he says, *If my Kingdom were of this World, my Servants would fight for me, that I should not be delivered to the Jews, but now is my Kingdom not from hence,* and (passing many other Scriptures to the same Purpose) with *1 Pet. ii. 20, 21.* where the

Apostle

Apostle calls, *not only Slaves, but also Christians to follow Christ's Example in this very Point.* I say, if you shall reconcile what you would have to be the Sense of that Place, with these and such like plain Scriptures, I shall go in with your Sense of it; but no such Thing, as you intend, is evident from the Place itself, even tho' your Sense were not repugnant, as it is, to the whole Strain of the New Testament, for the 5 Verse *shews Vengeance from Heaven upon Babylon,* and the 6 Verse signifies, *that this is for the sake of the Lord's People, and that it is the Lord's avenging himself upon Babylon, for the Ills done to his People on his Account, and that this is the Answer of their Prayers;* but it cannot be proved, that this Prophecy commands them to fight and execute their own Vengeance upon *Babylon* by the Sword, for it cannot be denied, that some of the Plagues threatned there, are set forth under the Similitude of such Strokes as are from the immediate Hand of God, as *Famine, Verse 8.* And the Smoke of *Babylon's* burning, is a plain Allusion to the Fire and Brimstone from Heaven, upon *Sodom and Gomorrah.* And as to the coming out of *Babylon,* I hope you do not mean our renouncing the relational Duties incumbent upon us as Magistrates and Subjects in the Kingdoms and Commonwealths where we live, and that by the Command of Christ; for whatever be the coming out of *Babylon,* we are sure this is not. I shall only add, that worldly Power employed for the Church, upon never so fair Pretences, or Christ's Servants fighting for him, to make him a King, favours of Antichrist. And that which hindered his being revealed before the Emperor turned *Christian,* was, that the Power of this World was in the Hand of the *Heathen* Magistrates, and employed against the Church, *2 Thess. ii. 6, 7, 8.*

4. That as to what is ordinarily pleaded from the Light of Nature, that may lead Men as far as it can in managing the Kingdoms of this World, but the Kingdom of Christ is a Matter of divine Revelation, which Nature's Light discovers not, and cannot be Judge of; so that we have nothing to do with any Controversy upon this Subject, but what is purely scriptural, and the Scripture tells us, *this Kingdom is not of this World, nor to be managed by human Policy, but of Heaven*; and we see no Ground from the Word to expect any other State of Things till the last Day, that the new *Jerusalem* come down from Heaven, but such a State, wherein Christ's Subjects, as such, will be Brethren and Companions in Tribulation, and in the Kingdom and Patience of Jesus Christ, and wherein they being dead to this World, have their Life hid with Christ in God, then only to appear when he appears, and they with him, in Glory, when he shall have put down all Rule, and Authority, and Power, and all his Enemies under his Feet.

Now, as to your particular Case, I have glanced your Papers, and I find you pursuing the Scope of national covenanting to the very utmost, according to the View that the most zealous Contenders for it, have of it; for this is what you contend for, that it is the indispensable Duty of the Lord's People in this Land, not only to joyn in religious Communion upon *Presbyterian* Principles, but also to joyn in civil Society and Association under a lawful Magistracy, constitute according to the Word of God, and thereby to answer what you say is the Lord's Call, *Rev. xviii. 4, 6, &c.* by Separation from, and Opposition to the Church and Kingdom, which you think *Antichristian*, and this under the Banner of Christ, of whom they may expect Victory in Life and Death, and who can raise up others, tho' they should be cut off,

off, and their Bodies be made to fall till the Time appointed for the Downfall of *Babylon* be fulfilled. And you say, Antichrist's Kingdom cannot be demolished, nor *Scotland* freed of it, till the Lord's People, being of one Mind, apply themselves heartily and resolutely to Endeavours of this Kind, by Association and Arms, &c. and that it is Nonsense to pretend to renew Covenants, national and solemn League, except after this Manner, which (as you say) may be obvious to any Person duly considering the Tenor of them; and you farther reckon that to the Neglect of this setting Rulers over us, according to the Word, is owing the Lord's leaving them under the Feet of their Adversaries, and under that State of spiritual Desertion, (*N. B.*) so much complained of by the Generality of Dissenters (you believe) not without Reason. You say farther, that when you deny this Way, you must deny the Lawfulness of a covenanted Reformation, and must fall in with Mr. G----s's Opinion, for you see no other Ground to walk or stand on in Opposition to his Way of thinking. No Doubt, this is, with you, a great Absurdity, and I find another of the same Nature pointed at in your Paper, and thus you have it. *Unless, say you, according to Mr. G----s's Judgment, Christians be bound all along, even under the Reign of Antichrist, to contend for the Faith no other Way than the Apostles and primitive Church contended, while the Government was in the Hands of Jews and Heathens, viz. by confessing, and suffering in Subjection without Resistance, all must be obliged to own, that it is the indispensable Duty of all true Protestants, not only to come out of Babylon, but to joyn under a Gospel Ministry and lawful Magistracy, and carry on a perpetual War against Antichrist and the Kingdom of Darkness, by the Power both of the Word and Sword, rewarding and rendering*

unto Babylon, according to her Treatment of the Saints in all Ages, Rev. xviii. 4, 6, &c. Thus you, but for my Part, I cannot see the Absurdity of *Christians* their being bound to contend no other Ways, at any Time, for the Faith, than the Apostles and primitive Church contended for it, that is, by confessing, and suffering in Subjection to Magistrates, unless a Warrant can be pointed out to me from Christ and his Apostles, for another Way of contending, after Antichrist is revealed, which yet I never expect, for when they speak most plainly about Antichrist's Destruction, they tell, *the Lord will consume him with the Spirit of his Mouth, and destroy him with the Brightness of his coming*, 2 Theff. ii. 8. Rev. xiv. 11, 12, 13. 'Tis true, our Lord says to his Disciples, *he that hath no Sword, let him sell his Garment, and buy one*; but when they tell him, *here are two Swords*, he says, *it is enough*, and enough it was for the End he had in speaking to them, at that Time, of the Sword, which was to give Occasion for the Miracle wrought by him in healing *Malchus's* Ear, wherein he shewed, that he stood in no Need of the Power of Man's Arm to defend him, and that he came not to destroy Mens Lives, and gives us an Example of doing Deeds of Kindness to our very Persecutors; and he says to his Enemies, *suffer ye thus far*, and to *Peter*, *put up thy Sword, all they that take the Sword, shall perish by the Sword*. Compare with this Rev. xiii. 9, 10. To this agrees the Testimony he gives concerning his Kingdom. And after this we read not, either of the Apostles taking the Sword, or encouraging others so to do, for advancing or defending the Kingdom of Christ, neither do we find, that the Spirit was given under the New Testament to enable the Members of the Church to fight, as of old, *Heb. xi. Chap.* compared with *Heb. xii. 1-5.*

And

And if we have no Warrant for this Way of doing in the New Testament, which speaks of no other Fight for *Christians*, as such, but the good Fight of Faith and Patience, nor any Encouragement by Promise, to expect his Assistance and Victory in that Way of it, I'll say, 'tis a great Absurdity to hold it the indispensable Duty of *Christians* to take that Way. I would have you carefully consider what Case *Peter* was in when he drew the Sword, and seriously examine the State of Matters within your own Soul, for verily you are not acted by the Spirit of the New Testament in this Matter.

I have seen your long Train of Positions stated in Opposition to the Scheme you have drawn of Mr. G----s's Principles from his Letter. and I have observed a great many Scripture Texts noted down under your Positions. This is easy to note down Chapter and Verse, but if you had but adduced one clear Scripture Text, or drawn a fair Consequence from any one or more, whereby the Thing you intend, may be established, I had been your Follower; yet, for ought I can see, this is not done. For, 1. Tho' the Kings of the Earth (according to an holy Providence, *Rev. xvii. 13, 17.*) give their Power unto the Beast, yet no Scripture gives us any Ground to conclude, that therefore they are not lawful Magistrates, or that we should not obey them in all their lawful Commands, or suffer from them, tho' they employ their Power wrong in that Matter of giving it to the Beast. What the Subjects, having Power, may, and ought to do with Respect to tyrannical Magistrates, and a Government cross the Ends and Constitution of the civil Society, &c. is a Question that belongs not to Christ's Subjects, as such, nor to his Kingdom, which is quite distinct from the Kingdoms of this World; only, whatever he has commanded us with respect to Relations in this World,

World, is undoubtedly to be obeyed; but he has instituted no particular Form of civil Government, nor given any new Regulations with respect to Magistracy. It was in the World before his New Testament Kingdom was set up, and he has not appointed any Alteration in it, only we know that it is under his Management, as all Things in Heaven and Earth are for the Good of his Church, and, in the View of this, his People may possess their Souls in Patience, in all Events, and in all the Revolutions of Kingdoms and Commonwealths, knowing that they have received a Kingdom that cannot be moved, and that all Things are working together for their Good. 2. Whatever was done in the Kingdom or Church of *Israel*, where the judicial Law was the Church's Discipline, yet it cannot appear from the New Testament, which explains the Old to us, that *Christians* are the Objects of the encouraging Care of the Kings of the Earth any other Way but as they are good Subjects, and good Members of the civil Society, and therefore not as the Church. Others may be equal with them, as to outward Appearance, in these Respects, and the Kings of the Earth have nothing to do with any more than outward Appearance. And since Morality is the Concern of the Magistrate, and he is no publick Judge of true and false Doctrine in the Matter of *Christianity*, false Teachers are no other Ways the Objects of his Vengeance, but as they transgress the known Rules of Nature, and disturb the civil Society. It hath been a prevailing Principle for long, that *Hereticks* are to be cut off by the Magistrate, and Christ's Subjects have suffered by this Principle more than any other Sort of Men. Our Lord foresaw this, and has given in a Caution against it in his Parable of the Tares and the Wheat, *Matt. xiii.* I know this Place has been made Use of in
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the Controversies that have been about Church Membership and Church Fellowship, but if it point to that Subject, it cannot be reconciled with *Matt. xviii. 15---18. 1 Cor. 5 Chap. 2 Cor. vi. 13, &c. 1 Tim. i. 19, 20. Tit. iii. 10, &c.* and with the known Principles of such as have adduced it in these Controversies; for, in the Parable, the Tares are come the Length to be known for Tares, and the Lord supposes, that their being Tares is notour, yet, says he, *let both grow together*; but as our Lord, in other Places, abundantly shews there will be Hypocrites in his visible Church, to the End of Time, and some perhaps not discovered till the last Days, so here he points to a notable Thing that was to fall out in the World, in Consequence of his sowing the pure Seed of his Word in the World. Satan, the Enemy, sows Heresies with it; after a While, among the Professors of the Truth, *Hereticks* appear. When the Magistrate turns *Christian*, a Council of the Church meets with him, condemns the *Arian Heresie*, and a few of the *Hereticks* are banished, others feign a Profession of the Truth; but, after a While, the Magistrate favours the *Arians*, and the pure Professors are condemned and persecuted much more than were the *Arians*; however, afterward this became the darling Principle under *Poperie*; (see the History of the *Waldenses* by *Morland*) and much more Wheat has been rooted out of the World by Means of this than ever was of the Tares. Our Lord foresaw this, and gives this Caution against it, *let both grow together until the Harvest, lest, while ye gather up the Tares, ye root up also the Wheat with them.* There is nothing in this Sense of the Place that has any Appearance of an Inconsistency with any other Saying of his; but it agrees excellently with what he says of his coming not to destroy Mens Lives, and when he tells his Disciples,

ye know not what Manner of Spirit ye are of, &c.
 3. You have not proved by any Scripture, that it is lawful for *Christians* to take the Sword for this Purpose, to advance Christ's Kingdom, or to set him, his Truth and Laws (as you would have it) on the Throne of an earthly Kingdom, or that his Kingdom is to be advanced in the World, or defended by his Subjects, acting as his Subjects, by the Power of the Sword, and, till you shew some Command of Christ for this, or some Example in the New Testament approven unto that Purpose, you say nothing at all from the Word, whatever you may say otherwise; yea, till you reconcile your Principle in this Point, with plain Scriptures to the contrary, nothing that you have to say on the Head, can be hearkned to. That the Lord, who knows how to deliver the Godly out of Temptation, may graciously disentangle you, and guide me and all his People into all Truth by the Light that shines in his Word, is the earnest Desire of,

D. S.

July 28. 1727.

Your affectionate Friend,

and humble Servant.

A N

A P P E N D I X for to help the Reader in perusing a Pamphlet lately published (by the Name of *A Letter to a Minister in the Country, &c. shewing the Lawfulness and Obligation of national Church Covenants from the New Testament, &c.*) if it shall fall into his Hands.

1. *A* *Abraham's* Promise was twofold, as it was made to him by God Almighty. 1. Spiritual and eternal, *In thy Seed shall all Nations be blessed.* And something in this Promise was peculiar to *Abraham, viz.* that Christ should be of his Seed; and of this was, 2. That other Promise, that his Seed, according to the Flesh, should be a Nation, and inherit the Land of *Canaan*, till the promised Seed should come of them. This last Promise was earthly and temporal, but subservient to the other, and contained in it what was typical of the spiritual and eternal Things of the other Promise. These two Promises gave Rise to a twofold Relation between the Lord and the Persons concerned in them, and to a twofold State of the Church, the one temporal and earthly, as in the Church of *Israel, Abraham's* Seed according to the Flesh. The other spiritual and eternal, as in *Abraham* and his Seed according to the Spirit and the New Testament Church, the heavenly Nation, of which all that died in the Faith of old, are now Members. When the Lord proceeded to accomplish the temporal Promise, he did it in the Way of a Covenant, wherein he became related to the House of *Jacob,*

Abraham's fleshly typical Seed as a Nation, *Exod.* xix Chap. And when he proceeded to fulfil the spiritual and eternal Promise, by which all that believed of old were saved, he hath done it in the Way of the new Covenant, whereof Jesus is Mediator, and whercin he stands related to the whole heavenly Nation, the general Assembly and Church of the First-born, to which belong the Spirits of just Men made perfect, and he stands related to none other by this Covenant. Now these are the two Covenants or Testaments, the one established on temporal, earthly, legal, typical Promises, the other on better, eternal, spiritual, free, substantial Promises.

David's Promise made to him by the God of *Israel*, in Consequence of these last Words of *Jacob*, *Gen.* xlix, 10. was also twofold. 1. Spiritual and eternal, anent the Kingdom of the Messiah and the Saints, and something in this Promise was peculiar to *David*, viz. that the Messiah should be of his Seed; and of this was, 2. That other Promise, That the Throne and Kingdom should be established to him and his Seed after the Flesh, till the Messiah should come of them. This last Promise was earthly and temporal, but subservient to the other, and typical of the spiritual and eternal Kingdom contained in the other Promise. Those two Promises gave Rise to a twofold State of the Church's Kingdom, the one temporal and earthly, as in *David* and his Posterity's Kingdom over *Israel* and *Judah*. The other spiritual, heavenly and eternal, as in the Messiah's and his New Testament Church's Kingdom, &c.

2. As to the visible State of the New Testament Church of Christ, and the Members thereof, and their Communion together, that whole Business proceeds upon his new Commandment of brotherly Love, which is suited unto *Eph.* ii. 15. and these only are the Members of his Church whom he points

out to us in his Word as proper Objects of this Love, while he commands us to leave the Judgment of Mens Hearts unto him.

Hence we may see, that there is a great Distinction carefully to be observed betwixt the Old Testament Church of *Israel* and the New Testament Church, John i. 17. *The Law was given by Moses, but Grace and Truth came by Jesus Christ.* Gal. iii. 19, 20. *For what then serveth the Law? It was added because of Transgressions, till the Seed should come to which the Promises were made, and was ordained by Angels in the Hand of a Mediator. Now a Mediator is not of one, but God is one.* The national Church of *Israel* not being nationally the Children of the spiritual and eternal Promise, nor being taken within the Bond of a Covenant of Grace, and consequently not having received the promised Spirit of Adoption, but being only the carnal Seed and typical People under a Covenant of Works as to their spiritual and eternal State, and under the Spirit of Bondage, being a Nation, and having the Land of *Canaan* for their Inheritance, by virtue of the temporal and earthly Promise made to *Abraham*, the Law given them by the Mediation of *Moses*, not only served to resemble and adumbrate the Covenant of Works that all Men are naturally under, and to typify the Covenant of Redemption, but was to them also a national Covenant with God, as the God of their Nation's temporal Salvation, and suitably to this Dispensation they were under, their religious national covenanting with God under temporal Promises and Curses, and also their Kings or Magistrates putting in Execution their judicial Law, as their national Church's Discipline, by the earthly Power of their Kingdom, were Means of God's own Appointment, and agreeable to his Will for bringing them to, recovering and maintaining that

that national Reformation and Holiness, that was requisite in order to their peaceable Possession of the Land of *Canaan*, and this national Covenant was improved by them as the Bond of their Communion together, and Matter of Enmity against all other Nations; but the Case is quite altered with the New Testament Church, whose Members are not any whole earthly Nation, but the First-born called out of all Nations by the Gospel of Christ Jesus, into the Fellowship of the heavenly Nation and spiritual eternal Kingdom that cannot be moved, having Jesus Christ for the only Bond of their Union and Communion, *Ephesians* ii. *Gal.* iii. 28, 29. and having Faith in him, as their Life, exercised in the Use of Gospel Means and Ordinances, and working by Love, for the great Instrument of attaining that Holiness, while they remain in this World, that is necessary to fit them for heavenly Glory, *Gal.* v. 6.

N. B. For Conclusion, let it be carefully observed, that there is nothing intended in the foregoing Appendix and Letter, nor any Thing that can be constructed by the judicious and intelligent Reader, to militate against the binding Obligation of lawful Oaths, nor against our Covenants, as they were a national Bond and civil Association for Suppression of Tyranny and Immorality, and for Maintenance of true Liberty and upright Government, nor against our Reformation, as it was the Lord's People's Separation from the religious Communion of a false Church, and returning to sound Doctrine, pure Worship, and right Communion in an ecclesiastick Way, according to the Gospel, and the apostolick Pattern.