

# CONFESSION OF FAITH.

## CHAPTER 7.-Of God's Covenant with Man.

VI. Under the Gospel, when Christ, the substance<sup>1</sup>, was exhibited, the Ordinances in which this Covenant is dispensed, are the Preaching of the Word, and the Administration of the Sacraments of Baptisme, and the Lords Supper<sup>2</sup>: Which, though fewer in number, and administred with more simplicity, and lesse outward glory; yet, in them, it is held forth in more fulnesse, evidence, and spiritual efficacy<sup>3</sup>, to all Nations, both Jews and Gentiles<sup>4</sup>; and, is called the New Testament<sup>5</sup>. There are not therefore Two Covenants of Grace, differing in substance, but one and the same, under various dispensations<sup>6</sup>.

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Question 1.—*Is Christ, the substance of these dispensations of the Covenant of Grace, exhibited under the Gospel?*

*Answer.*—Yes. Col. 2:17. Though revealed under the Old Testament dispensation, Christ, the substance of the Covenant of Grace, was not clearly perceived, being revealed then only by means of the shadowy figures of that dispensation, 1 Peter 1:10-12. Hence, the gospel was said to have been hidden at that time, but now exhibited clearly, Rom. 16:25, 26.

When we confess that Christ is the substance of these dispensations, we are acknowledging that both administrations are founded upon the person and work of the eternal Son of God incarnate, Jesus Christ, Rev. 13:8. These administrations, though differing as to outward ministrations, Heb. 10:1; yet, they are both rooted in the same heavenly reality, Heb. 8:5; although the Mosaic administration had the character of an administration that was provisional and temporary in comparison to that of the Gospel, Heb. 9:11, 12. The difference is that the Mosaic, or Jewish, administration was of an outward nature, but the Gospel administration is an inward administration of this same covenant, Heb. 8:10.

Question 2.—*Are the Ordinances, in which this Covenant is dispensed under the Gospel, the preaching of the Word, and the Administration of the sacraments of Baptism and the Lord's Supper?*

*Answer.*—Yes. When we speak of "ordinances", we refer to those means, ordained by Christ under the New Testament, for the dispensation of the Covenant of Grace. Preaching of the Word is that means of grace whereby the Covenant is brought nigh unto all who believe unto the saving of their souls, 1 Cor. 1:21. The sacraments being administered, baptism, the New Testament circumcision, Col. 2:11, 12, and the Lord's supper, the New Testament passover, Luke 22:20; 1 Cor. 5:7; these are the signs and

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<sup>1</sup> Col. 2:17.

<sup>2</sup> Matt. 28:19, 20; 1 Cor. 11:23-25.

<sup>3</sup> Heb. 12:22 to 28; Jer. 31:33, 34.

<sup>4</sup> Matt. 28:19; Eph. 2:15-19.

<sup>5</sup> Luke 22:20.

<sup>6</sup> Gal. 3:14,16; Rom. 3:21-23, 30; Ps. 32:1 with Rom. 4:3, 6, 16, 17, 23, 24; Heb. 13:8; Acts 15:11.

seals of the Covenant of Grace held forth in the preaching of the Gospel, Rom. 4:11; Matt. 28:19, 20; 1 Cor. 11:23-25.

Question 3.—*Do these Ordinances, though fewer in number, and administered with more simplicity and less outward glory, hold forth in more fulness, evidence and spiritual efficacy, to all Nations, both Jews and Gentiles, the Covenant of Grace?*

*Answer.*—Yes. The former Ordinances (of the Old Testament dispensation) were with greater pomp and circumstance, according to complex laws, but these Ordinances hold forth in more fulness and evidence, as well as spiritual efficacy, the Covenant of Grace under the New Testament, Heb. 12:22-28; Jer. 31:33, 34. This dispensation, under its simplicity and plainness, is greatly fitted to go to all nations, both Jews and Gentiles, Matt. 28:19; Eph. 2:15-19.

Question 4.—*Are there two covenants of grace, differing in substance; or but one and the same, under various dispensations?*

*Answer.*—One only. Gal. 3:14, 16; Acts 15:11; Rom. 3:21-23, 30; Rom. 4:3, 6, 16, 17, 23, 24; Heb. 13:8; Ps. 32:1. Because: 1.) in both dispensations there is the same promise of grace, concerning remission of sin, and eternal life, freely to be given to believers for Christ's sake, Gen. 3:15, where the seed of the woman is promised to bruise the head of the serpent; and Gen. 17:7, where God is said to be thy God and the God of thy seed, and Gen. 22:18, wherein the blessing of the nations is promised through that seed. In John 3:36, he that believes is promised everlasting life, and Acts 15:11, shows the connection to those who have gone before. 2.) One and the same faith and obedience, on both sides required, as in Gen. 17:1 and Mark 1:15.