

Sermon to the Saints which are at Topeka, Kansas -- Sunday, April 1, 2018

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. (Revelation 1:1)

A bit more than one year ago, I presented a sermon on the first five words of the book of Revelation, to open what is meant by the simple statement: ***“The Revelation of Jesus Christ”***.¹ There we examined the distinction between the appearance of Christ, the advent of Christ, and the full dispensation of the ***“day of the Lord”*** (e.g., **Acts 2:20**). We further examined from Scripture the reasons it is necessary that Christ be revealed as this book of prophecy details.

That work was the opening salvo in a verse-by-verse, word-by-word examination of this grand book, and subject, that I prayerfully seek to do as God sees fit to provide me with understanding. I am in conflict, due to words spoken in my ears by some of the members of this church. I am truly and deeply sorry to think it or say it ... because you are the best and only friends I have, or want to have, in this miserable earth. I am sought by some to leave off the Revelation, at least for a period, to toil in another vineyard. I want to do so. But when I try, I feel these paraphrased words from Jeremiah ringing in my ears:

“Then I said, I will not make mention of [the Revelation], nor speak any more [on that subject]. But [that prophecy] was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.” (Jeremiah 20:9)

Loved ones, I do not control what God opens to me. When I remove my thoughts from this subject, I feel utterly lost in my spirit. I feel as though I am in open sin against my God. My way is dark, my spirit vexed, and my heart is broken. The Lord is coming. The Lord is coming very soon. Until I am released from this bond, this obligation, I will speak and read and toil over His return ... and with great sorrow I will tell you of all I am put into substantive grasp about this great matter.

“... ,which God gave unto him, ...” (Revelation 1:1b)

This clause, separated by commas, is pregnant with instructive and joyful meaning. To what does this past-tense grant (***“gave unto him”***) refer? When was the grant made? Why is it significant to the understanding of the blessed writings of the prophet ***“to shew unto his servants things which must shortly come to pass”***? These are wonderful things with which to employ our minds and hearts and spirits. To make proper and good use of this five-word clause, we must examine a part of the doctrines of grace to which we frequently look; though, I fear, we may not all here fully comprehend: The Covenant of Grace.

The phrase “covenant of grace” is not found in the Bible. The words “covenant” and “grace” are only found one time in the same verse, when Paul is warning of the tragic consequences that fall upon those who taste of this divine truth, and then turn like scurrilous dogs against it and those who preach it:

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Hebrews 10:26-29)

It is a Scriptural concept, to be sure ... but like many doctrinal statements, it draws on passages that give both general and specific nuances to frame the beautiful structure of some part of the Word. In this instance, it is addressing the terms and conditions of an agreement between divine Persons of the Trinity related to the eternal election of God’s people before the foundation of the world.

As a term, showed in a few different English words in the Bible, covenant is expressed 271 times in the Old Testament (Hebrew/Chaldee)ⁱⁱ, and only 32 times in the New Testament (Greek).ⁱⁱⁱ A related term, and sometimes even expressed as “covenant”, is the idea of articulating a “promise”. This can be found 42 times in the Old Testament (Hebrew/Chaldee)^{iv}, and 69 times in the New Testament.^v So there is robust treatment in Scripture of the event and the result or consequence of this event that occurred pre-time, pre-creation, when there was nothing in existence, such as this clumsy and ignorant race of mankind has ever been capable of grasping such things. Consequently, we should give the subject sincere and honest attention.

Purely understood, a “covenant” is an agreement. It is a transaction. In the transaction, promises are made between at least two parties. As a binding result of those promises, something of value – ***in the estimation of those parties*** – is exchanged. This is elemental, but unless you cement these elements into your minds and hearts, the multitude of expressions that you find in the Bible have a weaker capacity to encourage you; to secure you in the hope you have in the promises flowing from the agreement, or covenant, of which we speak – the Covenant of Grace.

Two additional points about covenants that need to be clear. First, while at least two parties to a covenant must offer something of value to the other(s), there can be third parties who benefit from the terms and conditions of the covenant. These third parties are not required to perform any work whatsoever to obtain and make full use of the benefits that flow from the covenant between the other parties. This is the notion of “grace”; unmerited favor. Second, for a covenant to have real value, all parties must have the ability to perform what is promised. If either party lacks the capacity to perform, the covenant has absolutely no value to the other party and what

may be referred to as a “covenant” is only a unilaterally-performed “promise” ... as these words of Paul articulate:

“For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.”
(Hebrews 6:13-14)

Abraham is not equal with God and has not power or authority or capacity to meet terms and conditions that would be required to offer anything of value to the God of all. So, despite the frequent reference to a “covenant” with Abraham, it is in fact nothing more than a unilateral promise that God will perform what He has committed His honor to perform.

Because of the natural infidelity in men, covenants entered into are routinely breached and massive systems of convoluted rules, regulations, and enforcement processes are required to provide some theoretical remedies to those injured by breaches of covenants. Indeed, were any of our blessings – temporal or eternal – grounded in the promises of men we would be a sad and doomed lot, as Paul reminded the Corinthians:

“And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.” (1 Corinthians 15:17-19)

This passage references the gift of resurrection that is dependent wholly upon Christ’s performance of His promises in the Covenant of Grace. If He had failed to perform, he would have proven Himself as insufficient as men and left those promises He made of no value to any other party to that blessed agreement; certainly, to those who have nothing upon which to depend in this life or that to come and who bring nothing to the relationship whatever.

Let us reset our focus. We’re examining the clause in the opening of the Revelation: ***“which God gave unto him”***, with a present emphasis on both how and why Christ was “given” this grand event of His coming forth to be ***“revealed from heaven with his mighty angels”***. (2 Thessalonians 1:7). It was part of the original covenant, so we are looking at that covenant; beginning with the parties.

In simple terms, the persons of the divine Trinity were the authors – the participants – the “promisors”, if you will, of the great Covenant of Grace:

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” (1 John 5:7)

Each being an expression of the eternal God, they are incapable of falsehood or infidelity of any type. Therefore, they each make sure promises and possess plenary power and authority to perform the terms and conditions of that covenant into which they entered. No created thing can interfere with the performance of the work each promised and testified they would perform.

Consequently we, as with all beneficiaries of the terms and conditions of the covenant here discussed, must like Abraham be ***“fully persuaded that, what [God] had promised, he was able also to perform.” (Romans 4:21)***, as is also true of the promises made by the other two eternal Promisors in that blessed agreement.

What takes more discipline to parse out with clarity are the promises made by each of this blessed Trinity of actors, in exchange for the promises of the others. I do not, here, explore in more detail the authority in Scripture that proves each of these expressions of God are equal. That is a grand work and has been competently done by Dr. John Gill in his work titled *A Body of Doctrinal and Practical Divinity*.^{vi} Rather, I wish to explore a bit regarding what was promised by each of these members of the Trinity so that the relevance of that great covenant to the work of the Revelation can be better understood.

It is a fair point for discussion, however, to inquire: “How, each being God in essence, can these three be said to negotiate, promise, or act as individual persons?” The answer is in understanding that while each of these divine actors is God, they are distinct in the offices they hold in the performance of the Divine Will as it pertains to the creation. So, God the Father has distinction in the minds of men regarding the things He will “perform”. Likewise, God the Son and God the Holy Ghost. Yet, independent of the creation there is no distinction in office – God is.

God the Father – understood in Scripture – is the primary possessor and Creator of all things that are and were created.

“Has thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.” (Isaiah 40:28)

He governs the creation in His majestic and intricate providence.

“Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.” (Psalms 67:3-4)

God made and owns the Creation (Proverbs 16:4, 26:10), including that amazing and curious work known as mankind (Genesis 1:27). While we know Christ was with God (as God) in the beginning when all things were created (John 1:1), yet we also know that God the Father is the first of the Divine Persons in possession for purposes of disposing of that creation in the terms and conditions of the Covenant of Grace. We know that, because we see and believe the testimony of Scripture that there is a distinction in the office of Father and Son – including the transfer of possession. This distinction in offices is for our benefit, that we might bring some understanding of the grand will of the Triune God to the finite capacities of the flesh to comprehend.

So, as to the most critical – to us, at least – of the acts under this Covenant of Grace, God the father is expressed as the disposer of the bodies and souls of the human creation, and explicitly the elect:

“For whom he [God the Father] did foreknow, he [the Father] also did predestinate to be conformed to the image of [God the] Son, that he [the Son] might be the firstborn among many brethren. Moreover whom he [the Father] did predestinate, them he [the Holy Ghost] also called: and whom he called, them he [the Son] also justified: and whom he justified, them he [the Father] also glorified.” (Romans 8:29-30)

He is titled the Father, because he is the perfection of the expression of a gentle possessor and disposer of life, peace, sustenance, joy, comfort, and all other benefits that flow downward to the children He loves. At the same time, He is the source of justice and judgment that chastens and corrects His children when they disobey His revealed will. Therefore, He is in all respects deserving of the love, honor, and obedience a loving and just father is to receive, as declared through the prophet:

“A son honoureth his father ... if then I be a father, where is mine honour?” (Malachi 1:6)

This Father entered terms with the other parties of the Covenant of Grace. He made a promise to love, predestinate (i.e., “elect”), and finally glorify those members of the race of mankind determined in the agreement. He agreed further, in cooperation with the other members of the Trinity, to direct providence in furtherance of their agreement and upon completion of time, secure those happy beneficiaries of the agreement in their eternal estate.

The next of the Divine Persons, God the Son, likewise agreed to terms in the great covenant. He is equal in honor, power, dominion, and all other attributes with God the Father. Yet, in the terms of the Covenant of Grace, he agrees to take the subservient role of the Son; yea, even of a servant.

“Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Philippians 2:6-8)

After assuming flesh, suffering, and dying – all as expressly required in the pre-creation agreement – the Son of God was laid in the earth. He then, after an appointed period (Matthew 12:40), demonstrated His power over all these monstrous terrors that righteously possess the bodies and souls of men by conquering death’s power (Galatians 1:4), taking His life up again (John 10:17), and after showing Himself to His disciples (Acts 1:3) returned to His next assignment in the agreement – sitting at the Father’s right hand (Hebrews 1:3) in perpetual advocacy for those granted Him under that agreement (Hebrews 7:25).

“Thou hast ascended on high, thou hast led captivity captive: thou hast [through advocacy] received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.” (Psalms 68:18)

I think it is important to pause here a moment to clarify two points in this analysis. First, remember that we are on a path to better understand the language ***“which God gave unto him” (Revelation 1:1b)***, so this is not an exhaustive examination of the Covenant of Grace, but rather a sufficiently detailed examination to understand its relationship to the grant from God the Father to the God the Son. Second, this examination of the actions engaged in among these Divine Persons should never be viewed as a proper expression of any limit placed upon the essential power or glory of God. The “essential” – as in, “pertaining to the essence of the” – power and glory of God could never be augmented or diminished by any aspect of this Covenant of Grace. The exclusive value, relevance, or significance of the terms and conditions of this covenant is in its relationship to the created race of man. Nothing of value flows from us to God – everything of value flows from God, in the offices of the Trinity, to us.

Briefly, then, let us consider the office of the 3rd member of the Trinity – the Holy Spirit. This Great Edifier agreed to express the covenanted will of the Father and Son in the hearts of those subjects – those beneficiaries – within the terms of the Covenant of Grace. From the beginning, this Holy Spirit has communed with the spirit of each elected man that he is a happy recipient of that glorious lottery (Romans 8:16). He dwells exclusively in the righteous souls to instruct them in God’s truth, not having any covenanted role in dwelling with or even showing Himself to the reprobate world.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”
(John 14:16-17)

This office of the Trinity is needful to the elect souls when they do not have the immediate presence of the Father or the Son to give them comfort and peace. He removes from us the fear of man, and infuses a spirit of power, love, and soundness of thought about divine things (2 Timothy 1:7). He is the driving source of God’s light in the earth, infusing a zeal for good works in the saints to preach the gospel of peace and minister to the saints (Romans 12:11; Titus 2:14). When, however, the time comes for darkness to fully occupy the earth, this blessed comforter will be taken out of the way so that Christ can occupy Mt. Zion with the redeemed Jews and bring the creation of mankind to that awful day of Armageddon (2 Thessalonians 2:7; Revelation 12-19).

So, this Trinity of Divine Persons joined in eternity to fashion a covenant that is ordered in all things for the temporal and eternal good of those who were chosen, and that is sure (2 Samuel 23:5) – yeah, that is anchored steadfast in the integrity and veracity of the Godhead – yeah, in the very throne of the eternal God (Hebrews 6:18-19)! This covenant is spoken of in Scripture as a Covenant of Life. And not, my friends, alluding simply to temporal life, but that life eternal and

everlasting, as is seen in the scope and majesty of the language utilized in these sample verses that show both the asking and the granting:

“The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart’s desire, and hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever.”
(Psalms 21:1-4)

“And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi [i.e., Christ, the Great High Priest of which Levi was a type], saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.” (Malachi 2:4-7)

and

“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began;” (Titus 1:1-2)

and

“Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus”. (2 Timothy 1:1)

The agreement is also spoken of as a Covenant of Peace, since it secures peace between God and man. Since Christ took upon Himself the just rage and vengeance of an offended God upon Himself through both the suffering and death of the cross, the rage and vengeance was dissipated, and replaced with a comfortable and eternal and peaceful love flowing from the eternal throne of the once-offended Majesty.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” (Isaiah 53:5)

and

“For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.” (Isaiah 54:10)

and

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel [God the Son]; whose goings forth have been from of old, from everlasting. ... And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.” (Micah 5:2, 5)

Finally, it is identified as a Covenant of Redemption. Christ’s work in the agreement was to secure to himself the *right to possess* the bodies and souls of those children of men for whom he suffered and died. He paid the ransom owed to death and hell that would be entitled to possess those bodies and souls (Job 33:24), taking the sting from death and the victory from the grave (1 Corinthians 15:55). Having paid that debt and earned His right of possession, He has only now to execute on that right – punch that purchase ticket – and take full and final possession of what He purchased (Ephesians 1:14).

“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.” (Isaiah 59:20)

and

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (Romans 8:23)

“I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;” (1 Timothy 6:13-15)

We have taken a side road to explore the nature and relevance of the Covenant of Grace. Now it’s time to bring this loop back to how it connects specifically to the language under consideration: ***“Which God gave unto him”***. Many sermons over the past years, mine and others, have brought carefully into view and examination the things written about the Day of the Lord – that dispensation of time when all the prophecies come to final fulfillment through upheavals in the heavens, the earth, under the earth, and among all things animate and inanimate. I’m not going to revisit any of those matters here, but consider the express and unavoidable language of these exemplary verses:

“For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:” (Isaiah 2:12)

and

“Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.” (Isaiah 13:9)

and

“And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?” (Joel 2:11)

and

“Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?” (Amos 5:18-20)

and finally,

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:” (Malachi 4:5)

This is five of 24 verses that make use of this distinct phrase^{vii}, with many more passages alluding to and discussing that dreadful time that comes. The **“LORD”** in these verses is the Hebrew/Chaldee word “*Y^ehovah*” (“*Yeh-ho-vaw*”), and it means “*the existing One*”, which is the proper name of the one true God the Father, as reflected in this passage:

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” (Exodus 3:13-14)

So it is a necessary conclusion to draw that when the **“day of the LORD”** is referenced in these passages, it is to be understood that the events are being prophesied as part of the day of God the Father – who is yet in His role of prime possessor of all things. The events are the same events

written of in the Revelation, yet the prophecies attribute the day to God the Father. This is true even up to second-to-last verse of the Old Testament writings, as part of Malachi's final prophecy. It is not inconsequential, because the words were provided ***"for our admonition, upon whom the ends of the world are come."*** (1 Corinthians 10:11)

When the inspired writers of the New Testament began referencing this same day, these same events, look at what they write:

"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:" (Acts 2:20)

and

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." (1 Thessalonians 5:2)

and, finally

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Peter 3:10)

Here we have a different *owner* of the great day being identified. **"Lord"** (with only a capital "L") is a Greek word that means something entirely different from **"LORD"** (with all capital letters). **"Lord"** is the Greek word *"kurios"* ("koo'-ree-os"), which word refers to *"God, the Messiah"*. The name given to God the Son is **"Christ"** (Matthew 1:1), which name refers to *"Messiah, the Son of God"*. Again, while each Person of the Trinity is God, each is distinct and separate in His office vis-à-vis mankind and the disposition of the creation.

Under the terms and conditions of the Covenant of Grace – which we previously examined – Christ obligated Himself to pay for the sins of His elect precious in every generation of Adam's race. In exchange for that payment, Christ secured His right to take possession – by whatever means determined – from the grasp of the great deceiver and adversary. When that glorious expression of the Godhead completed that amazing work, he returned to the seat of power and glory at His Father's right hand. What remained was the transition of possession and the scheduling of the dispensation where Christ would be introduced to the earth and her population, He would take His purchased possession to Himself, and He would be put into His own seat of sovereignty in the earth, wearing His blood-stained vesture embroidered with the bold declaration ***"KING OF KINGS, AND LORD OF LORDS"*** (Revelation 19:16). In other words, my friends, what remains is ***"The Revelation of Jesus Christ, which God gave unto him"***. (Revelation 1:1b). I love you all. Amen.

ⁱ See sermon by Timothy on February 5, 2017 on “The Revelation of Jesus Christ”, at tinyurl.com/RevelationPDF.

ⁱⁱ Use of the Hebrew/Chaldee term “covenant” in the Old Testament:

1. Genesis 6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee.
2. Genesis 9:9 And I, behold, I establish my covenant with you, and with your seed after you;
3. Genesis 9:11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
4. Genesis 9:12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:
5. Genesis 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
6. Genesis 9:15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
7. Genesis 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.
8. Genesis 9:17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.
9. Genesis 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:
10. Genesis 17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.
11. Genesis 17:4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.
12. Genesis 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.
13. Genesis 17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
14. Genesis 17:10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.
15. Genesis 17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
16. Genesis 17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.
17. Genesis 17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.
18. Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.
19. Genesis 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.
20. Genesis 21:27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.
21. Genesis 21:32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.
22. Genesis 26:28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;
23. Genesis 31:44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.
24. Exodus 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.
25. Exodus 6:4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.
26. Exodus 6:5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.
27. Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:
28. Exodus 23:32 Thou shalt make no covenant with them, nor with their gods.
29. Exodus 24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

-
30. Exodus 24:8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.
 31. Exodus 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.
 32. Exodus 34:10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.
 33. Exodus 34:12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:
 34. Exodus 34:15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;
 35. Exodus 34:27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.
 36. Exodus 34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.
 37. Leviticus 2:13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.
 38. Leviticus 24:8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.
 39. Leviticus 26:9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.
 40. Leviticus 26:15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:
 41. Leviticus 26:25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.
 42. Leviticus 26:42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.
 43. Leviticus 26:44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.
 44. Leviticus 26:45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.
 45. Numbers 10:33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.
 46. Numbers 14:44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.
 47. Numbers 18:19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.
 48. Numbers 25:12 Wherefore say, Behold, I give unto him my covenant of peace:
 49. Numbers 25:13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.
 50. Deuteronomy 4:13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.
 51. Deuteronomy 4:23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.
 52. Deuteronomy 4:31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.
 53. Deuteronomy 5:2 The LORD our God made a covenant with us in Horeb.
 54. Deuteronomy 5:3 The LORD made not this covenant with our fathers, but with us, *even* us, wHosea *are* all of us here alive this day.
 55. Deuteronomy 7:2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:
 56. Deuteronomy 7:9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;
 57. Deuteronomy 7:12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:
 58. Deuteronomy 8:18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, *as it is* this day.

-
59. Deuteronomy 9:9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:
 60. Deuteronomy 9:11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.
 61. Deuteronomy 9:15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.
 62. Deuteronomy 10:8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.
 63. Deuteronomy 17:2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,
 64. Deuteronomy 29:1 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.
 65. Deuteronomy 29:9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.
 66. Deuteronomy 29:12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:
 67. Deuteronomy 29:14 Neither with you only do I make this covenant and this oath;
 68. Deuteronomy 29:21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:
 69. Deuteronomy 29:25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:
 70. Deuteronomy 31:9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.
 71. Deuteronomy 31:16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.
 72. Deuteronomy 31:20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.
 73. Deuteronomy 31:25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,
 74. Deuteronomy 31:26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.
 75. Deuteronomy 33:9 WHOSEA said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.
 76. Joshua 3:3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.
 77. Joshua 3:6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.
 78. Joshua 3:8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.
 79. Joshua 3:11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.
 80. Joshua 3:14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;
 81. Joshua 3:17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.
 82. Joshua 4:7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.
 83. Joshua 4:9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.
 84. Joshua 4:18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.
 85. Joshua 6:6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.
 86. Joshua 6:8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

-
87. Joshua 7:11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.
 88. Joshua 7:15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.
 89. Joshua 8:33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.
 90. Joshua 9:6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.
 91. Joshua 9:7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?
 92. Joshua 9:11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.
 93. Joshua 9:15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.
 94. Joshua 9:16 And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.
 95. Joshua 23:16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.
 96. Joshua 24:25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.
 97. Judges 2:1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.
 98. Judges 2:2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?
 99. Judges 2:20 And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;
 100. Judges 20:27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days,
 101. 1 Samuel 4:3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.
 102. 1 Samuel 4:4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.
 103. 1 Samuel 4:5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.
 104. 1 Samuel 11:1 Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.
 105. 1 Samuel 11:2 And Nahash the Ammonite answered them, On this *condition* will I make a covenant with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.
 106. 1 Samuel 18:3 Then Jonathan and David made a covenant, because he loved him as his own soul.
 107. 1 Samuel 20:8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?
 108. 1 Samuel 20:16 So Jonathan made a covenant with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.
 109. 1 Samuel 23:18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.
 110. 2 Samuel 3:12 And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.
 111. 2 Samuel 3:13 And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.
 112. 2 Samuel 3:21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

-
113. 2 Samuel 5:3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.
114. 2 Samuel 15:24 And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.
115. 2 Samuel 23:5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.
116. 1 Kings 3:15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.
117. 1 Kings 5:12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.
118. 1 Kings 6:19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.
119. 1 Kings 8:1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.
120. 1 Kings 8:6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.
121. 1 Kings 8:9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.
122. 1 Kings 8:21 And I have set there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.
123. 1 Kings 8:23 And he said, LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, wHosea keepest covenant and mercy with thy servants that walk before thee with all their heart:
124. 1 Kings 11:11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.
125. 1 Kings 15:19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.
126. 1 Kings 19:10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.
127. 1 Kings 19:14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.
128. 1 Kings 20:34 And *Benhadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.
129. 2 Kings 11:4 And the seventh year JehoiaDaniel sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.
130. 2 Kings 11:17 And JehoiaDaniel made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people.
131. 2 Kings 13:23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.
132. 2 Kings 17:15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.
133. 2 Kings 17:35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:
134. 2 Kings 17:38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.
135. 2 Kings 18:12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.
136. 2 Kings 23:2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.
137. 2 Kings 23:3 And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

-
138. 2 Kings 23:21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.
139. 1 Chronicles 11:3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.
140. 1 Chronicles 15:25 So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obededom with joy.
141. 1 Chronicles 15:26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.
142. 1 Chronicles 15:28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.
143. 1 Chronicles 15:29 And it came to pass, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.
144. 1 Chronicles 16:6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.
145. 1 Chronicles 16:15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;
146. 1 Chronicles 16:16 *Even of the covenant* which he made with Abraham, and of his oath unto Isaac;
147. 1 Chronicles 16:17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,
148. 1 Chronicles 16:37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:
149. 1 Chronicles 17:1 Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.
150. 1 Chronicles 22:19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.
151. 1 Chronicles 28:2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I *had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:
152. 1 Chronicles And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.
153. 2 Chronicles 5:2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.
154. 2 Chronicles 5:7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:
155. 2 Chronicles 5:10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.
156. 2 Chronicles 6:11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.
157. 2 Chronicles 6:14 And said, O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:
158. 2 Chronicles 7:18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.
159. 2 Chronicles 13:5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?
160. 2 Chronicles 15:12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;
161. 2 Chronicles 16:3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.
162. 2 Chronicles 21:7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.
163. 2 Chronicles 23:1 And in the seventh year JehoiaDaniel strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.
164. 2 Chronicles 23:3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.
165. 2 Chronicles 23:16 And JehoiaDaniel made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.
166. 2 Chronicles 29:10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

-
167. 2 Chronicles 34:30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.
168. 2 Chronicles 34:31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.
169. 2 Chronicles 34:32 And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.
170. Ezra 10:3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.
171. Nehemiah 1:5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:
172. Nehemiah 9:8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say*, to his seed, and hast performed thy words; for thou *art* righteous:
173. Nehemiah 9:32 Now therefore, our God, the great, the mighty, and the terrible God, wHosea keepeth covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.
174. Nehemiah 9:38 And because of all this we make a sure covenant, and write *it*; and our princes, Levites, *and* priests, seal *unto it*.
175. Nehemiah 13:29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.
176. Job 5:23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.
177. Job 31:1 I made a covenant with mine eyes; why then should I think upon a maid?
178. Job 41:4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
179. Psalms 25:10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.
180. Psalms 25:14 The secret of the LORD *is* with them that fear him; and he will shew them his covenant.
181. Psalms 44:17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.
182. Psalms 50:5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.
183. Psalms 50:16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldst take my covenant in thy mouth?
184. Psalms 55:20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.
185. Psalms 74:20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.
186. Psalms 78:10 They kept not the covenant of God, and refused to walk in his law;
187. Psalms 78:37 For their heart was not right with him, neither were they stedfast in his covenant.
188. Psalms 89:3 I have made a covenant with my chosen, I have sworn unto David my servant,
189. Psalms 89:28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
190. Psalms 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.
191. Psalms 89:39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.
192. Psalms 103:18 To such as keep his covenant, and to those that remember his commandments to do them.
193. Psalms 105:8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.
194. Psalms 105:9 Which covenant he made with Abraham, and his oath unto Isaac;
195. Psalms 105:10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:
196. Psalms 106:45 And he remembered for them his covenant, and repented according to the multitude of his mercies.
197. Psalms 111:5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.
198. Psalms 111:9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.
199. Psalms 132:12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.
200. Proverbs 2:17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
201. Isaiah 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.
202. Isaiah 28:15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:
203. Isaiah 28:18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

-
204. Isaiah 33:8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.
205. Isaiah 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;
206. Isaiah 49:8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;
207. Isaiah 54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.
208. Isaiah 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.
209. Isaiah 56:4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;
210. Isaiah 56:6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;
211. Isaiah 57:8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and made thee *a covenant* with them; thou lovedst their bed where thou sawest *it*.
212. Isaiah 59:21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.
213. Isaiah 61:8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.
214. Jeremiah 3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more.
215. Jeremiah 11:2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;
216. Jeremiah 11:3 And say thou unto them, Thus saith the LORD God of Israel; Cursed *be* the man that obeyeth not the words of this covenant,
217. Jeremiah 11:6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.
218. Jeremiah 11:8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.
219. Jeremiah 11:10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.
220. Jeremiah 14:21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.
221. Jeremiah 22:9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.
222. Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:
223. Jeremiah 31:32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:
224. Jeremiah 31:33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
225. Jeremiah 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.
226. Jeremiah 33:20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;
227. Jeremiah 33:21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.
228. Jeremiah 33:25 Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;
229. Jeremiah 34:8 *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them;

-
230. Jeremiah 34:10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.
231. Jeremiah 34:13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,
232. Jeremiah 34:15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:
233. Jeremiah 34:18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,
234. Jeremiah 50:5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.
235. Ezekiel 16:8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.
236. Ezekiel 16:59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.
237. Ezekiel 16:60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.
238. Ezekiel 16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.
239. Ezekiel 16:62 And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:
240. Ezekiel 17:13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:
241. Ezekiel 17:14 That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.
242. Ezekiel 17:15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered?
243. Ezekiel 17:16 As I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.
244. Ezekiel 17:18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.
245. Ezekiel 17:19 Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.
246. Ezekiel 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:
247. Ezekiel 34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.
248. Ezekiel 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.
249. Ezekiel 44:7 In that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.
250. Daniel 9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;
251. Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.
252. Daniel 11:22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.
253. Daniel 11:28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.
254. Daniel 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.
255. Daniel 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.
256. Hosea 2:18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

-
257. Hosea 6:7 But they like men have transgressed the covenant: there have they dealt treacherously against me.
 258. Hosea 8:1 *Set* the trumpet to thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.
 259. Hosea 10:4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.
 260. Hosea 12:1 Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.
 261. Amos 1:9 Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:
 262. Obadiah 1:7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.
 263. Haggai 2:5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.
 264. Zechariah 9:11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.
 265. Zechariah 11:10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.
 266. Malachi 2:4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.
 267. Malachi 2:5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.
 268. Malachi 2:8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.
 269. Malachi 2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?
 270. Malachi 2:14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.
 271. Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

iii Use of the Greek term “covenant” in the New Testament:

1. Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.
2. Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.
3. Luke 1:72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;
4. Acts 3:25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
5. Acts 7:8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.
6. Romans 9:4 9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;
7. Romans 11:27 For this *is* my covenant unto them, when I shall take away their sins.
8. 1 Corinthians 11:25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.
9. 2 Corinthians 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
10. 2 Corinthians 3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.
11. Galatians 3:15 Brethren, I speak after the manner of men; Though *it be* but a man’s covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.
12. Galatians 3:17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
13. Galatians 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
14. Ephesians 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

-
15. Hebrews 7:22 By so much was Jesus made a surety of a better testament.
 16. Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
 17. Hebrews 8:7 For if that first covenant had been faultless, then should no place have been sought for the second.
 18. Hebrews 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
 19. Hebrews 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.
 20. Hebrews 8:10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
 21. Hebrews 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.
 22. Hebrews 9:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
 23. Hebrews 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
 24. Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.
 25. Hebrews 9:16 For where a testament *is*, there must also of necessity be the death of the testator.
 26. Hebrews 9:17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.
 27. Hebrews 9:20 Saying, This *is* the blood of the testament which God hath enjoined unto you.
 28. Hebrews 10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
 29. Hebrews 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
 30. Hebrews 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.
 31. Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
 32. Revelation 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

^{iv} Use of the Hebrew/Chaldee term for promise:

1. Exodus 12:25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.
2. Numbers 14:34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.
3. Numbers 14:40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.
4. Deuteronomy 1:11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)
5. Deuteronomy 6:3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.
6. Deuteronomy 9:28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.
7. Deuteronomy 10:9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.
8. Deuteronomy 12:20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.
9. Deuteronomy 15:6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.
10. Deuteronomy 19:8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;
11. Deuteronomy 23:23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

-
12. Deuteronomy 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;
 13. Deuteronomy 27:3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.
 14. Joshua 9:21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.
 15. Joshua 22:4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.
 16. Joshua 23:5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.
 17. Joshua 23:10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.
 18. Joshua 23:15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.
 19. 2 Samuel 7:28 And now, O Lord GOD, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant:
 20. 1 Kings 2:24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.
 21. 1 Kings 5:12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.
 22. 1 Kings 8:20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.
 23. 1 Kings 8:24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, *as it is* this day.
 24. 1 Kings 8:25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.
 25. 1 Kings 8:56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.
 26. 1 Kings 9:5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.
 27. 2 Kings 8:19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, *and* to his children.
 28. 1 Chronicles 17:26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:
 29. 2 Chronicles 1:9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.
 30. 2 Chronicles 6:10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.
 31. 2 Chronicles 6:15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, *as it is* this day.
 32. 2 Chronicles 6:16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.
 33. 2 Chronicles 21:7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.
 34. Nehemiah 5:12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.
 35. Nehemiah 5:13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.
 36. Nehemiah 9:15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.
 37. Nehemiah 9:23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

-
38. Esther 4:7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.
 39. Psalms 77:8 Is his mercy clean gone for ever? doth *his promise* fail for evermore?
 40. Psalms 105:42 For he remembered his holy promise, and Abraham his servant.
 41. Jeremiah 32:42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.
 42. Jeremiah 33:14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

∨ Use of Greek term for promise in the New Testament.

1. Matthew 14:7 Whereupon he promised with an oath to give her whatsoever she would ask.
2. Mark 14:11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.
3. Luke 1:72 To perform the mercy promised to our fathers, and to remember his holy covenant;
4. Luke 22:6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.
5. Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
6. Acts 1:4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.
7. Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
8. Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.
9. Acts 7:5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.
10. Acts 7:17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,
11. Acts 13:23 Of this man's seed hath God according to *his promise* raised unto Israel a Saviour, Jesus:
12. Acts 13:32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,
13. Acts 23:21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.
14. Acts 26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers:
15. Acts 26:7 Unto which promise our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.
16. Romans 1:2 (Which he had promised afore by his prophets in the holy scriptures,)
17. Romans 4:13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.
18. Romans 4:14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:
19. Romans 4:16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
20. Romans 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
21. Romans 4:21 And being fully persuaded that, what he had promised, he was able also to perform.
22. Romans 9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;
23. Romans 9:8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.
24. Romans 9:9 For this *is* the word of promise, At this time will I come, and Sara shall have a son.
25. Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:
26. 2 Corinthians 1:20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.
27. 2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
28. Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
29. Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

-
30. Galatians 3:17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
 31. Galatians 3:18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.
 32. Galatians 3:19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.
 33. Galatians 3:21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.
 34. Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
 35. Galatians 3:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.
 36. Galatians 4:23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.
 37. Galatians 4:28 Now we, brethren, as Isaac was, are the children of promise.
 38. Ephesians 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
 39. Ephesians 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
 40. Ephesians 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
 41. Ephesians 6:2 Honour thy father and mother; (which is the first commandment with promise;))
 42. 1 Timothy 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.
 43. 2 Timothy 1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,
 44. Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;
 45. Hebrews 4:1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.
 46. Hebrews 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.
 47. Hebrews 6:13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
 48. Hebrews 6:15 And so, after he had patiently endured, he obtained the promise.
 49. Hebrews 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:
 50. Hebrews 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.
 51. Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
 52. Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.
 53. Hebrews 10:23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;))
 54. Hebrews 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
 55. Hebrews 11:9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
 56. Hebrews 11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
 57. Hebrews 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.
 58. Hebrews 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,
 59. Hebrews 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
 60. Hebrews 11:39 And these all, having obtained a good report through faith, received not the promise:
 61. Hebrews 12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.
 62. James 1:12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
 63. James 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom
 64. 2 Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

-
65. 2 Peter 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
66. 2 Peter 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.
67. 2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
68. 2 Peter 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
69. 1 John 2:25 And this is the promise that he hath promised us, *even* eternal life.

^{vi} "A Body of Doctrinal & Practical Divinity" by John Gill, Doctrinal Divinity – Book 1, Chapter 27:

Of A Plurality In The Godhead; Or, A Trinity Of Persons In The Unity Of The Divine Essence

Having proved the unity of the divine Being, and explained the sense in which it is to be understood; my next work will be to prove that there is a plurality in the Godhead; or, that there are more persons than one, and that these are neither more, nor fewer, than three; or, that there is a Trinity of Persons in the unity of the divine essence. Some except to these terms, because not literally and syllabically expressed in scripture; as Essence, Unity, Trinity, and Person; of which see the Introduction, see topic (point 5), 741, I shall,

1. First, Prove that there is a plurality of persons in the one God; or, that there are more than one. The Hebrew word Mynp which answers to the Greek word proswpa, is used of the divine persons, ynp "My persons shall go with thee", #Ex 33:14 and if Kynp "thy persons go not with me, #Ex 33:15 and "he brought thee out wynpb by his persons", #De 4:37. The word is used three times in #Ps 27:8, 9 and in each clause the Septuagint has the word proswpon, and which, as Suidas {1} observes, is expressive of the sacred Trinity. That there is such a plurality of persons, will appear more clearly,

1a. From the plural names and epithets of God. His great and incommunicable name Jehovah, is always in the singular number, and is never used plurally; the reason of which is, because it is expressive of his essence, which is but one; it is the same with "I AM that I AM"; but the first name of God we meet with in scripture, and that in the first verse of it, is plural; "In the beginning God (Elohim) created the heaven and the earth", #Ge 1:1 and therefore must design more than one, at least two, and yet not precisely two, or two only; then it would have been dual; but it is plural; and, as the Jews themselves say, cannot design fewer than three {2}. Now Moses might have made use of other names of God, in his account of the creation; as his name Jehovah, by which he made himself known to him, and to the people of Israel; or Eloah, the singular of Elohim, which is used by him, #De 32:15,16 and in the book of Job frequently; so that it was not want of singular names of God, nor the barrenness of the Hebrew language, which obliged him to use a plural word; it was no doubt of choice, and with design; and which will be more evident when it is observed, that one end of the writings of Moses is to extirpate the polytheism of the heathens, and to prevent the people of Israel from going into it; and therefore it may seem strange, that he should begin his history with a plural name of God; he must have some design in it, which could not be to inculcate a plurality of gods, for that would be directly contrary to what he had in view in writing, and to what he asserts, #De 6:4. "Hear, O Israel, the Lord our God is one Lord": nor a plurality of mere names and characters, to which creative powers cannot be ascribed; but a plurality of persons, for so the words may be rendered, distributively, according

to the idiom of the Hebrew language; "In the beginning everyone, or each of the divine persons, created the heaven and the earth". And then the historian goes on to make mention of them; who, besides the Father, included in this name, are the Spirit of God, that moved upon the face of the waters, and the word of God, #Ge 1:2 which said, "Let there be light, and there was light"; and which spoke that, and all things, out of nothing; see #Joh 1:1-3. And it may be further observed, that this plural word Elohim, is, in this passage, in construction with a verb singular, "bara", rendered "created"; which some have thought is designed to point out a plurality of persons, in the unity of the divine essence: but if this is not judged sufficient to build it upon, let it be further observed, that the word Elohim is sometimes in construction with a verb plural, as in #Ge 20:13 #Ge 35:7 2Sa 7:23 where Elohim, the gods, or divine persons, are said to cause Abraham to wander from his father's house; to appear to Jacob; and to go forth to redeem Israel: all which are personal actions: and likewise it is in construction with adjectives and participles plural, #De 4:7 5:26 Jos 24:19 #2Sa 7:26,27 Ps 58:11 Pr 30:3 Jer 10:10 in which places Elohim, gods, or the divine persons, are said to be nigh to the people of Israel; to be living, holy, and to judge in the earth; characters which belong to persons; and now, as a learned man {3} well observes,

``that however the construction of a noun plural with a verb singular, may render it doubtful to some whether these words express a plurality or not, yet certainly there can be no doubt in those places, where a verb or adjective plural are joined with the word Elohim".

No such stress is laid on this word, as if it was the clearest and strongest proof of a plurality in the Deity; it is only mentioned, and mentioned first, because it is the most usual name of God, being used of him many hundreds of times in scripture; and what stress is laid upon it, is not merely because it is plural, but because it appears often in an unusual form of construction; it is used of others, but not in such a form; as has been observed. It is used of angels, #Ps 8:5 they being not only many, but are

often messengers of God, of the divine Persons in the Godhead, represent them, and speak in their name. And it is used of civil magistrates, #Ps 82:6 and so of Moses, as a god to Pharaoh, #Ex 7:1 as they well may be called, since they are the vicegerents and representatives of the Elohim, the divine Persons, the Triune God; nor need it be wondered at, that it should be sometimes used of a single Person in the Deity, it being common to them all; and since each of them possess the whole divine nature and essence undivided, #Ps 45:6,7. The ancient Jews not only concluded a plurality, but even a Trinity, from the word Elohim {4}. With respect to the passage in #Nu 15:16 they say {5}, "There is no judgment less than three"; and that three persons sitting in judgment, the divine Majesty is with them, they conclude from #Ps 82:1 "he judgeth among the gods", Myhla. Hence they further observes {6}, that

``no sanhedrin, or court of judicature, is called Myhla unless it consists of three".

From whence it is manifest, that the ancient Jews believed that this name not only inferred a plurality of persons, but such a plurality which consisted of three at least.

Another plural name of God is Adonim; "If I am (Adonim) Lords, where is my fear?" #Mal 1:6 now, though this may be said of one in the second and third persons plural, yet never of one in the first person, as it is here said of God by himself; "I am Lords"; and we are sure there are two, "The Lord said to my Lord", &c. #Ps 110:1.

In #Da 4:17 the most high God is called the watchers and the Holy Ones; "This matter is by the decree of the watchers, and the demand by the word of the Holy Ones"; which respects the revolution and destruction of the Babylonian monarchy; an affair of such moment and importance as not to be ascribed to angels, which some understand by watchers and Holy Ones; but however applicable these epithets may be to them, and they may be allowed to be the executioners of the decrees of God, yet not the makers of them; nor can anything in this world, and much less an affair of such consequence as this, be said to be done in virtue of any decree of theirs: besides, this decree is expressly called, the decree of the most High, #Da 4:24 so that the watchers and Holy Ones, are no other than the divine Persons in the Godhead; who are holy in their nature, and watch over the saints to do them good; and over the wicked, to bring evil upon them: and as they are so called in the plural number, to express the plurality of them in the Deity; so to preserve the unity of the divine essence, this same decree is called, the decree of the most High, #Da 4:24 and they the watcher and Holy One, in the singular number in #Da 4:13.

1b. A plurality in the Deity may be proved from plural expressions used by God, when speaking of himself, respecting the works of creation, providence, and grace. At the creation of man he said, "Let us make man in our image, after our likeness", #Ge 1:26 the pronouns "us" and "our", manifestly express a plurality of persons; these being personal plural characters; as image and likeness being in the singular number, secure the unity of the divine essence; and that there were more than one concerned in the creation of man, is clear from the plural expressions used of the divine Being, when he is spoken of as the Creator of men, #Job 35:10 Ps 149:2 Ec 12:1 Isa 54:5 in all which places, in the original text, it is my Makers, his Makers, thy Creators, thy Makers; for which no other reason can be given, than that more persons than one had an hand herein; as for the angels, they are creatures themselves, and not possessed of creative powers; nor were they concerned in the creation of man, nor was he made after their image and likeness; nor can it be reasonably thought, that God spoke to them, and held a consultation with them about it; for "with whom took he counsel?" #Isa 40:14. Not with any of his creatures; no, not with the highest angel in heaven; they are not of his privy council. Nor is it to be thought that God, in the above passage, speaks "regio more", after the manner of kings; who, in their edicts and proclamations, use the plural number, to express their honour and majesty; and even they are not to be considered alone, but as connotating their ministers and privy council, by whose advice they act; and, besides, this courtly way of speaking, was not so ancient as the times of Moses; none of the kings of Israel use it; nor even any of those proud and haughty monarchs, Pharaoh and Nebuchadnezzar; the first appearance of it is in the letters of Artaxerxes, king of Persia, #Ezr 4:18 7:23 which might take its rise from the conjunction of Darius and Cyrus, in the Persian empire, in both whose names edicts might be made, and letters wrote; which might give rise to such a way of speaking, and be continued by their successors, to express their power and glory: but, as a learned man {7} observes, ``it is a very extravagant fancy, to suppose that Moses alludes to a custom that was not (for what appears) in being at that time, nor a great while after."

The Jews themselves are sensible that this passage furnishes with an argument for a plurality in the Deity {8}.

A like way of speaking is used concerning men, in #Ge 3:22. "And the Lord God said, Behold, the man is become as one of us"; not as one of the angels, for they are not of the Deity, nor the

companions of God, and equal to him; for whatever private secret meaning Satan might have in saying, "Ye shall be as gods"; he would have it understood by Eve, and so she understood it, that they should be not like the angels merely, but like God himself; this was the bait he laid, and which took, and proved man's ruin; upon which the Lord God said these words either sarcastically, ``Behold the man whom Satan promised, and he expected to be as one of us, as one of the persons in the Deity; see how much he looks like one of us! who but just now ran away from us in fear and trembling, and covered himself with fig leaves, and now stands before us clothed with skins of slain beasts!"

or else as comparing his former and present state together; for the words may be rendered, "he was as one of us"; made after their image and likeness: but what is he now? he has sinned, and come short of that glorious image; has lost his honour, and is become like the beasts that perish, whose skins he now wears. Philo {9}, the Jew, owns that these words are to be understood not of one, but of more; the en kai polla, the "one" and "many", so much spoken of by the Pythagoreans and Platonists; and which Plato {10} speaks of as infinite and eternal, and of the knowledge of them as the gift of the gods; and which, he says, was

delivered to us by the ancients; who were better than we, and lived nearer the gods; by whom he seems to intend the ancient Jews; this, I say, though understood by their followers of the unity of God, and the many ideas in him, the same with what we call decrees; I take to be no other than the one God, and a plurality of persons in the Deity; which was the faith of the ancient Jews; so that the polla, of Plato, and others, is the same with the plhyov of Philo, who was a great Platonizer; and both intend a plurality of persons.

God sometimes uses the plural number when speaking of himself, with respect to some particular affairs of providence, as the confusion of languages; "Go to, let us go down, and there confound their language"; which also cannot be said to angels; had it, it would rather have been, go "ye", and do "ye" confound their language: but, alas! this work was above the power of angels to do; none but God, that gave to man the faculty of speech, and the use of language, could confound it; which was as great an instance of divine power, as to bestow the gift of tongues on the apostles, at Pentecost; and the same God that did the one, did the other; and so the us here, are after explained of Jehovah, in the following verse, to whom the confounding the language of men, and scattering them abroad on the face of the earth, are ascribed, #Ac 2:8-11. In another affair of providence, smiting the Jewish nation with judicial blindness; this plural way of speaking is used by the divine Being; says the prophet Isaiah, "I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" #Isa 6:8 not the seraphim say this, but Jehovah; for to them neither the name Jehovah, nor the work agree; and though there is but one Jehovah that here speaks, yet more persons than one are intended by him; of Christ, the Son of God no question can be made, since the Evangelist applies them to him; and observes, that Isaiah said the words when he saw his glory, and spoke of him, #Joh 12:40,41 nor of the Holy Ghost, to whom they are also applied, #Ac 28:25,26. There is another passage in #Isa 41:21-23 where Jehovah, the King of Jacob, challenges the heathens, and their gods, to bring proof of their Deity, by prediction of future events; and, in which, he all along uses the plural number;

"show us what shall happen, that we may consider them; declare unto us things for to come, that we may know that ye, are gods, and that we may be dismayed; "

See also #Isa 43:9.

And as in the affairs of creation and providence, so in those of grace, and with respect to spiritual communion with God, plural expressions are used; as when our Lord says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him", #Joh 14:23 which personal actions of coming and making abode, expressive of communion and fellowship, are said of more than one; and we cannot be at a loss about two of them, Christ and his Father, who are expressly mentioned; and hence we read of fellowship with the Father, and his Son Jesus Christ; and also of the communion of the Holy Ghost, #1Jo 1:3 2Co 1:14. To all these instances of plural expressions, may be added #So 1:11 Joh 3:11. 1c. A plurality in the Deity may be proved from those passages of scripture which speak of the angel of Jehovah, who also is Jehovah; now if there is a Jehovah that is sent, and therefore called an angel, and a Jehovah that sends, there must be more persons than one who are Jehovah.

The first instance of this kind is in #Ge 16:7 where the angel of Jehovah is said to find Hagar, Sarah's maid, in the wilderness, and bid her return to her mistress; which angel appears to be Jehovah, since he promises to do that for her, and acquaints her with future things, which no created angel, and none but Jehovah could, #Ge 16:10-12 and what proves it beyond all dispute that he must be Jehovah, is, what is said, #Ge 16:13. "She called the name of the Lord, or Jehovah, that spake unto her, thou; God, seest".

In #Ge 18:2 we read of three men who stood by Abraham in the plains of Mamre, who were angels in an human form, as two of them are expressly said to be, #Ge 19:1. Dr. Lightfoot {11} is of opinion, that they were the three divine Persons; and scruples not to say, that at such a time the Trinity dined with Abraham; but the Father, and the Holy Spirit, never assumed an human form; nor are they ever called angels. However, one of these was undoubtedly a divine Person, the Son of God in an human form; who is expressly called Jehovah, the Judge of all the earth, #Ge 18:13,20,25,26 and to whom omnipotence and omniscience are ascribed, #Ge 18:14,17-19 and to whom Abraham showed the utmost reverence and respect, #Ge 18:27,30,31 and now he is distinguished, being Jehovah in human form on earth, from Jehovah in heaven, from whom he is said to rain brimstone and fire on Sodom and Gomorrah, #Ge 19:24 which conflagration was not made by the ministry of created angels, but is always represented as the work of Elohim, of the divine Persons, #Jer 50:40 Am 4:11.

An angel also appeared to Abraham at the offering up of his son Isaac, and bid him desist from it; and who appears plainly to be the same with him who ordered him to do it; expressly called God, #Ge 22:11,12 compared with #Ge 22:1,2 and Jehovah, who swore by himself, and promised to do what none but God could do, #Ge 22:16-18 Heb 6:13,14 where what is here said is expressly ascribed to God. Add to this, the name Abraham gave the place on this occasion, Jehovah-Jireh, because the Lord had appeared, and would hereafter appear in this place.

The angel invoked by Jacob, #Ge 48:15,16 is put upon a level with the God of his fathers Abraham and Isaac; yea, is represented as the same; and the work of redeeming him from all evil, equal to that of feeding him all his life long, is ascribed to him; as well as a blessing on the sons of Joseph, is prayed for from him; all which would never have been said of, nor done to, a created angel.

The angel which appeared to Moses in the bush, #Ex 3:2 was not a created angel, but a divine person; as is evident from the names by which he is called, Jehovah, God, the God of Abraham, Isaac, and Jacob, "I AM that I AM", #Ex 3:4,6,14 and from the things ascribed to him; seeing the afflictions of the Israelites, coming to deliver them out of Egyptian bondage, and promising to

bring them into the land of Canaan, #Ex 3:7,8 to which may be added, the prayer of Moses for a blessing on Joseph, because of the good will of him that dwelt in the bush, #De 33:16 and the application of this passage to God, by our Lord Jesus Christ, #Mr 12:26.

Once more, the angel that was promised to go before the children of Israel, to keep and guide them in the way through the wilderness to the land of Canaan, is no other than Jehovah; since not only the obedience of the children of Israel to him is required; but it is suggested, that should they disobey him, he would not, though he could, pardon their iniquities; which none but God can do: and also it is said, the name of the Lord was in him; that is, his nature and perfections; and since it is the same the children of Israel rebelled against, he could be no other than Christ, the Son of God, whom they tempted; the angel of God's presence; who, notwithstanding, saved and carried them all the days of old, #Isa 63:9 1Co 10:9.

Again, we read of the angel of the Lord, before whom Joshua the high priest was brought and stood, being accused by Satan, #Zec 3:1 who is not only called Jehovah, #Zec 3:2 but takes upon him to do and order such things, which none but God could do; as causing the iniquity of Joshua to pass from him, and clothing him with change of raiment; see #Isa 61:10.

To these may be added, all such scriptures which speak of two, as distinct from each other, under the same name of Jehovah; as in the above mentioned text, #Ge 19:24 where Jehovah is said to rain fire and brimstone from Jehovah, out of heaven; and in #Jer 23:5,6 where Jehovah promises to raise up a righteous branch to David, whose name should be called "Jehovah our righteousness"; and in #Ho 1:7 where Jehovah resolves he would save his people by Jehovah their God. Other passages might be mentioned, as proving a plurality in Deity; but as some of these will also prove a Trinity in it, they will be considered under the following head; where it will be proved,

2. Secondly, That this plurality in the Godhead, is neither more nor fewer than three; or, that there is a Trinity of persons in the unity of the divine essence: this I have before taken for granted, and now I shall prove it. And not to take notice of the name Jehovah being used three times, and three times only, in the blessing of the priest, #Nu 6:24-26 and in the prayer of Daniel, #Da 9:19 and in the church's declaration of her faith in God, #Isa 33:22 and the word holy repeated three times, and three times only, in the seraphims' celebration of the glory of the divine Being, #Isa 6:3 and in that of the living creatures, in #Re 4:8 which may seem to be accidental, or the effect of a fervent and devout disposition of mind; but there is not anything, no not the least thing, that is said or written in the sacred scriptures, without design.

I shall begin with the famous text in #1Jo 5:7 as giving full proof and evidence of this doctrine; "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one": which is not only a proof of the Deity of each of these three, inasmuch as they, are not only said to be "one", that is, one God; and their witness is called the witness of God, #1Jo 5:9 but of a Trinity of Persons, in the unity of the divine essence; unity of essence, or nature, is asserted and secured, by their being said to be one; which respects not a mere unity of testimony, but of nature; for it is not said of them, as of the witnesses on earth, that they "agree in one"; but that they "are one". And they may be called a Trinity, inasmuch as they are "three"; and a Trinity of Persons, since they are not only spoken of as distinct from each other, the Father from the Word and Holy Ghost, the Word from the Father and the Holy Ghost, and the Holy Ghost from the Father and the Word; but a personal action is ascribed to each of them; for they are all three said to be testifiers, or to bear record; which cannot be said of mere names and characters; nor be understood of one person under different names; for if the one living and true God only bears record, first under the character of a Father, then under the character of a Son, or the Word, and then under the character of the Holy Ghost; testimony, indeed, would be bore three times, but there would be but one testifier, and not three, as the apostle asserts. Suppose one man should, for one man may bear the characters, and stand in the relations of father, son, and master; of a father to a child of his own; of a son, his father being living; and of a master to servants under him; suppose, I say, this man should come into a court of judicature, and be admitted to bear testimony in an affair there depending, and should give his testimony first under the character of a father, then under the character of a son, and next under the character of a master; every one will conclude, that though here was a testimony three times bore, yet there was but one, and not three, that bore record. This text is so glaring a proof of the doctrine of the Trinity, that the enemies of it have done all they can to weaken its authority, and have pushed hard to extirpate it from a place in the sacred writings. They object, that it is wanting in the Syriac version; that the old Latin interpreter has it not; that it is not to be found in many Greek manuscripts; and is not quoted by the ancient fathers who wrote against the Arians, when it might have been of great service to them. To all which it may be replied; that as to the Syriac version, though an ancient one, it is but a version, and till of late appeared a very defective one; the history of the adulterous woman in the eighth of John, the second epistle of Peter, the second and third epistles of John, the epistle of Jude, and the book of Revelation, were all wanting, till restored from a copy of archbishop Usher's, by De Dieu and Dr. Pocock; and who also, from an Eastern copy, has supplied the version with this text, so that now it stands in it. And as to the old Latin interpreter, it is certain that it is to be seen in many Latin manuscripts of an early date, and is in the Vulgate Latin version of the London Polyglot Bible; and the Latin translation which bears the name of Jerom has it; and who, in an epistle to Eustochium, prefixed to his translation of those canonical epistles, complains of the omission of it, by unfaithful interpreters. As to its being wanting in some Greek manuscripts, it need only be said, it is found in many others; it is in the Complutensian edition, the compilers of which made use of various copies; out of sixteen ancient copies of Robert Stephens's, nine of them had it; and it is also said to be in an old British copy. As to its not being quoted by some of the ancient fathers, this can be no proof of its not being genuine; since it might be in the original copy, and not in that used by them, through the carelessness and unfaithfulness of transcribers; or through copies erased

falling into their hands, such as had been corrupted before the times of Arius, even by Artemon, or his disciples, who lived in the second century; who held that Christ was a mere man; by whom it is said {12}, this passage was erased; and certain it is, that this epistle was very early corrupted; as the ancient writers testify {13}: or it might be in the copies used by the fathers, and yet not quoted by them, having scriptures not without it, to prove and defend the doctrine of it; and yet, after all, it appears plainly to be quoted by many of them; by Fulgentius {14}, in the beginning of the sixth century, against the Arians, without any scruple or hesitation: and Jerom, as before observed, has it in his translation, made in the latter end of the fourth century: and it is quoted by Athanasius {15}, about the middle of it; and before him by Cyprian {16}, in the middle of the third century: and is manifestly referred to by Tertullian {17}, in the beginning of it; and by Clemens of

Alexandria {18}, towards the end of the second century: so that it is to be traced up within a hundred years, or less, the writing of the epistle; which is enough to satisfy anyone of the genuineness of this text. And, besides, it should be observed, that there never was any dispute about it, until Erasmus left it out in the first edition of his translation of the New Testament; and yet he himself, upon the credit of the old British copy, before mentioned, put it into another edition of his translation. Yea, the Socinians themselves have not dared to leave it out in their German Racovian version, A. C. 1630. To which may be added, that the context requires it; the connection with the preceding verse shows it, as well as its opposition to, and distinction from, the following verse; and in #1Jo 5:9 is a plain reference to the divine witnesses in this; for the inference in it would not be clear, if there was no mention before made of a divine testimony. But I shall not rest the proof of the doctrine of the Trinity on this single passage; but on the whole current and universal consent of scripture, where it is written as with a sunbeam; according to which, a Trinity of Persons in the Godhead appears in the works of creation, providence, and grace; in all things respecting the office and work of Christ; in God's acts of grace towards and upon his people; and in their worship and duties of religion enjoined them, and practised by them.

2a. In the works of creation: as by these the eternal power and Godhead are made manifest, so in them are plain traces of a Trinity of persons; that God the Father made the heavens, earth and sea, and all that are in them, under which character the apostles addressed him as distinct from Christ his Son, #Ac 4:24,27 none will doubt; and that the divine Word, or Son of God, was concerned in all this a question cannot be made of it, when it is observed that it is said, "All things were made by him, and without him was not anything made that is made", #Joh 1:3. And as for the Holy Spirit he is not only said to move upon the face of the waters which covered the earth, and brought that unformed chaos of earth and water into a beautiful order, but to garnish the heavens, to bespangle the firmament with stars of light, and to form the crooked serpent, the Leviathan, which being the greatest, is put for all the fishes of the sea; as well as he is said to be sent forth yearly, and renews the face of the earth at every returning spring; which is little less than a creation, and is so called, #Ge 1:2 Job 26:13 Ps 104:30 and all three may be seen together in one text, #Ps 33:6 "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth"; where mention is made of Jehovah, and his Word, the eternal Logos, and of his Spirit, the breath of his mouth, as all concerned in the making of the heavens, and all the host of them. And as in the creation of man, in particular, a plurality has been observed, this plurality was neither more nor fewer than three; that God the Father is the maker of men, will not be objected to; "Have we not all one father? hath not one God created us?" #Mal 2:10 and the Son of God, who is the husband of the church, and the Redeemer of men, is expressly said to be their maker, #Isa 54:5 and of the Holy Spirit, Elihu in so many words says, "The Spirit of God hath made me, and the breath of the almighty hath given me life", #Job 33:4.

2b. A Trinity of persons appears in the works of providence. "My father", says Christ, "worketh hitherto and I work", #Joh 5:17 that is, ever since the works of creation were finished, in which both had an hand, they have been jointly concerned in the works of providence, in the government of the world, and in ordering and disposing of all things in it; and not to the exclusion of the Holy Spirit, for, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" that is, in the affair of the government of the world, as follows; "With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" to manage the important concerns of the world, to do everything wisely and justly, and to overrule all for the best ends and purposes; see #Isa 40:13,14. And particularly the three divine persons appear in that remarkable affair of providence, the deliverance of Israel out of Egypt, and the protection and guidance of them through the wilderness to the land of Canaan. Whoever reads attentively #Isa 63:7-14 will easily observe, that mention is made of Jehovah, and of his mercy, lovingkindness, and goodness to the children of Israel; and then of the Angel of his presence, as distinct from him, showing love and pity to them, in saving, redeeming, bearing, and carrying them all the days of old; and next of his Holy Spirit, whom they rebelled against, and whom they vexed, and yet, though thus provoked, he led them on through the wilderness, and caused them to rest in the land of Canaan.

2c. The three divine persons are to be discerned most clearly in all the works of grace. The inspiration of the scriptures is a wonderful instance of the grace and goodness of God to men, which is the foundation and source of spiritual knowledge, peace, and comfort; it is a divine work: "All scripture is given by inspiration of God", #2Ti 3:16 of God, Father, Son, and Spirit; and though it is particularly ascribed to the Holy Spirit, "holy men of God spake as they were moved by the Holy Ghost", #2Pe 1:21 yet no one surely will say, to the exclusion of the Father; nor is there any reason to shut out the Son from a concern herein; and we find all three dictating the writings David was the penman of: "The Spirit of the Lord spake by me, and his word was in tongue; the God of Israel said, the Rock of Israel spake to me", #2Sa 23:2,3 where, besides the Spirit of the Lord, who spake by every inspired writer, there is the Father, the God of Israel, as he is commonly styled, and the Son, the Rock of Israel,

the Messiah, often figuratively called the Rock; and in the same manner, and by the same persons David was inspired, all the other penmen of the scriptures were. Those writings acquaint us with the covenant of grace, no other writings do, made from everlasting before the world was; this covenant was made by Jehovah the Father, and was made with his Son, who condescended and agreed to be the surety, mediator, and messenger of it; yea he is said to be the covenant itself; and in which the Holy Spirit is promised, and whose part in it is, and to which he agreed, to be the applier of the blessings and promises of it to those interested therein; see #Ps 89:3 #Isa 42:6 Mal 3:1 Heb 7:22 12:24 Eze 36:27 Joh 16:14,15 and they are all three mentioned together as concerned in this covenant, in #Hag 2:4,5 where, for the encouragement of the people of Israel to work in rebuilding the temple, it is said, "For I am with you, saith the Lord of hosts", according to "the word that I covenanted with you"; or rather, as Junius renders it, "with the Word" by whom I covenanted "with you, when ye came out of Egypt", (at which time the covenant of grace was more clearly and largely revealed;)"so my Spirit remaineth among you": where may be observed, Jehovah the covenant maker, and his Word, in, by, and with whom he covenanted; and the Spirit standing, as it may be rendered, remaining and abiding, to see there was a performance and an application of all that was promised. In the sacred writings, the economy of man's salvation is clearly exhibited to us, in which we find the three divine persons, by agreement and consent, take their distinct parts; and it may be observed that the election of men to salvation is usually ascribed to the Father; redemption, or the impetration of salvation, to the Son; and sanctification, or the application of salvation, to the Spirit; and they are all to be met with in one passage, #1Pe 1:2. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus". The same may be observed in #2Th 2:13,14 where God the Father is said to choose men from the beginning unto salvation; and the sanctification of the Spirit, is the means through which they are chosen; and the glory of the Lord Jesus Christ, the end to which they are chosen and called: but no where are these acts of grace

more distinctly ascribed to each person than in the first chapter of the epistle to the Ephesians, where God the Father of Christ, is said to bless and choose his people in him before the foundation of the world, and to predestinate them to the adoption of children by him, in whom they are accepted with him, #Eph 1:3-6 and where Christ is spoken of as the author of redemption through his blood, which includes forgiveness of sin, and a justifying righteousness; which entitles to the heavenly inheritance, #Eph 1:7,11 and then the Holy Spirit, in distinction from them both, is said to be the earnest of their inheritance, and by whom they are sealed until they come to the full possession of it, #Eph 1:13,14. The doctrine of the Trinity is often represented as a speculative point, of no great moment whether it is believed or not, too mysterious and curious to be pried into, and that it had better be let alone than meddled with; but, alas! it enters into the whole of our salvation, and all the parts of it; into all the doctrines of the gospel, and into the experience of the saints; there is no doing without it; as soon as ever a man is convinced of his sinful and miserable estate by nature, he perceives there is a divine person that he has offended, and that there is need of another divine person to make satisfaction for his offences, and a third to sanctify him; to begin and carry on a work of grace in him, and to make him meet for eternal glory and happiness.

2d. A Trinity of persons in the Godhead may be plainly discovered in all things relating to the office and work of Christ, as the Redeemer and Saviour. In the mission of him into this world on that account: he, the Son of God, was sent by agreement, with his own consent, by the Father and the Spirit; this is affirmed by himself, #Isa 48:16. "Now the Lord God, and his Spirit, hath sent me"; even he who says, #Isa 48:12,13. "I am the first and the last", and whose hand laid the foundation of the earth, and whose right hand spanned the heaven, and who is continued speaking to #Isa 48:16 and must be a divine person; the mighty God, who is said to be sent by Jehovah the Lord God, and by his Spirit; who therefore must be three distinct persons, and not one only; or otherwise the sense must be, "now I and myself have sent myself", which is none at all. Christ the Son of God, sent to be the Saviour, in the fulness of time was made of a woman, or became incarnate; and though he only took flesh, the three divine persons were concerned in this affair; the Father provided a body for him in his purposes and decrees, council and covenant; the Word or Son was made flesh, and dwelt among men, and that which was conceived in the Virgin, was of the Holy Ghost, #Heb 10:5 #Joh 1:14 Mt 1:20 and in the message to the Virgin, and the declaration of this mysterious affair to her by the angel, mention is made distinctly of all the three Persons; there is the "highest", Jehovah the Father; and "the Son of the highest", who took flesh of the Virgin; and the Holy Ghost, or "the power of the highest", to whose overshadowing influence, the mysterious incarnation is ascribed, #Lu 1:32,35. Christ, the Son of God, being incarnate, was anointed with the Holy Ghost, his gifts and graces without measure; whereby, as man, he was fitted and qualified for his office as Mediator. The anointer is said to be God, his God, the great Jehovah; the anointed, the Son of God in human nature, called therefore the Christ of God, the true Messiah; what he was anointed with was the Holy Ghost, his gifts and grace, signified by the oil of gladness; see #Ps 45:7 Isa 61:1 #Ac 10:38 when he was thirty years of age he was baptized of John in Jordan, where all the three divine persons appeared; the Son in human nature, submitting to the ordinance of baptism: the Father, by a voice from heaven, declaring him to be his beloved Son; and the Holy Spirit, descending on him as a dove, #Mt 3:16,17. This was always reckoned so full and clear a proof of the Trinity of Persons in the Godhead, that it was a common saying with the ancients, go to Jordan, and there learn the doctrine of the Trinity. Before our Lord's sufferings and death, he gave out various promises to his disciples, that he would send the Holy Spirit, the Comforter, to them; in which there are plain traces of a Trinity of Persons; as when he says, "I will pray the Father, and he shall give you another Comforter", #Joh 14:16. Here is God the Father of Christ, who is prayed unto, who is one Person; and here is the Son in human nature, praying, a second Person, the Son of God; and because he was so, his prayer was always prevalent; nor could he be a mere creature, who speaks

so positively and authoritatively, he shall give you; and then there is another Comforter prayed for, even the Spirit of truth, distinct from the Father and the Son; the same may be observed in and in #Joh 15:26 16:7. Christ by his sufferings and death, obtained eternal redemption for men. The price that was paid for it, was paid to God the Father so it is said, "hath redeemed us to God by thy blood", #Re 5:9. What gave the price a sufficient value was, the dignity of his person, as the Son of God, #1Jo 1:7 and it was "through the eternal Spirit" he offered himself to God, #Heb 9:14 which some understand of the divine nature; but it is not usual to say, Christ did this, or the other thing, through the divine nature, but by the Spirit, as in #Mt 12:28 Ac 1:2 besides, in some copies of #Heb 9:14 it is read, "through the Holy Spirit". Again, Christ having suffered and died for men, he rose again for their justification; in which all the three persons were concerned; God the Father raised him from the dead, and gave him glory, #1Pe 1:21 and he raised himself by his own power, according to his own prediction, #Joh 2:19 and was "declared to be the Son of God with power, according to the Spirit of holiness" or the Holy Spirit, "by the resurrection from the dead", #Ro 1:4 see also #Ro 8:11.

2e. This truth of a Trinity in the Godhead, shines in all the acts of grace towards or in men; in the act of justification; it is God the Father that justifies, by imputing the righteousness of his Son, without works, #Ro 3:30 4:6 8:33 and it is not only by the righteousness of Christ that men are justified; but he himself justifies by his knowledge, or by faith in him, #Isa 53:11 and it is the Spirit of God that pronounces the sentence of justification in the conscience of believers; hence they are "justified in the name of the Lord Jesus, and by the Spirit of our God", #1Co 6:11 in the act of adoption; the grace of the Father in bestowing such a favour on any of the children of men, is owned, #1Jo 3:1 and through the grace of Christ, a way is opened, by redemption wrought out by him, for the reception of this blessing; and he it is that gives power to those that believe in him, to become the sons of God, #Ga 4:4,5 Joh 1:12 and the Holy Spirit witnesses, their adoption to them; hence he is called the Spirit of adoption, #Ro 8:15,16 and all three appear in one text, respecting this blessing of grace; "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father", #Ga 4:6 where the Father is spoken of as distinct from the Son, and the Son from the Father, and the Spirit from them both, and all three bear their part in this wonderful favour. Regeneration is an evidence of adoption; and an instance of the great love and abundant mercy of God; and which is sometimes ascribed to the God and Father of our Lord Jesus Christ, #1Pe 1:3 and sometimes to the Son of God, who regenerates and quickens whom he will, #Joh 5:21 1Jo 2:29 and sometimes to the Spirit of God, #Joh 3:3,5 and all three are mentioned together in #Tit 3: 4-6 where God the Father called our Saviour, is said to save by the washing of regeneration, and the renewing of the Holy Ghost; which grace of his is shed abroad in men through Jesus Christ our Saviour. Once more, their unction, or anointing, which they receive from the Holy One, is from God the Father, in and through Christ, and by the Spirit; "Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts", #2Co 1:21,22 where God the Father is represented as the establisher and anointer, and Jesus Christ, as a distinct person, in whom the saints are established and anointed; and the Spirit, distinct from them both, as the earnest of their future glory.

2f. It plainly appears that there is a Trinity of persons in the Godhead, from the worship and duties of religion enjoined good men, and performed by them. The ordinance of baptism, a very solemn part of divine worship, is ordered to be administered, and is administered, when done rightly, "in the name of the Father, and of the Son, and of the Holy Ghost", #Mt 28:19 which are to be understood, not of three names and characters, but of three persons distinctly named and described, and who are but one God, as the singular word "name", prefixed to them, signifies; men are to be baptised in one name of three persons; but not into one of three names, as an ancient writer {19} has observed; nor into three incarnates; but into three of equal honour and glory. God alone is to be invoked in prayer, and petitions are directed sometimes to one Person, and sometimes to another; sometimes to the first Person, the God and Father of Christ, #Eph 3:14 sometimes to Christ himself, the second Person, as by Stephen, #Ac 7:59 and sometimes to the Lord the Spirit, the third Person, #2Th 3:5 and sometimes to all three together, #Re 1:4,5 and whereas the saints, who are made light in the Lord, need an increase of light, prayer is made for them, that the God of our Lord Jesus Christ, the Father of glory, would give unto them the Spirit of wisdom and revelation in the knowledge of him, that is, of Christ, #Eph 1:17,18 where the Father of Christ is prayed to; the Spirit of wisdom is prayed for; and that for an increase in the knowledge of Christ, distinct from them both: and whereas the saints need an increase of strength, as well as light, prayer is made for them, that the Father of Christ would strengthen them by his Spirit in the inward man, #Eph 3:14-16 Zec 10:12 and in a formentioned text, prayer is made to the divine Spirit, to direct the hearts of good men into the love of God, and patient waiting for Christ, #2Th 3:5 where again the three divine Persons are plainly distinguished; and who may easily be discerned as distinct Persons, in the benedictory prayer of the apostle, #2Co 13:14 with which I shall conclude the proof from scripture, of a Trinity of Persons in the unity of the divine essence; "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all". Amen. To which may be added; that a plurality of Persons in the Godhead, seems necessary from the nature of God himself, and his most complete happiness; for as he is the best, the greatest and most perfect of Beings, his happiness in himself must be the most perfect and complete; now happiness lies not in solitude, but in society; hence the three personal distinctions in Deity, seem necessary to perfect happiness, which lies in that most glorious, inconceivable, and inexpressible communion the three Persons have with one another; and which arises from the, incomprehensible in being and unspeakable nearness they have to each other, #Joh 10:38 14:10,11.

vii Verses articulating "the day of the LORD" in the Old Testament:

-
1. Isaiah 2:12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:
 2. Isaiah 13:6 Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.
 3. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
 4. Isaiah 34:8 For *it is* the day of the LORD'S vengeance, *and* the year of recompences for the controversy of Zion.
 5. Jeremiah 46:10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.
 6. Lamentations 2:22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.
 7. Ezekiel 13:5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.
 8. Ezekiel 30:3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.
 9. Joel 1:15 Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.
 10. Joel 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;
 11. Joel 2:11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?
 12. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
 13. Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.
 14. Amos 5:18 Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.
 15. Amos 5:20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?
 16. Obadiah 1:15 For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.
 17. Zephaniah 1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.
 18. Zephaniah 1:8 And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.
 19. Zephaniah 1:14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.
 20. Zephaniah 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.
 21. Zephaniah 2:2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.
 22. Zephaniah 2:3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.
 23. Zechariah 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.
 24. Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: