

SERMON IV.

CHRIST THE MEDIATOR OF THE NEW COVENANT.

“And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”—HEB. xii. 24.

I SHALL now come unto the second observation raised from the words, namely,

Observation II, That Jesus is the Mediator of the new covenant.

For the opening and prosecuting whereof,

First, We must inquire what is the proper work of a mediator, that is, a mediator between God and us.

Secondly, I shall labour to shew you that Jesus was and is the fittest person in the world to meditate between God and us.

Thirdly, That Jesus hath undertaken this work of mediation, and will certainly carry it on unto due perfection.

Fourthly, How and in what respects Jesus is said to be the Mediator of the New Covenant.

Fifthly, What are the benefits that we do gain by Jesus his being Mediator of the new covenant.

Sixthly, Give you some doctrinal corollaries and practical duties that do flow from hence.

First. If you ask what is the proper work of a Mediator, that is, a Mediator between God and us,

I answer, It is to make peace and reconciliation between God and us. At the first, in the state of innocency, there was peace and friendship between God and man, there was no enmity in God's heart towards his creature, nor no enmity in man's heart towards his Creator; but upon the fall, a breach or separation was made betwecn God and us, insomuch as we are all by nature the children of wrath, God is angry, and an enmity is in us towards God. “The wisdom of the flesh is enmity against God,” saith the apostle. Now, therefore, the work of a Mediator is to reconcile God to us, and to reconcile us unto God, both which you have in 2 Cor. v. 18, 19. “All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the

world unto himself." There is reconciliation on God's part, for it is said, "He was in Christ reconciling the world unto himself: not imputing their trespasses unto them." Then, at the 20th verse, you have reconciliation on our part, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled unto God." Here is both reconciliations.

Only you must know, that we do not find in express terms in Scripture, that God is said to be reconciled to us, but we are said to be reconciled to him, because we are the parties offending, and God the party offended. Now the Scripture always speak so, that the party offending is to reconcile himself, or to be reconciled, as in the vth of Matthew, "If thy brother hath aught against thee, leave thy gift, and first be reconciled to thy brother." Thou that hast offended go and be reconciled to thy brother. And so we say in ordinary speech, if a man hath justly provoked another, go and reconcile yourself unto him, that is, do that whereby he may be pacified and satisfied. And so God is reconciled unto us, when we do that whereby his anger may be turned away, and he pacified, which is the work of a Mediator.

But what need a Mediator for this work, say the Socinians, for God was always willing to be reconciled to us; "God so loved the world that he gave his Son :" he loved them first, before Christ ; what need a Mediator then ? say they.

And say the Arminians, to invalidate and enervate election, If we be elected, and so loved from all eternity, what need a Mediator to bring about actual reconciliation in time.

To all which I answer,

Yes, very much. For,

1. You must know that affections are given to God in Scripture according to effects and dispensations sometimes.

Sometimes God is said to love or hate in reference to his eternal decree. So Rom. ix., "Jacob have I loved and Esau have I hated," before they had done good or evil.

Sometimes God is said to love, or to be angry, or to hate in reference to his dispensations. And so the elect, that are loved from all eternity, are born the children of wrath, in regard of legal dispensation. Elect we are, and so loved, in regard of God's eternal good will, and yet under wrath when we are born, in regard of legal dispensation.

2. You must know that this reconciliation with God, or God being reconciled to us, doth not make a real change in the inward affection of God, but in the outward dispensation of God.

3. You must know this, that God may be willing to be reconciled unto us, in regard of his eternal good will, and yet not be actually reconciled in regard of his eternal good will. As David was willing to be reconciled to Absolom, but he was not actually reconciled, and therefore Joab comes as a mediator between them, to bring about the actual reconciliation. And if you look into the last of Job, you will find, as Macovius doth well observe to the purpose in hand, that when God was very angry with Eliphaz and his friends, insomuch as the Lord said to Eliphaz, at the 7th verse, "My wrath is kindled against thee, and thy two friends ;" that yet notwithstanding then God puts them upon a means of taking away his displeasure : "Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you," and mediate for you. So that God was angry, and his wrath kindled, yet he was willing to be reconciled, and finds out a mediator to bring about this actual reconciliation. And so here, although God be angry with his own elect, in regard of the dispensation, yet notwithstanding he may be willing to be reconciled in regard of his eternal good will. But,

4. You must know this also, that God may and doth will this for that sometimes, and yet not for this will that, as Aquinas speaks.

For example : God doth will rain for corn, and rain is the cause of corn willed ; he doth will rain for corn, yet corn is not the cause of his will willing the corn. So here, God doth will Christ's mediation for reconciliation, and the mediation of Christ is the cause of reconciliation, but yet, notwithstanding, the mediation of Christ is not the cause of God's will willing reconciliation. So that thus now you see what the proper work of a Mediator is, that is, to mediate between God and us ; it is to reconcile God to us, and to reconcile us unto God. That is the first.

Secondly, Jesus was and is the fittest person in the world to mediate between God and us. There was no creature fit to umpire the business between God and us ; and therefore

Job saith well, “Neither is there any days-man betwixt us, that might lay his hand upon us both,” chap. ix. 33. Man was not fit to mediate, because man is the person offending; angels not fit to mediate, for the shoulder of an angel could not bear the weight of mediation work, neither could an angel satisfy; God the Father not fit for this work, the first person in the Trinity, for he was the person offended; the Holy Ghost not fit for this work, for it is his work to apply the blood of this mediation; so then there is none other fit, but Christ is fit, Jesus is fit, the fittest person.

For, first of all, he is the person appointed by the Father. If a man will undertake to mediate between two, and be not chosen thereunto, he is not fit for it; but if chosen, then he is fit. Why, Jesus is the person chosen; “Mine elect servant (saith the Father) whom I have chosen, I have given him for a covenant unto the people,” Isa. xlii.

He was and is the fittest person to mediate between God and us, for he is a middle person, partaking of God’s nature and of man’s. Extremes are joined together by a middle. Who more fit to mediate between two, than he that is a middle between them?

He is the fittest person, for he is the fittest to make reconciliation between God and us, to reconcile God to us and us unto God.

He is the fittest to reconcile God to us; for that God might be reconciled he must be satisfied, his justice satisfied and his anger satisfied. Now Jesus Christ was God and Man; as man he ought to satisfy but could not, as God he could satisfy but he ought not, but as God-man he both could and ought, and so the fittest. And again,

Who more fit to reconcile God unto us, than he that was the most fit to intercede, that had credit and favour and love with the Father? Now Jesus lay in the bosom of the Father; “This is my beloved Son;” and, “I was the Father’s delight,” saith he, in the viith of Proverbs. Therefore the most fit to intercede and so to reconcile God unto us.

Who more fit to reconcile God to us, than he that was fit to be a surety to undertake for us. If a man come to mediate with a person offended for another; saith the person offended, But will you undertake he shall do so no more? Yes. Why, then I am willing. Now Jesus is called our Surety in the

viiith of Hebrews. He undertakes that though we have broken with God already we shall break no more; and therefore the fittest person to reconcile God to us.

But, again, the fittest person also to reconcile us to God.

Who more fit to reconcile us to God than he that can change our natures? Now Jesus is able to change our nature. "I find (saith Paul) a law in my members rebelling against the law of my mind, and bringing me into captivity unto the law of sin which is in my members: oh, wretched man that I am, who shall deliver me from the body of this death?" then, "I thank God through Jesus Christ." And, Rom. viii. 2, "The law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death." And,

Who more fit to reconcile us to God than he that can beget good thoughts in us concerning God? So long as a man hath hard thoughts of God he will never be reconciled to God. Now Jesus Christ lay in the bosom of his Father, and can tell the soul what volumes of love there were and are in the bosom of the Father for it, from all eternity, and so can beget love in the soul towards God, and so able to reconcile the soul to God. You have it clearly in John i. 18, he lay in the bosom of the Father, &c.

And then, to say no more but this, who more fit to reconcile us to God than he that can give the Holy Ghost into our souls? For as God is reconciled to us by the blood of Christ, so we are reconciled to God by the Spirit of Christ. Now Jesus gives the Spirit: "I will send the Comforter," saith Christ. So that he, he is the fittest person in all the world to reconcile God to us, and to reconcile us to God, and so the fittest person in all the world to mediate between God and us. And so you have the second thing.

Thirdly. But then, as Jesus is the fittest person to mediate between God and us, so he hath undertaken this work of mediation, and he will certainly carry it on unto due perfection.

I say, he hath undertaken it, and therefore he is called the Mediator: "For there is one God, and one Mediator between God and man, the Man Christ Jesus," 1 Tim. ii. 5, and he alone is the Mediator. I confess, indeed, the word *μεσιτης* is given to Moses, and Moses in the iiird of Galatians is called a mediator: "The law was ordained by angels in the hand of

a mediator," verse 19 ; that is not Christ. But the law was ordained by angels in the hand, that is, by the ministry of a mediator. Christ was not the minister of angels, Moses was, and therefore Moses is to be understood here. The same word that is used concerning Christ is used here.

But now, although Moses was a mediator, a typical mediator, and did stand between God and the people, as in Deut. v., to deliver out the law unto them ; " I stood between the Lord and you at that time to shew you the word of the Lord," verse 5 ; though, I say, Moses is called a mediator, because he stood between God and the people, to give and deliver out the law to them ; yet you never find that Moses is called a mediator in a way of redemption, or satisfaction, or paying of any ransom. So Jesus only is. " There is one God, and one Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all," 1 Tim. ii. And so also in the ixth of Hebrews : " For this cause he is the Mediator of the new testament." For what cause ? Why, verse 14, " How much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works to serve the living God." And for this cause is he the Mediator. It is never said so of Moses ; no, but Christ the Mediator, and he only the Mediator in a way of satisfaction, and redemption, and paying of a price. Well, thus he hath undertaken the work.

And certainly he will carry on his work of mediation unto due perfection ; for, saith the apostle, he is faithful in all his house, as Moses was : Moses as a servant, he as a Son. Moses the mediator was faithful in all the house of God to a pin ; surely Jesus the Son will be faithful in this work of mediation, and carry it on to the uttermost.

But then you will say, What assurance have we that Jesus will carry on this work of mediation unto the uttermost, unto due perfection.

First of all you have the assurance of the first great promise that was made, " The seed of the woman shall break the serpent's head." Gen. iii. Saith the Lord to the serpent, " I will put enmity between thee and the woman, and between thy seed and her seed." If there be enmity between Satan and us, there will be peace between God and us ; where God

saith, he will put enmity between the devil and us, he doth there promise that there shall be peace and reconciliation between God and us. Now this here he saith, and how shall this be done? "It shall bruise thy head, and thou shalt bruise his heel." It shall be done by him whose heel in his sufferings is bruised by Satan and his instruments. It shall be done by Christ.

As you have the assurance of the first promise, so you have the assurance of what Christ hath done already; he will not lose what he hath done, he will not lose his work. If Jesus Christ did not boggle, nor start at, nor fly back from the hardest piece of mediation, which was to satisfy for our sins, surely he will not give in and start back from the easier part, which is, to intercede in heaven: "Seeing he ever lives to make intercession for us."

As you have the assurance of what he hath done, so you have the assurance also of his delight in this work of mediation. If a man undertake a work, be able to carry it through, and take delight therein, he will certainly carry it on. Now our Lord Jesus Christ hath undertaken this work; he is able, God and man; and he hath a delight in this work: "I delight to do thy will," saith he, in the viith of Proverbs. "I was by him as one brought up with him, and I was daily his delight, rejoicing always before him, rejoicing in the habitable part of his earth, and my delights were with the sons of men." Christ's heart was much in this work of mediation, insomuch as if you look into the iird of Malachi, you shall find he sits by it; "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi." Why? "That they may offer unto the Lord an offering in righteousness: then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Who is this that sits thus at it? Why in the former verse it is said, "even the Messenger of the covenant," that is, Christ Jesus. "Behold I will send my messenger, and he shall prepare the way before me;" there is John the Baptist. "And the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the covenant, (here is Christ) whom ye delight in." Behold he shall come. And what shall he do? Why he shall sit at this work; his heart is

much in this work, his delight is in it; and therefore you have the assurance of his delight, that he will carry it on.

As you have the assurance of his delight, so you have the assurance of his name and title—Jesus, Jesus the Mediator of the covenant. Why Jesus? Why not Christ? Why not Jesus Christ, as in other scriptures?

Look into the book of the Hebrews and you will find frequently that Christ is called Jesus, why? because this title was more suitable to the priestly office of Christ, which the apostle is opening in the book of the Hebrews. It notes also the Deity of Christ; *Jesus* signifies *Saviour*; they go here together, Jesus the Mediator, why? because as he is a Mediator in order to our salvation, so he is a Saviour in the way of mediation; therefore they go here together. And therefore as Jesus is able to save to the uttermost, so as Mediator he will perform this work of mediation to the uttermost. And thus now I have done with the third thing, namely, [that Jesus hath undertaken this work to mediate between God and us, and he will certainly carry it on unto due perfection.

Fourthly, How, and in what respects is Jesus said to be the Mediator of the new covenant.

Upon a threefold account.

Upon the account of stipulation. Upon the account of confirmation. Upon the account of suretiship.

He is the Mediator of the new covenant upon the account of stipulation, for he it was that did strike the covenant for us with God the Father. See what is said in 2 Tim. i., “Who hath saved us (saith the apostle) and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” So that there was a treatment between God the Father and Christ concerning us; and Christ received grace for us before the world began. And as the first Adam did strike the covenant of works with God the Father for his seed, so Jesus did strike the covenant of grace for his seed with God the Father, and so called the second Adam. A Mediator therefore of the new covenant he is, in regard of stipulation, he it was that struck up the covenant first with the Father.

As he is a Mediator of the new covenant upon the account

of stipulation, so upon the account of confirmation; for he hath confirmed the covenant. He confirmed the covenant by his active obedience while he lived, and by his passive obedience when he died.

By his active obedience while he lived, Dan. ix. 27, "He shall confirm the covenant with many for one week." *Larrabim*, you read it *with many*, but rather he shall confirm the covenant *for many*; not for all, but he shall confirm the covenant for many for one week.

And he did confirm the covenant also by his passive obedience in his death, Heb. ix. "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. For (the apostle explains it by a similitude) where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all, whilst the testator liveth." So that plainly then, the Lord Jesus Christ did confirm the covenant by his death.

Only the question is, how Christ did confirm the covenant by his death?

The Socinians would make the world believe that Christ did confirm the covenant by his death, in the way of testimony and witness-bearing only; for say they, Christ preached the gospel while he lived, and when he died, he did by his death seal it and confirm the truth thereof. Thus they say, that Christ did confirm the covenant by his death only in a way of witness-bearing, in a way of testimony.

But surely this cannot be it, for if Christ did confirm the covenant by his death; he confirmed not the covenant only by witness-bearing to the truth, for so the apostles might be said to confirm the covenant, for in Heb. ii. 3: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

And if our Lord and Saviour should only confirm the covenant by his death in a way of witness-bearing, then the martyrs that died for the truth, should confirm the covenant by their death too, for they by their death did seal to the truth, and did bear witness to the truth, and so they should

be said to confirm the covenant; but far be it from us to think any such thing.

But Jesus Christ did confirm the covenant by his death thus, by performing the condition of the covenant, and by laying down his blood a price for the mercies and blessings promised in the covenant.

He did confirm the covenant by his death, I say, by performing the condition of the covenant. If a man be in captivity, and he that hath him in captivity promises upon the payment of so much money that he shall be delivered; when the money is paid down the condition is performed; why now Jesus when he died, he gave himself a ransom for many, *λυτρόν* yea, *αντιλυτρόν* and upon this account he is called a Mediator, 1 Tim. ii. 5, "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom," *αντιλυτρόν*, a ransom in the room, a ransom for, or in the room of us.

As the first Adam should have confirmed the covenant and did not, so the second Adam did confirm the covenant. How should the first Adam have confirmed the covenant? Why, the first Adam should have confirmed the covenant by performing the condition thereof. So now our Lord and Saviour Christ, being the second Adam, did confirm the covenant. How? By performing the condition of the covenant. Thus he is the Mediator of the new covenant, upon the account of confirmation.

He is the Mediator of the new covenant upon the account of suretiship, by being bound unto God the Father that we shall perform to him, by being bound to us that God the Father shall perform to us. In Heb. vii. 22, you shall find he is called our Surety; by so much was Jesus made a Surety of a better testament. And why so? but to shew that where he is Mediator, he is Surety. You knew what a surety is? he is bound for the debtor to perform. Saith Judah unto his father Jacob, Gen. xlivi. 9, when he would have Benjamin down with him to Egypt, "I will be surety for him, of my hand shalt thou require him." So Christ saith unto the Father, I will be Surety for these men and of my hand shalt thou require their performance; and saith he to them again, I will be Surety for God the Father, and of my hand shall you require his mercies. So that thus now he is a Mediator

of the new covenant upon an account of suretiship, upon a threefold account; upon the account of stipulation, upon the account of confirmation, upon the account of suretiship.

Fifthly, But what are the benefits that we do gain or get by Jesus being the Mediator of the new Covenant?

Much every way. First of all is it not a great matter that God the Father should be reconciled unto us? If God be reconciled, you are brought near unto him, into oneness with him. Union is the ground of communion, and communion is the ground of communication; surely therefore it is no small matter. Now I say, if Jesus be the Mediator of the new covenant, God is reconciled to us.

If Jesus be the Mediator of the new covenant, then you may go with boldness, and look the justice of God in the face. With boldness, for your debt is satisfied. So long as a man is in debt, he steals by the prison door in the dark; but if his Surety have paid the debt, he dares come, as you say, and whet his knife at the Compter door. Now Christ being your Mediator, the Mediator of the new covenant, he is your Surety, the debt is paid, and you may go with boldness and look justice in the face, and the devil, and all those sergeants of hell.

But is it not a great matter for Christ to be your King, Priest and Prophet? Consider it a little. If you observe it, you shall find that all the blessings that came to the Jews or Israelites in the time of the old testament, came through these three offices, king, priest, prophet; why? but as a type, to shew that all our spiritual mercies must come through the hand of these three offices in Christ. Now if Christ be the Mediator of the new covenant, then he is your King, your Priest, your Prophet, for all these three offices of Christ grow upon the mediation of Christ.

For if he be your Mediator, then he will be a Prophet; a Prophet to declare the mind and will of the Father to you.

If he be your Mediator, he will be your Priest, to satisfy the Father's anger for you.

If he be your Mediator, he will be a King to subdue all your enemies. for he is a Priest after the order of Melchizedek, King of Salem. Now is it not a great matter to have Christ our King, our Priest, our Prophet? surely it is. But,

Is it not a great matter that all the blessings and mercies

of the new covenant should belong unto you? Friends, have you duly considered what are the blessings of the new covenant? I will tell you briefly:

They are all those spiritual blessings which you want, and complain for the want of. There are seven or eight spiritual blessings that a poor drooping soul doth complain for the want of.

Oh, saith he, I am afraid I am not the child of God; or I fear my sin is not pardoned; and I do not find an inward constant frame of soul to what is good; and I am a poor ignorant creature; and I have a hard heart; and I want the Spirit of the Lord within me; and I cannot walk with God as I ought to do; and I fear I shall fall away, and go to hell at last. Why now in the covenant of grace there is supply promised against all these fears.

Dost thou say, I am afraid I am not the child of God? Why, saith the Lord here in the covenant, "I will be a God unto you, and you shall be my people," There is adoption for you. Heb. viii.

Do you say, I am afraid my sin is not pardoned? Then saith the Lord in the covenant, "Your sin and your iniquity will I remember no more," Heb. viii.

Do you say, Oh, but I do not find that constant frame of heart unto what is good? Why, saith the Lord in the covenant, "I will write my law in your heart."

Do you say, Oh, but I am a poor ignorant creature? Why, saith the Lord in the covenant, "You shall all know me from the greatest to the least, and you shall be taught of God."

Do you say, Oh, but my heart is hard? Why, saith the Lord in the covenant, "I will take away the heart of stone, and give an heart of flesh."

Do you say, Oh, but I want the Spirit of God within me? Why, saith the Lord, "I will put my Spirit within you."

Do you say, I cannot walk with God as I ought? Why, saith the Lord in the covenant, "I will cause you to walk in my ways."

Do you say, I fear I shall fall away, and go to hell at last? Why, saith the Lord in the covenant, "I will put my fear into your hearts, and you shall not depart from me." These, even these, besides heaven, and besides the blessings of this

earth, so all these blessings are promised in the covenant of grace ; and if Christ be the Mediator of the new covenant, then do these blessings belong to you, for he is Surety as well as Mediator. But,

Is it not a great matter to have the Lord Jesus to interpose between God the Father and you, to take up all differences as they may arise ? Why, if Jesus be the Mediator of the covenant, so it is : “ If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins.”

Is it not a great matter for you to enter into the holy of holies, and to have all your duties carried in to God the Father by the hand of Jesus ? If he be your Mediator, so it is, Rev. viii.

Is it not a great matter in case that you have to deal with enemies, either for soul or body to have one by, that can and will interpose and rebuke them ? Why, if Jesus be the Mediator of the covenant, thus shall it be. He interposed between Laban and Jacob ; when Laban followed Jacob, he rebuked Laban. He interposed in the case of Joshua, when “ Satan stood up at his right hand : the Lord rebuke thee,” as in Zechariah iii. The same word in the Hebrew, that Job useth for days-man, comes from a root that signifies to rebuke.

And then to say no more in it but this, Is it not a great matter for one that is in trouble, or affliction of spirit, to have Christ to interpose between God the Father and him, when he lies under the sense of God’s wrath and displeasure ? Why, if Christ be the Mediator of the new covenant, then thus it is ; look into Job xxxiii., and see what a scheme and mould of conversion-work there is, verse 14, “ God speaketh once, yea twice, yet man perceiveth it not :” here is man in his natural state and condition, going on in the way of his sin, living under the means ; and God speaking once and twice, and he perceives it not. Well then verse 15., “ In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction.” Here comes a work of conviction and conversion, suddenly, unexpectedly, and what then ? then trouble of conscience, at verse 19., “ He is chastened also with pain upon his bed, and the multitude of

his bones with strong pain, so that his life abhorreth bread, and his soul dainty meat ; his flesh is consumed away that it cannot be seen, and his bones that were not seen stick out ; his soul draweth nigh unto the grave, and his life to the destroyers :" what then ? why then at verse 23., " If there be a messenger ; (Christ is the messenger of the covenant,) if there be a messenger with him, an interpreter, (an advocate) if there be a messenger with him, (or an advocate by him,) one of a thousand, (as Christ is,) to shew unto man his righteousness," where his righteousness lies ; what then ? why " then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom." And then, " his flesh shall be fresher than a child's, he shall return to the days of his youth, he shall pray unto God, and he will be favourable unto him, and he shall see his face with joy, for he will render unto man his righteousness." Thus now it shall be, if Jesus be the Mediator of the new covenant. Oh, what a comfortable thing therefore it is, for Jesus to be this Mediator of the covenant. And thus you see in the fifth place what those benefits are that we do gain thereby.

Sixthly, But then what are those doctrinal corollaries, or practical duties, that do flow from hence ?

If Jesus be the Mediator of the new covenant, what an evil thing is it, and unreasonable, for men to think, or speak, or do any thing that may reflect upon this Mediator of the new covenant, or to sin against this new covenant ? There are some opinions that do reflect and cast a black reflection upon Jesus the Mediator of the covenant.

The Socinian tells us, that Jesus is a Mediator such a one as Moses was to declare the mind of God unto us ; but not a Mediator in a way of satisfaction, to satisfy God's wrath.

They say he is a Mediator, but not a Surety, to merit for us, or to pay our debt for us.

They say he is a Mediator, but deny the Deity of Christ, and so root up the very mediation of Christ ; they cast a very black reflection upon this Mediator.

The Papists they say, that Christ is a Mediator, and our only Mediator in a way of redemption, but we have many mediators in a way of intercession, saints and angels.

They say that Christ is Mediator, but according to his human nature only, whereas the apostle saith expressly, that

" he offered up himself through the eternal Spirit :" thus they reflect upon this Mediator.

And for practice, is it not a great reflection upon this Mediator for us to think, that we ourselves by our own tears and fastings, and humiliations, can reconcile God unto us, or pacify God's anger, or make an atonement for a nation.

Is it not a very great reflection upon this Mediator to say, Oh, my sins are greater than can be forgiven ? Is not this a very blameable reflection upon this Mediator of the new covenant ?

But there are four or five ways especially wherein we do sin against the covenant.

By not looking into it, not studying it, not being acquainted with it. Shall the Lord Jesus be such a Mediator of such a covenant, and shall we not look into the covenant, and be acquainted with it. Yet Lord, how many poor souls are there that are ignorant of this covenant ? What unthankfulness is this, what a sin against the covenant is this, that Jesus should be the Mediator of the covenant, and men should not look into it, not study it, not be acquainted with it ?

Sometimes we sin against the covenant, by altering the mould and the frame of the covenant, by hanging our conditions upon God's covenant, our padlock upon God's door.

Sometimes we sin against the covenant, by slighting that great ordinance of the Lord's supper concerning which Christ hath said, " This cup is the New Testament in my blood :" to slight it, saying, these are low things, we are above ordinances, and these are carnal things, now thus to slight it is to sin directly against the covenant.

Sometimes we sin against the covenant by our unbelief and doubting.

But sometimes we sin against the covenant by turning the grace of this covenant into wantonness. Is this true, that the Lord hath promised mercy upon no condition to be performed by us ; then why may we not live as we list ? say men : thus turning this grace of God in the covenant into wantonness. But is this true, that Jesus is the Mediator of the new covenant ? Why then should we think, speak, or do any thing that may reflect against this Mediator, or sin against this covenant ?

If Jesus be the Mediator of the new covenant, why, then,

why should you not trust in the Lord for ever, build upon him, and be secure as to the mercies and blessings promised in the covenant? If you come to a chamber to lodge in, and you see that it is laid upon weak, or lathy props, that the foundation be not sure, you say, I will not venture to lodge here; but if you come to a chamber that is laid upon a good foundation, you say then, I durst venture to lodge here. Why this new covenant is founded upon the blood of Christ. The blood of Christ is the foundation of the new covenant; And therefore why should you not rest and be secure, confident, as concerning the mercies and blessings promised in the covenant?

Oh, but you will say, I cannot be persuaded that Christ is my Mediator; I know that Christ is a Mediator of the new covenant, but I cannot think that he doth mediate for me. If indeed I were persuaded that Jesus were my Mediator, or that he did mediate for me in particular, Ah, then I should trust in the Lord indeed for the blessings of the covenant. But I cannot be persuaded that Christ is my Mediator; I grant he is the Mediator of the new covenant, but I cannot say that he is my Mediator, or that he doth mediate for me, and therefore I cannot be satisfied.

No, what, the Father satisfied, who is the person offended, and you not satisfied, who are the person offending?

No, Why if the Jew had sinned, and the high priest had offered an offering, or a sacrifice for him, the sinning Jew would not say, this was not for me, and therefore I am not satisfied, for the sacrifice was not for me; He would not say so, but he would say that he was satisfied. And shall Jesus be our great High Priest, and shall He make an offering of himself for us, and will you say, it is not for me?

But to come a little nearer to your objection, that I may bring this great doctrine home unto our hearts.

The apostle hath said, "If any man sin we have an Advocate with the Father, Jesus Christ the righteous;" what think you, are you not within the compass of those words, "if any man sin," will not those words reach you?

But if God be reconciled unto you, then Christ hath mediated for you; now God the Father is reconciled to you; for if you be reconciled to God and the things of God, then God is reconciled to you. Pray tell me, were you not an

enemy once to the good ways of God and the things of God? Yes; And are you not reconciled now to the things of God? Yes, I confess I am. Well, if you be reconciled to the things of God, God is reconciled to you; and if God be reconciled to you, I am sure Christ hath mediated for you. Luther was wont to say, The only way to make God our friend, is to cast ourselves into his arms when he seems to be our enemy. Thus have you done, poor soul? When God have seemed to be our enemy, then have you cast yourselves into the arms of God? Surely then God is reconciled unto you, and Christ is your Mediator.

Again, if you be the seed of Christ, then Christ is your Mediator, and Christ hath, and doth mediate for you; for he is a Mediator for his seed. Now mark it, there are but two seeds, the seed of the woman and the seed of the serpent; "I will put enmity between thy seed and the seed of the woman." There are but two seeds: how think you, are you the seed of the serpent? Either you are Christ's seed, or the seed of the serpent, and that is an hissing seed, an opposing seed. Do you think you are the seed of the serpent? No, I hope I am not the seed of the serpent; why, then you are the seed of Christ, and Christ doth mediate for you. Now then humble yourselves for all your unbelief, and lay the wait of your guilty soul upon this sweet covenant of grace, for Jesus is the Mediator of it.

This doctrine methinks looks very wishly upon all sorts; It looks wishly upon those that are good, and upon those that are bad; It looks wishly upon those that are godly, and upon those that are ungodly; upon those that are converted, and upon those that are not converted.

Upon those that are bad, wicked, ungodly, unconverted, and to them it saith, why should not you, even you come unto God for the grace of this new covenant, which is confirmed by Christ the Mediator? Why should not you, you that are unconverted, go unto God the Father, and press him to give out the grace of this covenant to you? Hath not the Lord said, "Let not the eunuch say, I am a dry tree; only let him take hold of my covenant. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me

from his people ; Only let him take hold of my covenant, and do the things that please me."

This new covenant confirmed by Christ Jesus the Mediator, either it is confirmed for saints only, or for sinners also, that are sinners for the present.

If for saints only, why doth the Lord say, "I will write my law in your hearts?" Surely, therefore, it is for some in whose heart God's law is not yet written. And if this covenant doth extend to such, who as yet have not the law written, the law of grace written in their hearts, oh, what encouragement is here for a poor sinner to go to God, and say, Lord thou hast made this covenant, and Christ hath confirmed it, and he is the Mediator of it; now this law is not yet written in my heart; oh, make good thy covenant, and write thy law in my heart.

And for you that are saints, this doctrine looks upon you, and it saith thus : If Christ be the Mediator of the new covenant, and your Mediator that God hath provided for you, then go away, and be ashamed of your sins, and of all your doings, the pardon whereof requires such a Mediator, and the blood of the Mediator ; "Then shall you be ashamed," saith the Lord, "when I am pacified towards you." If Christ be your Mediator, and God be pacified, oh, then be you ashamed.

And to you it speaks thus : If the Lord Jesus Christ be the Mediator of this new covenant, your Mediator, and mediates for you, then why should not you appear for Christ on earth upon all occasions ? Shall Christ interpose with the Father, and appear for you, and mediate for you in heaven upon all occasions, and will not you appear for Christ on earth ? What, Christ appear for you in heaven, and mediate for you in heaven, and will not you appear for Christ on earth ? Yea, unto you it saith, Why should not you all go away with your hearts full of love and thankfulness, both to God the Father and to Jesus Christ ? If you were going to the prison for a debt, and a man should meet you, and undertake to be your surety, and pay your debt, you would love him as long as you lived. Here is the case : we were all going to prison, Christ comes, undertakes to be our Surety, pays our debt ; then will not you love Christ the Mediator of the new covenant ? Will you not love him, and

be thankful to him, and to God the Father? For though the performance of this mediation be Christ's, the contrivance is God the Father's. God the Father did contrive this covenant, and God the Father did send Christ this Mediator; "I have given thee for a covenant," saith the Father; and saith Christ, "Lo, I come to do thy will." Friends, it was the will of God the Father that Jesus should be the Mediator of this new covenant. Oh, the freeness of the grace of God the Father! He was the person offended; and yet, that he himself should find out such a Mediator of such a covenant, what grace is here! Now therefore blessed be God the Father for this Mediator, let us all say; and blessed be this Mediator Jesus, who hath mediated us into this new covenant.

Go away, I say, you that are saints with your hearts full of love, both unto God the Father, who hath contrived this mediation, and unto Jesus who hath performed this mediation; and now let your hearts be confirmed, let your hope be confirmed, let your love be confirmed, let your joy be confirmed, let your thankfulness be confirmed, let your graces be confirmed. A confirmed covenant calls for confirmed christians.

I have done, I cannot say whom we should love most and be thankful most unto, the Father or the Son; but this I say, love the Father with all your heart, and be thankful to him in reference to his contrivance; love the Son with all your heart, and be thankful to him in reference to his performance, for Jesus is the Mediator of the new covenant.

And thus I have done with the second doctrine, namely, that Jesus is the Mediator of the new covenant. The third follows, and that is, that now in these gospel times we are not come to Moses the mediator of the Old, but unto Jesus the Mediator of the New Testament.