

SERMON V.

THE WAY AND SPIRIT OF THE NEW COVENANT OR NEW TESTAMENT.

“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.

THE third observation follows, which is this :

Observation III. That in these gospel times we are not come to Moses, the mediator of the Old ; but unto Jesus, the Mediator of the new covenant or the New Testament.

The latter part of the doctrine you have in the words of the text, and the former part in the context ; for, saith the apostle, “Ye are not come unto the mount that might be touched,” to mount Sinai, “but ye are come unto mount Sion, and ye are come unto Jesus the Mediator of the new covenant.” So that now in these gospel times, we are not come to Moses, the mediator of the old covenant ; but to Jesus, the Mediator of the New Testament.

For the opening and prosecuting whereof,

First, We must inquire what is here meant by coming unto Jesus, the Mediator of the new covenant, in opposition to Moses, the mediator of the old covenant.

Secondly, Whether it be possible for a man that doth profess Christ, the Mediator of the new covenant, to have recourse unto Moses, the mediator of the old covenant or the Old Testament ? That is, whether a man may possibly be legal and Mosaical in these gospel times ?

Thirdly, When so.

Fourthly, The danger of it. And,

Fifthly, What we should do that we may stand clear from Moses, the mediator of the old covenant ; and come fully off unto Jesus, the Mediator of the new. That we may walk with a gospel, not a legal spirit ; and be found in a gospel, not a legal way, in these gospel times.

First of all, If you ask what is here meant by coming unto Jesus, the Mediator of the new covenant, in opposition to Moses ?

I answer in the general, It doth signify and note out that evangelical and gospel state that we are now brought unto,

by Jesus the Mediator of the New Testament; in opposition to the legal state that they were in, in the days and times of the Old Testament. But because this is general and common unto that which goes before, therefore you must know more particularly :

That a man is said to come unto Jesus the Mediator of the New Testament, in opposition to Moses, when now in these gospel times, upon all occasions, he hath recourse unto Jesus, as in the times of the Old Testament, upon all occasions, they had recourse unto Moses. As now for example.

In the times of the Old Testament they came to Moses for the law, under God, and they received the law from his mouth. What saith Moses? was the saying then. So now in these times of the gospel we are to have recourse unto Jesus, and to receive the law at his mouth. What saith Jesus? And therefore saith our Saviour, "It hath been said unto you, Thou shalt not kill;" and, "Thou shalt not commit adultery; but I say unto you, and I say unto you." Why? What, because (as the Socinians would) Christ made any addition to the law? No: but because now, as for other reasons, we are to receive the law from his mouth, from the mouth of Jesus.

And, as in the times of the Old Testament, they had recourse to Moses for their church and their church state. He it was that did give the tabernacle, under God, and the way of the tabernacle. So now in the times of the New Testament, we are to have recourse to Jesus. What saith Jesus to a church-way? not, What saith Moses? now. And therefore saith Christ, "If thy brother offend thee, tell him of it; and if he hear not, call two or three; and if he mind not, then tell it to the church; and if he hear not the church, let him be as a heathen or publican to you; for where two or three are gathered together in my name, I am in the midst of them," Matt. xviii. We are to hear what Jesus saith in this matter, and not what Moses.

And, as then, in the times of the Old Testament they had recourse to Moses, under God, for their ministry; and Moses did direct them unto priests and Levites for their ministers: so now in the times of the New Testament, we are to have recourse to Jesus for our ministry; and therefore

saith the apostle, "He hath set in the church pastors and teachers." And in Ephes. iv., "He hath ascended up on high, and he hath given gifts unto men, pastors and teachers," and the like. We are to hear what Jesus saith now, and not what Moses, for our ministry.

And as in the times of the Old Testament they had then recourse unto Moses for the ordinances, for their Sabbaths, for their sacraments, and for their worship; so now in the times of the New Testament, we are to hear what Jesus saith, and to have recourse to him for these things. "Go," saith our Saviour Christ, "and teach all nations, baptizing them, and teaching them to observe and do what I command you," Matt. xxviii. And for the Lord's supper, "What I received of the Lord, that delivered we unto you," saith the apostle. And for the Sabbath. "The Son of Man is Lord of the Sabbath." Go to him for your Sabbath; not to Moses, but unto him. And for worship, saith our Saviour Christ unto the woman of Samaria, John iv. 23, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him." You that are Samaritans, you have worshipped God; but you have not worshipped God according to his own appointment, you have not worshipped him in truth. The Jews, they have worshipped God according to God's appointment, but not with the Spirit. But now, the hour cometh, when men shall worship the Father "in spirit and in truth." In *truth*, in opposition to the Samaritans, that did not worship according to appointment. And in *spirit*, in opposition to the Jews, that worshipped God legally and without the spirit. Thus we must hear what Jesus saith.

And as then in the times of the Old Testament they had recourse to Moses still; when they wanted bread, he, under God, gave them manna, and he gave them water out of the rock; so now, in the times of the New Testament, we are to have recourse to Jesus for our bread. In John vi. saith Christ, "Labour not for the meat which perisheth, but for the meat that endureth to everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed."

And as in the times of the Old Testament, they had much recourse to Moses for their faith: if they could not believe,

Moses wrought miracles before them, and they believed. Inasmuch as it is said in Exod. xiv. 31., "And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord, and his servant Moses." But now what saith Jesus? "Let not your heart be troubled, ye believe in God, believe also in me." Not in God and in Moses; but, "ye believe in God, believe also in me."

And to say no more in it but this: in the times of the Old Testament, they had recourse to Moses for their rest. Moses was to lead them up to Canaan, and the land of rest: and so now in the times of the New Testament, we are to have recourse to Jesus for our rest; for saith he himself: "Come unto me all ye that are weary and heavy laden, and I will give you rest."

Thus, as in the times of the Old Testament, they were upon all occasions to have recourse to Moses: so now in the times of the New Testament, upon all occasions, we are to have recourse to Jesus, the Mediator of the new testament; for saith the Lord by Moses, in Deut. xviii. 18., "I will raise them up a prophet from among their brethren, like unto thee," rather, as thee, that is, as I raised up thee; "and will put my words in his mouth, and he shall speak unto them all that I shall command him." Which the apostle applies unto Christ," Acts iii. 22, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me," rather, as me, *ὡς ἐμὲ*, as me, that is, as he raised up me, not like unto me, as the Socinians would argue from hence; that Christ must be but man like to Moses: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me," rather as me: that is, as he raised up me; "him shall ye hear in all things, whatsoever he shall say unto you." So that thus, as they had recourse to Moses upon all occasions, in the time of the Old Testament; so now we are to have recourse unto Jesus; and thus we see what it is to come unto Jesus the Mediator of the new covenant, in opposition unto Moses the mediator of the old covenant.

Secondly, But then whether is it possible for a man that doth profess to come unto Jesus the Mediator of the new

covenant, still to have recourse to Moses; that is, whether it is possible for a man to be legal and mosaical, in these gospel times?

Without all doubt it is: and I wish, if it were the will of the Lord, that too many were not found upon legal ground among professors. What think you of the Galatians? Did not they live in gospel times? Did not they profess to come unto Jesus the Mediator of the new covenant? Yet, see how the apostle treats them and reproveth them again and again, for their being too legal, too mosaical: "Ye are fallen from grace, (saith he) my little children, of whom I travail in birth again, till Christ be formed in you." Ye are so much for Moses and the law, that I travail in birth again, till Christ be formed in you.

As there was a mixture of the gospel in the time of the law; so there may be too great a mixture of the law in the times of the gospel.

And I pray what think you, are there not very many that live under the gospel, in whom sin reigns? Yes, many live under the gospel in whom sin reigns: and, saith the apostle, "Let not sin reign in your mortal bodies, for ye are not under the law, but under grace." If you be under the law, then sin will reign in you: and what is the reason that sin reigns in many that live under the gospel, but because they are under the law. As there were two in Abraham's house, the bond-woman, and the free-woman, Hagar and Sarah, so in these gospel times, there will be some that shall be freely for the grace of God, and the covenant of grace; some again, that will turn into the covenant of works, and be legal and mosaical.

And if that we be legal and mosaical in these gospel times, we shall be more legal, and more mosaical than before. As when a servant was bound, and the year of freedom came, and he might go free, and would not, then his ear was bored, and he was to be a servant for ever: so now; for what is our gospel time, but a time of spiritual freedom: and if men will be servants still, and under the law still, their ears are bored, and they are more mosaical and more legal than before.

But, friends, this ought not to be: for you know what the Lord saith from heaven concerning Christ, "Hear ye him."

Once in Matt. iii., ye have those words from heaven over Christ, "This is my beloved Son in whom I am well pleased." And a second time ye have those words at the transfiguration, in Matt. xvii. 5., "This is my beloved Son, in whom I am well pleased, hear ye him." Why are those words, hear ye him, added here? In Matt. iii., these words are not added, but only thus; "This is my beloved Son, in whom I am well pleased." There it is not said, "hear ye him;" but in Matt. xvii., it is said, "This is my beloved Son, in whom I am well pleased, hear ye him." Why is "hear ye him," added here? Why, if you look into the former verse, ye find, "Peter answered and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias." Moses gave out the law, and Elias restored the law: now they being present; now comes the voice, "hear ye him:" that is, not Moses, not Elias, but now, "hear ye him," in opposition to Moses, in opposition unto Elias, "hear ye him."

And if you look into Rom. vii., you shall find that now in these gospel times, we are to be dead unto the law; which the apostle clears by a very great similitude: saith he, "Know ye not brethren, how that the law hath dominion over a man as long as he liveth: for the woman which hath an husband, is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband: so then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man: wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Ye are married to another, therefore ye are dead to the law. Dead, how dead? Why, ye are freed from the law; he expresses it so elsewhere, freed from the law. How so? What are we freed from the commandment of the law? From the precept of the law? No, saith the apostle: "The commandment is holy, and just, and good." How then are we freed from the law?

Why you are free from the vail of the law, 2 Cor. iii. And you are free from the dominion of the law: "Ye are not under the law, but under grace, Rom. vi.

And ye are free from the pedagogy of the law, the law is not your school-master to bring to Christ, Gal. iii.

And ye are free from the covenant of the law, as a covenant. And thus are ye in these gospel times, dead to the law, and free. But now though we are thus dead, and be thus free, yet possibly a man may be too legal in these gospel times, that is the second.

Thirdly, But then when may a man be said to be legal, or mosaical, in opposition to this Mediator, Jesus the Mediator of the new covenant? And when may a man be said to be evangelical in opposition to Moses, the mediator of the old covenant? Or, in short, what is the way and spirit of the old, and of the new testament, and wherein do they differ?

An old testament legal spirit, is a servile spirit, that serveth God upon the account of wages, or reward; mostly, chiefly, or only. An evangelical gospel spirit, is a filial spirit. Moses therefore, the head of that covenant, is called a servant; and Jesus the head of this covenant is called a Son: "Moses as a servant, Christ as a Son," Heb. ii. And if you look into Rom. viii., you shall find it is said there by way of difference: "For ye have not received the spirit of bondage again unto fear:" so you read it, but the words are *πνευμα δουλειας*, ye have not received the spirit of servitude again, or a servile spirit, or the spirit of servants: "But ye have received the Spirit of Adoption, whereby we cry, Abba Father." Compare this with Gal. iv., and you shall see the opposition doth lie between the spirit of adoption, and bondage, but servitude, verse 6, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father; wherefore thou art no more a servant but a son." In verse 1., "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons: and because ye are sons, God

hath sent forth the Spirit of his Son into your hearts, crying, Abba Father; wherefore thou art no more a servant." So that it is a servile spirit, and the spirit of a servant, that is here opposed to this adoption: and would you know the difference between the spirit of a servant, and the spirit of a son?

Why, a servant serves for wages, and a son serves out of love and duty: and are there not many in these times of the gospel, that do serve God only, or mostly upon the account of wages and reward. Ye know what men ordinarily say, What need ye be so strict in your life? you may go to heaven with less ado. So then it seems, it is heaven that is their measure of obedience. Why? Because men are legal and serve God upon the account of wages: it is heaven and reward, and wages, that is the business. Why? because men are legal.

I grant it is lawful to have an eye to the recompence of reward, Christ himself had. All love of reward is not mercenary. But for a man to serve God, mostly, chiefly, only, upon the account of wages, and for reward, this is plainly legal. A man of a gospel spirit, knows that he lives upon a better purse than all his own earnings can amount unto. But,

A legal spirit also is a fearing spirit, put on rather by the threatening than by the promise; a gospel spirit rather by the promise than the threatening. In the times of the Old Testament the threatening reigned. And if you look into Deuteronomy, you shall find that when Moses the mediator of the old covenant, preached and declared the mind of God unto the people, he begins with curses and threatenings, Deut. xxvii. They were upon two hills, and verse 14: "The Levites shall speak, and say unto all the men of Israel, with a loud voice, Cursed be the man that maketh any graven or molten image, an abomination unto the Lord. Cursed be he that setteth light by his father or his mother." And "Cursed be he that removeth his neighbour's land-mark," and so he goes on with curses. In the xxviiith. chapter then come the blessings: "It shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day; that the Lord thy God will set thee on high,

above all nations of the earth ; and all these blessings shall come on thee and overtake thee : blessed shalt thou be in the city, and blessed shalt thou be in the field ; blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.” Mark how the blessing comes after. First comes the curse, when Moses the mediator of the old covenant preached. But now look into Matt. v., and ye find that when Jesus the Mediator of the new covenant comes to preach, that he begins with blessing. “Blessed are the poor in spirit, and blessed are the meek, and blessed are those that hunger and thirst after righteousness,” and blessed, and blessed. First comes the blessing, and then afterwards in the following part of the chapter comes the law and the curse. And if you look into this Scripture you find the difference also ; for, saith the apostle here, “We are not come unto the mount that might be touched, that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words which they could not endure, so terrible was the sight thereof ; but ye are come to mount Sion.” Would you know the difference between the dispensations ? The one is terrible, the other comfortable. The one is fearing, and the other comforting. Look in Rom. x. The apostle there also makes the difference between the spirit of the law and the gospel. “Moses (saith he, verse 5,) describeth the righteousness which is of the law, that the man which doth those things, shall live by them.” Do and live ; but at verse 6, “The righteousness which is of faith, speaketh on this wise, Say not in thine heart, who shall ascend into heaven ; that is, to bring Christ down from above, or who shall descend into the deep.” But what saith it, “The Word is nigh thee, even in thy mouth, and in thy heart.” The righteousness which is of faith speaketh on this wise ; say not in thine heart who shall ascend into heaven. It does not hold the soul in suspense, and anxiety, and fear, and trouble. “Christ hath ascended,” and “Christ hath descended.”

But you will say, May not a man that is of a gospel spirit, and that is come to Jesus the Mediator of the new covenant, be full of fears ? May not a good and gracious soul be full of fears about his condition ?

I answer, He may ; but his fears do arise from the weakness of his adherence and faith. The other's fears do rather arise from the weakness of the ground he stands upon. As for example : Two men are afraid of drowning ; one stands upon a rock, and he is afraid of being drowned ; the other stands upon a quicksand, and he is afraid of being drowned ; both are afraid. He that stands upon a rock is afraid of drowning, why ? because he is afraid he shall be washed off ; his fear arises from the weakness of his adherence. But the other's fear arises from the unsoundness of the ground he stands upon, for it is upon a quicksand. So here are two fears : a gracious, gospel heart fears, and a legalist fears. One fears from the weakness of his adherence : I am upon the rock, but I am afraid I shall be washed off. But the other's fears arise from the weakness of the ground he stands upon ; he stands upon the quicksand, upon his own duties, and his own works ; so that a legal spirit is a fearing spirit. He is put on rather by the threatenings than the promise ; the other by the promise rather than the threatening. The one is kept from evil by his delight in good, and the other is put on to good by his fear of evil.

In the times of the Old Testament they did very much measure the love of God by outward things : for the promises (as you know) then were mostly concerning temporal things ; and so they measured the love of God much by those outward things. But now in the times of the New Testament, our promises are mostly spiritual, and therefore a New Testament spirit measures the love of God most by spiritual things, and not by these outward things.

A legal old testament spirit trades much, or most, or altogether, with conditional promises ; for the old covenant promises were most conditional, and ran conditionally. But now when God promises the new covenant, he gives out an absolute promise ; and therefore a new testament spirit trades much with absolute promises. For he knows, and you may know, that though a promise be conditional, the Lord hath promised the very condition in another Scripture, and that without a condition. And he knows, and you may know, that when God gives a promise with an oath, though the promise do run conditionally, it shall be fulfilled absolutely.

In the time of the Old Testament they came unto Christ by the promise, for Christ was not yet come, but promised. But now in the times of the New Testament we come first to Christ, and so unto the promise; for all the promises are yea and amen in Christ.

In the time of the Old Testament they came unto Christ by the law, and without the law they might not come to Christ; for the law was a schoolmaster for to bring to Christ. But now in the time of the New Testament, the law is not our schoolmaster for to bring to Christ. And though seldom any go to heaven, but come by the gates of hell; and seldom men do come to Christ now, but they have some workings of the law first; yet notwithstanding, if I will lay a necessity upon such a precedency of a legal work, before I do come to Christ, then I am too legal.

In the time of the Old Testament, men did then upon any great discovery of God, fly from God; as when God gave out the law they fled from God. And when Christ did a great work before Peter, "Lord (saith he), depart from me, for I am a sinful man." But now in the gospel, the greater the discovery is, the more a gospel spirit doth draw near to God. Oh, it is good for me to be here, saith he.

The time of the Old Testament was a time of the letter. And therefore if a man of a legal spirit can but perform his duty according to the letter of the commandment, he is satisfied. But the times of the New Testament are the times of the Spirit: "We are not ministers of the letter, but of the Spirit." And therefore a gospel spirit, though he can perform his duty according to the letter of the command, yet if he does not attain the Spirit in it he is unsatisfied.

To say no more in it but this: In the times of the Old Testament, God spake by visions, and dreams and signs; but now in these latter days, he hath spoken by his Son; and we have a more sure word of prophecy, whereunto we do well that we take heed. So that thus you see that there is a difference, and what the difference is between the way of the Old and New Testament, between an Old Testament and a New Testament spirit.

Fourthly, But then suppose I have recourse too much to Moses in these gospel times, and not enough unto Jesus the

Mediator of the new covenant; suppose I be legal in these gospel times, is there any great danger in it?

Much, very much. And I pray consider it, that we may be all found upon gospel ground, in this gospel day. Danger? I say much. For,

The more legal you are in gospel times, the more sinful you will be, and the less able for to live unto God.

The more sinful you will be; for, saith the apostle, "Let not sin reign in your mortal body, for ye are not under the law, but under grace."

And the less able you will be to live unto God; for, saith the apostle, Gal. ii. 19, "I, through the law, am dead to the law, that I might live unto God." Till ye be dead unto the law, you will never live unto God. And in Rom. vii., "Ye are become dead to the law, by the body of Christ, that ye should be married to another, even to him, who is raised from the dead, that we should bring forth fruit unto God." Dead unto the law that ye may bring forth fruit unto God. Never think of bringing forth fruit unto God while you are upon a legal ground, and come not off fully to Jesus the Mediator of the new covenant. It is observed that the law was given out twice in tables of stone. And the first time that they were given out, God did cut out the tables of stone, and he himself did write the law with his own finger in those tables. The second time Moses cut out the tables of stone, and Moses wrote the words of the commandment upon those tables. In Exod. xxxiv., "Hew thee two tables of stone, like unto the first," saith God. Well, so he did. At the 28th verse, "And he wrote upon the tables, the words of the covenant, the ten commandments." The first tables were of God's own making, and the writing was of God's own finger. The second tables were of Moses's framing, and Moses's writing, and yet the first were broken, the second kept. What should be the reason? One would think that the first tables should have been kept as a holy thing rather than the second; but the first were broken and the second kept. Why? For a good reason, saith Austin, because when the commandment was given in the first tables, then God appeared in a dreadful way, with thunder and lightning. When God gave out the commandments again, the Lord appeared in a way of grace: "The Lord proclaimed unto Moses, The

Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands," Exod. xxxiv. Thus God proclaims himself as a "gracious and merciful God," and when the law comes out now, it is kept. No such way to keep the commandments of the law, as from the consideration of the free grace and mercy of God. When the law comes out with a gospel hand, aye, then it is kept, and the commandment not broken. So that I say, the more legal you are, the more sinful you will be, and the less able you will be for to live unto God.

The more legal you are, the more opposite you are to your own assurance; to a full settled assurance of your interest in God and Christ: "We have not received the spirit of bondage (you read it) again to fear; but the spirit of adoption, whereby we cry, Abba, Father." Assurance is a work of the Comforter; but the spirit of servitude, it is opposite to the spirit of adoption, whereby we cry, Abba, Father; it is a great enemy unto true assurance. Now is it not a miserable thing for a man or woman to be always fluctuating, and never to have assurance settled. The more legal you are, the more opposite to your own assurance. But

Though you do serve and worship the true God, yet if you worship him in a legal way, your worship will be antichristian. For what is antichrist, and who is antichrist? The apostle John tells you in the 1st Epistle iv. 3, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof you have heard that it should come."

But shall antichrist deny Christ to be come in the flesh in so many terms? No.

He shall not deny the Incarnation of Christ; for he shall sit in the temple of God.

How then shall antichrist deny Christ to be come in the flesh?

He shall set up such a worship as was before Christ came in the flesh.

As in the time of the Old Testament before Christ came in the flesh, there was an outward, glorious, and a pompous worship; so shall antichrist have.

As in the time of the Old Testament before Christ came

in the flesh, there was a temple and a great cathedral; so shall antichrist have.

As in the time of the Old Testament before Christ came in the flesh, there was a high priest, and priests, and Levites; so shall antichrist have.

As in the time of the Old Testament before Christ came in the flesh, there were copes, and ephods, and linen coats; so shall antichrist have.

As in the time of the Old Testament before Christ came in the flesh, there were candles, and tapers, and music in the temple; so shall antichrist have.

As in the time of the Old Testament before Christ came in the flesh, there were altars; so shall antichrist have.

And as in the time of the Old Testament before Christ came in the flesh, there were sacrifices; so shall antichrist have his unbloody sacrifices.

As then they turned into a covenant of works, so shall antichrist also do. Thus, the more legal and of an Old Testament stamp your worship is, the more antichristian it is. Now is it not a dangerous thing to have our worship antichristian worship in these gospel days?

But again. The apostle Paul tells us that the inheritance is not to the bond woman; there were two women in Abraham's house, Hagar the bond woman, and Sarah the free woman; and these were types of the law and the gospel, saith the apostle. The inheritance is not to the bond woman, cast her out; but the inheritance is to the free woman and to her children. So then, the inheritance is not to the legalist; no, the inheritance is to the free woman.

Yea, friends, what is this, but a plain apostacy, or that which tends to apostacy, now, after we profess we are come to Jesus, the Mediator of the new covenant, to have recourse to Moses, the mediator of the old covenant? "All flesh is grass, and withereth, but the word of the Lord endures for ever," and what is that? The gospel that I preached unto you, that will hold, saith he. "Whose house ye are, (saith the apostle,) if ye hold fast the confidence of your rejoicing steadfast unto the end." Where lies our confidence but in Jesus the Mediator of the new covenant? yea, saith the apostle to the legal Galatians, "Ye are fallen from grace;" because they were returned to Moses, and had recourse to Moses. Oh,

what a dangerous thing then is it for a man to be legal in these gospel times.

But yet may not possibly a godly, truly gracious soul, be too legal even in these gospel times ?

Possibly he may ; for as there is no duty which a good man doth perform, but a wicked man may perform the same for one act ; so there is no sin that a wicked man doth commit, but a godly man may commit the same for one act ; and therefore this of legality he may fall into as well as others.

Yet, let me tell you this, though a good and gracious soul may be overgrown with legality too much, yet he is very sensible of his own legality ; a mere legalist is not, he thinks it strange that we speak of a legal spirit in a gospel time.

And though a good man may be too much overgrown, be too legal, and too mosaical ; yet notwithstanding he doth not, he cannot wish that there were no law, because the law is written in his heart ; another that is under the power of the law, could wish with all his soul, that there were no law, because he is under the power of it.

Again, Though a good man may be too much overgrown with legality, yet he doth most favour the things of the gospel, spiritual things ; for every man is according to what he favours. Three men come to a sermon. One is an affectionate man. Another an expressionate man, a man of parts. Another a spiritual man ; and the preacher hath, it may be all three. He hath affection, he hath expression, he hath spiritual matter : the affectionate man is most taken with the affectionate part ; the expressionist, the man of parts is most taken with the expressions of the sermon ; and there he hangs, such and such rare expressions there were. But the spiritual man is most taken with the spiritual matter of the sermon ; for every man is according to the thing that he favours. Now, I say, a good man, though he may be overgrown with legality, yet he favours spiritual and gospel things most.

And then again, though a good man may be too legal, yet notwithstanding, he does not, he cannot oppose those that are spiritual, and evangelical, and of a gospel spirit. Though a spark of fire be not so great as the flame, it will not oppose the flame ; and though a good man be too legal, he will not

oppose and persecute them that are evangelical, a legalist will; saith the apostle, "But the son of the bond woman, persecuted the son of the free woman." And truly, the more legal we are, the more we are apt for to persecute. So that thus then we see what a dangerous thing it is to be legal and mosaical in these gospel times.

Fifthly, But what shall we then do, that we may stand clear from Moses, and come off clearly unto Jesus, the Mediator of the new covenant?

This I must speak unto: only by the way give me leave to say three or four things unto you.

If we are not come to Moses the mediator of the old covenant, but unto Jesus the Mediator of the new; what a blessed, and happy condition are all the saints in now in these gospel times? It was a comfortable thing for the Jews to have Moses with them, that mediator, that upon all occasions he might interpose between God and them. But alas, what was that Moses, to this Jesus, this Mediator of ours. Though Moses was the mediator of the old testament, and did stand between God and the people: yet

He was but a typical mediator; and therefore look how much the thing typified goes beyond the type, the substance goes beyond the shadow: so much doth our Mediator go beyond theirs.

Again, Though Moses was a mediator between God and them, yet he was but mere man; but Jesus the Mediator of the new covenant, is God and man; very God and very man. In Rom. ix. 5. "Whose are the fathers, and of whom as concerning the flesh, Christ came," there is his manhood. "Who is over all, God blessed for ever, Amen." God, truly, not nuncupatively; truly God, and truly man.

Again, though Moses was a mediator, and did stand between God and them in the time of the old testament, yet notwithstanding he was unwilling to undertake the work: "Send by whom thou wilt," saith he: but now this our Jesus saith, "Lo, I come, I delight to do thy will."

Again, though Moses was a mediator then between God and them, and stood between God and them; yet he was not able to do that work of mediation perfectly; I am not eloquent, saith he; and I am not able to bear all this people, saith he: but now saith Jesus, "he hath given me the tongue

of the learned, that I may administer a word in due season, to them that are weary:" he hath borne us, and he hath borne our griefs.

Again, though Moses stood between God and them, and was a mediator between God and them, and did sometimes make an atonement, as in the case of the golden calf, when they had sinned; yet notwithstanding, he destroyed three thousand of them: "Peradventure, (saith he, after he had done it) I shall make an atonement for your sin." Exod. xxxii. 30., and he steps in to God for them: "And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book:" and I have heard thee (saith he), "nevertheless, in the day when I visit, I will visit their sin upon them." Now Jesus he makes an atonement, slays none, neither doth God the Father make any reserve with him, he freely forgives those that he makes atonement for, all at once without any reserves, or after-reckonings.

Again, though Moses was a mediator of the old covenant, stood between God and the people, yet notwithstanding he is dead; he did intercede, but he is dead, and intercedes no more: but Jesus the Mediator of the new covenant, he ever liveth to make intercession.

And though Moses was a mediator between God and them, stood between God and them; yet they were not able to behold his face, after he had been in the mount, but a vail was put upon it: but now as for Jesus, "We saw his glory, as the glory of the only begotten of the Father." And, "We all with open face behold as in a glass, the glory of the Lord." What a glorious Mediator have we now? What a blessed condition hath God brought his people to now? Friends, will you not be thankful for this Mediator, will ye return to Moses now; what, having such a mediator, will ye now return to Moses, and be legal now? Consider what a a blessed state ye are now brought unto.

But, If we are now come unto Jesus the Mediator of the new covenant, and not unto Moses: why then should we go to men for the worship of God, and for the ordinances of God? What, may we not have recourse to Moses, and shall we have recourse to men? Moses spake from God, and spake the words of God unto the people; and, may we not have recourse now to Moses for the ordinances, and worship,

and shall we have recourse to men for our worship and ordinances? As Gersom out of Austin observes: One commandment from a fellow-servant, is more burdensome than a hundred from the master; and Moses spake the words of God: if Moses' tool doth defile our christian altar, how much more doth the tool of man defile our altar? That is the second.

If we be come unto Jesus the Mediator of the new covenant, why then should we despair of any, and not go to God for the worst of men, for we are come to Jesus the Mediator of the new covenant. Mark, how it is brought in, 1 Tim. ii. 5., "There is one God, and one Mediator between God and man, the man Christ Jesus." What then? "I exhort therefore that supplications, prayers, and intercessions, be made for all men: for kings," even for Nero, a persecutor. Why? "For there is one God and one Mediator between God and man, the man Christ Jesus:" and therefore you may go to God for the worst of men, "For there is one Mediator between God and man, the man Christ Jesus." Three sorts there are that do greedily snatch at this scripture, the Socinian, and the Arminian, and the Papist.

The Socinian thinks that here is something for him against the deity of Christ, because it is said, "the man Christ Jesus." Whereas in verse 3., it is said, this is good and acceptable in the sight of God our Saviour.

The Arminian thinks that there is some ground here for his universal redemption: for it is said, "There is one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for *all*:" whereas the apostle here doth explain himself, what he means by this *all*; that is, *all*, both Jews and gentiles: for saith he in the next verse, "Whereunto I am ordained a preacher, and an apostle, a teacher of the gentiles, in faith and verity:" explaining his word *all*, to be meant both Jews and gentiles.

The Papists also think they have something here for their opinion, who hold that Christ is our Mediator only according to his human nature: for it is said the "man Christ Jesus." But if we observe how these words are brought in; we find it is an encouragement to pray for the worst of men. Why? "for there is one God, and one Mediator between God and men, the man Christ Jesus." Be not discouraged, go to

God for the worst of men, "for there is one Mediator between God and men, the man Christ Jesus."

But then, if we are come unto Jesus the Mediator of the new covenant, why then, why should you not come to Jesus? If you be come, why should you not come? That is, if you be come in regard of your state, why should you not come in regard of act, in a way of believing. You are come unto him in regard of your state; why should you not come unto him in regard of your faith, come unto him in a way of believing. Some think, oh it is presumption to come to Christ, and to believe and lay hold on Christ: but friends, it is no presumption for any man to do that act, that is suitable to his state; it is no presumption to act according to my state that God hath brought me to: now this is our state; in regard of state we are come to Jesus, and therefore why should we not come to Jesus also in a way of believing. Especially seeing he hath said, "Those that come unto me, I will in no wise cast out."

If we be come unto Jesus the Mediator of the new covenant, and not unto Moses: why then should we not all stand clear from Moses, and come fully off to Jesus the Mediator of the new covenant.

But you will say, What shall we do that we may be found upon gospel grounds, with a gospel spirit. I confess I have been too legal; legal in my performances, legal in my obedience, legal in the matter of my comfort; what should I do now that I may stand clear from Moses, and come fully off to Jesus this Mediator of the new covenant.

Improve all your former legal workings and fears, unto your dying to them; improve them so as by them, to die to them. Many it may be of you here, have been under legal workings and terrors. Either you have, or you have not; if you have not been under any legal workings of terror, thou art one of a hundred.

If you have, why should you not improve those legal workings, so as by them, to die unto them: saith Paul, "I through the law, am dead unto the law." What is that? "I through the law, am dead unto the law, that I might live unto God." I through affliction, am dead unto affliction. I through the disappointment of friends, am dead unto my friends. I through sin, am dead unto my sin. I through the law, and

the terrors of the law, am dead unto the law. Now then, improve your former terrors, so as by them to die unto them. You have been under them: aye, but have you improved them, have you so improved them, as thereby for to die unto them?

Observe what those things are that are commanded by Moses in the Old Testament, and go unto Jesus the Mediator of the New Testament, for grace to perform them. There is nothing commanded in the Old Testament, but it is promised in the New. There is nothing commanded by Moses in the Old Testament, but Christ the Mediator of the New Testament is engaged to perform it for you, and to give you grace to do it: the law commands and grace helps: "The law was given by Moses, but grace and truth came by Jesus Christ." Observe therefore, what that is that is commanded by Moses in the Old, and go to Jesus the Mediator of the New, for grace and strength to do the same.

Then be sure that you stand where the Spirit breathes: now the Spirit breathes in the pure and clean preaching of the gospel: "Received ye the Spirit by the works of the law, or by the hearing of faith?" Would you be brought off from Moses and stand clear from Moses; choose to stand under such a preaching, where the Spirit breathes, and that is a gospel preaching.

Then put your selves upon the stream of the free-grace of God without having any foot on your own bottom: some men will learn to swim, and they are loth to lean themselves upon the stream of the water but keep a foot at the bottom; and they never learn to swim, till they take up the foot: some would fain be evangelical, but they cannot lean themselves upon the stream of grace, but keep a foot at the bottom still, upon something of their own.

Some there are that do, and work, and when they can work no further, then they eke it out with Christ's mediation. So indeed they make the mediation of Christ but an ekement to their own working: but away with these ekements: oh, let Christ be all, let Christ be all. And therefore,

Study much the body of Jesus and the all sufficiency of the mediation of this Jesus the Mediator of the covenant. The sight of God's all-sufficiency, will draw one off from the creature: and the sight of the all-sufficiency of the mediation of

Christ, will draw one off from Moses. Put thyself often unto this disjunction: come, O my soul, either there is enough in the mediation of Jesus, or not: if not enough, why do I go unto Christ at all; if there be enough, why should I not stand clear from Moses, and upon pure gospel ground? Thus therefore do.

But suppose I have come to Jesus the Mediator of the new covenant, what shall I do that I may walk up unto this condition? What should I do, and how should I so walk, as one that is indeed come unto Jesus, the Mediator of the covenant; that yet I may stand upon gospel ground, and not touch at all upon Moses?

If you be indeed come unto Jesus, this Mediator of the new covenant, and would walk suitably thereunto: why then should you not still throng and press after the appointments, institutions and ordinances of Jesus? "The law and the prophets were until John, but from John the Baptist, the kingdom of heaven suffers violence;" that was suitable to the gospel. And what was the suffering violence, but peoples pressing after the gospel: so now, to press after the kingdom of heaven, suits with a gospel state; to press after the ordinances and appointments of Jesus suits with a gospel state.

But labour more and more for to know your christian liberty, in conjunction with strictness of life. Some there are that are very strict in their lives, but they do not know their christian liberty; some again know their christian liberty, yet abate in their strictness of life. But blessed is that knowledge of our christian liberty, that is in conjunction with more strictness of life. Oh blessed, blessed is that knowledge of our christian liberty, where strictness of life and holiness, grow up together with it. Therefore I say, labour more and more to know your christian liberty in conjunction with strictness and holiness of life, this suits a gospel state; then shall you do as those that are come unto Jesus. But then,

In regard of your faith: be sure that you close with Christ himself, the absolute promise; and live in continual dependence upon Christ, this Jesus, this Mediator. For as living upon an old stock, and a stock received, suited with a covenant of works: so living in continual dependence upon Je-

sus for fresh grace, suits with this covenant of grace whereof he is Mediator.

In regard of your repentance and sorrow for sin, the more your hearts do melt and thaw under a sense of love, that you have sinned against God : for the law rends and tears ; but the gospel melts and thaws. The more that you grieve for sin, and rejoice in God together. The more you grieve for sin that is pardoned, and because it is pardoned : for a legal spirit grieves for sin, only that it may be pardoned ; but a gospel spirit because it is pardoned. And the more you grieve for sins that are secret, the sins of your spirits, especially unbelief ; for saith Christ, “ I say unto you, he that looketh upon a woman,” &c. The more I say you are found doing these things in reference to your repentance, the more your repentance suits with the gospel, and with a gospel state. And then,

As to the matter of your obedience.

The more gracious you are upon the account of grace, the more evangelical. And,

The more free you are in your actings towards God, the more evangelical ; those that Jesus makes free, are free indeed. Free, not *from* duty, but free *in* duty ; free from sin, but not free to sin. A legal spirit is restrained from evil and constrained to good. Labour to be free in all your actings towards God. And,

Then again. The more you are conformed unto God the Father who hath given you this Mediator, and to Jesus this Mediator ; the more evangelical you are, and the more you suit with this gospel state unto which you are come. Now a man is conformed unto God the Father when he doth good to men for evil ; bless them that curse you, so shall ye be the children of your Father. Then a man is conformed to Jesus this Mediator, when his life is enamelled with meekness and humility ; “ Learn of me (saith Christ), for I am meek and lowly.” Friends, the law frets, and the gospel sweetens.

And then, In case that you have to deal with the things of the world. The more you are estranged from the world by faith, and can forsake the things thereof for Christ and his ways and truth, bearing witness to his truth and ways ; the more you comply and comport with a gospel state : “ If

thou wilt be perfect, (saith Christ to that legalist) go and sell all that thou hast, and come and follow me, and thou shalt have treasure in heaven." And,

In case that you meet with sufferings, look upon all your sufferings as part of Christ's purchase for you. Your sufferings are your servants; for all things are yours; for you are Christ's, who is the head of the covenant.

And in case that you are under any spiritual desertion, then praise God for his love to Jesus, when you cannot praise God for his love to you. A true gospel spirit will praise God the Father for his love to Christ his Son, when he cannot praise God for his love to himself, because he wants assurance.

Again, if you would yet walk up unto this condition of the gospel, whereunto now ye are come, then whatsoever you do, be sure that you do it upon gospel principles: principles of love, principles of thankfulness, principles of ingenuousness; principles are the springs of actions. If your principles be evangelical, your actions will be evangelical; if your principles be legal, your actions will be legal. Stock, therefore, and store yourselves with gospel principles: principles of love, principles of thankfulness, and principles of ingenuousness; doing all in the name of Jesus, this Mediator of the covenant.

And when you have wrought and done all, rest upon Jesus this Mediator, as if you had done nothing. Yea, repent work and do, as if you had no such Mediator; I say, Work, and pray, and read, and meditate, and confer, and repent, as if you had no Mediator for to rest upon, but only your works; and yet rest upon this your Mediator, as if you had done no work at all. Thus do, and thus shall you comply and comport with your gospel state.

Which that you may do, consider this is that you are now called unto; you are now come to Jesus, not to Moses; you are now come to Jesus the Mediator of the new covenant. Why then, as in the time of the Old Testament they had recourse unto Moses, so now in the times of the New Testament ye are in all things to have recourse unto Jesus. What saith Jesus to this business? Here is worship. What saith Jesus to it? Here is an ordinance. What saith Jesus to it?

Here is an officer of the church. What saith Jesus to it? This is suitable unto the state that now ye are come unto.

And thus shall all your convictions, graces, and your duties be refined; you shall have much in a little room. A legal work may be great for the bulk, yet be but little; a gospel work though but little, hath a great deal in it, for it is refined.

And thus also shall you have the wedding garment on. For pray what is the wedding garment but a gospel disposition, suitable to a gospel dispensation? this is the wedding garment. Not faith, nor repentance, nor this, nor that particular grace, but a gospel disposition, suitable to a gospel dispensation, is the wedding garment; and thus you shall be clothed with it.

Thus also your *only* shall stand in its proper place; for mark where the apostle places your *only*: "*Only* (saith he) let your conversation be as it becomes the gospel;" there stands a christian's *only*, upon a conversation becoming the gospel.

Thus also shall you please the Father: The more that you come to Jesus the Mediator, whom the Father hath appointed; and the more your conversation suits thereunto, the more you please the Father. You can never please the Father more than in coming to the Son.

Now therefore, as ever you do desire that you may please the Father;

As you do desire that your *only* may be found in a right and proper place;

As you do desire that you may be found having the wedding garment on;

As you do desire that all your convictions, graces, duties, may be more refined, and so preserved and kept;

As you do desire to be found doing according to the state whereunto you are called; so let it be your work and business to stand clear from Moses, and to stand upon clear gospel ground, and to come off fully unto Jesus the Mediator of the new covenant. For, saith this doctrine, in these gospel times, we are not come unto Moses, the mediator of the Old Testament or of the old covenant, but unto Jesus the Mediator of the new covenant. And so I have done with this third Observation. There is a fourth thing yet behind

which concerns the “blood of sprinkling, that speaketh better things than the blood of Abel.”

SERMON VI.

THE BLOOD OF SPRINKLING.

And to the blood of sprinkling, that speaketh better things than that of Abel.—HEB. xii. 24.

When I made entrance into these words, I took up four observations from them, and having gone through three of them, I now come unto the fourth; which more largely runs thus,

Observation IV. That it is a very great privilege which in these gospel times we are partakers of: To come unto the blood of sprinkling, that speaketh better things than that of Abel. For the clearing and prosecuting whereof,

First, I shall shew you what this sprinkling of blood is, what are the grounds and use of this sprinkling.

Secondly, That this blood of sprinkling is a speaking blood, and speaketh better things than that of Abel.

Thirdly, That we are now come unto this blood of sprinkling.

Fourthly, What are the privileges of coming to this blood of sprinkling, and of being sprinkled with this blood of sprinkling. And then,

Fifthly, What we must do that we may get our hearts sprinkled with this blood of sprinkling.

First, If you ask what this blood of sprinkling is?

I answer, That it is no other than the blood of Jesus the Mediator of the new covenant; called the blood of sprinkling, because it was, and is, the thing specified in all the sprinklings of water and blood in the Old Testament. In the days of the Old Testament, it was their way and manner then to mix water and blood together, and to sprinkle it upon persons and things; which was a pattern and type of this blood of Jesus, as you read from the 13th verse unto the 24th of the ixth of Hebrews. When our Lord and Saviour Christ died upon the cross, there came water and blood out of his side, saith John. And if you look into 1 John v.,