

PARADISE OPENED.

NOTE.

Though 'Paradise Opened' makes a 'Second Part' to the 'Golden Key,' (*ante*), it forms two separate treatises: one, 'Paradise Opened,' having a lengthy 'Epistle Dedicatory,' and occupying pp. 1-194; the other, 'A Word in Season,' having its own title-page and a long 'Epistle,' and occupying pp. 3-223. The title-page of the former will be found below,* that of the latter in its own place.—G.

* Paradise opened,
OR THE
SECREETS, MYSTERIES,
AND
RARITIES

Of Divine Love, of Infinite Wisdom, and of
Wonderful Counsel, laid open to Publick View.

ALSO

The Covenant of Grace, and the high and glorious Transactions of the Father and the Son in the Covenant of Redemption opened and improved at large, with the Resolution of divers important Questions and Cases concerning both Covenants.

YOU HAVE FURTHER,

Several singular Pleas, that all sincere Christians may safely and groundedly make to those Ten Scriptures in the Old and New Testament, that speak of the general Judgment, and of that particular Judgment, that must certainly pass upon them all after Death.

With some other Points of high Importance, that tend to the Peace, Comfort, Settlement and Satisfaction of all serious sincere Christians.

To which is added a sober and serious Discourse, about the Favourable, Signal and Eminent Presence of the Lord with his People in their greatest Troubles, deepest Distresses, and most deadly Dangers.

Being the Second and Last Part of the Golden Key.

By *Thomas Brooks*, late Preacher of the Gospel, at
Margarets New Fishstreet.

LONDON,

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[4to.—G.]

THE EPISTLE DEDICATORY.

To his honoured friends, Sir JOHN MORE, Knight and Alderman of the City of London ; and to his good Lady, MARY MORE, his most affectionate Consort.¹

The Father of all mercies, and the God of all blessings, bless you both with grace and peace here, and glory hereafter.

Honoured Friends,—Christian friendship makes such a knot, that great Alexander cannot cut. It was well observed by Sir Francis Bacon,² ‘That old wood is best to burn, and old books best to read, and old friends best to trust. It was a witty saying of the Duke of Buckingham to Bishop Morton,³ in Richard the III. his time, ‘Faithful friends,’ saith he, ‘are in this age for the most part gone all in pilgrimage, and their return is uncertain.’ ‘They seem to take away the sun out of the world,’ said the heathen orator,⁴ ‘who take away friendship from the life of men, and we do not more need fire and water than true friendship.’⁵ In this epistle I shall endeavour so to acquit myself as becomes a real friend, a cordial friend, a faithful friend, and a soul-friend, as to your great and everlasting concerns, that it may go well with you for ever and ever.

Sir, The points that are handled in this following treatise, and in the first part, are of as high, choice, necessary, noble, useful, and comfortable a nature, as any that can be treated on by mortal man. The

¹ More, or Moore, was elected Alderman of Walbrook in 1671 ; served the office of Sheriff in 1672, and that of Lord Mayor in 1682. See Northoack’s ‘History of London,’ (1773.) He was of the Grocers’ Company. Buried in St Dunstan’s-in-the-East, Thames Street.—Herbert’s ‘History of the Twelve Companies of London,’ i. 330.—G.

² Bacon’s Works, by Spedding, vii. 139. Apophthegms, No. 97 of edition of 1625, and 75 of those printed in the *Resuscitatio*. Brooks quotes evidently from memory. The following is the passage :—‘Alonso of Arragon was wont to say in commendation of age, that age appeared to be best in four things : old wood best to burn ; old wine to drink ; old friends to trust ; and old authors to read.’—G.

³ Misprinted ‘Monton.’ A full account of Morton is to be found in *Godwin de Prasulibus*,’ (ed. : Richardson, p. 130.) He was John Morton, then Bishop of Ely, but afterwards Archbishop of Canterbury : and the above saying was probably uttered while the bishop was under Buckingham’s wardship at Brecon, by command of Richard III. See Foss’s ‘Judges of England,’ v. 59.—G.

⁴ Cicero : *de Amicitia*.—G.
⁵ It is the saying of Euripides, ‘That a faithful friend is better than a calm sea to a weather-beaten mariner.’ [Orestes 717 chorus, ed. Porson ; cf. also two passages of the *Andromache*, 748, 749, and in 891.—G.]

four things which God minds most and loves most are, (1.) His honour. (2.) His worship. (3.) His people. (4.) His truth. Surely their souls must needs be of a very sad complexion who can read the great truths that are here opened and applied, and not (1.) dearly love them, (2.) highly prize them, (3.) cordially bless God for them, (4.) seriously ponder and meditate upon them, (5.) and not frequently and diligently study them, and make a gracious and daily improvement of them.

The covenant of grace, and the covenant of redemption, are a rich armoury, out of which you may furnish yourselves with all sorts of spiritual weapons, wherewith you may encounter Satan's temptations, wiles, devices, methods, depths, stratagems. Nothing of Satan's can stand before the covenant of grace and the covenant of redemption, well understood and well applied, Eph. vi. 11 ; 2 Cor. ii. 11 ; Rev. ii. 24.

In the covenant of grace and the covenant of redemption that is passed betwixt God the Father and our Lord Jesus Christ,¹ you will find many rich and rare cordials, which have a strong tendency to preserve all gracious souls from desponding and fainting: (1.) in times of afflictions ; (2.) in times of temptations ; (3.) in times of desertion ; (4.) in times of sufferings for Christ's sake and the gospel's sake ; (5.) in times of opposition ; (6.) and at the time of death and dissolution. There are no comforts nor cordials that can reach the souls of Christians in their deep distresses, but such as flow from these two covenants. The more it concerns all such Christians to study these two covenants, and to be well acquainted with them, that so they may the more readily have recourse to such cordials as their present estate and condition calls for.

In these two covenants you will find much matter which has a strong tendency (1.) to inflame your love to God and Christ, and all in the covenant of grace ; (2.) to strengthen your faith ; (3.) to raise your hopes ; (4.) to cheer your souls ; (5.) to quiet and satisfy your consciences ; (6.) to engage you to a close and holy walking with God ; (7.) to provoke you to triumph in free grace, and in the Lord Jesus Christ ; (8.) to sit loose from this world.² The riches and treasures that are wrapt up in both these covenants are so great, so sure, so durable, and so suitable to all believers, as may well deaden their hearts to all the riches and glories of this lower world, Rev. xii. 1.

In these two covenants every sincere Christian will find (1.) a special salve for every spiritual sore ; (2.) a special remedy against every spiritual malady ; (3.) a special plaster against every spiritual wound ; (4.) a spiritual magazine to supply all their spiritual wants ; and (5.) a spiritual shelter under every spiritual storm. In these two covenants you will find food to nourish you, a staff to support you, a guide to lead you, a fire to warm you, and springs of life to cheer and refresh you.

In this covenant of grace and the covenant of redemption, you may clearly see the wisdom, counsel, love, and transactions between the Father and the Son sparkling and shining, there being nothing under

¹ 2 Sam. xxiii. 5 ; Isa. liv. 9, 10 ; Jer. xxxii. 38-41 ; Zech. ix. 11 ; Heb. xiii. 20.

² Ps. cxvi. 1-9, 16, and iii. ; 2 Sam. xxiii. 5 ; Ps. ciii. 17, 18, and cxi. 5, 9, 17 ; 2 Cor. ii. 14 ; Gal. vi. 14.

heaven that contributes more to the peace, comfort, assurance, settlement, and satisfaction of sincere Christians than such a sight.¹ The main reason why so many gracious souls are so full of fears, doubts, darkness, and disputes about their internal and eternal estates, is because they have no more clear and full understanding of these two covenants; and if such Christians would but more seriously buckle to the study of those two covenants, as they are opened and applied in the following treatise, their fears and doubts, &c., would quickly vanish; and they would have their triumphant songs: their mourning would soon be turned into rejoicing, and their complaints into hallelujahs. Neither do I know anything in all this world that would contribute more to seriousness, spiritualness, heavenliness, humbleness, holiness, and fruitfulness, than a right understanding of these two covenants, and a divine improvement of them. There are many choice Christians who have always either tears in their eyes, complaints in their mouths, or sighs in their breasts; and oh that these, above all others, would make these two covenants their daily companions! Let these few hints² suffice concerning the following treatise.

Now, Sir John, I shall crave leave to put you and your lady a little in mind of your deceased and glorified father.³ 'He is a true friend,' saith the Smyranean poet of old, 'who continueth the memory of his deceased friend.'⁴ When a friend of Austin's died, he professed he was put into a great strait, whether he himself should be willing to live or willing to die: he was unwilling to live, because one half of himself was dead; yet he was not willing to die, because his friend did partly live in him, though he was dead. Let you and I make the application as we see cause: your glorified father's name and memory remains to this day as fresh and fragrant as the Rose of Sharon—Cant. ii. 1—among all those that fear the Lord, and had the happiness of inward acquaintance with him. 'The memory of the just is blessed, but the name of the wicked shall rot,' Prov. x. 7. In the original it is, 'The memory of the just לְבָרָכָה *in benedictionem*, shall be for a blessing;' the very remembering of them shall bring a blessing to such as do remember them.⁵ The moralists say of fame, or of a man's good name—

Omnia si perdas famam servare memento,
Quà semel amissâ postea nullus eris;⁶

i.e. Whatsoever commodity you lose, be sure yet to preserve that jewel of a good name.⁷ This jewel, among others, your honoured father

¹ It was the saying of an eminent saint, on his death-bed, that he had much peace and quietness, not so much from a greater measure of grace than other Christians had, or from any immediate witness of the Spirit, but because he had a more clear understanding of the covenant of grace than many others, having studied it and preached it so many years as he had done. [Qu. William Strong?—G.]

² Misprinted 'kinds.'—G.

³ Ponder upon that Deut. xiii. 6: Thy friend which is as thine own soul.

⁴ Qu. Homer? Smyrna was one of the seven cities which claimed him. Strabo, *l. c.* Cicero, Arch. 8.—G.

⁵ *Memoria justî erit celebris*, So Barn. [Qu. Bernard?—G.] *Ego si bonam famam servass, sat dives ero.* If I may but keep a good name, I have wealth enough, saith the heathen—Plautus.

⁶ Claudian, De. Cons. Mall. Theod. v. 3.—G.

⁷ Heb. xi. 13, 39. A good renown is better than a golden girdle, saith the French proverb.

carried with him to the grave—yea, to heaven. There is nothing raises a man's name and fame in the world like holiness. The seven deacons that the church chose were 'holy men,' Acts vi. 5; and they were men of 'good report,' ver. 3. They were men well witnessed unto, well testified of, as the Greek word imports.¹ Cornelius was a 'holy man,' Acts x. 1-4; and he was a man of 'good report' among all the nation of the Jews, ver. 22. Ananias was a 'holy man,' Acts ix. 10, 20; and he was a man of a 'good report,' Acts xxii. 12. Caius and Demetrius were both 'holy men,' and of a 'good report;' witness that Third Epistle of John. The patriarchs and prophets were 'holy men,' and they were men of a 'good report,' Heb. xi. 1, 2—'For by it the elders obtained a good report;' their holiness did eternalise their names. The apostles were 'holy men,' 1 Thes. ii. 10; and they were men of 'good report,' 2 Cor. vi. 8. Now certainly it is none of the least of mercies to be well reputed and reported of. Next to a good God and a good conscience, a good report, a good name, is the noblest blessing. It is no great matter, if a man be great and rich in the world, to obtain a great report; but without holiness you can never obtain a good report. Holiness, uprightness, righteousness, will embalm your names; it will make them immortal: Ps. cxii. 6, 'The righteous shall be in everlasting remembrance.' Wicked men many times outlive their names, but the names of the righteous outlive them. Holy Abel hath been dead above this five thousand years, and yet his name is as fresh and fragrant as it was the first day he was made a martyr, 1 John iii. 12. When a sincere Christian dies, he leaves his name as a sweet and as a lasting scent behind him; his fame shall live when he is dead. This is verified in your precious father, who is now 'asleep in Jesus,' 1 Thes. iv. 14.

Now you both very well know that there was no Christian friend that had so great a room in his heart, in his affections, as I had, and you can easily guess at the reasons of it. Neither can you forget how frequently, both in his health, sickness, and before his death, he would be pressing of me to be a soul-friend to you, and to improve all the interest I had in heaven for your internal and eternal good, that he might meet you both in that upper world, Mat. xxv. 33, and that you might both be found with him at the right hand of Christ in the great day of the Lord. I know that your glorified father, whilst he was on earth, did lay up many a prayer for you in heaven. My desire and prayer is, that those prayers of his may return in mighty power upon both your hearts; and having a fair opportunity now before me, I shall endeavour to improve it for the everlasting advantage of both your souls; and therefore let my following counsel be not only accepted, but carefully, faithfully, and diligently followed by you, that so you may be happy here and blessed hereafter.

1. The first word of counsel is this: Let it be the principal care of both of you *to look after the welfare of your precious and immortal souls*. If your souls are safe, all is safe; if they are well, all is well;

¹ The Persians seldom write their king's name but in characters of gold. Throughout the Old and New Testaments God has written the names of just men in golden characters, as I may speak.

but if they are lost, all is lost, and you lost and undone in both worlds.¹ Christ, that only went to the price of souls, hath told us that one soul is more worth than all the world. Chrysostom well observeth, 'that whereas God hath given us many other things double—viz., two eyes to see with, two ears to hear with, two hands to work with, and two feet to walk with, to the intent that the failing of the one might be supplied with the other—he hath given us but one soul; if that be lost, hast thou,' saith he, 'another soul to give in recompense for it?' Ah, friends! Christ left his Father's bosom and all the glory of heaven for the good of souls; he assumed the nature of men for the happiness of the soul of man; he trod the wine-press of his Father's wrath for souls; he prayed for souls; he paid for souls, and he bled out his heart-blood for souls.² The soul is the breath of God, the beauty of man, the wonder of angels, and the envy of devils. It is of an angelical nature; it is a heavenly spark, a celestial plant, and of a divine offspring, 1 Pet. v. 8. Again, weigh well τὸ λύτρον, 'the incomparable price,' which Christ paid for the redemption of the soul, 1 Pet. i. 18, 19. What are the riches of the East or West Indies, the spoil of the richest nations, rocks of diamonds, mountains of gold, or the price of Cleopatra's draught, to the price that Christ laid down for souls! 1 John i. 4, 12, and Heb. xxii. 23. The soul is a spiritual substance, capable of the knowledge of God, of union with God, of communion with God, and of an eternal fruition of God. There is nothing can suit the soul below God, nor nothing that can satisfy the soul without God, nor nothing that can save the soul but God. The soul is so choice, so high, and so noble a piece, that it divinely scorns all the world in point of acceptance, justification, satisfaction, delectation, and salvation. Christ made himself an offering for sin, that souls might not be undone by sin. The Lord died that slaves might live; the Son died that servants might live; the natural Son died that adopted sons might live; the only-begotten Son died that bastards might live; yea, the judge died that malefactors might live, Heb. ix. 11–14, and x. 10, 14; Gal. iv. 4–6; Heb. ii. 8. Ah, friends! as there was never sorrow like Christ's sorrow, so there was never love like Christ's love, and of all his love none to that of soul-love, Isa. liii. 3, and Gal. ii. 20. To say much in a little room, the spiritual enemies which daily war against the soul, the glorious angels which hourly guard the soul, and the precious ordinances which God hath appointed as means both to convert and nourish the soul, [shew forth that love,] Eph. vi. 11, 12; 1 Pet. ii. 11; Rom. x. 17; 1 Cor. xi. 23–27. The soul is capable of 'a crown of life,' Rev. ii. 10; of 'a crown of glory,' 1 Pet. v. 4; of 'a crown of righteousness,' 2 Tim. iv. 8; of 'an incorruptible crown,' 1 Cor. ix. 25. The crowns of earthly princes stand as a sophister's³ cap, on one side of the head. Many may say of their crowns as that king said of his, O crown, more noble than happy!⁴ In the time of Galienus the emperor, Anno Christo 260, there were thirty competi-

¹ Mat. xvi. 26. The soul is a greater miracle in man than all the miracles wrought amongst men, saith Augustine.

² Isa. lxiii. 3; John xvii.; Luke xxiii. 34; Mat. xxvi. 23.

³ 'Sophister,' a 'pretender to wisdom,' but here probably a University term for an undergraduate of a given (early) standing.—G.

⁴ Queen Elizabeth was said to swim to her crown through a sea of sorrow.

tors on foot for the Roman crown and throne, who confounded and destroyed one another. A princely crown is oftentimes the mark for envy and ambition to shoot at. Henry the Sixth was honoured with the crowns of two kingdoms, France and England; the first was lost through the faction of his nobles, the other was twice plucked from his head. Earthly crowns have so many cares, fears, vexations, and dangers that daily attend them, that oftentimes they make the heads and hearts of monarchs ache, which made Cyrus say, 'You look upon my crown and my purple robes, but did you but know how they were lined with thorns, you would not stoop to take them up.'¹ But the crowns that immortal souls are capable of are crowns without crosses; they are not attended with care of keeping or fear of losing; there are no evil persons nor evil spirits that haunt those crowns. Darius, that great monarch, fleeing from his enemies, he threw away the crown of gold from his head that he might run the faster; but a sincere Christian is in no danger of losing his crown, 2 Tim. iv. 8. His crown is laid up in a safe hand, in an omnipotent hand, 1 Pet. i. 5. Now what do all these things speak out but the preciousness and excellency of the soul? Once more, the excellency of the case or cabinet—viz., the body—intimates a more than ordinary excellency of this jewel. The body is of all materials the most excellent. How does David admire the rare texture and workmanship of his body! 'I am wonderfully made; I was curiously wrought in the lowest parts of the earth,' Ps. cxxxix. 13, 15. When curious workmen have some choice piece in hand, they perfect it in private, and then bring it forth to the light for men to gaze at. So here, the greatest miracle in the world is man, in whose very body—how much more in his soul!—are miracles enough, betwixt head and feet, to fill a volume. One complains that men much wonder at the high mountains of the earth, the huge waves of the sea, the deep falls of rivers, the vastness of the ocean, and at the motions of the stars, &c., but wonder not at all at their wonderful selves.² Galen, a profane physician and a great atheist, writing of the excellent parts of man's body, he could not choose but sing an hymn to that God, whosoever he were, that was the author of so excellent and admirable a piece of work; he could not but cry out, 'Now I adore the God of nature.'³ Now if the cabinet be so curiously wrought, what is the jewel that is contained in it! Oh, how richly and gloriously is the soul embroidered! How divinely inlaid and enamelled is that! Princes impress their images or effigies upon the choicest metals, viz., gold and silver. God hath engraven his own image with his own hand upon angels and men, Gen. i. 26, [Damascene.] The soul is the glory of the creation, a beam of God, a spark of celestial brightness, a vessel of honour, a bird of paradise, a habitation for God. The soul is spiritual in its essence; God breathed it in; God hath invested it with many noble endowments; he hath made it a mirror of beauty, and printed upon it a surpassing excellency. The soul is

¹ Prov. xxvii. 4, 'Doth the crown endure to all generations'—*Heb.*, to generation and generation?'

² Austin. The Stoic thought it was better to be a fool in the form of a man than wise in the shape of a beast.

³ Cf. Sibbes, vol. v. 144, and note *bb*, 154. Correct the reference in index of Sibbes under Galen from 54 to 154.—G.

spiritual in its object ; it contemplates God and heaven. God is the orb and centre where the soul doth fix.¹ God is the *terminus ad quem*, the soul moves to him as to his rest, 'Return to thy rest, O my soul.' This dove can find no rest but in this heavenly ark.² Nothing can fill the soul but God, nothing can quiet the soul but God, nothing can satisfy the soul but God, nothing can secure the soul but God, nothing can save the soul but God. The soul being spiritual, God only can be the adequate object of it. The soul is spiritual in its operations. It being immaterial, doth not depend upon the body in its working. The rich and rare endowments, and the noble operations of the soul, speak out the excellency of the soul. The soul, saith one, [Aristotle,] hath a nature distinct from the body ; it moves and operates of itself, though the body be dead, and hath no dependence upon, or co-existence with, the body. The soul hath an intrinsic principle of life and motion, though it be separate from the body. And doth not the immortality of the soul speak out the excellency of the soul, against that dangerous notion of the soul's mortality? Consult the scriptures in the margin,³ and seriously and frequently think of this one argument, among a multitude of arguments that might be produced to prove the immortality of the soul. That which is not capable of killing is not capable of dying ; but the soul is not capable of killing, *ergo*. Our Lord Jesus proves the minor proposition, that it is not capable of killing : Luke xii. 4, 'Fear not them that kill the body, and after that have no more that they can do.' Therefore the soul, not being capable of killing, is not in a possibility of dying. The essence of the soul is metaphysical : it hath a beginning, but no end ; it is eternal *à parte post* ; it runs parallel with eternity. The soul doth not wax old ; it lives for ever, which we cannot affirm of any sublunary created glory. To conclude this first word of counsel, what Job saith of wisdom, I may fitly apply to the soul, 'Man knows not the price thereof ; it cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire, the gold and crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold,' Job xxviii. 13, 16, 17. O my friends, it is the greatest wisdom, policy, equity, and justice, to provide for your precious souls, to secure your precious souls ; for they are jewels of more worth than ten thousand worlds. All the honours, riches, greatness, and glory of this world are but chips, toys, and pebbles to these glorious pearls. But,

2. The second word of counsel is this, as you would be safe here, and saved in the great day of the Lord, as you would be happy here, and blessed hereafter, *take up in nothing below a gracious acquaintance with Christ, a choice acceptation of Christ, a holy reliance upon Christ, a full resignation of yourselves to Christ, and a real and glorious union with Christ*, Acts ii. 20 ; Job xxii. 21 ; 1 Tim. i. 15 ; Job xiii. 15 ; 2 Cor. ii. 11. If you do, you are lost and undone in both worlds.

[1.] First, *Some take up in a name to live when they are dead*, Rev.

¹ Gen. ii. 7 ; Heb. xii. 9 ; Eccles. xii. 7 ; Zech. xii. 1 ; Ps. cxvi. 7 ; John xiv. 8 ; Ps. xvii. 16.

² 'Lord,' saith Austin, 'thou hast made us for thyself, and our heart is unquiet till it comes unto thyself.' [Confessions, as before.—G.]

³ Luke xxiii. 43 ; 1 Thes. iv. 17, 18 ; Phil. i. 23 ; Acts vii. 59.

iii. 1, dead in trespasses and sins, Eph. ii. 1, dead Godwards, and dead Christwards, and dead heavenwards, and dead holinesswards. The Sadducees derive their name from Zeduchim or Zadduceus, a just man. But the worst men, saith the historian, got the best names. The Alcoran of the Turks hath its name from brightness, *Al*,¹ in the Arabie, being as much as *Kazan* in the Hebrew, 'to shine' or 'cast forth in brightness,' when it is full of darkness, and fraught with falsehoods. It will be but a poor comfort to any for the world to commend them as gracious, if God condemn them as graceless; for the world to commend them as pious, if God condemn them as impious; for the world to commend them as sincere, if God condemn them as hypocrites. But,

[2.] Secondly, Some take up *in a form of godliness when they are strangers to the power*, 2 Tim. iii. 5; *when they deny, yea, when they oppose and persecute, the power*. Such monsters this age hath abounded with; but their seeming goodness is but a religious cheat, Acts xiii. 45, 50.

[3.] Thirdly, There are some that take up *in their religious duties and services*; in their praying, fasting, prophesying, hearing, receiving; they make a God, a Christ, a Saviour of their own duties and services. This was the undoing and damning sin of the Scribes and Pharisees, and is the undoing and damning sin of many thousands in our days, Mat. vii. 22; Luke xviii. 12, xiii. 26, and xvi. 15; Ezek. xxxiii. 31, 32.

[4.] Fourthly, There are many that take up *in their common gifts and parts*; in a gift of knowledge, and in a gift of teaching, and in a gift of utterance, and in a gift of memory, and in a gift of prayer, and this proves ruinous and destructive to them, Mat. vii. 22; Rom. ii. 17-24; 1 Cor. xii.; Heb. vi. 4, 5.

[5.] Fifthly, There are many that take up *in their riches, prosperity, and worldly grandeur and glory*: Prov. xviii. 11, 'The rich man's wealth is his strong city.' It is hard to have wealth, and not trust to it, Mat. xix. 24. Wealth was never true to those that trusted it. There is an utter uncertainty in riches, 1 Tim. vi. 17; a nonentity, Prov. xxiii. 5, 6; an impotency to help in an evil day, Zeph. i. 18; an impossibility to stretch to eternity, unless it be to destroy the owner for ever,² Prov. x. 15; Ps. lxxiii. 19; Mat. xx. 26. There is nothing more clear in Scripture and history than that riches, prosperity, and worldly glory hath been commonly their portion who never have had a God for their portion, Luke xvi. 25. It was an excellent saying of Lewis of Bavaria, emperor of Germany: *Hujusmodi comparandæ sunt opes, quæ cum naufragio simul enatent*, Such goods are worth getting and owning as will not sink or wash away if a shipwreck happen.³ *Solus sapiens dives*, Only the wise man is the rich man, saith the philosopher. Another saith, [Augustine,] *Divitiæ corporales paupertatis plenæ sunt*, That earthly riches are full of poverty, they cannot enrich the soul; for oftentimes under silken apparel there is a threadbare soul.

¹ Query, '*Koran*'? *Al* is simply the definite article, *the*.—Ed.

² *Divitibus ideo pietas deest, quia nihil deest*, Rich men's wealth proves an hindrance to their happiness, Eccles. v. 13; James v. 1, 2.

³ Riches are called thick clay, Hab. ii. 6, which will sooner break the back than lighten the heart.

He that is rich in conscience sleeps more soundly than he that is richly clothed in purple.

No man is rich which cannot carry hence that which he hath ; that which we must leave behind us is not ours but some other's, [Ambrose, lib. 8, ep. 10.]

The shortest cut to riches is by their contempt. It is great riches not to desire riches, and he hath most that covets least. If there were any happiness in riches, the gods would not want them, saith the same author, [Seneca.]

When one was a-commending the riches and wealth of merchants : I do not love that wealth, said a poor heathen, which hangs upon ropes ; for if they break, the ship miscarrieth, and then where is the merchant's riches ?

If I had an enemy, saith one, whom it was lawful to wish evil unto, I would chiefly wish him great store of riches, for then he should never enjoy quiet, [Latimer.]

The historian [Tacitus] observes, that the riches of Cyprus invited the Romans to hazard many dangerous fights for the conquering of it.

Earthly riches, saith one, [Augustine,] are an evil master, a treacherous servant, fathers of flattery, sons of grief, a cause of fear to those that have them, and a cause of sorrow to those that want them.

I have read a famous story of Zelimus, emperor of Constantinople, that after he had taken Egypt, he found a great deal of treasure there ; and the soldiers coming to him, and asking of him what they should do with the citizens of Egypt, for that they had found great treasure among them, and had taken their riches ? Oh, saith the emperor, hang them all up, for they are too rich to be made slaves ; and this was all the thanks they had for the riches they were spoiled of.¹ What more contemptible than a rich fool, a golden beast, as Caligula called his father-in-law Syllanus ?² Not but that some are great and gracious, rich and righteous, as Abraham, Lot, Job, David, Hezekiah, &c.

It is said of Shusa in Persia, saith Cassiodorus, that it was so rich that the stones were joined together with gold ; and that in it Alexander found seventy thousand talents of gold. If you can take this city, saith Aristagorus³ to his soldiers, you may vie with Jove himself for riches. The riches of Shusa did but make the soldiers the more desperate in their attempt to take it.

By these short hints you may see the folly and vanity of those men who take up in their riches. But,

[6.] Sixthly, Many there are that take up *in their own righteousness, which at best is but as filthy rags*, Isa. lxiv. 6. This was the damning sin of the Jews, and of the scribes and Pharisees ; and is the undoing sin of many of the professors of this age, Rom. x. 2, 3 ; Mat. v. 20.

¹ [Knolles] The Turkish History. The poets feigned Pluto to be the god of riches and hell, as if they were inseparable.—*Homer*.

² Rather 'Syllanus : ' Dion Cass, lviij. 25.—G.

³ Rather 'Aristagoras' Herod : ' iv. 138, v. 37, 38 : for Shusa rather 'Susa.'—G.

[7.] Seventhly, Many there are that take up *in their external church privileges*, crying out, 'The temple of the Lord, the temple of the Lord,' Jer. vii. 4, 8-11, when they have no union nor communion with the Lord of the temple. These forget that there will come a day, when the 'children of the kingdom shall be cast out,' Mat. viii. 12. It would be very good for such persons to make these five scriptures their daily companions, Mat. xxii. 10, 12-14; Luke xiii. 25-28; Rom. ii. 28, 29; Gal. vi. 15; Jer. ix. 25, 26. That they may never dare to take up in their outward church privileges, which can neither secure them from hell, nor secure them of heaven. But,

[8.] Eighthly, Many there be that take up *in common convictions*. Judas had mighty convictions of his sin, but they issued in desperation, Mat. xxvii. 4, 5. Balaam was mightily enlightened and convinced, insomuch that he desired to die the death of the righteous; but under all his convictions he died Christless and graceless, Num. xxiii. and xxiv. Nebuchadnezzar had great convictions, Dan. iv. 31, 32, yet we do not read that ever he was converted before he was driven from the society of men, to be a companion with the beasts of the field, Dan. iv. 31, 32. He had strong convictions, (1.) by Daniel's interpreting of his dream, Dan. ii. 47. (2.) He told Daniel, that 'his God was the God of gods, and a Lord of kings, and a revealer of secrets;' and yet presently he fell into gross idolatry, Dan. iii., and strictly commanded to worship the golden image that he had set up; and as if he had lost all his former convictions, he was so swelled up with pride and impudence, as to say to the three children, when they divinely scorned to worship the image he had set up, 'What God is there that can deliver you out of my hand?' ver. 15. Saul had great convictions, 'I have sinned, return, my son David, I will no more do thee harm,' &c. And Saul lifted up his voice and wept; and he said unto David, 'Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil,' 1 Sam. xxvi. 21, 25, and xxiv. 16-19. But these convictions issued in no saving change, for after these he lived and died in the height of his sins. Pharaoh had great convictions: 'And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.' And again, 'Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you,' Exod. ix. 27, and x. 16. But these convictions issued in no reformation, in no sound conversion, and therefore drowning and damning followed. Cain was under convictions, but went and built a city, and lost his convictions in a crowd of worldly business, Gen. iv. Herod and Felix were under convictions, but they went off, and never issued in any saving work upon their souls, Mark vi. 20; Acts xxiv. 25. Oh, how many men and women have fallen under such deep convictions, that they have day and night cried out of their sins, and of their lost and undone estates, and that they should certainly go to hell and be damned for ever, so that many good people have hoped that these were the pangs of the new birth; and yet either merry company, or carnal pleasures and delights, or much worldly business, or else length of time, have wrought off all their convictions, and they have grown more profane and wicked than

ever they were before. As water heated, if taken off the fire, will soon return to its natural coldness, yea, becomes colder after heating than before, [Aristotle,] this hath been the case of many under convictions. I shall forbear giving of particular instances. But,

[9.] Ninthly, Many take up *in an outward change and reformation*; they have left some old courses and sinful practices which formerly they walked in, &c., and therefore they conclude and hope that their condition is good, and that all is well, and shall be for ever well with them. They were wont to swear, whore, be drunk, profane Sabbaths, reproach saints, &c.; but now they have left all these practices, and therefore the main work is done, and they are made for ever. I confess sin is that abominable thing which God hates, Jer. xlv. 4, and therefore it is a very great mercy to turn from it. To leave one sin is a greater mercy than to win the whole world, Mat. xvi. 26; and it is certain that he that doth not outwardly reform shall never go to heaven, Job xxii. 23, 26. He that doth not leave his sins, he can never be happy here nor blessed hereafter; and yet it is possible for a man, with Herod, to reform many things, and yet be a lost and undone man for ever, as he was, Mark vi. 20. Judas was a very reformed man, but he was never inwardly changed nor throughout sanctified, Mat. xxvi. 20-22; 1 Thes. v. 23. The scribes and Pharisees were outwardly reformed, but they were not inwardly renewed. A man may be another man than what once he was, and yet not be a new man, a new creature. When a sinner is sermon-sick, oh, then he will leave his sins; but when that sickness is off, he returns with the dog to his vomit, and with the sow to her wallowing in the mire, 2 Cor. v. 17; 2 Pet. ii. 20, 22. Sometimes conscience is like the handwriting upon the wall, Dan. v. 5-8: it makes the sinner's countenance to change, and his thoughts to be troubled, and the joints of his loins to be loosed, and his knees to smite one against another. And now the sinner is all for reforming, and turning over a new leaf; but when these agonies of conscience are over, the sinner returns to his old courses again, and oftentimes is twofold more a child of hell than before, Mat. xxiii. 15. There was a man in this city who was given up to the highest wickednesses; on his sick-bed conscience made an arrest of him, and he was filled with such wonderful horror and terror, that he cried out day and night that he was damned, he was damned, he was damned; and when he had some small intervals, oh, what large promises did he make! what a new man, a reformed man, he would be! but when in time his terrors and sickness wrought off, he was sevenfold worse than before. Sometimes the awakened sinner parts with some sins to make room for others, and sometimes the sinner seems to give a bill of divorce to this sin and that, but it is only because his bodily strength fails him, or because he wants an opportunity, or because there is a more strict eye and watch upon him, or because the sword of the magistrate is more sharpened against him, or because he wants fuel, James iv. 3; he wants a purse to bear it out, or because some company, or some relations, or some friends lie between him and his sins, so that he must either tread over them, or else keep from his sins; or because he has deeply smarted for this sin, and that his name has been blotted, his credit and reputation stained, his trade decayed, his health impaired,

his body wasted, &c., Prov. vi. 32-35. By these short hints it is evident that men may attain to some outward reformation, whose states and hearts were never changed, and who were never taken into marriage union with Christ. But,

[10.] Tenthly and lastly, Many take up *in a party*. As of old some cried up Paul as the only deep preacher, and others cried up Apollos as the only eloquent preacher, and many cried up Cephas as the most zealous preacher, 1 Cor. i. 10-13. We are for the Church of England, say some; we are for the Baptized people, say others; we are for the Presbyterian government, cry some; we are for the Congregational way, cry others. I have so much ingenuity and charity, as to judge that some of all these several parties and persuasions are really holy and will be eternally happy, are gracious and will be glorious, are sanctified and will be saved, are now governed by Christ and will be hereafter glorified with Christ. Judas was one of Christ's party, if I may so speak, and yet he had no part nor portion in Christ, Mat. xxvi. 20-26. Demas was one of Paul's party, and yet he played the apostate, and turned an idolatrous priest at Thessalonica, as Dorotheus saith, 2 Tim. iv. 10.¹ And Phygellus and Hermogenes were of Paul's party, but were only famous for their recidivation² and apostasy, 2 Tim. i. 15. Hymeneus and Alexander were of Paul's party, but they made shipwreck of faith and a good conscience, 1 Tim. i. 19, 20. The five foolish virgins were in society with the wise, and were accounted as members of their association, and yet the door of heaven was shut against them, Mat. xxv. 1, 2, 12. Many light, slight, and vain persons went with the children of Israel out of the land of Egypt, even a mixed multitude that embarked in the same bottom with them, and yet never arrived at the land of promise, Exod. xii. 38; Num. xi. 4. O my friends, it is not a man's being of this party or that, this church or that, this way or that, this society or that, that will bring him to heaven, without a spiritual conjunction with Christ, 1 Pet. i. 4; Heb. i. 2. He that would enjoy the heavenly inheritance must be espoused to Christ, the heir of all things: 'For he that hath the Son hath life, and he that hath not the Son hath not life,' 1 John v. 12. This marriage-union between Christ and the soul is set forth to the life throughout the book of Solomon's Song, Cant. ii. 16. Though the marriage-union between Christ and the soul be imperceptible to the eye of reason, yet it is real, 1 Cor. vi. 17. Things in nature often work insensibly, yet really. We do not see the hand move on the dial, yet it moves. The sun exhales and draws up the vapours of the earth insensibly, yet really, Eccles. xi. 6. Now this marriage-union between Christ and the soul includes and takes in these following particulars:—

First, This marriage-union between Christ and the soul does include and take in *the soul's giving a present bill of divorce to all other lovers*; sin, the world, and Satan.³ Are you seriously and sincerely willing for ever to renounce these, and be divorced from these? There is no compounding betwixt Christ and them. Sin and your souls

¹ As before, see foot-note and Index *sub nomine*.—G.

² 'Relapse' = backsliding.—G.

³ Consult these scriptures: Hosea xiv. 8; Isa. ii. 20, and xxx. 22; Ps. xlv. 10; Exod. xii. 33; Isa. lix. 20.

must part, or Christ and your souls can never meet; sin and your souls must be two, or Christ and your souls can never be one; you must in good earnest fall out with sins, or else you can never in good earnest fall in with a Saviour; the heart must be separated from all other lovers, before Christ will take the soul into his bed of loves. Christ takes none into marriage-union with himself, but such as are cordially willing that all old former leagues with sin and the world shall be for ever broken and dissolved. Your cordial willingness to part with sin, is your parting with sin in divine account. You may as soon bring east and west together, light and darkness together, heaven and hell together, as bring Christ to espouse himself to such a soul, as has no mind, no will, no heart to be divorced from his former lovers. It is a foolish thing for any to think of keeping both Christ and their lusts too. It is a vain thing for any to think of saving the life of his sins, and the life of his soul too. If sin escape, your soul cannot escape; if thou art not the death of thy sins, they will be the death and ruin of thy soul. Marriage is a knot or tie, wherein persons are mutually limited and bound each to other, in a way of conjugal separation from all others, and this in Scripture is called a covenant, Prov. ii. 7. So when any one marries Christ, he doth therein discharge himself in affection and subjection from all that is contrary unto Christ, and solemnly covenants and binds himself to Christ alone; he will have no Saviour and no Lord but Christ, and to him will he cleave for ever, Ps. lxiii. 8; Acts xi. 23. But,

Secondly, This marriage-union with Christ doth include and take in a hearty willingness, to take, to receive the Lord Jesus Christ for your Saviour and sovereign.¹ Are you willing to consent to the match. It is not enough that Christ is willing to enter into a marriage-union with us, but we must be willing also to enter into a marriage-union with him.² God will never force a Christ, nor force salvation upon us, whether we will or no. Many approve of Christ, and cry up Christ, who yet are not willing to give their consent, that he, and he alone shall be their Prince and Saviour. Though knowledge of persons be necessary and fit, yet it is not sufficient to marriage, without consent, for marriage ought to be a voluntary transaction of persons. In marriage we do in a sort give away ourselves, and elect and make choice for ourselves, and therefore consent is a necessary concurrence to marriage. Now this consent is nothing else but a free and plain act of the will, accepting of Jesus Christ before all others to be its head and Lord, and in the soul's choice of him to be its Saviour and sovereign. Then a man is married to Christ, when he doth freely and absolutely and presently receive the Lord Jesus; not, I would have Christ if it did not prejudice my worldly estate, ease, friends, relations, &c., or hereafter, I will accept of him when I come to die, and be in distress, but now when salvation is offered, now while Christ tenders himself, I now yield up my heart and life unto him. But,

Thirdly, This marriage-union with Christ includes and takes in

¹ John i. 12; Acts v. 31; Col. ii. 6: weigh well these scriptures: Ps. cxii. 3, and xxv. 5; Hosea ii. 7.

² Many can choose Christ as a refuge to hide them from danger, and as a friend to help them in their need, who yet refuse him as a husband.

a universal and perpetual consent for all time and in all states and conditions. There is, you know, a great difference between a wife and a strumpet; a wife takes her husband upon all terms, to have and to hold, for better and for worse, for richer and for poorer, in sickness and in health, whereas a strumpet is only for hire and lust. When the purse is emptied, or the body wasted and strength consumed, the harlot's love is at an end: so here. That acceptance and consent which ties the marriage-knot between Christ and the soul, must be an unlimited and indefinite acceptance and consent, when we take the Lord Jesus Christ wholly and entirely, without any secret reservations or exceptions. That soul that will have Christ, must have all Christ or no Christ, 'for Christ is not divided,' 1 Cor. i. 13. That soul must entertain him to all purposes and intents, he must follow the Lamb wheresoever he goeth, Rev. xiv. 4, though it should be through fire and water, over mountains and hills. He must take him with his cup of affliction as well as his cup of consolation, Ps. lxxvi. 12, with his shameful cross as well as his glorious crown, with his great sufferings as well as his great salvation, Heb. ii. 3, with his grace as well as his mercy, with his Spirit to lead and govern them, as well as his blood to redeem and justify them, to suffer for him as well as to reign with him, to die for him as well as to live to him, 2 Tim. ii. 12; Acts xxi. 13; Rom. xiv. 7, 8. Christianity, like the wind *Cæcias*, doth ever draw clouds and afflictions after it.¹ 'All that will live godly in Christ Jesus shall suffer persecution,' 2 Tim. iii. 12. A man may have many faint wishes and cold desires after godliness, and yet escape persecution, yea, he may make some essays and attempts, as if he would be godly, and yet escape persecution; but when a man is thoroughly resolved to be godly, and sets himself in good earnest upon pursuing after holiness, and living a life of godliness, then he must expect to meet with afflictions and persecutions. Whoever escapes, the godly man shall not escape persecution in one kind or another, in one degree or another.² He that is peremptorily resolved to live up to holy rules, and to live out holy principles, must prepare for sufferings. All the roses of holiness are surrounded with pricking briars. The history of the Ten Persecutions, and that little Book of Martyrs, the 11th of the Hebrews, and Mr Foxe his Acts and Monuments, with many other treatises that are extant, do abundantly evidence that from age to age, and from one generation to another, they that have been born after the flesh have persecuted them that hath been born after the spirit, and that the seed of the serpent have been still a-multiplying of troubles upon the seed of the woman, Gal. iv. 29; but a believer's future glory and pleasure will abundantly recompense him for his present pain and ignominy. But such as will have Christ for their Saviour and sovereign, but still with some proviso or other—viz., that they may keep such a beloved lust, or enjoy such carnal pleasures and delights, or raise such an estate for them and theirs, or comply with the times, and such and such great men's humours, or that they may follow the Lamb only

¹ The north-east wind, (*καυκλας*,) Pl. 2, 46, 47; Vitr. 1, 6; Sen. Q. N. 5, 16.—G.

² The common cry of persecutors have been, *Christianos ad Leones*: within the first three hundred years after Christ, upon the matter all that made a profession of the apostle's doctrine, were cruelly murdered.

in sunshine weather, &c., these are still Satan's bond-slaves, and such as Christ can take no pleasure nor delight to espouse himself unto. But,

3. The third word of advice and counsel is this, viz.—‘*Put off the old man, and put on the new,*’ Col. iii. 9, 10. Consult the scriptures in the margin.¹ You must be new creatures, or else it had been better you had been any creatures than what you are: 2 Cor. v. 17, ‘If any man be in Christ he is a new creature, old things are passed away, behold all things are become new.’ The new creature includes a new light, a new sight, a new understanding. Now the soul sees sin to be the greatest evil, and Christ and holiness to be the chiefest good, Ps. xxxviii. 4, and Cant. v. 10. When a man is a new creature he has a new judgment and opinion, he looks upon God as his only happiness, and Christ as his all in all, Col. iii. 11, and upon the ways of God as ways of pleasantness, Prov. iii. 17. The new man has new cares, new requests, new desires. Oh that my soul may be saved! Acts ii. 37, and xvi. 30; Oh that my interest in Christ may be cleared! Oh that my heart may be adorned with grace! Oh that my whole man may be secured from wrath to come! 1 Thes. i. 10. The new man is a man of new principles. If you make a serious inspection into his soul, you shall find a principle of faith, of repentance, of holiness, of love, of contentment, of patience, &c.² There is not any one spiritual and heavenly principle respecting salvation, but may be found in the new creature. The new man experiences a new combat and conflict in his soul. ‘The flesh lusteth against the spirit, and the spirit lusteth against the flesh.’ ‘I see another law in my members warring against the law of my mind,’ Gal. v. 17, and Rom. vii. 23. The new man experiences a combat in every faculty. Here is the judgment against the judgment, and the will against the will, and the affections against the affections. And the reason is this; because there is flesh and spirit, sin and grace co-existent and cohabiting in every faculty of the soul; renewing grace is in every faculty, and remaining corruption is also in every faculty, like Jacob and Esau struggling in the same womb, or like heat and cold in the same water, and in every part of it. The new man also combats with all sorts of known sins, whether they be great or small, inward or outward, whether they be the sins of the heart or the sins of the life; and besides, the conflict in the new man is a daily conflict, a constant conflict. The new creature can never, the new creature will never, be at peace with sin; sin and the new creature will fight it out to the death. The new creature will never be brought into a league of friendship with sin. The new man is a man of a new life and conversation. Always a new life attends a new heart. You see it in Paul, Mary Magdalene, Zaccheus, the jailor, and all the others that are upon Scripture record.³ The new man has new society, new company: Ps. cxix. 63, ‘I am a companion of all them that fear thee, and of them that keep thy precepts.’ Ps. xvi. 3, ‘My goodness extends not to thee, but to the saints that are in the earth, and to the excellent, in whom is all my delight.’ Holy society is the only society for persons of holy hearts, and in that society can no man delight until God renew

¹ Eph. iv. 22–24; Gal. vi. 15; 1 Pet. ii. 2.

² Phil. i. 29; Acts xi. 18; 1 Thes. iv. 9; Phil. iv. 11; 1 Cor. iv. 12.

³ See 1 John iii. 14; 2 Cor. vi. 14; Ps. cxx. 5, cxxxix. 21, and xlii. 4.

his heart by grace. Many men be as the planet Mercury, good in conjunction with those that are good, and bad with those that are bad; these are they that do *Virtutis stragulam pudefacere*, Put honesty to an open shame.¹ Clothes and company do oftentimes tell tales in a mute but significant language. Tell me with whom thou goest, and I will tell thee what thou art, saith the Spanish proverb. Algerius, an Italian martyr, had rather be in prison with Cato than with Cæsar in the senate-house.² But to conclude this word of counsel, the new man walks by a new rule. As soon as ever God has made a man a new creature, he presently sets up a new rule of life to walk by, and that is no other but that which God himself sets up for his people to walk by, and that is his written word: Isa. viii. 20, 'To the law and to the testimony;' Ps. cxix. 105, 'Thy word is a lamp unto my feet, and a light unto my path;' ver. 133, 'Order my steps in thy word;' Gal. vi. 16, 'And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God.' This rule he sets up for all matters of faith, and for all matters of fact. The word is like the stone *Garamantides*, that hath drops of gold within itself, enriching of every soul that makes it his rule to walk by. Alexander kept Homer's *Iliads* in a cabinet, embroidered with gold and pearls;³ and shall not we keep the word in the cabinet of our hearts, that it may be always ready at hand as a rule for us to walk by? Well, friends, whatever you do forget, be sure that for ever you remember this—viz., that none can or shall be glorious creatures, but such as by grace are made new creatures. But,

4. The fourth word of advice and counsel is this, *Labour to be more inwardly sincere than outwardly glorious*. 'The king's daughter is all glorious within,' Ps. xlv. 13. Oh labour rather to be good than to be thought to be good, to live than to have a name to live, Rev. iii. 1, 15–17. Whatever you let go, be sure you hold fast your integrity. A man were better to let friends go, relations go, estate go, liberty go, and all go, than let his integrity go. 'God forbid that I should justify you; till I die I will not remove my integrity from me; my righteousness I will hold fast, and I will not let it go: my heart shall not reproach me so long as I live,' Job xxvii. 5, 6. Job is highly and fully resolved to keep his integrity close against all assaults of enemies or suspicions of friends. Job's integrity was the best jewel he had in all the world, and this jewel he was resolved to keep to his dying day. It was neither good men, nor bad men, nor devils that should baffle Job out of his integrity; and though they all pulled, and pulled hard, at his integrity, yet he would not let it go, he would hold fast this pearl of price whatever it cost him. The sincere Christian, like John Baptist, will hold his integrity though he lose his head for it, Mark vi. The very heathens loved a candid and sincere spirit, as he that wished that there was a glass in his breast, that all the world might see what was in his heart. Integrity will be a sword to defend you, a staff to support you, a star to guide you, and a cordial to cheer you; and therefore, above all gettings get sincerity, and above all keepings keep sincerity, as your crown, your comfort, your life. But,

¹ Cicero had rather have no companion than a bad one.

² Clarke, as before, p. 187.—G.

³ As before.—G.

5. The fifth word of comfort and counsel is this, *Be true to the light of your consciences, and maintain and keep up a constant tenderness in your consciences.* A tender conscience is a mercy more worth than a world. Conscience is God's spy in our bosoms: keep this clear and tender, and then all is well, Acts xxiv. 16; 2 Cor. i. 12. Act nothing against the dictates of conscience, rebel not against the light of conscience. You were better that all the world should upbraid you and reproach you, than that your consciences should upbraid you and reproach you, Job xxvii. 5, 6. Beware of stifling conscience, and of suppressing the warnings of conscience, lest a warning conscience prove a gnawing conscience, a tormenting conscience. The blind man in the Gospel, Mark viii., newly recovering his sight, imagined trees to be men: and the Burgundians, as Comines reports, expecting a battle, supposed long thistles to be lances. Thus men under guilt are apt to conceit every thistle a tree, and every tree a man, and every man a devil. Take heed of tongue-tied consciences; for when God shall untie these strings, and unmuzzle your consciences, conscience will then be heard, and ten concerts of music shall not drown her clamorous cries. Harken to the voice of conscience, obey the voice of conscience, and when conscience shall whisper you in the ear, and tell you there is this and that amiss in the house, in the habit, in the heart, in the life, in the closet; don't say to conscience, Conscience be quiet, be still, make no noise now, I will hear thee in a more convenient season, Acts xxiv. 24, 25. The heathen orator could say, *A recta conscientia ne latum quidem unguem discedendum*, A man may not depart a hair's-breadth all his life long from the dictates of a good conscience.¹ Will not this heathen one day rise in judgment against those who daily crucify the light of their own consciences? But,

6. The sixth word of advice and counsel is this, *Make it the great business of your lives to make sure such things as will go with you beyond the grave.*² Riches and honours and offices, and all worldly grandeur, won't go with us beyond the grave. Saladin, a Turkish emperor—he was the first of that nation that conquered Jerusalem—lying at the point of death, after many glorious victories, commanded that a white sheet should be borne before him to his grave, upon the point of a spear, with this proclamation: 'These are the rich spoils which Saladin carrieth away with him, of all his triumphs and victories, of all his riches and realms that he had; now nothing at all is left for him to carry with him but this sheet.' It is with us in this world as it was in the Jewish fields and vineyards, pluck and eat they might what they would while they were there, but they might not pocket nor put up aught to carry with them, Deut. xxiii. 24, 25. Death, as a porter, stands at the gate, and strips men of all their worldly wealth and glory. Athenæus speaks of one that, at the hour of death, devoured many pieces of gold, and sewed the rest in his coat, commanding that they should be buried with him. Hermocrates, being loath that any man should enjoy his goods after him, made himself by will heir of his own goods. These muck-worms would fain live

¹ Cicero: in Offic.

² See my Treatise on Assurance, and there you will find how you may secure something that will go with you beyond the grave.—[Vol. ii., p. 301, *seq.*—G.]

still on this side Jordan; having made their god their god, they cannot think of parting with it. They would, if possible, carry the world out of the world. But what saith the apostle? 'We brought nothing with us into this world, and it is certain'—see how he assevereth and assureth it, as if some rich wretches made question of it—'we can carry nothing out,' nothing but a winding-sheet, 1 Tim. vi. 7. Oh, how should this alarm us to make sure our calling and election,¹ to make sure our interest in Christ, to make sure our covenant-relation, to make sure a work of grace in power upon our souls, to make sure the testimony of a good conscience, Gal. iv. 5-7, to make sure our sonship, our saintship, our heirship, &c., Rom. viii. 15, 16; for these are the only things that will go with us into another world. In the Marian persecution there was a woman who, being convened before Bonner, then Bishop of London,² upon the trial of religion, he threatened her that he would take away her husband from her. Saith she, Christ is my husband. I will take away thy child. Christ, saith she, is better to me than ten sons. I will strip thee, saith he, of all thy outward comfort. Yea, but Christ is mine, saith she, and you cannot strip me of him. Assurance that Christ was hers, and that he would go with her beyond the grave, bore her heart up above the threats of being spoiled of all, Heb. x. 34. When a great lord had shewed a sober, serious, knowing Christian his riches, his stately habitation, his pleasant gardens, his delightful walks, his rich grounds, and his various sorts of pleasure, the serious Christian, turning himself to this great lord, said: My lord, you had need to make sure Christ and heaven, you had need make sure something that will go with you beyond the grave, for else when you die you will be a very great loser. O my friends, I must tell you, it highly concerns you to make sure something that will go with you beyond the grave, or else you will be very great losers when you come to die, God having given you an abundance of the good things and of the great things of this world, beyond what he has given to many thousands of others. But,

7. The seventh word of advice and counsel is this, *Look upon all the things of this world, and value all the things of this world now, as you will certainly look upon them and value them when you come to lie upon a sick-bed, a dying-bed*, 1 Cor. vii. 29-31. When a man is sick in good earnest, and when death knocks at the door in good earnest, oh, with what a disdainful eye, with what a weaned eye, with what a scornful eye does a man then look upon the honours, riches, dignities, and glories of this world! If men could but thus look upon them now, it would keep them from being fond of them, from trusting in them, from doting upon them, from being proud of them, and from venturing a damning either in getting or in keeping of them. But,

8. The eighth word of advice and counsel is this, *In all places and companies carry your soul-preservatives still about you*—viz., a holy care, a holy fear, a holy jealousy, a holy watchfulness over your own thoughts, hearts, words, and ways, Prov. iv. 23, and xxviii. 14; Gen. vi. 9, and xxxix. 9, 10; Ps. xvii. 4, xviii. 23, and xxxix. 1, &c. You

¹ 2 Pet. i. 10; 2 Cor. v. 17; 2 Sam. xxiii. 5; 1 Thes. v. 23; 2 Cor. i. 12.

² Foxe's Acts and Monuments.

know that in infectious times men and women carry their several preservatives about them, that they may be kept from the infection of the times. Never were there more infectious times than now. Oh the snares, the baits, the infections that attend us at all times, in all places, in all companies, in all employments, and in all enjoyments, so that if we do not carry our soul-preservatives about us, we shall be in imminent danger of being infected with the pride, ill customs, and vanities of the times wherein we live. But,

9. The ninth word of advice and counsel is this, *Live not at uncertainties as to your spiritual and eternal estates.*¹ There are none so miserable as those that are strangers to the state of their own souls. It is good for a man to know the state of his flock, the state of his family, the state of the nation, the state of his body; but above all to know the state and condition of his own soul. How many thousands are there that can give a better account of their lands, their lordships, their riches, their crops, their shops, their trades, their merchandise, yea, of their hawks, their hounds, their misses, than they can of the estate of their own souls! O my friends, your souls are more worth than ten thousand worlds, Mat. xvi. 26, and therefore it must be the greatest prudence, and the choicest policy in the world, to secure their everlasting welfare, and to know how things stands between God and your souls, what you are worth for eternity, and how it is like to go with you in that other world. Whilst a Christian lives at uncertainties as to his spiritual and everlasting estate, as whether he has grace or no grace, or whether his grace be true or counterfeit, whether he has an interest in Christ or not, a work in power upon his soul or not, or whether God loves him or loathes him, whether he will bring him to heaven or throw him to hell—how can any Christian who lives at so great an uncertainty delight in God, rejoice evermore, triumph in Christ Jesus, be ready to suffer, and desirous to die? Job xxvii. 10; Phil. iv. 4; 2 Cor. ii. 14; Phil. i. 23. All men love to be at a certainty in all their outward concernments; and yet how many thousands are there that are at a marvellous uncertainty as to the present and future state of their precious and immortal souls! But,

10. The tenth word of advice and counsel is this, *Set the highest Scripture examples and patterns before you, of grace and holiness, for your imitation,* 1 Cor. iv. 16. In the point of faith and obedience set an Abraham before you, Gen. xii. and xxii.; in the point of meekness set a Moses before you, Num. xii. 3; in the point of courage set a Joshua before you, Josh. i.; in the point of uprightness set a David before you, Ps. xviii. 23; in the point of zeal set a Phinehas before you; and in the point of patience set a Job before you. Make Christ your main pattern, 'Be ye followers of me, as I am of Christ,' James v. 11, 12, and 1 Cor. xi. 1. And next to him set the patterns of the choicest saints before you for your imitation.² The nearer you come to those blessed copies that they have set before you, the more will be your joy and comfort, and the more God will be honoured, Christ

¹ See my 'Box of Precious Ointment.' In that glass you may read the state of your souls.—[Vol. iii. p. 233, *seq.*—G.]

² *Præcepta docent, exempla movent*, Precepts may instruct, but examples do persuade.—[As before.—G.]

exalted, the Spirit pleased, religion adorned, the mouths of sinners stopped, and the hearts of saints rejoiced. He that shooteth at the sun, though he shoot far short, yet will shoot higher than he that aimeth at a shrub. It is safest, it is best, to eye the highest and worthiest examples. Examples are, (1.) More awakening than precepts; (2.) More convincing than precepts; (3.) More encouraging than precepts, Heb. xi. 8; and that because in them we see that the exercise of godliness, though difficult, yet is possible; when we see men subject to like passions with ourselves to be so and so mortified, self-denying, humble, holy, &c.; what should hinder but that it may be so with us also? Such as begin to work with the needle, look much on their sampler and pattern: it is so in learning to write, and indeed in learning to live also. Observe the gracious conversations and carriages of the choicest saints, keep a fixed eye upon the wise, prudent, humble, holy, and heavenly deportment; write after the fairest copy you can find, labour to imitate those Christians that are most eminent in grace. I shall conclude this head with that of the heathen: *Optimum est majorum sequi vestigia, si rectè præcesserint*, It is best to tread in the steps of those who are gone in a safe and good way before us, [Seneca.] But,

11. The eleventh word of advice and counsel is this, *Be much in the most spiritual exercises of religion*. There are external exercises, such as hearing, praying, singing, receiving, holy conference, &c., Isa. i. 11–14, and 1 Tim. iv. 8, and Mat. vi. Now custom, conviction, education, and a hundred other external considerations, may lead persons to these external exercises: but then there are the more spiritual exercises of religion, such as loving of God, delighting in God, prizing of Christ, compliance with the motions, counsels, and dictates of the Spirit, living in an exercise of grace, triumphing in Christ Jesus, setting our affections upon things above, meditation, self-examination, self-judging, &c. Now the more you live in the exercise of these more spiritual duties of religion, the more you glorify God—the more you evidence the power of grace, and the in-dwellings of the Spirit—and the more you difference and distinguish yourselves from hypocrites and all unsound professors, and the better foundation you lay for a bright, strong, and growing assurance. But,

12. The twelfth and last word of advice and counsel I shall give you is, *To make a wise, a seasonable, a sincere, a daily, and a thorough improvement of all the talents that God has intrusted you with*. There is a talent of time, of power, of riches, of honour, of greatness, that some are more intrusted with than others are. The improvement of these is your great wisdom, and should be your daily works, 1 Cor. iv. 1, 2. You know you are but stewards, and that you must shortly give an account of your stewardship, Luke xvi. 1–4. And oh that you may make such a faithful and full improvement of all the great talents that God has intrusted you with, that you may give up your account at last with joy, and not with grief! Some princes have wished upon their beds that they had never reigned, because they have not improved their power for God and his people, but against God and his people; and some rich men have wished that they had never been rich, because they have not improved their riches for the glory of God, nor for the

succour and relief of his suffering saints. A beggar upon the way asked something of an honourable lady : she gave him sixpence, saying, This is more than ever God gave me. Oh ! says the beggar, Madam, you have abundance, and God hath given you all that you have ; say not so, good madam. Well, says she, I speak the truth, for God hath not given but lent unto me what I have, that I may bestow it upon such as thou art. And it is very true, indeed, that poor Christians are Christ's alms-men, and the rich are but his stewards, into whose hands God hath put his moneys, to distribute to them as their necessities require. It is credibly reported of Mr Thomas Sutton, the sole founder of that eminent hospital commonly known by his name, that he used often to repair into a private garden, where he poured forth his prayers unto God, and, amongst other passages, was frequently overheard to use this expression : Lord, thou hast given me a liberal and large estate, give me also a heart to make good use of it ; which was granted to him accordingly.¹ Riches are a great blessing, but a heart to use them aright is a far greater blessing. Every rich man is not so much a treasurer as a steward, whose praise is more how to lay out well than to have received much. I know I have transgressed the bounds of an epistle, but love to your souls, and theirs into whose hands this treatise may fall, must be my apology.

Sir, if you and your lady were both my own children, and my only children, I could not give you better nor more faithful counsel than what I have given you in this epistle ; and all out of a sincere, serious, and cordial desire and design, that both of you may be happy here, and found at Christ's right hand in the great day of account, Mat. xxv. 33, 34.

Now the God of all grace fill both your hearts with all the fruits of righteousness and holiness, and greatly bless you both with all spiritual blessings in heavenly places, and make you meet-helps to each other heaven-ward, and at last crown you both with ineffable glory in the life to come. 1 Pet. v. 1 ; Gal. v. 22, 23 ; Eph. i. 3.

So I take leave, and rest your assured friend, and soul's servant,

THOMAS BROOKS.

¹ Fuller's Church History of Britain. [The founder of the Charter-house, London.—G.]

THE COVENANT OF GRACE PROVED AND OPENED.

BELoved IN OUR LORD,—In the first part of my Golden Key, I have shewed you seven several pleas, that all sincere Christians may form up, as to those several scriptures in the Old and New Testament, that refer either to the great day of account, or to their particular days of account. In this second part, I shall go on where I left, and shew you several other choice pleas, that all believers may make in the present case.

VIII. The eighth plea that a believer may form up as to the ten scriptures in the margin,¹ that refer to the great day of account, or to a man's particular account, may be drawn up from *the consideration of the covenant of grace, or the new covenant that all believers are under*. It is of high concernment to understand the tenure of the covenant of grace, or the new covenant, which is the law you must judge of your estates by, for if you mistake in that you will err in the conclusion. That person is very unfit to make a judge, who is ignorant of the law, by which himself and others must be tried. For the clearing of my way, let me premise these six things:—

1. First, Premise this with me, that *God hath commonly dealt with man in the way of a covenant*; that being a way that is most suitable to man, and most honourable for man, and the most amicable and friendly way of dealing with man. No sooner was man made, but God entered into covenant with him, 'In the day thou eatest thereof, thou shalt die the death,' Gen. ii. 17; and after this, he made a covenant with the world, by Noah, Gen. ix. 11–15, and vi. 18; and after this, he made a covenant with Abraham, Gen. xvii. 1, 2; and after this, he made a covenant with the Jews at Mount Sinai, Exod. xix. Thus you see that God has commonly dealt with man in the way of a covenant. But,

2. Secondly, Premise this with me, *All men are under some covenant or other*; they are either under a covenant of works, or they are under a covenant of grace. All persons that live and die without an interest in Christ, they live and die under a covenant of works; such as live and die with an interest in Christ, they live and die under a

¹ Eccles. xi. 9, and xii. 14; Mat. xii. 14, and xviii. 23; Luke xvi. 2; Rom. xiv. 10; 2 Cor. v. 10; Heb. ix. 27, and xiii. 17; 1 Pet. iv. 5.

covenant of grace. There is but a twofold standing taken notice of in the blessed Scriptures; the one is under the law, the other is under grace. Now he that is not under grace, is under the law, Rom. vi. 14. It is true, in the Scripture you do not read, *in totidem syllabis*, of the covenant of works and the covenant of grace; but that of the apostle comes near it: Rom. iii. 27, 'Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.'¹ Here you have the law of works, opposed to the law of faith; which holds out as much as the covenant of works and the covenant of grace. The apostle sets forth this twofold condition of men, by a very pertinent resemblance, namely, by that of marriage, Rom. vii. 1-3. All Adam's seed are married to one of these two husbands; either to the law, or to Christ. He that is not spiritually married to Christ, and so brought under his covenant, is still under the law as a covenant of works; even as a wife is under the law of her husband while he is yet alive. Certainly there were never any but two covenants made with man, the one legal, the other evangelical; the one of works, the other of grace; the first in innocency, the other after the fall: ponder upon Rom. iv. 13. But,

3. Thirdly, Let me premise this, that *the covenant of grace was so legally dispensed to the Jews, that it seems to be nothing else but the repetition of the covenant of works*; in respect of which legal dispensations of it, the same covenant, under the law, is called a covenant of works; under the gospel, in regard of the clearer manifestation of it, it is called a covenant of grace: but these were not two distinct covenants, but one and the same covenant diversely dispensed. The covenant of grace is the same for substance now to us since Christ was exhibited, as it was to the Jews before he was exhibited; but the manner of administration of it is different, because it is:—(1.) Now clearer: things were declared then in types and shadows, heaven was then typed out by the land of Canaan, but now we have things more plainly manifested, 2 Cor. iii. 12; Heb. vii. 22. In this respect it is called 'a better testament or covenant,' Heb. viii. 6; not in substance, but in the manner of revealing it; and the promises are said to be 'better promises' upon the same account, Acts x. 35. (2.) The covenant of grace, is now more largely extended; then it extended only to the Jews, but now to all that know the Lord, and that choose him, fear him, love him, and serve him in all nations, Col. iii. 11; Neh. vii. 2; Job i. 1, 8; Acts xiii. 22, *seq.*; Rom. iv. 18-20. (3.) There is more abundance of the Spirit, of grace, of light, of knowledge, of holiness, poured out generally upon the people of God now, than there was in those times. Though then some few eminent saints had much of the Spirit, and much of grace and holiness, both in their hearts and lives; but now the generality of the saints have more of the Spirit, and more grace and holiness, than the generality of the saints had in those times. But,

4. Fourthly, Premise this with me, that *a right notion of the covenant, according to the originals of the Old and New Testament, will*

¹ I am not of Cameron's mind, that there were three covenants; but of the apostle's mind, who expressly tells us that there are two testaments, and no more, in that Gal. iv. 24.

*conduce much to a right understanding of God's covenant.*¹ The derivation of the Hebrew word, and of the Greek, may give us great light, and is of special use to shew the nature of the covenant which they principally signify, and what special things are therein required. (1.) The Hebrew word, ברית, *Berith*, a covenant, is by learned men derived from several roots :

[1.] First, Some derive it from ברר, *Barar*, to purify, make clear, and to purge out dross, chaff, and all uncleanness; and to select, and choose out, and separate the pure from the impure, the gold and silver from the dross, and the pure wheat from the chaff. The reasons of this derivation are these two :—(1.) Because by covenants open and clear amity is confirmed, and faithfulness is plainly and clearly declared and ratified, without deceit or sophistication, betwixt covenanters; and things are made plain and clear betwixt them in every point and article. (2.) Because God, in the covenant of works, did choose out man especially, with whom he made the covenant; and because in the covenant of grace he chooseth out of the multitude his elect, even his church and faithful people, whom he did separate by predestination and election from all eternity, to be a holy people to himself in Christ, Eph. i. 4. (3.) Some derive it from ברה, and verily, the Lord, when he makes a covenant with any, he doth separate them from others, he looks on them, and takes them, and owns them for his ‘peculiar people,’ 1 Pet. ii. 9, for his ‘peculiar treasure,’ Exod. xix. 5, and agrees with them as the chosen and choicest of all others. The first staff in Zech. xi. 10, is called ‘Beauty,’ and this was the covenant; and certainly it must be a high honour for a people to be in covenant with God; for by this means God becomes ours, and we are made nigh unto him, Jer. xxxi. 38, 40, 41. He is ours, and we are his, in a very peculiar way of relation; and by this means God opens his love and all his treasures of grace unto us. In his covenant he tells us of his special care, love, kindness, and great intentions of good to us; and by this means his faithfulness comes to be obliged to make good all his covenant relations and engagements to us, Deut. vii. 9. Now in all this God puts a great favour and honour upon his people. Hence, when the Lord told Abraham that he would make a covenant with him, Abraham fell upon his face; he was amazed at so great a love and honour, Gen. xvii. 2, 3.

[2.] Secondly, Some derive the word from ברה, *Barah*, *comedit*, to eat, because usually they had a feast at the making of covenants. In the Eastern countries they commonly established their covenants by eating and drinking together. Herodotus tells us that the Persians were wont to contract leagues and friendship, *inter vinum et epulas*, in a full feast, whereat their wives, children, and friends, were present. The like, Tacitus reports of the Germans. Amongst the Greeks and other nations, the covenanters ate bread and salt together. The Emperor of Russia, at this day, when he would shew extraordinary

¹ The word *covenant* in our English tongue, signifies, as we all know, a mutual promise, bargain, and obligation, between two persons; and so likewise doth the Hebrew *Berith*, and the Greek *διαθήκη*. A covenant is a solemn compact or agreement between two chosen parties, or more; whereby, with mutual, free, and full consent, they bind and oblige themselves one to another. A covenant is *Amicus status inter federatos*: so Martin [Luther?] ‘A friendly state between allies.’

grace and favour unto any, sends him bread and salt from his table; and when he invited Baron Sigismund, the Emperor Ferdinand's ambassador, he did it in this form: *Sigismunde, comedes sal et panem nostrum nobiscum*: Sigismund, you shall eat our bread and salt with us. Hence that symbol of Pythagoras, *Ἄρτον μὴ καταγνύειν*, 'break no bread,' is interpreted by Erasmus and others to mean, 'break no friendship.'¹ Moreover, the Egyptians, Thracians, and Lybians in special, are said to have used to make leagues, and contract friendship, by presenting a cup of wine one to another; which custom we find still in use amongst our western nations. It has been the universal custom of mankind, and still remains in use, to contract covenants, and make leagues and friendship, by eating and drinking together. When Isaac made a covenant with Abimelech, the king of Gerar, the text saith, 'He made him, and those that were with him, a feast; and they did eat and drink, and rose up betimes in the morning, and swore one to another,' Gen. xxvi. 30, 31. When Jacob made a covenant with Laban, after they had sworn together, he made him a feast, 'and called his brethren to eat bread,' saith the text, Gen. xxxi. 54. When David made a league with Abner, upon his promise of bringing all Israel unto him, David made 'Abner and the men that were with him a feast,' saith the text, 2 Sam. iii. 20. Hence, in the Hebrew tongue a covenant is called *ברית*, *Berith*, of *ברא*, *Barah*, to eat, as if they should say an eating; which derivation is so natural, that it deserves, say some, to be preferred before that, from the other signification of the same verb, which is to choose; of which before. Now they that derive *Berith* from *Barah*, which signifies to eat and refresh one's self with meat, they give this reason for that derivation, viz., because the old covenant of God, made with man in the creation, was a covenant wherein the condition or law was about eating; that man should eat of all the trees and fruits, except of the tree of knowledge of good and evil, Gen. ii. 16, 17; and in the solemn making and sealing of the covenant of grace in Christ, the blessed seed, the public ceremony was slaying and sacrificing of beasts, and eating some part of them, after the fat and the choice parts were offered up and burned on the altar. For God, by virtue of that covenant, gave man leave to eat the flesh of beasts, Dent. xii. 27, which he might not do in the state of innocency, Gen. i. 29, being limited to fruits of trees, and herbs bearing seed, for his meat. So, also, in solemn covenants between men, the parties were wont to eat together, Gen. xxxi. 46.

[3.] Thirdly, Others derive the word *Berith* from *ברא*, *Bara*, or *ברה*, *Barah*, to smite, strike, cut, or divide, as both these words signify. The word also signifies to elect or choose; and the reasons they give for this derivation, are these two:—*First*, Because covenants are not made, but by choice persons, chosen out one by another, and about choice matters, and upon choice conditions, chosen out, and agreed upon by both parties. *Secondly*, Because, in making of covenants, commonly sacrifices were stricken and slain, for confirmation and solemnity. Of old, God sealed his covenants by sacrifices of beasts slain, divided, and cut asunder, and the choice fat, and other parts,

¹ Vide Turcium ritum opud Busbequium, epist. i. 11.

offered upon the altar. And in making of great and solemn covenants, men, in old time, were wont to kill and cut asunder sacrificed beasts; and to pass between the parts divided, for a solemn testimony, or for the confirmation of the covenants that they had made, Gen. xv. 9, 10, 17.¹ And as learned men have long since observed, that the very heathen, in their covenanting, used sacrifices, and divided them, passing between the parts; and this they did, as some conjecture, in imitation of God's people. This third is the common opinion, about the original of this name; and therefore preferred before all other. So this word ברית, *Berith*, covenant, seems to sound as much as כרית, *Kerith*, a smiting or striking, because of sacrifices slain in covenanting. Hence the word covenant is often joined with כרת, *Karath*, which signifies striking of covenant. An example of this beyond all exception, saith my author,² is in that sacrifice, wherein God by Moses, made a covenant with all the people of Israel, and bound them to obey his law: the description of it is in Exod. xxiv. 4-8, 'And Moses wrote all the words of the Lord, and rose up early in the morning and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant and read it in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.'³ I shall not trouble my reader with that mystical and too curious a sense, that some of the ancients put upon these words:⁴ the historical sense is here more fit: for in this ceremony of dividing the blood in two parts, and so besprinkling the altar with the one half, which represented God; and the people with the other, between whom the covenant was confirmed, the old use in striking of covenants is observed. For the ancient custom was, that they which made a league or covenant, divided some beasts, and put the parts asunder, walking in the midst; signifying that as the beast was divided, so they should be which brake the covenant. So when Saul went against the Ammonites, coming out of the field, he hewed two oxen, and sent them into all the coasts of Israel, 1 Sam. xi. 7; expressing the like signification, that so should his oxen be served that came not forth after Saul and Samuel. After the same manner, when God made a covenant with Abraham, Gen. xv. 12-19, and he had divided certain beasts, as God had commanded him, and laid one part against another, a smoking firebrand went between, representing God, signifying, that so he should be divided, which violated the covenant. So in this place, not much unlike; the blood is parted in twain, shewing that so should his blood be shed, which kept not the covenant.

¹ Jer. xxxiv. 18-20, and Lev. xxvi. 25. Weigh well these two scriptures. Covenant breakers may well look upon them as flaming swords, as terrible thunderbolts.

² And. Rivetus in Gen. xxxi; Exercitat 135. [Misprinted 'Riven.'—G.]

³ Anciently covenants were made with blood, to betoken constancy in the covenant, even to the shedding of blood, and loss of life.

⁴ Rupertus, Ambrose, Cajetan, &c.

[4.] Fourthly, Some derive the word *Berith* from בְּרִית, *Bara*, to create; and the reason they give for this derivation is this, because the first state of creation was confirmed by the covenant which God made with man, and all creatures were to be upheld by means of observing of the law and condition of the covenant; and that covenant being broken by man, the world, made subject to ruin, is upheld, yea, and as it were created anew, by the covenant of grace in Christ.

[5.] Fifthly, Some derive the word *Berith* from בְּרִית, *Berath*, which signifies firmness, sureness, because covenants are firm and sure, and all things agreed on are confirmed and made sure by them. God's covenant is a sure covenant: Deut. vii. 9, 'The Lord thy God, he is the faithful God,' or the God of Amen, 'which keepeth covenant with them that love him.' Ps. lxxxix. 34, 'My covenant will I not break'—Hebrew, 'I will not profane,' 'nor alter the thing that is gone out of my lips.'¹ All God's precepts, all God's predictions, all God's menaces, and all God's promises, are the issue of a most just, faithful, and righteous will. There are three things that God cannot do:—(1.) He cannot die. (2.) He cannot lie: Titus i. 2, 'In hope of eternal life, which God, that cannot lie, promised before the world began.' (3.) He cannot deny himself. Now the derivation of *Berith*, from the several roots specified, and not from one only, doth give much light to the point under consideration; and doth reconcile in one, all the several opinions of the learned, and justifies their several derivations, without rejecting or offering any wrong or disgrace to any.

(2.) Secondly, The Greek name Διαθήκη, *Diatheke*, a covenant or a testament. By this Greek word the Septuagint, in their Greek translation, do commonly express the Hebrew word *Berith*; and it is observable that this is the only word by which the Hebrew word *Berith* is rendered in the New Testament. This Greek word, Διαθήκη, is translated *covenant* in the New Testament about twenty times; and the same word is translated *testament* in the New Testament about twelve times.² Wherever you find the word *covenant* in the New Testament, there you shall find *Diatheke*; and wherever you find the word *testament* in the New Testament, there you shall find *Diatheke*; so that it is of importance for us to understand this word aright. Now this Greek word, Διαθήκη, is derived from Διατίθημι, *Diatithemi*, which hath divers of the significations of the Hebrew words of which *Berith* is derived; for it signifies to set things in order and frame, to appoint orders, and make laws, to pacify and make satisfaction, and to dispose things by one's last will and testament. Now to compose and set things in order is to uphold the creation; to walk by orders and laws made and appointed is to walk by rule, and to live, to deal plainly and faithfully without deceit. To pacify and make satisfaction includes sacrifices and sin-offerings. To dispose by will and testament implies choice of persons and gifts; for men do commonly by will give their best and most choice things to their most dear and most choice friends. Thus the Greek which the apostles use in the New Testament to signify a covenant, to express the Hebrew

¹ Jer. xxxi. 31, 33, 35-37; Ps. xix. 7; Rev. iii. 14; Isa. liv. 10.

² Heb. viii. 6-10, and i. 4; Luke i. 72; Rom. ix. 4, &c.; Mat. xxvi. 28; Luke xxii. 20, &c.

word *Berith*, which is used in the law and the prophets, doth confirm our derivation of it from all the words before named. And this derivation of the Hebrew and Greek names of a covenant being thus laid down, and confirmed by the reasons formerly cited, is of great use. The various acceptation and use of these two names in the Old and New Testament is very considerable for the opening of the covenant: *First*, To shew unto us the full signification of the word *covenant*, and what the nature of a covenant is in general. *Second*, To justify the divers acceptations of the word, and to shew the nature of every word in particular, and so to make way for the knowledge of the agreement and difference between the old and new covenant. Here, as in a crystal glass, you may see that this word *Berith*, and this word *Diatheke*, signify all covenants in general, whether they are religious or civil; for there is nothing in any true covenant which is not comprised in the signification of these words, being expounded according to the former derivations. Here also we may see what is the nature of a covenant in general, and what things are thereunto required; as, *first*, every true covenant presupposeth a division or separation; *secondly*, it comprehends in it a mutual promising and binding between two distinct parties; *thirdly*, there must be faithful dealing, without fraud, or dissembling on both sides; *fourthly*, this must be between choice persons; *fifthly*, it must be about choice matters and upon choice conditions, agreed upon by both; *sixthly* and lastly, it must tend to the well-ordering and composing of things between them. Now all these are manifest by the several significations of the words from which *Berith* and *Diatheke* are derived. And thus much for the word *covenant* according to the originals of the Old and New Testament.

5. Fifthly, Premise this with me, that there was *a covenant of works, or a reciprocal covenant, betwixt God and Adam, together with all his posterity*. Before Adam fell from his primitive holiness, beauty, glory, and excellency, God made a covenant with Adam as a public person, which represented all mankind. The covenant of works was made with all men in Adam, who was made and stood as a public person, head and root, in a common and comprehensive capacity. I say, it was made with him as such, and we all in him; he and all stood and fell together. (1.) Witness the imputation of Adam's sin to all mankind: Rom. v. 12, 'In whom,' or forasmuch as, 'all have sinned;' they sinned not all in themselves, therefore in Adam; see ver. 14, 'In him all died.' (2.) Witness the curse of the covenant that all mankind are directly under; consult the scriptures in the margin.¹ Those on whom the curse of the covenant comes, those are under the bond and precept of the covenant. But all mankind are under the curse of the covenant, and therefore all mankind are under the bond and precept of the covenant. Adam did understand the terms of the covenant, and did consent to the terms of the covenant; for God dealt with him in a rational way, and expected from him a reasonable service. The end of this covenant was the upholding of the creation, and of all the creatures in their pure natural estate, for the comfort of man continually, and for the special manifestation of God's free grace;

¹ 1 Cor. xv. 47; Deut. xxix. 21; Rom. viii. 20, 21; Gal. iii. 10, 13.

and that he might put the greater obligation upon Adam to obey his Creator and to sweeten his authority to man; and that he might draw out Adam to an exercise of his faith, love, and hope in his Creator; and that he might leave Adam the more inexcusable in case he should sin; and that so a clear way might be made for God's justification and man's conviction. Upon these grounds God dealt with Adam, not only in a way of sovereignty, but in a way of covenant.

Quest. But how may it be evidenced that God entered into a covenant of works with the first Adam before his fall, there being no mention of such a covenant in the Scripture that we read of?

Ans. Though the name be not in the Scripture, yet the thing is in the Scripture, as will evidently appear by comparing scripture with scripture.¹ Though it be not positively and plainly said in the blessed Scripture that God made a covenant of works with Adam before his fall, yet, upon sundry scripture grounds and considerations, it may be sufficiently evidenced that God did make such a covenant with Adam before his fall; and therefore it is a nice cavil, and a foolish vanity, for any to make such a noise about the word covenant, and for want of the word covenant, boldly to conclude that there was no such covenant made with Adam, when the thing is lively set down in other words, though the word covenant be not expressed; and this I shall make evident by an induction of particulars, thus:—

[1.] First, God, to declare his sovereignty and man's subjection, gave Adam, though innocent, *a law*. God's express prescription of a positive law unto Adam in his innocent state, is clearly and fully laid down in that Gen. ii. 16, 17, 'And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die;' Hebrew, 'dying thou shalt die.' Mark how God bounds man's obedience with a double fence: *first*, He fenced him with a free indulgence to eat of every tree in the garden but one, the less cause he had to be liquorish after forbidden fruit; but 'stolen waters are sweet.' *Secondly*, By an exploratory² prohibition, upon pain of death. By the first, the Lord woos him by love; by the second, he frights him by the terror of his justice, and bids him touch and taste if he durst. The *federati* were God and Adam; God the Creator, and man, the creature, made 'after God's image and likeness;' and so not contrary to God, nor at enmity with him, but like unto God, though far different and inferior to God in nature and substance. Here are also terms agreed on, and matters covenanted reciprocally, by these parties. Adam, on his part, was to be obedient to God, in forbearing to eat of the tree of knowledge only. God's charge to our first parents was only negative, not to eat of the tree of knowledge; the other, to eat of the trees, was left unto their

¹ Socinians call for the word 'Satisfaction,' others call for the word 'Sacrament,' others call for the word 'Trinity,' and others call for the word 'Sabbath,' for Lord's day, &c.; and thence conclude against Satisfaction, Sacraments, Trinity, Sabbath, for want of express words, when the things themselves are plainly and lively set down, in other words, in the blessed Scriptures; so it is in this case of God's covenant with Adam. The vanity and folly of such ways of reasoning is sufficiently demonstrated by all writers upon those subjects that are sound in the faith, &c.

² Qu. 'explanatory'?—G.

choice. Eve confesseth that God spake unto them both, and said, 'Ye shall not eat of it,' Gen. iii. 2; and God speaks unto both of them together in these words, 'Behold, I have given unto you every herb, and every tree,' &c., Gen. i. 19. At which time also it is very like that he gave them the other prohibition of not eating of that one tree; for if God had made that exception before, he would not have given a general permission after; or if this general grant had gone before, the exception coming should seem to abrogate the former grant. The Septuagint seem to be of this mind, that this precept was given both to Adam and Eve, reading thus in the plural number, 'In what day ye shall eat thereof ye shall die.'¹ And though, in the original, the precept be given in the name of Adam only, that is only (1.) Because Adam was the more principal, and he had the charge of the woman; and (2.) Because that the greatest danger was in his transgression, which was the cause of the ruin of his posterity; (3.) Because, as Mercerus well observes, Adam was the common name both of the man and woman, Gen. v. 2, and so is taken, ver. 15. And God, on his part, for the present, permits Adam to eat of all other trees of the garden; and for the future, in his explicit threatening of death in case of disobedience, implicitly promiseth life in case of obedience herein.

[2.] Secondly, *The promises of this covenant on God's part were very glorious*—*First*, That heaven, and earth, and all creatures should continue in their natural course and order wherein God had created and placed them, serving always for man's use, and that man should have the benefit and lordship of them all. *Secondly*, As for natural life, in respect of the body, Adam should have had perfection without defect, beauty without deformity, labour without weariness. *Thirdly*, As for spiritual life, Adam should never have known what it was to be under terrors and horrors of conscience, nor what a wounded spirit means, Prov. xviii. 14; he should never have found 'the arrows of the Almighty sticking fast in him, nor the poison thereof drinking up his spirits, nor the terrors of God to set themselves in array against him,' Job vi. 4; nor he should never have tasted of death. Death is a fall that came in by a fall. Had Adam never sinned, Adam had never died; had Adam stood fast in innocency, he should have been translated to glory without dissolution. Death came in by sin, and sin goeth out by death. As the worm kills the worm that bred it, so death kills sin that bred it. Now where there are parties covenanting, promising, and agreeing upon terms, and terms mutually agreed upon by those parties, as here, there is the substance of an express covenant, though it be not formally and in express words called a covenant. This was the first covenant which God made with man, and this is called by the name *Berith*, Jer. xxxiii. 20, where God saith, 'If you can break my covenant of the day and night, and that there shall not be day and night in their season,' ver. 21, 'then may also my covenant with David be broken.' In these words he speaks plainly of the promise in the creation, that day and night should keep their course, and the sun, moon, and stars, and all creatures, should serve for man's use, Gen. i. 14–16. Now though man did break the covenant on his part, yet God, being immutable, could not break covenant

¹ So doth Gregory read as the Septuagint does.—*Greg. Moral. lib. xxxv. cap. 10.*

on his part, neither did he suffer his promise to fail; but, by virtue of Christ promised to man in the new covenant, he will keep touch with man so long as mankind hath a being on the earth. In this first covenant, God promised unto man life and happiness, lordship over all the creatures, liberty to use them, and all other blessings which his heart could desire, to keep him in that happy estate wherein he was created. And man was bound to God to walk in perfect righteousness, to observe and keep God's commandments, and to obey his will in all things which were within the reach of his nature, and so far as was revealed to him. In the first covenant, God revealed himself to man as one God, Creator, and Governor of all things, infinite in power, wisdom, goodness, nature, and substance. God was man's good Lord, and man was God's good servant; God dearly loved man, and man greatly loved God with all his heart. There was not the least shadow or occasion of hatred or enmity between them; there was nothing but mutual love, mutual delight, mutual content, and mutual satisfaction between God and man. Man, in his primitive glory, needed no mediator to come between God and him. Man was perfect, pure, upright, and good, created after God's own image; and the nearer he came to God, the greater was his joy and comfort. God's presence now was man's great delight, and it was man's heaven on earth to walk with God. But,

[3.] Thirdly, Consider *the intention and use of the two eminent trees in the garden, that are mentioned in a more peculiar manner—viz., the tree of life and the tree of knowledge.* The intended use of these two trees in paradise was sacramental. Hence they are called *symbolical* trees, and *sacramental* trees, by learned writers, both ancient and modern. By these the Lord did signify and seal to our first parents that they should always enjoy that happy state of life in which they were made, upon condition of obedience to his commandments; i.e., in eating of the tree of life, and not eating of the tree of knowledge.¹ The tree of life is so called, not because of any native property and peculiar virtue it had in itself to convey life, but symbolically, morally, and sacramentally. It was a sign and obligation to them of life, natural and spiritual, to be continued to them as long as they continued in obedience to God. The seal of the first covenant was the tree of life, which if Adam had received by taking and eating of it, whilst he stood in the state of innocency before his fall, he had certainly been established in that estate for ever; and the covenant being sealed and confirmed between God and him on both parts, he could not have been seduced and supplanted by Satan, as some learned men do think, and as God's own words seem to imply, Gen. iii. 22, 'And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.' 'The tree of knowledge of good and evil' was spoken from the sad event and experience they had of it, as Samson had of God's departing from him when he lost his Nazaritish hair by Delilah. 'The tree of life' was a sacrament of life; 'the tree of knowledge' a sacrament of death. 'The tree of life' was for confirmation of man's obe-

¹ The tree of life was the sign and seal which God gave to man for confirmation of this first covenant; and it was to man a sacrament and pledge of eternal life on earth and of all blessings needful to keep man in life.

dience, and 'the tree of knowledge' was for caution against disobedience. Now if those two trees were two sacraments, the one assuring of life in ease of obedience, the other assuring of death in case of disobedience, then hence we may collect that God not only entered into a covenant of works with the first Adam, but also gave him this covenant under sacramental signs and seals. But,

[4.] Fourthly, Seriously consider that *a covenant of works lay clear, in that commandment*, Gen. ii. 16, 17, which may thus be made evident:—(1.) Because that was the condition of man's standing and life, as it was expressly declared; (2.) Because, in the breach of that commandment given him, he lost all, and we in him. God made the covenant of works primarily with Adam, and with us in him, as our head, inclusively; so that when he did fall we did fall, when he lost all we lost all. There are five things we lost in our fall:—(1.) Our holy image, and so became vile; (2.) Our sonship, and so became slaves; (3.) Our friendship, and so became enemies; (4.) Our communion with God, and so became strangers; (5.) Our glory, and so became miserable. Sin and death came into the world by Adam's fall. In Adam's sinning we all sinned, and in Adam's dying we all died; as you may see, by comparing the scriptures in the margin together.¹ In Adam's first sin, we all became sinners by imputation: Adam being a universal person, and all mankind one in him, by God's covenant of works with him. *Omnes ille unus homo fuerunt*, All were that one man, [Augustine,] viz., by federal consociation. God covenanted with Adam, and in him with all his posterity; and therefore Adam's breach of covenant fell not only upon him, but upon all his posterity. But,

[5.] Fifthly and lastly, We read of a *second covenant*, Heb. x. 9; Rom. ix. 4; Gal. iv. 24; Eph. ii. 12, and we read of a 'new covenant:' Jer. xxxi. 31, 'Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.' So Heb. viii. 8, 'I will make a new covenant,' &c.; ver. 13, 'In that he saith a new covenant, he hath made the first old,' &c.; chap. xii. 24, 'And to Jesus the mediator of the new covenant,' &c. Now if there be a 'second covenant,' then we may safely conclude there was a 'first;' and if there be a 'new covenant,' then we may boldly conclude that there was an 'old covenant.' A covenant of grace always supposeth a covenant of works, Heb. viii. 7-9. I know there is a repetition of the covenant of works with Adam, in the law of Moses; as in that of the apostle to the Galatians, 'The law is not of faith, but the man that doth these things, shall live in them,' Gal. iii. 10-12. The law requires works, and promiseth no life to those that will be justified by faith. In the first covenant, three things are observable:—(1.) The precept, that 'continueth not in all things;' the precept requires perfect, personal, and perpetual obedience; (2.) The promise, 'live;' 'the man that doth them shall live;' live happily, blessedly, cheerfully, everlastingly; (3.) The curse in case of transgression, 'Cursed is every one that continueth not in all things which are written in the book of the law, to do them.' One sin, and that but in thought, broke the angels' covenant, and hath brought them into everlasting chains,

¹ 1 Cor. xv. 22; Rom. v. 12 to the end, &c.

Jude 6. So the same apostle to the Romans further tells us, that 'Moses describeth the righteousness which is of the law, that the man that doth those things shall live by them,' Rom. x. 5. Thus it was with Adam, principally and properly, therefore he was under a covenant of works, when God gave him that command, Gen. ii. 16, 17. This first covenant is called a covenant of works, because this covenant required working on our part as the condition of it, for justification and happiness, 'The man that doth these things shall live.' Under this covenant God left man to stand upon his own bottom, and to live upon his own stock, and by his own industry. God made him perfect and upright, and gave him power and ability to stand, and laid no necessity at all upon him to fall. In this first covenant of works, man had no need of a mediator, God did then stipulate with Adam immediately; for seeing he had not made God his enemy by sin, he needed no daysman to make friendly intercession for him, Job ix. 33.

Adam was invested and endowed with righteousness and holiness in his first glorious estate; with righteousness, that he might carry it fairly, justly, evenly, and righteously towards man; and with holiness, that he might carry it wisely, lovingly, reverentially, and holily towards God, and that he might take up in God as his chiefest good, as in his great all.¹ I shall not now stand upon the discovery of Adam's beauty, authority, dominion, dignity, honour, and glory, with which he was adorned, invested, and crowned in innocency. Let this satisfy, that Adam's first estate was a state of perfect knowledge, wisdom, and understanding; it was a perfect state of holiness, righteousness, and happiness. There was nothing within him but what was desirable and delectable; there was nothing without him but what was amiable and commendable; nor nothing about him but what was serviceable and comfortable. Adam, in his innocent estate, was the wonder of all understanding, the mirror of wisdom and knowledge, the image of God, the delight of heaven, the glory of the creation, the world's great lord, and the Lord's great darling. Upon all these accounts, he had no need of a mediator. And let thus much suffice to have spoken concerning the first covenant of works, that was between God and Adam in innocency. But,

6. Sixthly, Premise this with me—viz., that there is a *new covenant*, a *second covenant*, or a *covenant of grace betwixt God and his people*, Heb. viii. 6–13. Express scriptures prove this: Deut. vii. 9, 'Know therefore, that the Lord thy God, he is God; the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;' 2 Sam. xxiii. 5, 'Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire; although he make it not to grow;' 2 Neh. i. 5, 'I beseech thee, O Lord God of heaven, the great and terrible God; that keepeth covenant and mercy for them that love him, and keep his commandments;' Isa. liv. 10, 'For the mountains shall depart, and the hills be removed; but my kindness shall not

¹ Eph. iv. 22–24. In this scripture, the apostle speaks plainly of the renovation of that knowledge, holiness, and righteousness that Adam sometimes had, but lost it by his fall, Ps. viii. 4–6; Gen. ii. 20.

² See this, 2 Sam. xxiii. 5, opened in my 'Box of Precious Ointments,' pp. 369–374. [Vol. iii. p. 491, seq.—G.]

depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee ;' Jer. xxxii. 40, ' And I will make an everlasting covenant with them, that I will not turn away from them, to do them good ; but I will put my fear in their hearts, that they shall not depart from me ;' Ezek. xx. 37, ' And I will cause you to pass under the rod, and I will bring you into the bond of the covenant ;' Deut. xxix. 12, ' That thou shouldest enter into covenant with the Lord thy God ; and into his oath, which the Lord thy God maketh with thee to-day.' Consult the scriptures in the margin also, for they cannot be applied to Christ, but to us.¹ But for the further evidencing of that covenant that is between the Lord and his people—now that there is a covenant betwixt God and his people may be further evinced by unanswerable arguments—let me point at some among many.

[1.] First, *Christ is said to be 'the mediator of this covenant.'* Heb. ix. 15, ' And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.' Certainly that covenant, of which Christ is the testator, must needs be a covenant made with us ; for else, if the covenant were made only with Christ, as some would have it, then it will roundly follow that Jesus Christ is both testator and the party to whom the testaments and legacies are bequeathed ; which sounds harsh, yea, which to assert is very absurd. Since the creation of the world, was it ever known that ever any man did bequeath a testament and legacies to himself ? Surely no. Christ is the testator of the new covenant, and therefore we may safely conclude that the new covenant is made with us. The office of mediator, you know, is to stand betwixt two at variance. The two at variance were God and man. Man had offended and incensed God against him. God's wrath was an insupportable burden, and a consuming fire ; no creature was able to stand under it, or before it. Therefore Christ, to rescue and redeem man, becomes a mediator. Christ, undertaking to be a mediator, both procured a covenant to pass betwixt God and man, and also engaged himself for the performance thereof on both parts ; and to assure man of partaking of the benefit of God's covenant, Christ turns the covenant into a testament, that the conditions of the covenant, on God's part, might be as so many legacies, which, being confirmed by the death of the testator, none might disannul : Heb. viii. 6, ' He is the mediator of a better covenant, which was established upon better promises.' The promises of the new covenant are said to be better in these six respects :—(1.) All the promises of the law were conditional ; ' Do this, and thou shalt live.' The promises of the new covenant are absolute, of grace, as well as to grace. (2.) In this better covenant God promiseth higher things. Here God promiseth Himself, his Son, his Spirit, a higher righteousness and a higher sonship. (3.) Because of their stability ; those of the old covenant were 'swallowed up in the curse.' These are the 'sure mercies of David.' (4.) They are all bottomed upon faith, they

¹ Deut. iv. 23 ; Isa. lv. 1-3 ; Jer. xxiv. 7, xxx. 22, xxxi. 31, 33, and xxxii. 38 ; Heb. viii. 8-10.

all depend upon faith.¹ (5.) They are all promised upon our interest in Christ. This makes the promises sweet, because they lead us to Christ, the fountain of them, whose mouth is most sweet, and in whose person all the sweets of all created beings do centre. (6.) Because God hath promised to pour out a greater measure of his Spirit, under the new covenant, than he did under the old covenant: Heb. xii. 24, 'And to Jesus, the mediator of the new covenant.' Thus you see that Christ is called 'the mediator of the covenant' three several times. Now he could not be the mediator of that covenant that is betwixt God and himself, of which more shortly, but of that covenant that is betwixt God and his people. But,

[2.] Secondly, *The people of God have pleaded the covenant that is betwixt God and them*: 'Remember thy covenant.' Now how could they plead the covenant betwixt God and them if there were no such covenant? See the scriptures in the margin.² But,

[3.] Thirdly, *God is often said to remember his covenant*.³ Gen. ix. 15, 'I will remember my covenant, which is between you and me'; Exod. vi. 5, 'I have remembered my covenant'; Lev. xxvi. 42, 'I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember'; Ezek. xvi. 60, 'I will remember my covenant with thee, and I will establish unto thee an everlasting covenant.' Now how can God be said to remember his covenant with his people, if there were no covenant betwixt God and them? But,

[4.] Fourthly, *The temporal and spiritual deliverances that you have by the covenant do clearly evidence that there is a covenant betwixt God and you*: Zech. ix. 11, 'As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein there was no water.'⁴ These words include both temporal and spiritual deliverances. So that now, if there be not a covenant betwixt God and you, what deliverances can you expect, seeing they all flow in upon the creature by virtue of the covenant, and according to the covenant? By the blood of the covenant believers are delivered from the infernal pit, where there is not so much water as might cool Dives his tongue, Luke xvi. 24, 25; and by the blood of the covenant they are delivered from those deaths and dangers that do surround them, 2 Cor. i. 8-10. When sincere Christians fall into desperate distresses and most deadly dangers, yet they are prisoners of hope, and may look for deliverance by the blood of the covenant. This does sufficiently evince a covenant betwixt God and his people. But,

[5.] Fifthly, *God has threatened severely to avenge and punish the quarrel of his covenant*: Lev. xxvi. 25, 'And I will bring a sword upon you, that shall avenge the quarrel of my covenant'; or which shall avenge the vengeance of the covenant, &c. Consult the scriptures in the margin.⁵ Breach of covenant betwixt God and man, breaks

¹ Rom. iv. 15, 16; Gal. iii. 16, 17; 2 Cor. i. 20; Cant. v. 16; Col. i. 19, and ii. 3; Isa. xlv. 3; Joel ii. 28; Acts ii. 16, 17; Gal. iii. 2.

² Jer. xiv. 21; Luke i. 72; Ps. xxv. 6.

³ Ponder upon these scriptures, Ps. cv. 8, cvi. 45, and cxi. 5.

⁴ Gen. ix. 11; Isa. liv. 9; Ps. cxi. 9; Isa. lix. 21.

⁵ Deut. xxix. 20, 21, 24, 25, and xxxi. 20, 21; Josh. vii. 11, 12, 15, and xxiii. 15, 16; Judges ii. 20; 2 Kings xviii. 9-12.

the peace, and breeds a quarrel betwixt them ; in which he will take vengeance of man's revolt, except there be repentance on man's side, and pardoning grace on his. For breach of covenant, Jerusalem is long since laid waste, and the seven golden candlesticks broken in pieces ; and many others, this day, lie a-bleeding in the nations who have made no more of breaking covenant with the great God than if therein they had to do with poor mortals, with dust and ashes like themselves. Now how can there be such a sin as breach of covenant, for which God will be avenged, if there were no covenant betwixt God and his people ? But,

[6.] Sixthly, *The seals of the covenant are given to God's people.* Now to those to whom the seals of the covenant are given, with them is the covenant made ; for the seals of the covenant, and the covenant, go to the same persons : but the seals of the covenant are given to believers. ' Abraham receives the sign of circumcision, a seal of the righteousness of faith,' Rom. iv. 11, *ergo*, the covenant is made with believers. Circumcision is a sign, in regard of the thing signified, and a seal, in regard of the covenant made betwixt God and man. Seal is a borrowed word, taken from kings and princes, who add their broad seal, or privy-seal, to ratify and confirm the leagues, edicts, grants, covenants, charters, that are made with their subjects or confederates. God had made a covenant with Abraham, and by circumcision signs and seals up that covenant.¹ But,

[7.] Seventhly, *The people of God are said sometimes to keep covenant with God* : Ps. xxv. 10, ' All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.' Mercies flowing in upon us, through the covenant, are of all mercies the most soul-satisfying, soul-refreshing, soul-cheering mercies ; yea, they are the very cream of mercy. Oh, how well is it with that saint that can look upon every mercy as a present sent him from heaven by virtue of the covenant ! Oh, this sweetens every drop, and sip, and crust, and crumb of mercy that a Christian enjoys, that all flows in upon him through the covenant ! The promise last cited is a very sweet, choice, precious promise, a promise more worth than all the riches of the Indies. Mark, ' all the paths of the Lord' to his people, they are not only ' mercy,' but they are ' mercy and truth ;' that is, they are sure mercies that stream in upon them, through the covenant. Solomon's dinner of green herbs, Prov. xv. 17 ; Daniel's pulse, Dan. i. 12 ; barley loaves and a few fishes, John vi. 9 ; swimming in upon a Christian, through the new covenant, are far better, greater and sweeter mercies, than all those great things are that flow in upon the great men of the world, through that general providence that feeds the birds of the air, and the beasts of the field : Ps. xlv. 17, ' Yet have we not forgotten thee, neither have we dealt falsely in thy covenant ;' that is, we have kept covenant with thee, by endeavouring to the uttermost of our power to keep off from the breach of thy covenant, and to live up to the duties of thy covenant, suitable to that of the prophet Micah, ' We will walk in the name of the Lord our God for

¹ In reason, the covenant and the seals must go together. Were it not a fond and foolish thing in any man to make a covenant with one, and to give the seals to another ? In equity and justice, the covenant and the seals must go to the same persons.

ever and ever,' Micah iv. 5. Persons in covenant with God will not only take a turn or two in his ways, as temporaries and hypocrites do, who are hot at hand, but soon tire and give in, but they will hold on in a course of holiness, and not fail to follow the Lamb, whithersoever he goes: Rev. xiv. 4, and xvii. 14; Ps. ciii. 17, 'The mercy of the Lord is from everlasting to everlasting:' ver. 18, 'To such as keep his covenant,' &c. All sincere Christians they keep covenant with God:—(1.) In respect of their cordial desires to keep covenant with God; (2.) In respect of their habitual purposes and resolutions to keep covenant with God; (3.) In respect of their habitual and constant endeavours to keep covenant with God, Neh. i. 11; Ps. cxix. 133, and xxxix. 1, 2. This is an evangelical and incomplete keeping covenant with God, which in Christ God owns and accepts, and is as well pleased with it as he was with Adam's keeping of covenant with him before his fall. From what has been said, we may thus argue: Those that keep covenant with God, those are in covenant with God, those have made a covenant with God; but all sincere Christians they do keep covenant with God, *ergo*. But,

[8.] Eighthly and lastly, *The Lord hath, by many choice, precious, and pathetic promises, engaged himself to make good that blessed covenant that he has made with his people, yea, with his choice and chosen ones*, 2 Pet. i. 4. Take a few instances, 'If ye hearken to these judgments,'¹ saith God to Israel, 'and keep and do them, the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers,' Deut. vii. 12. This blessed covenant is grounded upon God's free grace; and therefore in recompensing their obedience God hath a respect to his own mercy, and not to their merits. So Judges ii. 1, 'I made you to go up out of Egypt, and have brought you into the land which I swore unto your fathers; and I said, I will never break my covenant with you.' God is a God of mercy, and his covenant with his people is a covenant of mercy; and therefore he will be sure to keep touch with them. So Ps. lxxxix. 34, 'My covenant will I not break, nor alter the thing that is gone out of my mouth;' as if he should have said, Though they break my statutes, yet will I not break my covenant; for this seems to have reference to the 31st verse, 'If they break my statutes,' &c. Though they had profaned God's statutes, yet God would not profane his covenant, as the Hebrew runs, 'My covenant will I not break;' that is, I will stand steadfastly to the performance of it, and to every part and branch of it, I will never be inconstant, I will never be off and on with my people, I will never change my purpose, nor eat my words, nor unsay what I have said. So Jer. xxxiii. 20, 'Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night,² and that there shall not be day and night in their season;' ver. 21, 'Then may also my covenant be broken with my servant David,' &c. It is impossible for any created power to break off the intercourse of night and day, so it is impossible for me to break the covenant that

¹ Under the name judgments, the commandments and statutes of God are contained.

² That is, the order that I have set upon the courses and the revolutions of day and night.

I have made with David, my servant ; the day and night shall as soon fail as my covenant shall fail. So Isa. liv. 10, 'The mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.' Though great and huge mountains should remove, yea, though heaven and earth should meet, Ps. xlv. 2, yet the covenant of God with his people shall stand unmovable. The covenant of God, the mercy of God, and the loving-kindness of God to his people, shall last for ever, and remain constant and immutable, though all things in the world should be turned upside down. So Ps. cxi. 4, 'The Lord is gracious, and full of compassion ;' ver. 5, 'He will ever be mindful of his covenant.' God looks not at his people's sins, but at his own promise ; he will pass by their infirmities, and supply all their necessities. God will never break his covenant, he will never alter his covenant, he will still keep it, he will for ever be mindful of it. The covenant of God with his people shall be as inviolable as the course and revolution of day and night, and more immovable than the very hills and mountains. From what has been said, we may thus argue : If God hath, by many choice, precious, and pathetical promises, engaged himself to make good that blessed covenant that he has made with his people, then certainly there is a covenant between God and his people ; but God hath, by many choice, precious, and pathetical promises, engaged himself to make good his covenant to his people. *Ergo*. . . .

I might have laid down several other unanswerable arguments to have evinced this blessed truth, that there is a covenant betwixt God and his people ; but let these eight suffice for the present.

7. Seventhly and lastly, Premise this with me—viz., *that it is a matter of high importance and of great concernment, for all mortals to have a clear and a right understanding of that covenant under which they are*, 2 Sam. xxiii. 3, 4. God deals with all men according to the covenant under which they stand. We shall never come to understand our spiritual estate and condition, till we come to know under what covenant we are, Ps. cv. 8, cxi. 5 ; 1 Cor. xi. 28 ; Gal. iv. 23–25. If we are under a covenant of works, our state is miserable ; if we are under a covenant of grace, our state is happy ; if we die under a covenant of works, we shall be certainly damned ; if we die under a covenant of grace, we shall be certainly saved. Until we come to understand under what covenant we are, we shall never be able to put a right construction, a right interpretation, upon any of God's actions, dealings, or dispensations towards us. When we come to understand that we are under the covenant of grace, then we shall be able to put a sweet, a loving, and a favourable construction upon the most sharp, smart, severe, and terrible dispensations of God, knowing that all flows from love, and shall work for our external, internal, and eternal good, and for the advancement of God's honour and glory in the world.¹ When we come to understand that we are under a covenant of works, then we shall know that there is wrath, and curses, and woes wrapped up in the most favourable dispensations, and in the

¹ Rev. iii. 19 ; Job i. 21 ; Jer. xxiv. 4, 5 ; Rom. viii. 28 ; Heb. xii. 10, 11 ; 2 Cor. iv. 15–18.

greatest outward mercies and blessings that Christ confers upon us.¹ If a man be under a covenant of grace, and doth not know it, how can he rejoice in the Lord? How can he sing out the high praises of God? How can he delight himself in the Almighty? How can he triumph in Christ Jesus? How can he cheerfully run the race that is before him? How can he bear up bravely and resolutely in his sufferings for the cause of Christ? How can he besiege the throne of grace with boldness? How can he be temptation-proof? How can he be dead to this world? How can he long to be with Christ in that other world? And if a man be under a covenant of works, and doth not know it, how can he lament and bewail his sad condition? How can he be earnest with God to bring him under the bond of the new covenant? How can he make out after Christ? How can he choose the things that please God? How can he cease from doing evil, and learn to do well? How can he lay hold on eternal life? How can he be saved from wrath to come? &c. If we are under a covenant of grace, and do not know it, how can we manage our duties and services with that life, love, seriousness, holiness, spiritualness, and uprightness, as becomes us?² &c. If we are under a covenant of works,³ and do not know it, how rare shall we be in religious duties! How weary shall we be of religious duties, and how ready shall we be to cast off religious duties! By these few things I have been hinting at, you may easily discern how greatly it concerns all sorts of persons to know what covenant they are under; whether they are under the first or second covenant; whether they are under a covenant of works or a covenant of grace. Now having premised these seven things, my way is clear to that I would be at, which is this—viz., 1. *That there are but two famous covenants that we must abide by.* In one of them, all men and women in the world must of necessity be found—either in the covenant of grace or in the covenant of works. The covenant of works is a witness of God's holiness and perfection; the covenant of grace is a witness of God's goodness and commiseration. The covenant of works is a standing evidence of man's guiltiness; the covenant of grace is the standing evidence of God's righteousness. The covenant of works is the lasting monument of man's impotency and changeableness; the covenant of grace is the everlasting monument of God's omnipotency and immutability. Now no man can be under both these covenants at once. If he be under a covenant of works, he is not under a covenant of grace; and if he be under a covenant of grace, he cannot be under a covenant of works. Such as are under a covenant of works, they have the breach of that covenant to count for, they being the serpentine brood of a transgressing stock; but such as are under a covenant of grace shall never be tried by the law of works, because Christ, their surety, hath fulfilled it for them, Acts xiii. 38, 39; Rom. viii. 2-4; Gal. iv. 4-6. But let me open myself more fully thus:—

That all unbelievers, all Christless, graceless persons, are under a covenant of works, which they are never able safely to live under.

¹ Prov. i. 32; Mal. ii. 2; Deut. xxviii. 15-20; Lev. xxvi. 14-24; 2 Cor. ii. 14; Heb. xii. 1.

² Ps. xvi. 4; Amos viii. 5; Mal. i. 13; Hosea vi. 4, and iv. 10; Ps. xxxvi. 3.

³ Query, 'grace?'—Ed.

Should they live and die under a covenant of works, they were surely lost and destroyed for ever; for the covenant of works condemns and curses the sinner: Gal. iii. 10, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.' Neither hath the sinner any way to escape that curse of the law, nor the wrath of God revealed against all unrighteousness and ungodliness, but in the covenant of grace, Rom. i. 18. This covenant of works the apostle calls 'the law of works,' Rom. iii. 27. This is the covenant which God made with man in the state of innocency before the fall, Gen. ii. 16, 17. In this covenant God promised to Adam, for himself and his posterity, life and happiness, upon the condition of perfect, personal, and perpetual obedience; and it is summed up by the apostle, 'Do this and live,' Gal. iii. 12. God having created man upright, after his own image, Eccles. vii. 29; Gen. i. 26, 27, and so having furnished him with all abilities sufficient for obedience, thereupon he made a covenant with him for life upon the condition of obedience; I say, he made such a covenant with Adam, as a public person, as the head of the covenant; and as he promised life to him and his posterity in case of obedience, so he threatened death and a curse unto him and his posterity in case of disobedience: 'In the day thou eatest thereof thou shalt surely die;' or, 'dying thou shalt die,' Gen. ii. 17.¹ God, in this covenant of works, did deal with Adam and his posterity in a way of supremacy and righteousness, and therefore there is mention made only of the threatenings: 'In the day thou eatest thereof thou shalt die the death.' And it is further observable, that in this covenant that God made with Adam and his posterity, he did promise unto them eternal life and happiness in heaven, and not eternal life in this world only, as some would have it; for hell was threatened in these words, 'In the day thou eatest thereof thou shalt die the death;' and therefore heaven and happiness, salvation and glory, was promised on the contrary. We must necessarily conclude that the promise was as ample, large, and full as the threatening was; yet this must be remembered, that when God did at first enter into covenant with us, and did promise us heaven and salvation, it was upon condition of our personal, perfect, and perpetual obedience, and therefore called a covenant of works. 'Do this and live' was not only a command, but a covenant, with a promise of eternal happiness upon perfect and perpetual obedience. All that are under a covenant of works, are under the curse of the covenant, and they are all bound over unto eternal wrath; but the Lord Christ has put an end to this covenant, and abolished it unto all that are in him, being himself made under it; and satisfying the precept and the curse of it, and so he did cancel it, 'as a handwriting against us, nailing it unto his cross,' Col. ii. 14. So that all they that are in Christ are freed from the law as a covenant; but unto all other men it remains a covenant still, and they remain under the curse of it for ever, and the wrath of God abides upon them, John iii. 36. Though the covenant of works, as it is a

¹ Gal. iii. 10. Not only the covenant of grace, but the covenant of works also, is an eternal covenant; and therefore the curse of the covenant remains upon men unto eternity. There is an eternal obligation upon the creature, he being bound to God by an eternal law; and the transgression of that law carries with it an eternal guilt, which eternal guilt brings sinners under an eternal curse.

covenant for life, ceaseth unto believers, yet it stands in force against all unbelievers.

Now, oh how sad is it for a man to be under a covenant of works !
For,

First, The covenant of works, in the nature of it, requires perfect, personal, and perpetual obedience, under pain of the curse and death, according to that of the apostle, 'As many as are of the works of the law, are under the curse,' Gal. iii. 10—presupposing man's fall, and, consequently, his inability to keep it—'For it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them,' Deut. xxvii. 26. The covenant of works, therefore, affords no mercy to the transgressors of it, but inflicts death and curse for the least delinquency: 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all,' James ii. 10. The whole law is but one copulative; he that breaketh one commandment habitually, breaketh all. A dispensatory conscience keeps not any commandment. When the disposition of the heart is qualified to break every command, then a man breaks every command in the account of God. Every one sin contains virtually all sin in it. He that dares condemn the lawgiver in any one command, he dares condemn the lawgiver in every command. He that allows himself in any one known sin, in any course, way, or trade of sin, he lays himself under that curse which is threatened against the transgressors of the law.

They that are under this covenant of works must of necessity perish. The case stands thus: Adam did break this covenant, and so brought the curse of it both upon himself and all his seed to the end of the world; in his sin all men sinned, Rom. v. 12. Now if we consider all men as involved in the first transgression of the covenant, they must all needs perish without a Saviour. This is the miserable condition that all mortals are in that are under a covenant of works. But,

Secondly, Such as are under a covenant of works, their best and choicest duties are rejected and abhorred, for the least miscarriages or blemishes that do attend them or cleave to them. Observe the dreadful language of that covenant of works, 'Cursed is he that continueth not in all things that are written in the law of God to do them,' Gal. iii. 10. Hence it is that the best duties of all unregenerate persons are loathed and abhorred by God; as you may clearly see by comparing the scriptures in the margin together.¹ The most glorious duties and the most splendid performances of those that are under a covenant of works, are loathsome to God, for the least mistake that doth accompany them. The covenant of works deals with men according to the exactest terms of strict justice. It doth not make nor allow any favourable or gracious interpretation as the covenant of grace doth; the very least failure exposes the soul to wrath, to great wrath, to everlasting wrath. This covenant is not a covenant of mercy, but of pure justice. But,

Thirdly, This covenant admits of no mediator. There was no daysman betwixt God and man, none to stand between them, neither was there any need of a mediator; for God and man were at no dis-

¹ Isa. i. 11-15; Jer. vi. 20; Isa. lxvi. 3; Amos v. 21; Micah vi. 6; Mal. i. 10.

tance, at no variance.¹ Man was then righteous, perfectly righteous. Now the proper work of a mediator 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 man, nor no enmity in man's heart towards God: but upon the fall a breach and separation was made between God and man; so that man flies from God, and hides from God, and trembles at the voice of God, Gen. iii. 8-10. Fallen man is now turned rebel, and is become a desperate enemy to God; yea, his heart is full of enmity against God. 'The wisdom of the flesh is enmity against God,' Rom. viii. 7; not an 'enemy,' as the Vulgar Latin readeth it, but 'enmity,' in the abstract; noting an excess of enmity: as when we see a proud man, we say, 'There goes pride, so here is enmity.'² Nothing can be said more; for an 'enemy' may be reconciled, but 'enmity' can never; a vicious man may become virtuous, but vice cannot. There are natural antipathies between some creatures, as between the lion and the cock, the elephant and the boar, the camel and the horse, the eagle and the dragon, &c. But what are all these antipathies to that antipathy and enmity that is in the hearts of all carnal men against God? Now whilst men stand under a covenant of works, there is none to interpose by way of mediation, but fallen man lies open to the wrath of God, and to all the curses that are written in this book. When breaches are made between God and man, under the covenant of grace, there is a mediator to interpose and to make up all such breaches; but under the covenant of works there is no mediator to interpose between God and fallen man. These three things I have hinted a little at, on purpose to work my reader, if under a covenant of works, to be restless till he be got from under that covenant, into the covenant of grace, where alone lies man's safety, felicity, happiness, and comfort. Now this consideration leads me by the hand to tell you,

2. Secondly, *That there is a covenant of grace, that all believers, all sincere Christians, all real saints are under*; for under these two covenants all mankind fall. The apostle calls this covenant of grace, 'the law of faith,' Rom. iii. 17. Now, first, this covenant of grace is sometimes styled an 'everlasting covenant:' Isa. lv. 3, 'And I will make an everlasting covenant with you, even the sure mercies of David.' You need not question my security, in respect of the great things that I have propounded and promised in my word, for the encouragement of your faith and hope; for I will give you my bond for all I have spoken, which shall be as surely made good to you as the mercies that I have performed to my servant David, 2 Sam. xxiii. 5. The word *everlasting* hath two acceptations; it doth denote, (1.) Sometimes a long duration; in which respect the old covenant, clothed with figures and ceremonies, is called everlasting, because it was to endure, and did endure, a long time, Ps. cv. 9, 10; (2.) Sometimes it denotes a perpetual duration, a duration which shall last for ever, Heb. xiii. 20, &c. In this respect the covenant of grace is everlasting; it

¹ Hence this covenant is called by some, *Pactum amicitiae*, a covenant of friendship.

² The word signifies the act of a carnal mind, comprehending thoughts, desire, discourses, &c. Vide Pareus, on the words.

shall never cease, never be broken, nor never be altered. Now the covenant of grace is an everlasting covenant in a twofold respect.

First, Ex parte federantis, in respect of God, who will never break covenant with his people; but is their God, and will be their God, for ever and ever, Titus i. 2; Ps. xc. 2, and xlviii. 14, 'For this God is our God, for ever and ever; he will be our God even unto death;' ay, and after death too: for this is not to be taken exclusively; oh no! for 'he will never, never leave them, nor forsake them,' Heb. xiii. 5. There are five negatives in the Greek, to assure God's people that he will never forsake them. According to the Greek it may be rendered thus, 'I will not, not leave thee, neither will I not, not forsake thee.'¹ Leave us! God may, to our thinking, leave us; but forsake us he will not. So Ps. lxxxix. 34, 'My covenant will I not break'—*Heb.*, I will not profane my covenant—'nor alter the thing that is gone out of my mouth'—*Heb.*, the issue of my lips I will not alter. Though God's people should profane his statutes, ver. 31, yet God will not profane his covenant; though his people often break with him, yet he will never break with them; though they may be inconstant, yet God will be constant to his covenant: Isa. liv. 10, 'For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.' Though huge mountains should remove, which is not probable, or though heaven and earth should meet, which is not likely, yet his covenant shall stand immovable; and his mercy and kindness to his people shall be immutable. This new covenant of grace is like the new heavens and new earth, which will never wax old or vanish away, Isa. lxvi. 22. But,

Secondly, The covenant of grace is called an everlasting covenant: *Ex parte confederatorum*; in respect of the people of God, who are brought into covenant, and shall continue in covenant for ever and ever, Mal. iii. 6; Hosea ii. 19; Gen. xvii. 7. You have both these expressed in that excellent scripture, Jer. xxxii. 40, 'I will make an everlasting covenant with them'—*Heb.*, I will cut out with them a covenant of perpetuity—'that I will not turn away from them, to do them good; but'—*Heb.*, and—'I will put my fear into their hearts, that they shall not depart from me.' Seriously dwell upon the place; it shews that the covenant is everlasting on God's part, and also on our part.² On God's part, 'I will never turn away from them to do them good;' and on our part, 'they shall never depart from me.' How so? 'I will put my fear into their hearts, that they shall not depart from me.' That they may continue constant with me, and not constrain me, by their apostasy, to break again with them: I will so deeply rivet a reverent dread of myself in their souls, as shall cause them to cling, and cleave, and keep close to me for ever. In the covenant of grace, God undertakes for both parts; for his own, that he 'will be their God'—i.e., that all he is, and all he has, shall be employed for their external, internal, and eternal good;

¹ Five times in Scripture is this precious promise renewed: Josh. i. 5; Deut. xxxi. 8; 1 Kings viii. 57; Gen. xxviii. 15, that we may be still a-pressing of it till we have pressed all the sweetness out of it, Isa. lxvi. 11.

² God will never surcease to pursue and follow his covenant-people with favours and blessings incessantly.

and for ours, that we 'shall be his people'—*i.e.*, that we shall believe, love, fear, repent, obey, serve him, and walk with him, as he requires, Jer. xxxii. 38; Ezek. xxxvi. 26, 27; and thus the covenant of grace becomes an 'everlasting covenant;' yea, such a covenant as hath the sure or unfailable mercies of David wrapped up in it. The covenant of grace is a new compact or agreement, which God hath made with sinful man, out of his mere mercy and grace, wherein he undertakes, both for himself and for fallen man, and wherein he engages himself to make fallen man everlastingly happy. In the covenant of grace there are two things considerable: *first*, the covenant that God makes for himself to us, which consists mainly of these branches: (1.) That he will be our God; that is as if he said, You shall have as true an interest in all my attributes for your good, as they are mine for my own glory, Jer. xxxi. 38; Ps. cxliv. 15; 2 Cor. vi. 16-18. My grace, saith God, shall be yours to pardon you, and my power shall be yours to protect you, and my wisdom shall be yours to direct you, and my goodness shall be yours to relieve you, and my mercy shall be yours to supply you, and my glory shall be yours to crown you. This is a comprehensive promise, for God to be our God: it includes all, *Deus meus et omnia*, said Luther. (2.) That he 'will give us his Spirit.' Hence the Spirit is called 'the Holy Spirit of promise.' The giving of the Holy Ghost is the great promise which Christ, from the Father, hath made unto us. It is the Spirit that reveals the promises, that applies the promises, and that helps the soul to live upon the promises, and to draw marrow and fatness out of the promises. The great promise of the Old Testament was the promise of Christ, Gen. iii. 16, and the great promise of the New Testament is the promise of the Spirit, as you may see by the scriptures in the margin.¹ That in this last age of the world there may be a more clear and full discovery of Christ, of the great things of the gospel, of Antichrist, and of the glorious conquests that are in the last days to be made upon him, the giving of the Spirit is promised as the most excellent gift. (3.) That he 'will take away the heart of stone, and give a heart of flesh,' *i.e.*, a soft and tender heart, Ezek. xxxvi. 26. (4.) That he 'will not turn away his face from us, from doing of us good;' and that 'he will put his fear into our hearts,' Jer. xxxii. 40. (5.) That he 'will cleanse us from all our filthiness, and from all our idols,' Ezek. xxxvi. 25. (6.) That he 'will rejoice over us, to do us good,' Jer. xxxiii. 9, 10, and xxxii. 41. The *second* thing considerable in the covenant of grace is the covenant which God doth make for us to himself, which consists mainly in these things: (1.) That we 'shall be his people.' (2.) That we 'shall fear him for ever.' (3.) That we 'shall walk in his statutes, keep his judgments, and do them.' (4.) That we 'shall never depart from him.' (5.) That we 'shall persevere, and hold out to the end.' (6.) That we 'shall grow, and flourish in grace.' (7.) A true right to the creatures. (8.) That all providences, changes, and conditions shall work for our good. (9.) Union and communion with Christ. (10.) That we shall have a kingdom, a crown, and glory at last. And what

¹ Isa. xlv. 3; Jer. xxxi. 33; Joel ii. 28; John xiv. 16, 20; Acts ii. 23; Luke xxiv. 49; John xv. 26, and xvi. 7.

would we have more?¹ By these short hints it is most evident that the covenant of grace is an entire covenant, an everlasting covenant, made by God both for himself and for us. O sirs! this is the glory of the covenant of grace, that whatsoever God requires of us, that he stands engaged to give unto us. Whatever in the covenant of grace God requires on man's part, that he undertakes to perform for man. That this covenant of grace is an 'everlasting covenant' may be made further clear,

[1.] First, *From God's denomination, who hath often styled it an 'everlasting covenant.'* In the Old Testament he frequently calls it, in *Heb.*, ברית עולם, *Bereth Gnolam*, a covenant of eternity. In the New Testament he calls it, in Greek, Διαθήκη αἰώνιος, the eternal covenant, or the everlasting covenant. And those whom God has taken into covenant with himself, they have frequently acknowledged it to be an everlasting covenant, as is evident up and down the Scripture. The covenant of works was not everlasting, it was soon overthrown by Adam's sin; but the covenant of grace is everlasting. The joy that is wrapped up in the covenant is an everlasting joy, *Isa.* xxxv. 10; and the righteousness that is wrapped up in the covenant is an everlasting righteousness, *Dan.* ix. 24; and the life that is wrapped up in the covenant is an everlasting life, *John* iii. 16; and all the happiness, and glory, and salvation that is wrapped up in the covenant is everlasting, *John* xii. 2; *Mat.* xix. 29; *1 Pet.* v. 4; *Isa.* xlv. 17. The covenant-relation that is betwixt God and his people is everlasting; and the mediator of the covenant is everlasting—viz., 'Jesus Christ, yesterday, and to-day, and the same for ever,' *Heb.* xiii. 8. Though the covenant, in respect of our own personal entering into it, is made with us now in time, and hath a beginning; yet for continuance it is everlasting and without end; it shall remain for ever and ever. But,

[2.] Secondly, This covenant of grace, under which the saints stand, is sometimes styled *a covenant of life*: *Mal.* ii. 5, 'My covenant was with him of life and peace.' Life is restored, and life is promised, and life is settled by the covenant. There is no safe life, no comfortable life, no easy life, no happy life, no honourable life, no glorious life, for any sinner that is not under the bond of this covenant.² All mankind had been eternally lost, and God had lost all the glory of his mercy for ever, had he not, of his own free grace and mercy, made a covenant of life with poor sinners. A man, in the covenant of grace, hath three degrees of life: the first in this life, when Christ lives in him; the second, when his 'body returns to the earth, and his soul to God that gave it;' the third, at the end of the world, when body and soul reunited shall enjoy heaven.

[3.] Thirdly, This covenant of grace, under which the saints or faithful people of Christ stand, is sometimes styled *a holy covenant*. Daniel, describing the wickedness of Antiochus Epiphanes, saith, 'His

¹ *Jer.* xxxii. 38, 40; *Ezek.* xxxvi. 27; *Job* xvii. 9; *Prov.* iv. 18; *Ps.* i. 3; *Hosea* xiv. 5-7; *Zechar.* xii. 18; *Mal.* iv. 2; *Jer.* xxiv. 5; *Rom.* viii. 28; *Luke* xii. 32; *Rev.* ii. 10; *Ps.* lxxxiv. 11; *John* x. 28. See the truth of this fully evidenced in twelve particulars, in my 'Box of Precious Ointment,' pp. 364-367.—[Vol. iii., p. 487, seq.—G.]

² *Omnis vita est propter delectationem.* Philosophers say that a fly is more excellent than the heavens, because the fly has life, which the heavens have not.

heart shall be against the holy covenant,' Dan. xi. 28, 30; he shall have indignation against the holy covenant, and have intelligence with them that forsake the holy covenant. So the psalmist, 'For he remembered his holy promise, and Abraham his servant,' Ps. cv. 42, 43;¹ promise here being put for covenant by a synecdoche; Luke i. 72, 'To perform the mercy promised to our fathers, and to remember his holy covenant.' The parties interested in this covenant are holy. Here you have a holy God and a holy people in covenant together. Holiness is one of the principal things that is promised in the covenant. The covenant commands holiness, and encourages to holiness, and works souls up to a higher degree of holiness, and fences and arms gracious souls against all external and internal unholiness.² The author of this covenant is holy; the mediator of this covenant is holy; the great blessings contained in this covenant are holy blessings; and the people taken into this covenant are sometimes styled holy brethren, holy men, holy women. 'An holy temple, an holy priesthood, an holy nation, an holy people,' as you may see by comparing the scriptures in the margin together.³ Whenever God brings a poor soul under the bond of the covenant, he makes him holy, and he makes him love holiness, and prize holiness, and delight in holiness, and press and follow hard after holiness. A holy God will not take an unholy person by the hand, as Job speaks, chap. viii.; neither will he allow of such to take his covenant into their mouths, as the psalmist speaks, Ps. xx. 6.

[4.] Fourthly, This covenant of grace, under which the saints stand, is sometimes styled a *covenant of peace*: Num. xxv. 12, 'Behold, I give unto him my covenant of peace.' Peace is the comprehension of all blessings and prosperity. All sorts of peace, viz., peace with God, and peace with conscience, and peace with the creatures, flows from the covenant of grace, Mal. ii. 5. There is (1.) An external peace, and that is with men; (2.) There is a supernatural peace, and that is with God; (3.) There is an internal peace, and that is with conscience; (4.) There is an eternal peace, and that is in heaven. Now all these sorts of peace flow in upon us through the covenant of grace. The Hebrew word for peace comes from a root which denotes perfection. The end of the upright man is perfection of happiness, Ps. xxxvii. 37.⁴ Hence the Rabbins say, that 'the holy blessed God finds not any vessel that will contain enough of blessings for Israel, but the vessel of peace.' Peace is a very comprehensive word. It carries in the womb of it all outward blessings. It was the common greeting of the Jews, 'Peace be unto you:' and thus David, by his proxy, salutes Nabal, 'Peace be to thee, and thy house.' The ancients were wont to paint peace in the form of a woman, with a horn of plenty in her hand. The covenant of grace is that hand, by which God gives out all sorts of peace unto us: Isa. liv. 10, 'Neither shall the covenant of my peace

¹ Heb., The word of his holiness, that is, his sacred and gracious covenant that he had made with Abraham and his posterity.

² See my Treatise of Holiness. [Vol. iv.—G.]

³ Ps. l. 5; Heb. iii. 1; 1 Thes. v. 27; 2 Peter i. 21; 1 Peter iii. 5; 1 Cor. iii. 17; 1 Peter ii. 9, &c.

⁴ This covenant is styled a covenant of peace, because it breeds, settles, quiets, and establisheth our hearts in perfect peace, it stills all fears and doubts and thoughts of heart.

be removed, saith the Lord that hath mercy on thee.' The covenant is here called the covenant of peace, because the Lord therein offers us all those things that may make us completely happy; for under this word peace the Hebrews comprehend all happiness and felicity: Ezek. xxxiv. 25, 'And I will make with them a covenant of peace;' the Hebrew is, 'I will cut with them a covenant of peace.' This expression of cutting a covenant is taken from the custom of the Jews in their making of covenants. The manner of this ceremony or solemnity, Jeremiah declares, saying, 'I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had struck before me, when they cut the calf in twain, and passed between the parts thereof,' Jer. xxxiv. 18. Their manner was to kill sacrifices, to cut these sacrifices in twain, to lay the two parts thus divided in the midst, piece against piece, exactly one over against another, to answer each other: then the parties covenanting passed betwixt the parts of the sacrifices so slit in twain, and laid answerably to one another: the meaning of which ceremonies and solemnities is conceived to be this—viz., as part answered to part, so there was a harmonious correspondency and answerableness of their minds and hearts that struck covenant: and as part was severed from part, so the covenanters implied, if not expressed, an imprecation or curse; wishing the like dissection and destruction to the parties covenanting, as most deserved, if they should break the covenant, or deal falsely therein.¹ To this custom God alludes, when he saith, 'I will cut with them a covenant of peace,' Isa. xlii. 6; and this he did by making Christ a sacrifice, by shedding his blood, and dividing his soul and body, who is said to be given for a covenant of the people, that is, to be the mediator of the covenant between God and his people. So Ezek. xxxvii. 26, 'Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them,' &c. The word for peace is *Shalom*, by which the Hebrews understand not only outward quietness, but all kind of outward happiness. Others, by the covenant of peace here, do understand the gospel, wherein we see Christ hath pacified all things by the blood of his cross. And Lavater saith, it is called a covenant of peace, *Quia Christi merito, pax inter Deum et nos constituta est*. Not only outward, but inward peace, between God and us, is merited by our Lord Jesus Christ, Col. i. 20. But,

[5.] Fifthly, This covenant of grace, under which the saints stand, is sometimes styled a *new covenant*: Jer. xxxi. 31, 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:' Heb. xii. 24, 'And to Jesus, the mediator of the new covenant,' &c., Heb. viii. 8, 13, and ix. 15. Now the covenant of grace is styled a new covenant in several respects. (1.) In opposition to the former covenant, that was old, and being old, vanished away, Heb. viii. 13. It is called a new covenant in opposition to the covenant that was made with Adam in the state of innocency, and in opposition to the covenant that was made with the Jews in the time of the Old Testament. (2.) To shew the excellency of the covenant of grace. New things are rare and excellent things.

¹ This ceremony or solemnity of covenanting, the Romans and other nations used. Some judge the heathens borrowed this custom from the Jews. But of this before.

In the blessed Scriptures excellent things are frequently called 'new;' as a 'new testament,' a 'new Jerusalem,' 'new heavens,' and 'new earth;' 'a new name,' that is, an excellent name; a 'new commandment,' that is, an excellent commandment; a 'new way,' that is, an excellent way; a 'new heart,' is an excellent heart; a 'new spirit,' is an excellent spirit; and a 'new song,' is an excellent song.¹ (3.) In regard of the succession of it in the room of the former. (4.) In regard of the dilation and enlargement of it, it being in the days of old confined to the Jewish nation and state, and some few proselytes that adjoined themselves thereunto; whereas now it is propounded and extended, without respect of persons or places, unto all indifferently, of all people and nations that shall embrace the faith of Christ. (5.) Sometimes that is styled new, which is diverse from what it was before: 2 Cor. v. 17, 'If any man be in Christ, he is a new creature,' that is, he is not such a man as he was before; a man must be either a new man or no man in Christ.² The substance of the soul is not changed, but the qualities and operations of it are altered; in regeneration our natures are changed, not destroyed. This word 'new,' in Scripture, signifieth as much as 'another;' not that it is essentially new, but new only in regard of qualities. A new creature is a changed creature: 2 Cor. iii. 18, 'But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory,' that is, from grace to grace. In this respect also, is the covenant styled new, not only because it is diverse from the covenant of works, but also because it is diverse from itself in respect of the administration of it, after that Christ was manifested in the flesh, and died and rose again. From the different administration it is called old and new. This new covenant hath not those seals of circumcision and the passover; nor those manifold sacrifices, ceremonies, types, and shadows, &c., to the observation whereof the Jews were strictly obliged; but now all these things are taken away upon the coming of Christ, and a service of God, much more spiritual, substituted in the room of them; upon which accounts the covenant of grace is called a 'new covenant.' (6.) It is styled new, because it is fresh, and green, and flourishing, it is like unto Aaron's rod, which continued new, fresh, and flourishing, Num. xvii. 8.³ All the choice blessings, all the great blessings, all the internal and all the eternal blessings of the new covenant, are as new, fresh, and flourishing, as they were when God brought your souls first under the bond of the new covenant. But, (7.) Such things are sometimes styled new which are strange, rare, wonderful, marvellous, and unusual, the like not heard of before. So Jer. xxxi. 22, 'The Lord hath created a new thing in the earth, a woman shall compass a man;' as the nut encloseth the kernel, not receiving aught from without, but conceiving and breeding of herself, by the power of

¹ Mat. xxvi. 28; Rev. xxi. 2; 2 Pet. iii. 13; Rev. ii. 17; John xiii. 34; Ezek. xxxvi. 26, 27; Ps. xl. 3.

² A new creature has a new light, a new judgment, a new will, new affections, new thoughts, new company, new choice, new Lord, new law, new way, new work, &c. A new creature is a changed creature throughout, 1 Thes. v. 23.

³ Austin, and others, think that the commandment of love is called a new commandment, because it is always fresh, and green, and flourishing; and why may not the covenant of grace be called a new covenant upon the same account?

the Almighty, from within. That a virgin should conceive and bring forth a man-child, this was indeed a new thing, a strange thing, a wonderful thing, a thing that was never thought of, never heard of, never read of, from the creation of the world to that very day. So Isa. xliii. 19, 'Behold, I will do a new thing, I will make a way in the wilderness, and rivers in the desert.'¹ This was a new work, that is, a wonderful and unusual work; for God to make a plain or free way in the wilderness, where the ways are wont to be uneven, with hills and dales, and obstructed with thickets, and overgrown with brambles and briars, is a strange and marvellous work indeed. In this respect also, the covenant of grace is styled new, that is, it is a wonderful covenant. O sirs! what a wonder is this, that the great God, who was so transcendently dishonoured, despised, provoked, incensed, and injured by poor base sinners, should yet so freely, so readily, so graciously, condescend to vile forlorn sinners, as to treat with them, as to own them, as to love them, and as to enter into a covenant of grace and mercy with them! This may well be the wonder of angels, and the astonishment of men. (8.) and lastly, It is called a new covenant, because it is never to be antiquated, as the apostle explains himself, Heb. viii. 13. But,

[6.] Sixthly, This covenant of grace, under which the saints stand, is sometimes styled *a covenant of salt*: Lev. ii. 13, 'Neither shalt thou suffer the salt of the covenant of thy God to be lacking from the meat-offering,' &c.² The salt of the covenant signifies that covenant that God hath made with us in Christ, who seasoneth us, and makes all our services savoury. The meaning of the words, say some, is this, The salt shall put thee in mind of my covenant, whereby thou standest engaged to endeavour always for an untainted and uncorrupted life and conversation. By this salting, say others, was signified the covenant of grace in Christ, which we by faith apprehend unto incorruption, wherefore our unregenerate estate is likened to a child new born and not salted, Ezek. xvi. 4. Others say it signifies the eternal and perpetual holiness of the covenant between God and man; and some there be that say that this salt of the covenant signifies the grace of God, whereby they are guided and sanctified that belong unto the covenant of grace. So Num. xviii. 19, 'It is a covenant of salt for ever before the Lord, unto thee, and to thy seed with thee.' A covenant of salt is used for an inviolable, incorruptible, and perpetual covenant. This covenant which the Lord made with the priests is called a covenant of salt, because, as salt keepeth from corruption, so that covenant was perpetual, authentical, and inviolable³—as anciently the most solemn ceremony that was used in covenants was to take and eat of the same salt, and it was esteemed more sacred and firm than to eat at the same table and drink of the same cup. This covenant, in regard of its perpetuity, is here called a 'covenant of salt,' that is, a sure and

¹ The word 'new' doth intimate some more excellent mercies than God had formerly conferred upon his people.

² Salt they were bound as by a covenant to use in all sacrifices, or it meaneth a sure and pure covenant. Some, by the salt of the covenant, do mystically understand the grace of the New Testament.

³ Of old, amity and friendship was symbolised by salt, for its consolidating and conserving property, saith Pierius.

stable, a firm and incorruptible covenant. So 2 Chron. xiii. 5, 'Ought you not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?'—*i. e.*, perpetual and inviolable, solemn and sure. By this metaphor of salt, a perpetuity is set forth, for salt makes things last.¹ The covenant therefore here intended is by this metaphor declared to be a perpetual covenant, that was not to be abrogated or nulled. In this respect these two phrases, 'a covenant of salt,' and 'for ever,' are joined together. Some take this metaphor of salt to be used in relation to their manner of making their covenant with a sacrifice, on which salt was always sprinkled, and thereby is implied that it was a most solemn covenant not to be violated.² But,

[7.] Seventhly, The covenant of grace, under which the saints stand, is sometimes styled *a sure covenant, a firm covenant, a covenant that God will punctually and accurately perform*. In this regard, the covenant of grace is in the Old Testament styled שְׁמוּרָה, *Shemurah*, that is, kept, observed, performed. The word imports care, diligence, and solicitude lest anything be let go, let slip, &c. God is ever mindful of his covenant, and will have that singular care and that constant and due regard to it, that not the least branch of it shall ever fail, as you may clearly see by consulting the special scriptures in the margin.³ Hence it is called the mercy and the truth: Mic. vii. 20, 'Thou wilt perform the truth to Jacob'—*Heb.*, 'thou wilt give,' for all is of free gift—'and the mercy to Abraham.' The covenant is called mercy, because mercy only drew this covenant; it was free mercy, it was mere mercy, it was only mercy which moved God to enter into covenant with us. And it is called truth, because the great God who has made this covenant will assuredly make good all that mercy and all that grace and all that favour that is wrapped up in it. God having made himself a voluntary debtor to his people, he will come off fairly with them, and not be worse than his word. Hence Christ is said to have a rainbow upon his head, to shew that he is faithful and constant in his covenant, Rev. x. 1. God hath hitherto kept promise with nights and days, that one shall succeed the other, Isa. liv. 9, 10; therefore much more will he keep promise with his people, Jer. xxxiii. 20, 25.⁴ Hence also the covenant is called the oath: Luke i. 73, 'The oath which he swore unto our father Abraham.' You never read of God's oath in a covenant of works. In that first covenant you read not of a mediator nor of an oath; but in the covenant of grace you read both of a mediator and of an oath, the more effectually to confirm us as touching the immutability of his will and purpose, for the accomplishment of all the good and the great things that are mentioned in the covenant of grace. The covenant of grace is incomparably more firm, sure, immutable, and irrevocable than all other covenants in the world.

¹ Zanchy's [Zanchius] exposition of the place is strange and farfetched.

² Num. xviii. 19, but now opened, Lev. ii. 13.

³ 2 Sam. xxiii. 5; Deut. vii. 9; 2 Chron. vi. 14; Ps. xix. 7, and lxxxix. 28; Titus i. 2; Ps. cxxxii. 11; Isa. liv. 10. See my 'Box of Precious Ointment,' pp. 367, 368, 371-373. [Vol. iii., as before.—G.]

⁴ The stability of God's covenant is compared to the unvariable course of the day and the night, and to the firmness and unmovableness of the mighty mountains, Isa. liv. 9, 10.

Therefore it is said, Heb. vi. 17, 18, 'God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation,'¹ ἰσχυραν παρακλησιν, that is, a valiant, strong, prevailing consolation, such as swalloweth up all worldly griefs, as Moses his serpent did the sorcerers' serpents, or as the fire doth the fuel. God's word, his promise, his covenant, is sufficient to assure us of all the good that he has engaged to bestow upon us; yet God, considering of our infirmity, hath bound his word with an oath. His word cannot be made more true, but yet it may be made more credible. Now two things make a thing more credible: (1.) The quality of the person speaking; (2.) The manner of the speech. If God doth not simply speak, but solemnly swear, we have the highest cause imaginable to rest assured and abundantly satisfied in the word and oath of God. An oath amongst men is the strongest, surest, most sacred, and inviolable bond; 'For men verily swear by the greater, and an oath for confirmation is to them an end of all strife,' Heb. vi. 16. The end of an oath among men is to help the truth in necessity, and to clear men's innocency, Exod. xxii. 11. O sirs! God doth not only make his covenant, but swears his covenant; 'My covenant,' saith the psalmist, 'will I not break, nor alter the thing that is gone out of my lips; once have I sworn by my holiness that I will not lie unto David,' Ps. lxxxix. 34, 35. This is as great and deep an oath as God could take; for his holiness is himself, who is most holy, and the foundation of all holiness.² God is essentially holy, unmixedly holy, universally holy, transcendently holy, originally holy, independently holy, constantly holy, and exemplarily holy. Now for so holy a God to swear once for all by his holiness that he will keep covenant, that he will keep touch with his people, how abundantly should it settle and satisfy them! Ah! my friends, hath God said it, and will he not do it? Yea, hath he sworn it, and will he not bring it to pass? Dare we trust an honest man upon his bare word, much more upon his oath; and shall we not much more trust a holy, wise, and faithful God upon his word, upon his covenant, when confirmed by an oath? The covenant of grace is sure in itself; it is a firm covenant, an unalterable covenant, an everlasting covenant, a ratified covenant; so that heaven and earth may sooner pass away, than the least branch or word of his covenant should pass away unfulfilled, Mat. v. 18.

(1.) *Let us but cast our eyes upon the several springs from whence the covenant of grace flows*, and then we cannot but strongly conclude that the covenant of grace is a sure covenant. Now if you cast your eye aright, you shall see that the covenant of grace flows from these three springs.

First, From the free grace and favour of God. There was nothing in fallen man to invite God to enter into covenant with him; yea, there was everything in fallen man that might justly provoke God to abandon man, to abhor man, to revenge himself upon man. It was mere

¹ Who shall doubt when God doth swear, who cannot possibly deny himself or forswear himself?

² See my Treatise of Holiness, p. 585 to p. 595. [Vol. iv., as before — G.]

grace that made the covenant, and it is mere grace that makes good the covenant. Now that which springs from mere grace must needs be unexceptionably sure. The love of God is unchangeable; 'whom he loves he loves to the end,' John xiii. 3; whom God loves once he loves for ever. He is not as man, soon in and soon off again, Mal. iii. 6; James i. 17; soon in, and as soon out, as Joab's dagger was! Oh no! his love is like himself, lasting, yea, everlasting: 'I have loved thee with an everlasting love,' Jer. xxxi. 3. Though we break off with him, yet he abides faithful, 2 Tim. ii. 13. Now what can be more sure than that which springs from free love, from everlasting love? Rom. iv. 16. Hence the covenant must be sure. The former covenant was not sure, because it was of works; but this covenant is sure, because it is of grace, and rests not on any sufficiency in us, but only on grace.

Secondly, The covenant of grace springs from *the immutable counsel of God*: Heb. vi. 17, 'God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.' Times are mutable, and all sorts of men are mutable, and the love and favour of the creature is mutable; but the counsel of God, from which the covenant of grace flows, is immutable, and therefore it must needs be sure, Isa. xl. 6; Ps. cxlvi. 3, 4; Jer. xxxiii. 14. The manifestation of the immutability of God's counsel is here brought in, as one end of God's oath. God swears, that it might evidently appear that what he had purposed, counselled, determined, and promised to Abraham and his seed should assuredly be accomplished; there should be, there could be, no alteration thereof. His counsel was more firm than the laws of the Medes and Persians, which altereth not, Dan. vi. 13. Certainly God's counsel is inviolable: 'My counsel shall stand,' Isa. xlv. 10; Ps. xxxiii. 11, 'The counsel of the Lord standeth for ever, the thoughts of his heart to all generations;' Prov. xix. 21, 'Nevertheless the counsel of the Lord, that shall stand.' The immutability of God's counsel springs from the unchangeableness of his essence, the perfection of his wisdom, the infiniteness of his goodness, the absoluteness of his sovereignty, the omnipotency of his power. God in his essence being unchangeable, his counsel also must needs be so. Can darkness flow out of light, or fulness out of emptiness, or heaven out of hell? No! no more can changeable counsels flow from an immutable nature. Now the covenant of grace flows from the immutable counsel of God, which is most firm and inviolable, and therefore it must needs be a sure covenant. But,

Thirdly, The covenant of grace springs from *the purpose of God, resolving and intending everlasting good unto us*. Now this purpose of God is sure; so the apostle, 2 Tim. ii. 19, 'The foundation of God standeth sure.'¹ That foundation of God is his election, which is compared to a foundation; because it is that upon which all our good and happiness is built, and because as a foundation it abides firm and sure. The gracious purpose of God is the fountain-head of all our spiritual blessings. It is the impulsive cause of our vocation,

¹ Our graces are imperfect, our comforts ebb and flow; but God's foundation stands sure.

justification, glorification; it is the highest link in the golden chain of salvation. What is the reason that God has entered into a covenant with fallen man? it is from his eternal purpose. What is the reason that one man is brought under the bond of the covenant and not another? it is from the eternal purpose of God, Ezek. xx. 37. In all the great concerns of the covenant of grace, the purpose of God gives the casting voice. The purpose of God is the sovereign cause of all that good that is in man, and of all that external, internal, and eternal good that comes to man. Not works past, for men are chosen from everlasting; not works present, for Jacob was loved and chosen before he was born; nor works foreseen, for men were all corrupt in Adam. All a believer's present happiness, and all his future happiness, springs from the eternal purpose of God; as you may see, by comparing the scriptures in the margin together.¹ This purpose of God speaks our stability and certainty of salvation by Christ, God's eternal purpose never changes, never alters; 'Surely, as I have thought, so shall it come to pass, and as I have purposed,' saith God, 'so shall it stand.' God's purposes are immutable, so is his covenant. God's purposes are sure, very sure, so is his covenant. The covenant of grace that flows from the eternal purpose of God, is as sure as God is sure; for God can neither deceive nor be deceived. That covenant that is built upon this rock of God's eternal purpose, must needs be sure; and therefore all that are in covenant with God need never fear falling away. There is no man, no power, no devil, no violent temptation, that shall ever be able to overturn those that God has brought under the bond of the covenant, John x. 28-31; 1 Pet. i. 5. But,

(2.) Secondly, Consider that the covenant of grace *is confirmed and made sure by the blood of Jesus Christ*, which is called 'the blood of the everlasting covenant,' Heb. xiii. 20. Christ, by his irrevocable death, hath made sure the covenant to us, Heb. ix. 16, 17. The covenant of grace is to be considered under the notion of a testament; and Christ, as the testator of this will and testament.² Now look, as a man's will and testament is irrevocably confirmed by the testator's death;—'For 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;—these two verses are added as a proof of the necessity of Christ's manner of confirming the new testament as he did, namely, by his death. The argument is taken from the common use and equity of confirming testaments, which is by the death of the testator. A testament is only and wholly at his pleasure that maketh it, so that he may alter it, or disannul it while he liveth, as he seeth good; but when he is dead, he not remaining to alter it, none else can do it. In the seventeenth verse, the apostle declareth the inviolableness of a man's last will, being ratified as before by the testator's death. This he sheweth two ways: (1.) Affirmatively; in these words, 'A testa-

¹ Rom. viii. 28, and ix. 11; Eph. i. 11, and iii. 11; 2 Tim. i. 9.

² The main point which the apostle intended, by setting down the inviolableness of men's last wills after their death, is to prove that Christ's death was very requisite for ratifying of the New Testament: consult the scriptures, Mat. xvi. 21; Luke xxiv. 26; Heb. ii. 10, 17.

ment is of force after men are dead.' (2.) Negatively, in these words, 'Otherwise it is of no strength.' Now from the affirmative and the negative, it plainly appears that a testament is made inviolable by the testator's death; so Jesus Christ hath unalterably confirmed this will and testament—viz., the new covenant, by his blood and death, 'that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance,' Heb. ix. 15. Christ died to purchase an eternal inheritance; and on this ground eternal life is called an eternal inheritance; for we come to it as heirs, through the goodwill, grace, and favour of this purchaser thereof, manifested by the last will and testament. Hence you read, 'This is my blood of the new testament, which is shed for many, for the remission of sins,' Mat. xxvi. 28. Again, 'This cup is the new testament in my blood, which is shed for you,' Luke xxii. 20; 1 Cor. xi. 25. The covenant is called both a covenant and a testament, because his covenant and testament is founded, established, ratified, and immutably sealed up, in and by his blood. Christ is the faithful and true witness, yea, truth itself; his word shall not pass away, Rev. iii. 14; John xiv. 6; Mark xiii. 31. If the word of Christ be sure, if his promise be sure, if his covenant be sure, then surely his last will and testament, which is ratified and confirmed by his death, must needs be very sure. Christ's blood is too precious a thing to be spilt in vain; but in vain is it spilt if his testament, his covenant, ratified thereby, be altered. If the covenant of grace be not a sure covenant, 1 Cor. xv. 14, then Christ died in vain, and our preaching is in vain, and your hearing, and receiving, and believing is all in vain. Christ's death is a declaration and evidence of the eternal counsel of his Father, which is most stable and immutable in itself. But how much more it is so when it is ratified by the death of his dearest Son, 'In whom all the promises are yea and amen,' 2 Cor. i. 20; that is, in Christ they are made, performed, and ratified. By all this we may safely conclude that the covenant of grace is a most sure covenant. There can be no addition to it, detraction from it, or alteration of it, unless the death of Jesus Christ, whereby it is confirmed, be frustrated and overthrown. Certainly the covenant is as sure as Christ's death is sure. The sureness and certainty of the covenant is the ground and bottom of bottoms for our faith, hope, joy, patience, peace, &c. Take this corner, this foundation-stone away, and all will tumble. Were the covenant uncertain, a Christian could never have a good day all his days, his whole life would be filled up with tears, doubts, disputes, distractions, &c.; and he would be still a-crying out, Oh, I can never be sure that God will be mine, or that Christ will be mine, or that mercy will be mine, or that pardon of sin will be mine, or that heaven will be mine! Oh, I can never be sure that I shall escape 'the great damnation, the worm that never dies, the fire that never goes out, or an eternal separation from the presence of the Lord and from the glory of his power,' 2 Thes. i. 9. The great glory of the covenant is the certainty of the covenant; and this is the top of God's glory, and of a Christian's comfort, that all the mercies that are in the covenant of grace are 'the sure mercies of David,' and that all the grace that is in the covenant is sure grace,

and that all the glory that is in the covenant is sure glory, and that all the external, internal, and eternal blessings of the covenant are sure blessings.

I might further argue the sureness of the covenant of grace from all the attributes of God, which are deeply engaged to make it good, as his wisdom, love, power, justice, holiness, faithfulness, righteousness, &c. ; and I might further argue the certainty of the covenant of grace from the seals which God hath annexed to it. You know what was sealed by the king's ring could not be altered, Esth. viii. 8. God hath set his seals to this covenant: his broad seal in the sacraments, and his privy seal in the witness of his Spirit; and therefore the covenant of grace is sure, and can never be reversed. But upon several accounts I may not now insist on these things. And therefore,

[8.] Eighthly and lastly, The covenant of grace is styled *a well-ordered covenant*: 2 Sam. xxiii. 5, 'He hath made with me an everlasting covenant, ordered in all things, and sure.' Oh, the admirable counsel, wisdom, love, care, and tenderness of the blessed God, that sparkles and shines in the well-ordering of the covenant of grace!¹ Oh, how comely and beautiful, with what symmetry and proportion, are all things in this covenant ordered and prepared! Oh, what head can conceive, or what tongue can express, that infinite understanding that God has manifested in ordering the covenant of grace, so as it may most and best suit to all the wants, and straits, and necessities, and miseries, and desires, and longings of poor sinners' souls! Here are fit and full supplies for all our spiritual wants, so excellently and orderly hath God composed and constituted the covenant of grace. In the covenant of grace every poor sinner may find a suitable help, a suitable remedy, a suitable succour, a suitable support, a suitable supply, Jer. xxxiii. 8; Ezek. xxxvi. 25; Ps. xciv. 19. The covenant of grace is so well ordered by the unsearchable wisdom of God, that you may find in it remedies to cure all your spiritual diseases, and cordials to comfort you under all your soul-faintings, and a spiritual armoury to arm you against all sorts of sins, and all sorts of snares, and all sorts of temptations, and all sorts of oppositions, and all sorts of enemies, whether inward or outward, open or secret, subtle or silly, Eph. vi. 10-18. Dost thou, O distressed sinner, want a loving God, a compassionate God, a reconciled God, a sin-pardoning God, a tender-hearted God? Here thou mayest find him in the covenant of grace, Exod. xxxiv. 5-7. Dost thou, O sinner, want a Christ, to counsel thee by his wisdom, and to clothe thee with his righteousness, and to enrich thee with his grace, and to enlighten thee with his eyesalve, and to justify thee from thy sins, and to reconcile thee to God, and to secure thee from wrath to come, and after all, to bring thee to heaven? Rev. iii. 17, 18; Acts xiii. 39; 1 Thes. i. 10; John x. 28-31. Here thou mayest find him in a covenant of grace. Dost thou, O sinner! want the Holy Spirit to awaken thee, and to convince thee of sin, of righteousness, and of judgment? or to enlighten thee, and teach thee, and lead thee, and guide thee in the way everlasting? or to cleanse thee, or comfort thee, or to seal thee

¹ Rom. xi. 33-36; 1 Cor. ii. 7; Eph. i. 8, and iii. 10; Ps. cxlvii. 5; Isa. xl. 28; Rev. vii. 12.

up to the day of redemption? Ezek. xxxvi. 25-27; Luke xi. 13; Eph. i. 13. Here thou mayest find him in the covenant of grace. Dost thou, O sinner! want grace, all grace, great grace, abundance of grace, multiplied grace? Here thou mayest find it in the covenant of grace? Dost thou, O sinner! want peace, or ease, or rest, or quiet in thy conscience? Here thou mayest find it in the covenant of grace. Dost thou want, O sinner! joy, or comfort, or content, or satisfaction? Here thou mayest have it in a covenant of grace. O sinner, sinner! whatever thy bodily wants are, or whatever thy soul wants are, they may all be supplied out of the covenant of grace. God, in his infinite wisdom and love, has laid into the covenant of grace, as into a common store, all those good things, and all those great things, and all those suitable things, that either sinners or saints can either beg or need. Now the adequate suitableness of the covenant of grace to all a sinner's wants, straits, necessities, miseries, and desires, does sufficiently demonstrate the covenant of grace to be a well-ordered covenant. Look, as that is a well-ordered commonwealth, where there are no wholesome laws wanting to govern a people, and where there are no wholesome remedies wanting to relieve a people, and where there are no defences wanting to secure a people; so that must needs be a well-ordered covenant, where there is nothing wanting to govern poor souls, or to secure poor souls, or to save poor souls; and such a covenant is the covenant of grace. I might easily lay down other arguments to evince the covenant of grace to be a well-ordered covenant. As for the right placing of all persons and things in the covenant of grace, and from the outward dispensation of it, God revealed it but gradually. First, he discovered it more darkly, remotely, and imperfectly, as we see things a great way off; but afterwards the Lord did more clearly, fully, immediately, frequently, and completely discover it, as we discern things at hand. God did not at once open all the riches and rarities of the covenant to his people, but in the opening of those treasures that were there laid up, God had a respect to the non-age and full-age of his people; and from God's dispensing and giving out all the good and all the great things of the covenant in their fittest time, in a right and proper season, when his people most need them, and when they can live no longer without them. But I must hasten to a closing up of this particular. Thus you see in these eight particulars how gloriously the covenant of grace, under which the saints stand, is set out in the blessed Scriptures.

Concerning the covenant of grace, or the new covenant, that all sincere Christians are under, and by which at last they shall be judged, let me further say, besides what I have already said, *All mankind had been eternally lost, and God had lost all the glory of his mercy for ever, had he not, of his own free grace and mercy, made a new covenant with sinful man.* The fountain from whence this new covenant flows is the grace of God: Gen. xvii. 22, 'I will make' (*Heb.*, 'I will') 'my covenant.' This covenant is called a covenant of grace, because it flows from the mere grace and mercy of God. There was nothing out of God, nor nothing in God, but his mere mercy and grace, that moved him to enter into covenant with poor sinners, who were miserable, who were loathsome, and polluted in their

blood, and who had broken the covenant of their God, and were actually in arms against him.¹ This must needs be of mere favour and love, for God to enter into covenant with man, when he lay wallowing in his blood, and no eye pitied him, no, not his own. As there was nothing in fallen man to draw God's favour or affection towards him, so there was everything in fallen man that might justly provoke God's wrath and indignation against him; and therefore it must be a very high act of favour and grace, for the great, the glorious, the holy, the wise, and the all-sufficient God, to enter into covenant with such a forlorn creature as fallen man was. Nothing but free grace was the foundation of the covenant of grace with poor sinners. Now let us seriously mind how this covenant of grace, or this new covenant, runs both in the Old and in the New Testament:² Jer. xxxi. 31, 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah;' ver. 32, 'Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord;' ver. 33, 'But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people;' ver. 34, 'And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and I will remember their sin no more.' Now let us see how Paul doth exegetically explain this new covenant in that Heb. viii. 6, 'But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises;' ver. 7, 'For if that first covenant had been faultless, then should no place have been sought for the second; but finding fault with them, he saith,' ver. 8, 'Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and the house of Judah': ver. 9, 'Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord;' ver. 10, 'But this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people;' ver. 11, 'And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest;' ver. 12, 'For I will be merciful

¹ Isa. xli. 1, 2; Eph. i. 5-7, and ii. 5, 7, 8; 2 Sam. vii. 21; Rom. ix. 18, 23; Jer. xxxii. 38-41; Ezek. xxxvi. 25-27, and xvi. 1-10. Surely if a woman commit adultery, it is a mere act of favour if her husband accept of her again, Jer. iii. 7. The application is easy.

² Though the covenant of redemption made to the fathers, and this which was given after, seem diverse, yet they are all one, and grounded on Jesus Christ, save that this is called 'new;' because of the manifestations of Christ, and the abundant graces of the Holy Ghost, given to his church under the gospel, 2 Cor. iii. 1-3.

to their unrighteousness, and their sins and their iniquities will I remember no more;' ver. 13, 'In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.' This is the substance of the new covenant; and thus the Lord did fore-promise it by Jeremiah, and afterwards expounded it by Paul. Some small difference there is in their words, but the sense is one and the same. Now this covenant is styled the new covenant, because it is to continue new, and never to wax old or wear away, so long as this world shall continue. Neither doth the Holy Scriptures anywhere reveal another covenant, which shall succeed this covenant.¹ If any covenant should succeed this, it must be either a covenant of works, or a covenant of grace; not a covenant of works, for that would bring us all under a curse, and make our condition utterly desperate; not a covenant of grace, because more grace cannot be shewn in any other covenant than in this; here is all grace and all mercy, here is Jesus Christ with all his righteousness, mediatorship, merits, purchase. This covenant is so full, so ample, so large, so perfect, so complete, and is every way so accommodated to the condition of lost sinners, that nothing can be altered, nor added, nor mended: and therefore it must needs be the last covenant, that ever God will make with man. So Heb. x. 16, 'This is the covenant that I will make with them, after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;' ver. 17, 'And their sins and iniquities will I remember no more.' Rom. xi. 26, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.' The person delivering is Christ, described here by his office and by his original; his office, the deliverer; the original word *ῥυόμενος*, which Paul useth, signifies delivering by a strong hand, to rescue by force, as David delivered the lamb out of the lion's paw; ver. 27, 'For this is my covenant unto them, when I shall take away their sin.' This covenant concerning the pardon of believers' sins, and their deliverance by Christ, God will certainly make good to his people.

Now from the covenant of grace, or the new covenant that God has made with sincere Christians, a believer may form up this eighth plea to the ten scriptures cited in the margin,² that refer to the great day of account, or to a man's particular account, viz., *O blessed God, thou hast, in the covenant of grace, by which I must be tried, freely and fully engaged thyself that thou wilt pardon mine iniquities, and remember my sins no more;* so runs the new covenant: Jer. xxxi. 34, 'I will forgive their iniquity, and I will remember their sin no more;' so again, Heb. viii. 12, 'I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more;' so Heb. x. 17, 'Their sins and iniquities will I remember no more;' Isa. xliii. 25, 'I, even I, am he that blotteth out thy transgressions

¹ Where then is the fire of purgatory, and that popish distinction of the fault and the punishment? As for the fiction of purgatory, it deserves rather to be hissed at, than by arguments refuted. And to punish sin in purgatory, as popish doctors teach, what is this, but to call sin to mind and memory, to view and sight, to reckoning and account? which is contrary to the doctrine of the new covenant.

² Eccles. xi. 9, and xii. 14; Mat. xii. 14, and xviii. 23; Luke xvi. 2; Rom. xiv. 10 2 Cor. v. 10; Heb. ix. 27, and xiii. 17; 1 Pet. iv. 5.

for mine own sake, and will not remember thy sins ;' Ezek. xviii. 22, 'All his transgressions that he hath committed, they shall not be mentioned unto him ;' Jer. l. 20, 'In those days, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found ; for I will pardon them whom I reserve.' Now, *O holy God, I cannot but observe that in the new covenant thou hast made such necessary, choice, absolute, and blessed provision for thy poor people, that no sin can disannul the covenant, or make a final separation between thee and thy covenant-people.*¹ Breaches made in the first covenant were irreparable, but breaches made in the new covenant are not so, because this new covenant is established in Christ. Christ lies at the bottom of the covenant. The new covenant is an everlasting covenant ; and all the breaches that we make upon that covenant are repaired and made up by the blood and intercession of dear Jesus. Every jar doth not break the marriage covenant between husband and wife ; no more doth every sin break the new covenant that is between God and our souls. Every breach of peace with God is not a breach of covenant with God. That free, that rich, that infinite, that sovereign, and that glorious grace of God that shines in that covenant of grace, tells us that our eternal estates shall never be judged by a covenant of works ; and that the want of an absolute perfection shall never damn a believing soul ; and that the obedience that God requires at our hands is not a legal, but an evangelical obedience. So long as a Christian doth not renounce his covenant with God, so long as he doth not wilfully, wickedly, and habitually break the bond of the covenant, the main, the substance, of the covenant is not yet broken, though some articles of the covenant may be violated ; as among men, there be some trespasses against some particular clauses in covenants, which, though they be violated, yet the whole covenant is not forfeited ; it is so here between God and his people.

And, *O blessed God, I cannot but observe that in the new covenant thou hast engaged thyself to pardon all my sins : 'I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more,'* Heb. viii. 12 ; Jer. xxxi. 34.² Here are two things worthy of our notice : (1.) The reconciliation of God with his people, 'I will be merciful to their unrighteousness ;' he will be merciful or propitious, appeased and pacified towards them ; which hath respect to the ransom and satisfaction of Christ. (2.) That God will pardon the sins of his people fully, completely, perfectly. Here are three words, 'unrighteousness,' 'sins,' and 'iniquities,' to shew that he will forgive all sorts, kinds, and degrees of sins. The three original words here expressed are all in the plural number ; 1. *Ἀδικίας, unrighteousnesses.* This word is by some appropriated to the wrongs and injuries that are done against men ; 2. *Ἀμαρτιῶν, sins,* is a general word, and according to the notation of the Greek, may imply a not following of that which is set before us ; for he sinneth that followeth not the rule

¹ The new covenant can never be broken. 2 Chron. xiii. 5 ; Ps. lxxxix. 34 ; Isa. l. 7 ; 2 Sam. xxiii. 5 ; Heb. vii. 25 ; 1 John ii. 1, 2 ; Isa. liv. 10.

² He is a forgiving God, Neh. ix. 31. None like him for that, Micah vii. 18. He forgives naturally, Exod. ii. 2 ; abundantly, Isa. lv. 7, 3 ; constantly, Ps. cxxx. 4 ; Mal. iii. 6.

that is set before him by God. The third word, *Ανομιῶν*, *iniquities*, according to the notation of the Greek, signifies in general, transgressions of the law. This word is by some appropriated to sins against God. The Greek word *Ανομία*, that is frequently translated ‘iniquity,’ is a general word, which signifieth a transgression of the law, and so it is translated, 1 John iii. 4. The word iniquity is of as large an extent as the word unrighteousness, and implieth an unequal dealing, which is contrary to the rule or law of God. And all this heap of words is to intimate to us that it is neither the several sorts of sins, nor degrees of sin, nor aggravations of sin, nor yet the multitude of sins, that shall ever prejudice those souls that are in covenant with God. God hath mercy enough, and pardons enough, for all his covenant-people’s sins, whether original or actual, whether against the law or against the gospel, whether against the light of nature or the rule of grace, whether against mercies or judgments, whether against great means of grace or small means of grace. The covenant remedy against all sorts and degrees of sin, doth infinitely transcend and surpass all our infirmities and enormities, our weaknesses and wickednesses, our follies and unworthinesses, &c. What is our unrighteousness to Christ’s righteousness, our debts to Christ’s pardons, our unholiness to Christ’s holiness, our emptiness to Christ’s fulness, our weakness to Christ’s strength, our poverty to Christ’s riches, our wounds to that healing that is under the wings of the Sun of Righteousness! 1 Cor. i. 30; Ps. i. 3, 9, 10; Mal. iv. 2. Parallel to this, Heb. viii. 12, is that noble description that Moses gives of God in that Book of Exodus: chap. iii. 4, 6, 7, ‘The Lord, the Lord merciful and gracious; forgiving iniquity, transgression, and sin.’ Some, by these three words, do understand such sins as are committed against our neighbour, against God, or against ourselves. A merciful God, a gracious God will pardon all sorts of sinners, and all sorts and degrees of sin, by what names or titles soever they may be styled or distinguished. Some by *iniquity* do understand sins of infirmity; and by *transgression* they understand sins of malice; and by *sin* they understand sins of ignorance. God is said to keep mercy, and to forgive all sorts of sins, as if his mercy were kept on purpose for pardoning all sorts of sinners and all sorts of sins. The Hebrew word *עו*, *Gnavon*, that is here translated *iniquity*, signifies that which is unright, unequal, crooked or perverse; it notes the vitiosity or crookedness of nature; it notes crooked offences, such as flow from malice, hatred, and are committed on purpose. Secondly, the Hebrew word *ופשע*, from *פשע*, *Pashang*, that is here translated *transgression*, signifies to deal unfaithfully; it notes such sins as are treacherously committed against God, such sins as flow from pride and contempt of God. Thirdly, the Hebrew word *והטאה*, *Chataah*, generally signifieth sin, but is more especially here taken for sins of ignorance and infirmity. Oh, what singular mercy, what rich grace is here: that God will not only pardon our light, our small offences, but our great and mighty sins! &c.

And I cannot, O dear Father, but further observe that in the new covenant thou hast frequently and deeply engaged thyself, that thou wilt remember the sins of thy people no more! O my God, thou hast told me six several times in thy word, that thou wilt remember

my sins no more. In the new covenant thou hast engaged thyself not only to forgive but also to forget, and that thou wilt cross thy debt-book, and never question or call me to an account for my sins ; that thou wilt pass an eternal act of oblivion upon them, and utterly bury them in the grave of oblivion, as if they had never been. The sins that are forgiven by God are forgotten by God, the sins that God remits he removes from his remembrance, Heb. x. 13-19, and 1-15. Christ hath so fully satisfied the justice of God for the sins of all his seed, by the price of his own blood and death, that there needs no more expiatory sacrifices to be offered for their sins for ever. Christ hath, by the sacrifice of himself, blotted out the remembrance of his people's sins with God for ever. The new covenant runs thus, ' And their sinful error,' *לֹא אֶזְכֹּר עֲוֹנָם*, *Lo escar guhod*, ' I will not remember any more,' Jer. xxxi. 34 ; but the Greek runs thus, ' And their sinful errors and their unrighteousnesses, I will not remember again, or any more,' Heb. viii. 12; *οὐ μὴ μνησθῶ ἔτι*. Here are two negatives, which do more vehemently deny, according to the propriety of the Greek language ; that is, I will never remember them again, I will in no case remember them any more, I will so forgive as to forget : not that in propriety of phrase, God either remembers or forgets, for all things are present to him ; he knows all things, he beholds, he sees, he observes all things, by one eternal and simple act of his knowledge, which is no way capable of change, as now knowing and anon forgetting ; but it is an allusion to the manner of men, who, when they forgive injuries fully and heartily, do also forget them, blot them out of mind ; or rather, as some think, it is an allusion to the manner of the old covenant's administration in the sacrifices, where there was a remembrance again of sins every year, there was a fresh indictment and arraignment of the people for sin continually, Heb. x. 1-3, &c. ; but under this new covenant our Lord Jesus Christ hath, ' by one offering, perfected for ever them that are sanctified,' [see from ver. 5 to ver. 20 ;] Christ hath, for ever, taken away the sins of the elect ; there needs no more expiatory sacrifice for them ; they that are sprinkled with the blood of this sacrifice shall never have their sins remembered any more against them. God's not remembering or forgetting a thing is not simply to be taken of his essential knowledge, but respectively of his judicial knowledge, to bring the same into judgment. Not to remember a thing that was once known, and was in mind and memory, is to forget it ; but this properly is not incident to God, it is an infirmity. To him all things past and future are as present. What he once knoweth he always knoweth. His memory is his very essence, neither can anything that hath once been in it slip out of it. For God to remit sin is not to remember it ; and not to remember it is to remit it. These are two reciprocal propositions, therefore they are thus joined together. ' I will forgive their iniquity, and I will remember their sin no more : I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins,' Jer. xxxi. 34 ; Isa. xliii. 25. To remember implieth a fourfold act ; (1.) To lay up in the mind what is conceived thereby ; (2.) To hold it fast ; (3.) To call it to mind again ; (4.) Oft to think of it. Now in that God saith, ' I will remember their iniquities

no more ;' he implieth that he will neither lay them up in his mind, nor there hold them, nor call them again to mind, nor think on them, but that they shall be to him as if they had never been committed. God's discharge of their sins shall be a full discharge. Such sinners shall never be called to account for them. Both the guilt and the punishment of them shall be fully and everlastingly removed. Let the sins of a believer be what they will for nature, and never so many for number, they shall all be blotted out, they shall never be mentioned more ;¹ (1.) God will never remember, he will never mention their sins, so as to impute them or charge them upon his people ; (2.) God will never remember, he will never mention their sins any more, so as to upbraid his people with their follies or miscarriages. He will never hit them in the teeth with their sins, he will never cast their weaknesses into their dish. When persons are justified, their sins shall be as if they had not been ; God will bid them welcome into his presence, and embrace them in his arms, and will never object to them their former unkindness, unfruitfulness, unthankfulness, vileness, stubbornness, wickedness, as you may plainly see in the return of the prodigal, and his father's deportment towards him : Luke xv. 20-23, 'When he was a great way off.' The prodigal was but conceiving a purpose to return, and God met him. The very intention, and secret motions, and close purposes of our hearts, are known to God. The old father sees a great way off. Dim eyes can see a great way when the son is the object ; 'his father saw him, and had compassion.' His bowels roll within him. The father not only sees, but commiserates and compassionates the returning prodigal, as he did Ephraim of old, 'My bowels are troubled for him, I will surely have mercy on him ;' or, as the Hebrew runs, 'I will, having mercy, have mercy, have mercy on him, or I will abundantly have mercy on him,' Jer. xxxi. 20. Look, saith God, here is a poor prodigal returning to me, the poor child is come back, he hath smarted enough, he hath suffered enough. I will bid him welcome, I will forgive him all his high offences, and will never hit him in the teeth with his former vanities. 'And ran.' The feet of mercy are swift to meet a returning sinner. It had been sufficient for him to have stood, being old, and a father ; but the father runs to the son. 'And fell on his neck.' He cannot stay and embrace him, or take him by the hand ; but he falls upon him, and incorporates himself into him. How open are the arms of mercy to embrace the returning sinner, and lay him in the bosom of love ! 'And kissed him.' Free, rich, and sovereign mercy hath not only feet to meet us, and arms to clasp us, but also lips to kiss us. One would have thought that he should rather have kicked him or killed him, than have kissed him. But God is *Pater miserationum*, he is all bowels. All this while the father speaks not one word. His joy was too great to be uttered. He ran, he fell on his neck, and kissed him, and so sealed up to him mercy and peace, love and reconciliation, with the kisses of his lips. And the son said

¹ Mat. xii. 31 ; Isa. lv. 7 ; Jer. xxxi. 12 ; Ezek. xviii. 22 ; Ps. xxxii. 2 ; Rom. iv. 8. Now if God will not remember nor mention his people's sins, then we may safely and roundly infer that either there is no purgatory, or else that God severely punishes those sins in purgatory which he remembers not.

unto him, 'Father, I have sinned against heaven, and in thy sight.' Sincerely confess, and the mends¹ is made; acknowledge but the debt, and he will cross the book. 'And am no more worthy to be called thy son.' *Infermus sum, Domine*, said that blessed martyr,² 'Lord, I am hell, but thou art heaven; I am soil and a sink of sin, but thou art a gracious God,' &c. But the father said to his servants, 'Bring forth the best robe, and put it on him, and put a ring on his hands, and shoes on his feet. And bring hither the fatted calf, and kill it, and let us eat and be merry.' Here you have, (1.) The best robe; (2.) The precious ring;³ (3.) The comely shoes; and (4.) The fatted calf. The returning prodigal hath garments, and ornaments, and necessities, and comfortables. Some understand by the robe the royalty which Adam lost; and by the ring they understand the seal of God's Holy Spirit; and by the shoes the preparation of the gospel of peace; and by the fatted calf they understand Christ, who was slain from the beginning. Christ is that fatted calf, saith Mr Tyn-dale the martyr, slain to make penitent sinners good cheer withal, and his righteousness is the goodly raiment to cover the naked deformities of their sins.⁴ The great things intended in this parable is to set forth the riches of grace, and God's infinite goodness, and the returning sinner's happiness. When once the sinner returns in good earnest to God, God will supply all his wants, and bestow upon him more than ever he lost, and set him in a safer and happier estate than that from which he did fall in Adam; and will never hit him in the teeth with his former enormities, nor never cast in his dish his old wickednesses. You see plainly in this parable that the father of the prodigal does not so much as mention or object the former pleasures, lusts, or vanities wherein his prodigal son had formerly lived. All old scores are quit, and the returning prodigal embraced and welcomed, as if he had never offended. And now, O Lord, I must humbly take leave to tell thee further that thou hast confirmed the new covenant by thy word, and by thy oath, and by the seals that thou hast annexed to it, and by the death of thy Son, and therefore thou canst not but make good every tittle, word, branch, and article of it. Now this new covenant is my plea. O holy God, and by this plea I shall stand. Hereupon God declares, this plea, I accept as holy, just, and good. I have nothing to say against thee; enter thou into the joy of thy Lord.

IX. The ninth plea that a believer may form up as to the ten scriptures that are in the margin,⁵ that refer to the great day of account, or to a man's particular account, may be drawn up from the consideration of that *evangelical obedience that God requires, and that the believer yields to God*. There is a legal, and there is an evangelical account. Now the saints, in the great day, shall not be put to give up a legal account; the account they shall be put to give up is an evangelical account. In the covenant of works, God required perfect obedience in our own persons; but in the covenant of grace God

¹ 'Amends.'—G.

² Mr Hooper, at his death.—[Foxe.] Act. and Mon., 1374.

³ Among the Romans the ring was an ensign of virtue, honour, and especially nobility, whereby they were distinguished from the common people.

⁴ [Foxe.] Act. and Mon., fol. 986.

⁵ Eccles. xi. 9, and xii. 14; Mat. xii. 14, and xviii. 23; Luke xvi. 2; Rom. xiv. 10 2 Cor. v. 10; Heb. ix. 27, and xiii. 17; 1 Pet. iv. 5.

will be content if there be but uprightness in us, if there be but sincere desires to obey, if there be faithful endeavours to obey, if there be a hearty willingness to obey. Well, saith God, though I stood upon perfect obedience in the covenant of works, 2 Cor. viii. 12; yet now I will be satisfied with the will for the deed; if there be but uprightness of heart, though that be attended with many weaknesses and infirmities, yet I will be satisfied and contented with that. God, under the covenant of grace, will for Christ's sake accept of less than he requires in the covenant of works. He requires perfection of degrees, but he will accept of perfection of parts; he requires us to live without sin, but he will accept of our sincere endeavours to do it. Though a believer, in his own person, cannot perform all that God commands, yet Jesus Christ, as his surety and in his stead, hath fulfilled the law for him. So that Christ's perfect righteousness is a complete cover for a believer's imperfect righteousness. Hence the believer flies from the covenant of works to the covenant of grace; from his own unrighteousness to the righteousness of Christ.¹ If we consider the law in a high and rigid notion, so no believer can fulfil it; but if we consider the law in a soft and mild notion, so every believer does fulfil it: Acts xiii. 22, 'I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will;' *πάντα τὰ θελήματα*, 'All my wills,' to note the universality and sincerity of his obedience. David had many slips and falls, he often transgressed the royal law; but being sincere in the main bent and frame of his heart, and in the course of his life, God looked upon his sincere obedience as perfect obedience. A sincere Christian's obedience is an entire obedience to all the commands of God, though not in respect of practice, which is impossible, but in disposition and affection.² A sincere obedience is a universal obedience. It is universal in respect of the subject, the whole man; it is universal in respect of the object, the whole law; and it is universal in respect of durance, the whole life; he who obeys sincerely obeys universally. There is no man that serves God truly that doth not endeavour to serve God fully: sincerity turns upon the hinges of universality; he who obeys sincerely endeavours to obey thoroughly, Num. xiv. 24. A sincere Christian does not only love the law, and like the law, and approve of the law, and delight in the law, and consent to the law, that it is holy, just, and good, but he obeys it in part, Rom. vii. 12, 16, 22; which, though it be but in part, yet he being sincere therein, pressing towards the mark, and desiring and endeavouring to arrive at what is perfect, Phil. iii. 13, 14, God 'accepts of such a soul, and is as well pleased with such a soul, as if he had perfectly fulfilled the law. Where the heart is sincerely resolved to obey, there it does obey. A heart to obey, is our obeying; a heart to do, is our doing; a heart to believe, is our believing; a heart to repent, is our repenting; a heart to wait, is our waiting; a heart to suffer, is our suffering; a heart to pray, is our praying; a heart to hear, is our hearing; a heart to give, feed, clothe, visit, is our giving, feeding,

¹ Luke i. 5, 6; Mat. xxviii. 20; Acts xxiv. 16; 1 Pet. i. 14, 15; Heb. xiii. 18. *Lex data est ut gratia quæreretur; gratia data est ut lex impleteretur.*—Augustine.

² Ps. cxix. 6. Heb., When my eye is to all thy commandments.

clothing, visiting; a heart to walk circumspectly, is our walking circumspectly; a heart to work righteousness, is our working righteousness; a heart to shew mercy, is our shewing mercy; a heart to sympathise with others, is our sympathising with others. He that sincerely desires and resolves to keep the commandments of God, he does keep the commandments of God, and he that truly desires and resolves to walk in the statutes of God, he does walk in the statutes of God. In God's account and God's acceptance, every believer, every sincere Christian, is as wise, holy, humble, heavenly, spiritual, watchful, faithful, fruitful, useful, thankful, joyful, &c., as he desires to be, as he resolves to be, and as he endeavours to be; and this is the glory of the new covenant, and the happiness that we gain by dear Jesus. And, my friends, it is remarkable that our inchoate, partial and very imperfect obedience is frequently set forth in the blessed Scriptures by our fulfilling of the law, Luke x. 25-27. Take a few places for a taste: Rom. ii. 27, 'And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee?' &c.; Rom. xiii. 8, 'He that loveth another, hath fulfilled the law;' ver. 10, 'Love is the fulfilling of the law.' Not to love is to do ill and to break the law, but love is the fulfilling of it; *Non potest peccari per illam, quæ legis est perfectio*; we cannot do ill by that which is the perfection and the fulfilling of the law.¹ Love is the sum of the law, love is the perfection of the law; and were love perfect in us, it would make us perfect keepers of the law. Love works the saints to keep the law in desires and endeavours, with care and study to observe it in perfection of parts, though not in perfection of degrees: Gal. v. 14, 'All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself;' Gal. vi. 2, 'Bear ye one another's burdens, and so fulfil the law of Christ.' Now in this sense that is under consideration, the saints in themselves, even in this life, do keep the royal law. Now, from what has been said, a believer may form up this plea:—

O blessed God, in Christ my head I have perfectly and completely kept thy royal law; and in my own person I have evangelically kept thy royal law, in respect of my sincere desires, purposes, resolutions, and endeavours to keep it: and this evangelical keeping in Christ, and in the new covenant, thou art pleased to accept of, and art well satisfied with it. I know that breaches made in the first covenant were irreparable, but breaches made in the covenant of grace are not so; because this covenant is established in Christ; who is still a-making up all breaches. Now this is my plea, O holy God, and by this plea I shall stand. Well, saith God, I cannot in honour or justice but accept of this plea, and therefore enter thou into the joy of thy Lord.

X. The tenth plea that a believer may form up, as to the ten scriptures that are in the margin,² that refer to the great day of account, or to a man's particular account, may be drawn up from the consideration of that *compact, covenant, and agreement, that was solemnly made between God and Christ, touching the whole business of man's salvation*

¹ Ambrose, *in loco*.

² Eccles. xi. 9, and xii. 14; Mat. xii. 14, and xviii. 23; Luke xvi. 2; Rom. xiv. 10; 2 Cor. v. 10; Heb. ix. 27, and xiii. 17; 1 Pet. iv. 5.

or redemption. We may present it to our understanding in this form : God the Father saith to Christ the mediator, I look upon Adam and his posterity as a degenerate seed, 'a generation of vipers,' of apostates and backsliders, yea, traitors and rebels ; liable to all temporal, spiritual, and eternal judgments ; yet I cannot find in my heart to damn them all ; ' Mine heart is turned within me, my repentings are kindled together ; I will not execute the fierceness of mine anger : for I am God, and not man,' Hosea xi. 8, 9 : and therefore I have determined to shew mercy upon many millions of them, and save them from wrath to come, and to bring them to glory, Rev. vii. 9, 10 ; but this I must do with a salvo to my law, justice, and honour. If, therefore, thou wilt undertake for them, and become a curse for their sakes, Gal. iii. 10, 13, and so make satisfaction to my justice for their sins ; I will give them unto thee, John xvii. 2, 6, 11, to take care of them, and to bring them up to my kingdom, for the manifestation of the glory of my grace. Well, saith Christ, I am content, I will do all thou requirest with all my heart, and so the agreement is made between thee and me. This may be gathered from the scriptures in the margin.¹ Christ the Son speaks in both places. In the first he publisheth the decree or ordinance of heaven, touching himself, and bringeth in the Father, installing him into the priesthood or office of mediator ; for so the apostle applieth that text, Heb. v. 5, 'Thou art my son,' &c., and also avoucheth this covenant and agreement in the two main parts of it.

1. First, *The condition which he will have performed on Christ's part, as mediator ; or what Christ must do, as mediator,* 'He must ask of God ;' that is, not only verbally, by prayers and supplications, beg mercy, pardon, righteousness, and salvation for poor lost sinners ; but also really, by fulfilling the righteousness of the law, both in doing and suffering ; and so by satisfaction and merit, purchasing acceptance for them at his hands.² The Father engaged so and so to Christ, and Christ reciprocally engaged so and so to the Father ; a considerable part of the terms and matter of which covenant is set down : Isa. liii. 10, 'When thou shalt make his soul an offering for sin, he shall see his seed,' &c. The Father covenants to do thus and thus for fallen man ; but first in order thereunto the Son must covenant to take man's nature, therein to satisfy offended justice, to repair and vindicate his Father's honour, &c. Well, he submits, assents to these demands, indents and covenants to make all good ; and this was the substance of the covenant of redemption. But,

2. Secondly, Let us consider *the promise which the Father engageth to perform on his part ;* the Son must ask, and the Father will give : 'He will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession,' Ps. ii. 8. An allusion to great princes, when they would shew great affection to their favourites, they bid them ask what they will, as Ahasuerus did, and as Herod did ; that is, he shall both be the Lord's salvation to the ends of the earth, and 'have all power given him in heaven and earth ;

¹ Ps. ii. 7-9, and xl. 6-8.

² Consider Christ in the capacity of a mediator, for so only he covenanted with the Father, for the salvation of mankind.

so that all knees shall bow to him, and every tongue shall confess him to be Lord.¹ In the other text before mentioned, Ps. xl., Christ declares his compliance to the agreement, and his subscribing the covenant on his part, when he came into the world, as the apostle explains it, Heb. x. 5, &c.; ‘ Mine ears,’ saith he, ‘ hast thou digged or pierced : Lo, I come to do thy will ;’ as if he had said, O Father, thou dost engage me to be thy servant in this great work of saving sinners. Lo, I come to do the work, I here covenant and agree to yield up myself to thy disposing, and to serve thee for ever. It seems to be an allusion to the master’s ‘ boring through the servant’s ear,’ Exod. xxi. 6. Among the Jews only one ear was bored, but in this Ps. xl. 6, here are ears in the plural number, a token of that perfect and desirable subjection, which Christ, as mediator, was in to his Father. But for a more clear, distinct, and full opening of the covenant of redemption, or that blessed compact between God the Father and Jesus Christ, which is a matter of grand importance to all our souls ; and considering that it is a point that I have never yet treated of in pulpit or press, I shall therefore take the liberty at this time to open myself as clearly and as fully as I can. And therefore thus :—

Quest. If you ask me, What this covenant of redemption is ?

Ans. 1. I answer, in the general, that a covenant is a mutual agreement between parties, upon articles or propositions on both sides, so that each party is tied and bound to perform his own conditions. This description holds the general nature of a covenant, and is common to all covenants, public and private, divine or human. But,

Ans. 2. Secondly, and more particularly, I answer, the covenant of redemption is that federal transaction or mutual stipulation that was betwixt God and Christ from everlasting, for the accomplishment of the work of our redemption, by the mediation of Jesus Christ, to the eternal honour, and unspeakable praise, of the glorious grace of God. Or, if you please, take it in another form of words, thus :—

It is a compact, bargain, and agreement between God the Father and God the Son, designed mediator, concerning the conversion, sanctification, and salvation of the elect, through the death, satisfaction, and obedience of Jesus Christ, which in due time was to be given to the Father. But for the making good the definition I have laid down, I must take leave to tell you that there are many choice scriptures which give clear intimation of such a federal transaction between God the Father and Jesus Christ, in order to the recovery, and everlasting happiness, and salvation of his elect. I shall instance in the most considerable of them :—

(1.) The first is this, Gen. iii. 15, ‘ And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.’ Here begins the book of the Lord’s wars, God’s battles.² This is spoken of that holy enmity that is between Christ and the devil, and of Christ’s destroying the kingdom and power of Satan : ‘ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that

¹ Esth. v. 3 ; Mark vi. 23 ; Isa. xlix. 6 ; Mat. xxviii. 18 ; Phil. ii. 10, 11 ; Ps. xl. 6–8.

² The Scriptures are called the Book of the Battles of the Lord, Num. xxi.—*Rupertus*.

is, the devil,' Heb. ii. 14. God, by way of threatening, told Satan that the seed of the deceived woman should overmatch him at last, and should break in pieces his power and crafty plots. He gives Satan leave to do his worst, and proclaims an open and an utter enmity between Christ and him. From this scripture some conclude that Christ covenanted from eternity to take upon him the seed of the woman, and the sinless infirmities of our true human nature; and under those infirmities to enter the lists with Satan, and to continue obedient through all his afflictions, temptations, and trials, to the death, even to the death of the cross, Phil. ii. 8, 9. And that God the Father had covenanted with Christ, that in case Christ did continue obedient through all his sufferings, temptations, and trials, that then his obedience to the death should be accounted as full satisfaction to divine justice for all those wrongs and injuries that were done to God by the sins of man. Christ must die, or else he could not have been the mediator of the new covenant through death, Heb. ix. 15, 16. But,

(2.) The second scripture is that, Isa. xlii. 6, 'The Lord hath called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.' Thus God speaks of Christ. In this chapter we have a glorious prophecy of Christ our Redeemer. Here are four things prophesied of him: (1.) The divine call, whereby he was appointed to the work of our redemption: ver. 1, 'Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.' Jesus Christ would not, yea, he could not, he durst not, thrust himself upon this great work, or engage in this great work, till he had a clear call from heaven. (2.) Here you have the gracious carriage and deportment of Christ, in the work to which he was called; this is fully set down, vers. 2-4, 'He shall not cry, nor lift up, nor cause his voice to be heard in the street.' He shall come clothed with majesty and glory, and yet full of meekness: 'a bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.' In the words there is a *meiosis*,¹ 'he will not break,' that is, he will bind up the bruised reed, he will comfort the bruised reed, he will strengthen the bruised reed. Christ will acknowledge and encourage the least degrees of grace; he will turn a spark of grace into a flame, a drop into a sea, &c.: 'He shall not fail, nor be discouraged.' These words shew his kingly courage and magnanimity. Though he should meet with opposition from all hands, yet nothing should daunt him, nothing should dismay him; no afflictions, no temptations, no sufferings should in the least abate his courage and valour. (3.) The divine assistance he should have from him that called him. This is set down in two expressions: ver. 6, 'I will hold thy hand, I will keep thee.' Divine assistance doth usually concur with a divine call. When God sets his servants on work, he uses to defend and uphold them in the work. (4.) The work itself to which Christ was called. This is expressed under divers phrases: ver. 6, 7, 'To be a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and to be a covenant to the people.' In these last words you have two things

¹ Same as *litotes*, as before.—G.

observable; the first is one special part of Christ's office: 'He was given for a covenant.' Second, The persons in reference to whom this office was designed: 'a covenant of the people.' One end why God the Father gave Christ out of his bosom, was, that he might be a covenant to his people. Christ is given for a covenant both to the believing Jews and Gentiles. As he is 'the glory of the people of Israel,' so he is 'a light to lighten the Gentiles.' In this scripture last cited, you have the Father's designation and sealing of Christ to the mediatorial employment, promising him much upon his undertaking it, and his acceptance of this office, and voluntary submission to the will of the Father in it: 'Lo, I come to do thy will,' Heb. v. 4, 5; Ps. xl. 7, 8; John x. 17, 18. And these together amount to the making up of a covenant between God the Father and his Son; for what more can be necessary to the making up of a covenant than is here expressed? But,

(3.) The third scripture is that, Isa. xlix. 1, 'Listen, O isles, unto me; and hearken, ye people, from far; The Lord God hath called me from the womb; from the bowels of my mother hath he made mention of my name.'¹ These words are spoken in the person of Christ; he tells us how he is called by his Father to be a mediator and Saviour of his people. Jesus Christ would not take one step in the work of our redemption till he was called and commissioned by his Father to that work. God the Father, who from eternity had fore-assigned Christ to this office of a mediator, a Redeemer, did, both while he was in the womb, and as soon as he was come out of it, manifest and make known this his purpose concerning Christ both to men and angels. Christ did not thrust himself, he did not intrude himself at random into the office of a Redeemer: 'No man takes this honour to himself, but he that is called of God, as was Aaron,' Heb. v. 4, 5. So Christ took not upon himself the office of a mediator, a Saviour, but upon a call and a commission from God. The sum is, that Christ took up the office of a Redeemer by the ordinance of his Father, that he might fulfil the work of our redemption unto which he was destined. Ver. 2, 'And he made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me.' Christ having avouched his Father's calling of him to the work of man's redemption, he gives you a relation in this verse of God's fitting and furnishing of him with abilities sufficient for so important a work, together with his sustaining and supporting of him in the performance of the same. Here are two similitudes or comparisons: (1.) That of a 'sharp sword;' that of a bright and 'sharp arrow,' to shew the efficacy of Christ's doctrine.² The word of Christ is a sword of great power and efficacy for the subduing of the souls of men to the obedience of it, and for the cutting off of whomsoever or whatsoever shall oppose or withstand it. Christ was not sent of the Father to conquer by force of arms, as earthly princes do; but he conquers all sorts of sinners, even the proudest and stoutest of them,

¹ This prophecy is applied to Christ, Luke ii. 32; Acts xiii. 47; Gal. iii. 16; Heb. v. 4, 5. And many of the Jews do confess that this place is to be understood of Christ only, Mat. i. 21, 22; Luke ii. 10, 11; Heb. i. 6.

² See Eph. vi. 17; Heb. iv. 12; Rev. i. 16, and vi. 2.

by the sword of the Spirit, which is the word of God, as you may see by comparing the scriptures in the margin together.¹ Having spoken of the efficacy of Christ's doctrine, he tells us that he will take care of the security of his person: 'In the shadow of his hand hath he hid me, and in his quiver hath he hid me.' God the Father undertakes to protect the Lord Jesus Christ against all sorts of adversaries that should band themselves against him, and to maintain his doctrine against all enemies that should conspire to suppress it.² God so protected his dear Son against all the might and malice of his most capital enemies that they neither could lay hold on him, or do aught, before the time by God fore-designed was come. Christ was sheltered under the wing of God's protection till that voluntarily he went to his passion; neither could they keep him under when that time was once over, though they endeavoured with all their might to do it. Now in the third verse, God the Father tells Jesus Christ what a glorious reward he should have for undertaking the great work of redemption: 'And said unto me, Thou art my servant, O Israel, in whom I will be glorified.'³ God having called Christ, set him apart, sanctified him, and sent him into the world for the execution of the office of a Redeemer, he doth in this third verse encourage him to set upon it, and to go on cheerfully, resolutely, and constantly in it, with assurance of good and comfortable success, notwithstanding all the plots, designs, and oppositions that Satan and his imps might make against him. Ver. 4, 'Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.' In these words Jesus Christ complains to his Father of the incredulity, wickedness, and obstinate rebellion of the greatest part of the Jews against that blessed word which he had clearly and faithfully made known to them. When Christ looked upon the paucity and small number of those that his ministry had any saving and powerful work upon, he pours out his complaints before the Father: not that Christ's pains in his ministry among the Jews were wholly in vain, either in regard of God that sent him, or in regard of the persons unto whom he was sent, as if not any at all were converted. Oh no! for some were called, converted, and sanctified, as you may see by the scriptures in the margin.⁴ Or in regard of himself, as if any loss or prejudice should thereby redound unto him. Oh no! but in regard of the small, the slender effect, that his great labours had hitherto found. 'Yet surely my judgment is with the Lord.' Christ, for the better support and re-encouraging of himself to persist in his employment, opposeth unto the want of the chiefly desired success of his labours with men, the gracious acceptance of them with God. It is as if Christ had said, Although my labour hath not produced such fruits and effects as I

¹ Acts ii. 37, 41, iv. 1-4, and xvi. 29-35; 2 Cor. x. 4, 6.

² John vii. 30, 44; Luke xxii. 53; Mat. xxvii. 62-66, and 2-6; Acts ii. 23, 24.

³ Or, as some render the words, Thou art my servant to Israel, or for Israel; that is, for Israel's good, for my people's behoof.—Few, saith Sasbont, to this day do consider Christ's labour in preaching, prayer, fasting, and suffering a cruel death for us; for if they did, they would be more affected with love towards him that loved them so dearly. [By 'Sasbont' is probably intended Adam Sasbouth, or Sasbouthius. See his Commentarius in Isaiam. 1563: 8vo.—G.]

⁴ Isa. vi. 13, and viii. 18, &c.

indeed desired, yet I do comfort and bear up my heart with this, that my heavenly Father knows that in the office and place wherein he hath set me, I have faithfully done all that could be done for the salvation of poor sinners' souls, and for the securing of them from wrath to come: 'And my work,' or reward, 'with my God;' that is, the reward of my work, or my wages for my work, which God will render unto me, not according to the issue or success of my labours, but according to my pains therein taken, and the faithful discharge of my office and duty therein. What, saith Christ, though the Jews believe not, repent not, return not to the Most High, yet my labour is not lost, for my God will really, he will signally reward me. Upon this, God the Father comes off more freely and roundly, and opens his heart more abundantly to Jesus Christ, and tells him in the fifth and sixth verses following, that he will give him full, complete, and honourable satisfaction for all his pains and labours in preaching, in doing, in suffering, in dying, that he might bring many sons to glory. Ver. 5, 'And now, saith the Lord, that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel is not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.' In this verse you have a further encouragement to our Lord Jesus Christ, God the Father engaging himself not only to support him and protect him in the work of his ministry, but of making him glorious in it and by it also; and that though his work should not prove so successful among his own people as he desired, yet his ministry should become very glorious and efficacious upon the Gentiles, far and near, throughout the whole world.¹ Jesus Christ is very confident of his being high in the esteem of his Father for the faithful discharge of his duty; and that, notwithstanding all the hard measure that he met with from the body of the Jews, that yet his Father would crown him with honour and glory, and that he would enable him to go through the work that is incumbent upon him, and that he would protect him and defend him in his work, against all might and malice, all power and policy, that should make head against him. Ver. 6, 'And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.' Thus you see that God the Father still goes on to shew that the labours of Christ should be very glorious, not only in the eyes of God, but in the eyes of all the world. You know elsewhere Christ is called 'the way, the truth, and the life,' John xiv. 6; and here he is called the light and salvation of the Gentiles. God the Father, speaking to Jesus Christ, tells him that it was but a small matter, a mean thing—*Heb.*, it is too light—for him to have such happy and ample success as to reduce and win the Jews, in comparison of that further work that he intended to effect by him, even the salvation of the Gentiles unto the ends of the earth. God the Father seems to say thus to Jesus Christ, The dignity and worthiness of thy person, thou being the eternal and only Son of God, as also the high office whereunto I have called thee, requireth more excellent things than that thou shouldest only raise up and restore the people of Israel

¹ John v. 20, 23, x. 15, 17, and xvii. 1, 5; Phil. ii. 9.

to their right; I have also appointed and ordained thee for a Saviour to the Gentiles, even to the ends of the earth; therefore though the greatest part among the Jews will not receive thee nor submit unto thee, yet the Gentiles they shall own thee and honour thee, they shall embrace thee and give themselves up unto thee. I shall be briefer in the remaining proofs; and therefore,

(4.) The fourth scripture is that, Isa. lii. 13, 14, 'Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.'¹ The three last verses of this chapter, with the next chapter, do jointly make up an entire prophecy concerning Christ his person, parentage, condition, manner of life, sufferings, humiliation, exaltation, &c., with the noble benefits that redound to us, and the great honour that redounds to himself. In these two verses you have—(1.) The two parties contracting, viz., God the Father, and Jesus Christ: 'Behold my servant,' saith God the Father. This title is several times given by the Father to Jesus Christ, because he did the Father great service in the work of man's redemption, freeing fallen man from the thralldom of sin and Satan. (2.) Both parties are very sure and confident of the event of the paction, and of the accomplishment of the whole work of redemption: 'Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.' Here are divers terms heaped up to express in part the transcendent and unexpressible advancement of Jesus Christ. When men are raised from a mean and low estate to some honourable condition, when men are furnished with such parts and endowments of prudence, wisdom, and understanding as makes them admirable in the eyes of others, and when they are enabled to do and suffer great things whereby they become famous and renowned far and near, then we say they are highly exalted. Now in all these respects our Lord Jesus Christ was most eminently exalted above all creatures in heaven and earth, as is most evident throughout the Scriptures. (3.) He tells you of the price which Jesus Christ should pay for the redemption of his people, agreed upon by paction, viz., the humbling of himself to the death of the cross, as you may see in ver. 14: 'As many were astonished at thee; his visage was so marred, more than any man's, and his form more than the sons of men.' This is the speech of the Father to Jesus Christ; his visage was so marred that the Jews were ashamed to own him for their King and Messiah. The astonishment here spoken of is such an astonishment as ariseth from the contemplation of some strange, uncouth, and rueful spectacle of desolation, deformity, and misery. And no wonder if many were astonished at the sight of our Saviour's condition, in regard of those base, disgraceful, and despiteful usages that were offered and done to him in the time of his humiliation here on earth, when his own followers were so amazed at the relation of them when they were foretold of them, Mat. x. 32-34. O sirs! the words last cited are not so to be understood as if our blessed Saviour had, in regard of his bodily person or presence, been some strange, deformed, or misshapen creature, Isa. liii. 3, but in regard of his outward estate, coming of mean and obscure parents,

¹ The Chaldee paraphrast, and some of [the] Jewish doctors, expound this place of the Messiah, Isa. xlii. 1, and liii. 11, &c.

living in a low, despicable condition, exposed to scorn and contempt, and to much affliction, through the whole course of his life, and more especially yet in regard of what he was also in his personal appearance, through the base and scornful usages that he sustained at the hands of his malicious and mischievous adversaries, when they had gotten him into their power; besides his watchings, draggings to and fro from place to place, buffetings, scourgings, carrying his cross, and other base usages, could not but much alter the state of his body, and impair, yea, deface all the sightliness of it. And yet all this he suffered, to make good the compact and agreement that he had made with his Father about the redemption of his elect. But,

(5.) The fifth scripture is that 53d of Isaiah. This scripture, among many others, gives us very clear intimations of a federal transaction between God the Father and Jesus Christ, in order to the recovery and everlasting happiness of poor sinners. The glorious gospel seems to be epitomized in this chapter. The subject-matter of it is the grievous sufferings and dolorous death of Christ, and the happy and glorious issue thereof. Of all the prophets, this prophet Isaiah was the most evangelical prophet, and of all the prophecies of this prophet, that which you have in this chapter is the most evangelical prophecy.¹ In this chapter you have a most plain, lively, and full description and representation of the humiliation, death, and passion of Jesus Christ; which indeed is so exact, and so consonant to what hath fallen out since, that Isaiah seems here rather to pen a history than a prophecy.² The matter contained in this chapter is so convictive, from that clear light that goes along with it, that several of the Jews, in reading of this chapter, have been converted, as not being able to stand any longer out against the shining light and evidence of it. Out of this chapter, which is more worth than all the gold of Ophir, yea, than ten thousand worlds, observe with me these eight things:

[1.] First, Observe that *God and Christ are sweetly agreed, and infinitely pleased in the conversion of the elect*: ver. 10, 'He shall see his seed,' that is, he shall see them called, converted, changed, and sanctified: 'he shall see his seed,' that is, an innumerable company shall be converted to him by his word and Spirit, in all countries and nations, through the mighty workings of the Spirit, and the incorruptible seed of the word, Ps. cx. 3; 1 Pet. i. 23; infinite numbers of poor souls should be brought in to Jesus Christ, which he should see to his full content and infinite satisfaction, Rev. vii. 9; Heb. ii. 10, 13. 'He shall see his seed,' that is, he shall see them increase and multiply; he shall see believers brought in to him from all corners and quarters, and he shall see them greatly increase and grow by the preaching of the everlasting gospel, especially after his ascension into heaven, and a more glorious pouring forth of the Holy Ghost upon his apostles and others, Acts ii. 37, 41, iv. 1-4, and viii. No accountants on earth can count or reckon up Christ's spiritual seed and issue. But,

¹ Jerome calls him Isaiah the evangelist.

² In this chapter you have the compact and agreement between God the Father and Jesus Christ plainly asserted and proved.

[2.] Secondly, Observe with me, that *in the persons redeemed by Jesus Christ there was neither weight nor worth, neither portion nor proportion, neither inward nor outward excellencies or beauties, for which the punishment due to them should be transferred upon dear Jesus*, Ezek. xvi. 1-10 ; for if you look upon them in their sins, in their guilt, you shall find them despisers and rejecters of Christ : ver. 4, ‘Surely he hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted.’ Christ took upon him not our nature alone, but the infirmities also of it, and became liable to such sorrows, and afflictions, and pains, and griefs, as man’s sinful nature is exposed and subject unto. They are called ours because they were procured to him by our sins, and sustained by him for the discharge of our sins ; unto the guilt whereof, out of love to us undertaken by him, they were deservedly due, Rom. viii. 3 ; Heb. iv. 15. Christ, for our sakes, hath taken all our spiritual maladies, that is, all our sins, upon him, to make satisfaction for them ; and as our surety, to pay the debt that we had run into. Christ, in the quality of a pledge for his elect, hath given full satisfaction for all their sins, bearing all the punishments due for them, in torments and extreme griefs, both of body and soul.¹ The reason why they so much disesteemed of Christ was, because they made no other account, but that all those afflictions that befell him were by God inflicted upon him for his own evil deserts. They accounted him to be one out of grace and favour with God, yea, to be one pursued by him with all those evils, for his sins. When the Jews saw what grievous things Christ suffered, they wickedly and impiously judged that he was thus handled by God, in way of vengeance for his sins. By all which, you may see, that in the persons redeemed by Christ, there was nothing of worth or honour to be found, for which the punishment, due to them, should be transferred upon our Lord Jesus Christ. But,

[3.] Thirdly, Observe with me, that *no sin, nor meritorious cause of punishment, is found in Jesus Christ, our blessed Redeemer, for which he should be stricken, smitten, and afflicted by God* : ver. 5, 9, ‘He was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him, and with his stripes we are healed. He had done no violence, neither was any deceit in his mouth.’ Sin had cast God and us at infinite distance. Now Christ is punished that our sins may be pardoned ; he is chastised that God and we may be reconciled. Guilt stuck close upon us, but Christ, by the price of his blood, hath discharged that guilt, pacified divine wrath, and made God and us friends.² God the Father laid upon dear Jesus all the punishments that were due to the elect, for whom he was a pledge ; and by this means they come to be acquitted, and to obtain peace with God. ‘Christ was holy, harmless, and undefiled.’ No man could convince him of sin ; yea, the devil himself could find nothing amiss in him, either as to word or deed. Christ was without original blemish or actual blot.³ All

¹ You know they traduced him as a notorious deceiver, a drunkard, a friend of publicans and sinners, and one that wrought by the devil.

² 1 Pet. i. 18, 19 ; Rom. iii. 25, and v. 1, 10 ; 2 Cor. v. 19, 21 ; Col. i. 19, 20.

³ Heb. vii. 26 ; John viii. 46, and xiv. 30 ; 1 John iii. 5.

Christ's words and works were upright, just, and sincere. Christ's innocency is sufficiently vindicated, ver. 9. It is true, Christ suffered great and grievous things, but not for his own sins; 'For he had done no violence, neither was any deceit found in his mouth;' but for ours. Christ had now put himself in the sinner's stead, and was become his surety, and so obnoxious to whatever the sinner had deserved in his own person; and upon this account, and no other, was he wounded, bruised, and chastised. The Lord Jesus had no sin in him by *inhesion*, but he had a great deal of sin upon him by *imputation*: 'He was made sin that knew no sin, that we might be made the righteousness of God in him,' 2 Cor. v. 21. It pleased our Lord Jesus Christ to put himself under our guilt, and therefore it pleased the Father to wound him, bruise him, and chastise him. But,

[4.] Fourthly, Observe with me, that *peace and reconciliation with God, and the healing of all our sinful maladies, and our deliverance from wrath to come, are all such noble favours as are purchased for us by the blood of Christ*:¹ ver. 5, 'The chastisement of our peace was upon him, and with his stripes we are healed.' Christ was chastised to procure our peace, by removal of our sins, that set God and us asunder; the guilt thereof being discharged with the price of his blood, and we reconciled to God by the same price. Christ was punished that we by him might obtain perfect peace with God, who was at enmity with us by reason of our sins. By Christ's stripes we are freed both from sin and punishment. Now because some produce this scripture to justify that corrupt doctrine of universal redemption, give me leave to argue thus from it. That chastisement for sin that was laid upon the person of Jesus Christ procured peace for them for whom he was so chastised, Isa. lvii. 21; Eph. ii. 14; but there was no peace procured for the reprobates, or those who should never believe, *ergo*. . . . Further, 'By his stripes we are healed.' Whence I reason thus: the stripes inflicted upon Christ are intended, and do become healing medicines for them for whom they are inflicted; but they never become healing medicines for reprobates or unbelievers: Nahum iii. 9, 'There is no healing of their bruise.' *Ergo*. . . . But,

[5.] Fifthly, Observe with me, that *the great and the grievous sufferings that were inflicted upon Jesus Christ he did endure freely, willingly, meekly, patiently, according to the covenant and agreement that was made between the Father and himself*: ver. 7, 'He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.' This is a very pregnant place to prove the satisfaction made by Christ's sufferings for our sins; if we look upon the words as they run in the original, for thus they run; 'It was exacted, and he answered;' that is, the penalty due to God's justice for our sins was exacted of Christ, and he sustained the same for us. The prophet doth not speak of one and the same party or parties, both sinning and suffering or sustaining penalties for their own defaults; but as one suffering, for the sins of another, and sustaining grievous penalties for faults made and faults committed by

¹ 1 Thes. i. 10; 1 Pet. i. 18, 19; Rom. iii. 25, and v. 1, 16; 2 Cor. v. 19, 21.

other persons. The words, rightly read and understood, do sufficiently confirm the doctrine of satisfaction, made to God's justice by Christ's sufferings, for our sins. The penalty due to us was, in rigour of justice, exacted of him, and he became a sponsor or surety for us, by undertaking in our behalf the discharge of it. Christ did voluntarily undertake and engage himself unto God his Father in our behalf, as a surety for the payment of all our debts. They were exacted of him, and he answered for them all; that is, he not only undertook them, but he also discharged us of them. So we use the word commonly in our English tongue; to answer a debt, for to discharge it; and this is most true of our dear Lord Jesus, for he answered our debt, and caused our bond to be cancelled, that it might never come to be put in suit against us, either in this or that other world, John xix. 30; Rom. iv. 25; Col. ii. 14. 'Yet he opened not his mouth:' this has respect to his patience; for the oppressions and afflictions that he sustained for others, and that in regard of those by whom he suffered them unjustly, yet was he silent. He neither murmured or repined at God's disposal of things in that manner, nor used any railing or reviling speeches against those that dealt so despitefully with him, but carried himself calmly and quietly under them; Christ having an eye to his voluntary obedience and submission to the will of his Father, and agreement thereunto, Mat. xxvi. 39, 42; Mark xiv. 36; John xviii. 23; 1 Pet. ii. 23. He undertook willingly what his Father required of him, and as willingly, when the time came, underwent it; neither hanging back or opposing aught in way of contradiction thereunto, when it was by his Father propounded to him at first; nor afterward seeking to shift it off, when he was to perform what he had engaged himself unto, by pleading aught for himself, and the releasement of him from their most unjust proceedings in whose hands he then was. 'He opened not his mouth' to confute the slanders and false accusations of his enemies; neither did he utter anything to the prejudice of them that put him to death, but prayed for them that crucified him, Luke xxiii. 34; Mat. xxvi. 63, and xxvii. 12, 14. 'He was led as a lamb to the slaughter,'—properly, as a ewe-lamb, or she-lamb; the ewe is mentioned as the quieter of that kind, because the rams are sometimes more unruly,—'and as a sheep that is dumb before the face of her shearers.' A lamb doth not bite nor push him that is going about to kill it, but goeth as quietly to the shambles or the slaughter-house as if it were going to the fold wherein it is usually lodged, or the field where it is wont to feed. But,

[6.] Sixthly, Observe with me, that *the original cause of this compact or covenant between the Father and the Son, by virtue of which God the Father demands a price, and Jesus Christ pays the price according to God's demands, is only from the free grace and favour of God*: ver. 10, 'It pleased the Lord to bruise him, he hath put him to grief.' God the Father looks upon Jesus Christ as sustaining our person and cause; he looks upon all our sins as laid upon him, and to be punished in him. Sin could not be abolished, the justice of God could not be satisfied, the wrath of God could not be appeased, the terrible curse could not be removed, but by the death of Christ; and therefore God the Father took a pleasure to bruise him, and to

put him to grief, according to the agreement between him and his Son. It must be readily granted that God did not incite or instigate the wicked Jews to those vile and cruel courses and carriages of theirs to Jesus Christ. But yet that his sufferings were by God predetermined for the salvation of mankind is most evident by the scriptures in the margin;¹ and, accordingly, it pleased the Lord to bruise him, and to put him to grief. The singular pleasure that God the Father takes in the work of our redemption is a wonderful demonstration of his love and affection to us.

[7.] Seventhly, Observe with me, that *it is agreed between the Father and the Son that our sins should be imputed unto him, and that his righteousness should be imputed unto us, and that all the redeemed should believe in him, and so be justified*: ver. 11, 'He shall see of the travail of his soul, and shall be satisfied: by his knowledge (or faith in him) shall my righteous servant justify many; for he shall bear their iniquities;' or, as some render it, 'He shall see the fruit of the travail of his soul, and shall be satisfied'—that is, Jesus Christ shall receive and enjoy that, as the effect and issue of all the great pains that he hath taken, and of all the grievous things that he hath suffered, as shall give him full content and satisfaction. When Christ hath accomplished the work of redemption, he shall receive a full reward for all his sufferings. Christ takes a singular pleasure in the work of our redemption, and doth herein, as it were, refresh himself, as with the fruits, of his own labours. God the Father engages to Jesus Christ that he should not travail in vain, but that he should survive to see with great joy a numerous issue of faithful souls begotten unto God. You know when women, after sore, sharp, hard labour, are delivered, they are so greatly refreshed, delighted, gladdened, and satisfied, that they forget their former pains and sorrow, 'for joy that a man-child is born into the world,' John xvi. 21. God the Father undertakes that Jesus Christ should have such a holy seed, such a blessed issue, as the main fruit and effect of his passion, as should joy him, please him, and as he should rest satisfied in. Certainly there could be no such joy and satisfaction to Christ as for him to see poor souls reconciled, justified, and saved by his sufferings and satisfaction; as it is the highest joy of a faithful minister to see souls won over to Christ, and to see souls built up in Christ. 1 Thes. ii. 19, 20; Gal. iv. 19. Christ did bear the guilt of his people's sins, and thereby he made full satisfaction; and therefore he is said here 'to justify many;' not all promiscuously, but those only whose sins he undertook to discharge, and for whom he laid down his life.² Christ's justifying of many is his discharging of many from the guilt of sin, by making satisfaction to God for the same. But,

[8.] Eighthly, Observe with me, that *it is agreed between the Father and the Son, that for those persons for whom Jesus Christ should lay down his life, he should stand intercessor for them also, that so they may be brought to the possession of all those noble favours and blessings that he has purchased with his dearest blood*: ver. 12, 'He bare the sins of many, and made intercession for the trans-

¹ Acts ii. 23, and iv. 28.

² Besides the elect, he intercedes for none, John xvii. 9, 10.

gressors,' saying, 'Father, forgive them; for they know not what they do,' Luke xxiii. 34. For those very transgressors, by whom he suffered, he does intercede; for the article here is emphatical, and seems to point unto that special act, and those particular persons. Not but that these words have relation also to Christ's intercession for all those sinners that belong to him, and that have an interest in him; which intercession continues still, and shall do to the end of the world, Heb. vii. 25. But,

(6.) The sixth scripture is that, Isa. lix. 20, 21, 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth, and for ever.' Out of this blessed scripture you may observe these following things: *First*, The parties covenanting and agreeing, and they are God the Father and Jesus Christ: God the Father in those words, 'Saith the Lord;' and Jesus Christ in those words, 'The Redeemer shall come to Zion.' *Secondly*, You have God the Father, first covenanting with Jesus Christ, and then with his seed, as is evident in the 21st verse. *Thirdly*, You have the persons described, that shall be sharers in redemption mereies, and they are the Zionites, the people of God, the citizens of Zion. But lest any should think that all Zion should be saved, it is added by way of explication, that only such of Zion 'as turn from transgression in Jacob,' shall have benefit by the Redeemer. The true citizens of Zion, the right Jacobs, the sincere Israelites, in whom there is no guile, Rom. xi. 26, are they and only they that turn from their sins. None have interest in Christ, none have redemption by Christ, but converts, but such as cast away their transgressions, as Ephraim did his idols, saying, 'What have I any more to do with you?' Hosea xiv. 8. *Fourthly*, You have the way and manner of the elect's delivery, and that is, not only by paying down upon the nail, the price agreed on, but also by a strong and powerful hand, as the original imports in the scriptures cited in the margin.¹ The Greek word that is used by Paul, and the Hebrew word that is used by Isaiah, do both signify delivering 'by strong hand,' to rescue by force, as David delivered the lamb out of the lion's paw. *Fifthly*, You have the special blessings that are to be conferred upon the elect—viz., redemption, conversion, faith, repentance, reconciliation, turning from their iniquity; all comprehended under that term 'the redeemed.' *Sixthly*, You have the Lord Jesus Christ considered as the head of the church, from whom all spiritual gifts—sanctification, salvation and perseverance do flow and run, as a precious balsam, upon the members of his body: 'My Spirit that is in me,' saith God the Father, to Christ the Redeemer, 'and my word which I have put into thy mouth, shall not depart out of thy mouth; nor out of the mouth of thy seed,' &c. In these words, God the Father engages, that his Spirit and word should continue with his church to direct and instruct it, and the children of it, in all necessities, throughout all ages successively, even unto the world's end. But,

¹ Rom. xi. 26; Isa. lxx. 20.

(7.) The seventh scripture is that, Zech. vi. 12, 13, ‘ And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch ; and he shall grow up out of his place, and he shall build the temple of the Lord : even he shall build the temple of the Lord ; and he shall bear the glory, and shall sit and rule upon his throne ; and he shall be a priest upon his throne : and the counsel of peace shall be between them both.’ Now that the business of man’s redemption was transacted betwixt the Father and the Son, is very clear from this text, ‘ And the counsel of peace shall be between them both,’ that is, the two persons spoken of—viz., the Lord Jehovah, who speaks, and the man, whose name is the Branch, Jesus Christ. This counsel was primarily about the reconciliation of the riches of God’s grace, and the glory of his justice. The design and counsel, both of the Father and the Son, was our peace.¹ The counsel of reconciliation, how man, that is now an enemy to God, may be reconciled to God, and God to him ; this counsel or consultation shall be ‘ betwixt them both,’ that is Jehovah and the Branch. There were blessed transactions between the Father and the Son, in order to the making of peace between an angry God and sinful men. I know several learned men interpret it of Christ’s offices—viz., of his kingly and priestly office ; for both conspire to make peace betwixt God and man. Now if you will thus understand the text, yet it will roundly follow, that there was a consultation at the council-board in heaven, concerning the reconciliation of fallen man to God ; which reconciliation Christ, as king and priest, was to bring about. Look, as there was a counsel taken, touching the creation of mankind, between the persons in the blessed Trinity, ‘ Let us make man after our image,’ Gen. i. 26 ; Col. iii. 19 ; Eph. iv. 24 ; so there was a consultation held concerning the restoration of mankind out of their lapsed condition : ‘ The counsel of peace shall be between them both.’ Certainly there was a covenant of redemption made with Christ ; upon the terms whereof he is constituted to be a reconciler and a redeemer, to say to the prisoners, ‘ Go forth, to bring deliverance to the captives, and to proclaim the year of release or jubilee, the acceptable year of the Lord,’ as it is, Isa. lxi. 1, 2. But,

(8.) The eighth scripture is that, Ps. xl. 6–8, ‘ Sacrifice and offering thou didst not desire ; mine ears hast thou opened : burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God ; yea, thy law is within my heart’—*Heb.*, ‘ in the midst of my bowels.’ Compared with that, Heb. x. 5–7, ‘ Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared for me : in burnt-offerings and sacrifices for sin thou hast had no pleasure : then said I, Lo, I come, in the volume of the book it is written of me, to do thy will, O God.’ In these two scriptures, two things are concluded :—(1.) The impotency of legal sacrifices, ver. 5, 6 ; (2.) The all-sufficiency of Christ’s sacrifice, ver. 7. There is some difference in words and phrases betwixt the apostle and the prophet, but both agree in sense, as we shall

¹ Whatever Socinians say, it is most certain that reconciliation is not only on the sinner’s part, but on God’s also.

endeavour to demonstrate. Penmen of the New Testament were not translators of the Old, but only quoted them for proof of the point in hand, so as they were not tied to syllables and letters, but to the sense. That which the prophet speaketh of himself, the apostle applieth to Christ, say some. This may be readily granted; for David being a special type of Christ, that may in history and type be spoken of David, which, in mystery and truth, is understood of Christ. But that which David uttered in the aforesaid text, is unquestionless, uttered by the way of prophecy, concerning Christ, as is evident by these reasons.

First, In David's time, God required sacrifices and burnt-offerings, and took delight therein, 1 Chron. xxi. 26; 1 Sam. xxvi. 19; for God answered David from heaven by fire, upon the altar of burnt-offering; and David himself advised Saul to offer a burnt-offering that God might accept of it.

Secondly, David was not able so 'to do the will of God,' as by doing it, to make all sacrifices void; therefore this must be taken as a prophecy of Christ.

Thirdly, In the verse before, namely, Ps. xl. 5, such an admiration of God's goodness is premised, as cannot fitly be applied to any other evidence, than of his goodness in giving Christ; in reference to whom, it may be truly said, 'That eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,' 1 Cor. ii. 9.

Fourthly, These words used by the apostle, 'when he cometh into the world, he saith,' are meant of Christ; which argue that that which followeth was an express prophecy of Christ. These things being premised, out of the texts last cited we may observe these following particulars that make to our purpose.

[1.] First, *That the Holy Spirit opens and expounds the covenant of redemption, bringing in the Father and the Son, as conferring and agreeing together about the terms of it*; and the first thing agreed on between them is the price; and the price that God the Father stands upon is 'blood'; and that not 'the blood of bulls and goats, but the blood of his Son'; which was the best, the purest, and the noblest blood, that ever ran in veins.¹ Now Christ, to bring about the redemption of fallen man, is willing to come up to the demands of his Father, and to lay down his blood. The scripture calls the blood of Christ, *τιμιον αίμα*, precious blood. Oh, the virtue in it, the value of it! Through this red sea we must pass to heaven; *Sanguis Christi clavis cæli*, Christ's blood is heaven's key. 'Precious in the sight of the Lord is the blood of the saints,' Ps. cxvi. 15, and truly 'precious in the sight of the saints is the blood of Christ.' *Una guttula plus valet quam cælum et terra*, One little drop is more worth than heaven and earth, [Luther.] Christ's blood is 'precious blood,' in regard of the dignity of his person. It is 'the blood of God himself,' Acts xx. 28, it is the blood of that person, who is very God as well as very man. Christ's blood was noble blood, and therefore precious. He came of the race of kings, as touching his manhood; but being withal the Son of God. This renders his nobility matchless and peerless. It was

¹ Heb. x. 4, and ix. 22; John x. 11, 15, 17, 18, and i. 29; 1 Pet. i. 18, 19.

Pharaoh's brag that he was the son of ancient kings, Isa. xix. 11. Who can lay claim to this more than Christ? Who can challenge this honour before him? He is the Son of the ancientest king in the world, he was begot a king from all eternity, Dan. vii. 9, 13, 27; and the blood of good kings is precious; 'Thou art worth ten thousand of us,' said David's subjects to him, 2 Sam. xviii. 3; and therefore they would not suffer him to hazard himself in the battle. The nobleness of his person did set a high rate upon his blood. And whom doth this argument more commend unto us than Christ? And the blood of Christ is precious blood in regard of the virtues of it. By this blood, God and man are reconciled; by this blood, the chosen of God are redeemed. It was an excellent saying of Leo, 'The effusion of Christ's blood is so rich and available, that if the whole multitude of captive sinners would believe in their Redeemer, not one of them should be detained in the tyrant's chains.'¹ This precious blood justifies our persons in the sight of God, it frees us from the guilt of sin, and it frees us from the reign and dominion of sin, and it frees us from the punishments that are due to sin, it saves us, ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης, 'from that wrath that is to come,' Acts xiii. 38, 39; Rom. iii. 24, 25; 1 John i. 7; 1 Thes. i. 10. Now were not Christ's blood of infinite value and virtue, it could never have produced such glorious effects. The blood of Christ is precious, beyond all account; and yet our Lord Jesus did not think it too dear a price to pay down for his saints. God the Father would be satisfied with no other price; and therefore God the Son comes up to his Father's price, that our redemption might be sure. But,

[2.] Secondly, Observe that *God rejects all ways of satisfaction by men*. Could men make as many prayers as there be stars in heaven and drops in the sea, and could they weep as much blood as there is water in the ocean, and should they 'give all their goods to the poor, and their bodies to be burned,' 1 Cor. xiii. 3, as some have done, yet all this would not satisfy for the least sin, not for an idle word, not for a vain thought: Heb. x. 5, 'Sacrifice and offering thou wouldest not;' that is, thou wilt not accept of them for an expiation and satisfaction for sin, as the Jews imagined. The apostle shews the impotency and insufficiency of legal sacrifices by God's rejecting of them. The things here set down not to be regarded by God—as sacrifices, offerings, burnt-offerings, and sacrifices for sin, together with other legal ordinances comprised under them—do evidently demonstrate that God regards none of those things in a way of satisfaction; they are no current price, they are no such pay that will be accepted of in the court of heaven. Remission of sin could never be obtained by sacrifices and offerings, nor by prayers, tears, humblings, meltings, watchings, fastings, penances, pilgrimages, &c. Remission of sins cost Christ dear, though it cost us nothing. Remission of sins drops down from God to us through Christ's wounds, and swims to us in Christ's blood. It was well said by one of the ancients: 'I have not whence I may glory in my own works, I have not whence I may boast myself, and therefore I will glory in Christ; I will not glory that I am righteous, but I will glory that I am redeemed; I will glory, not

¹ Leo de pas., serm. xii. c. 4.

because I am without sin, but because my sins are forgiven ; I will not glory because I have profited, or because any hath profited me, but because Christ is an advocate with the Father for me, but because the blood of Christ is shed for me.’¹ Certainly the popish doctrine of man’s own satisfaction in part for his sins is most derogatory to the blood, and to the plenary and complete satisfaction, of Jesus Christ. But,

[3.] Thirdly, Observe that *nothing below the obedience and sufferings of Christ, our mediator, could satisfy divine justice* : Heb. x. 5, ‘But a body hast thou prepared me.’ The Hebrew text, Ps. xl. 7, saith, ‘Thou hast bored through mine ears ;’ but the apostle follows the Greek translation, seeing the same sense is contained in both. Christ having declared what his Father delighteth not in, he further sheweth affirmatively what it was wherein he rested well pleased, in these words, ‘But a body hast thou prepared me.’ In this phrase, ‘A body hast thou prepared me,’ Christ is brought in, speaking to his Father. By body is meant the human nature of Christ. Body is synecdochically put for the whole human nature, consisting of body and soul ; the body was the visible part of Christ’s human nature. A body is fit for a sacrifice, fit to be slain, fit to have blood shed out of it, fit to be offered up, fit to be made a price, and a ransom for our sins, and fit to answer the types under the law. Pertinently therefore, to this purpose, is it said of Christ, ‘He himself bare our sins in his own body,’ 1 Pet. ii. 24 ; and those infirmities wherein he was ‘made like unto us,’ Heb. ii. 9, 14, 17, were most conspicuously evidenced in his body ; and hereby Christ was manifested to be a true man : he had a body like ours, a body subject to manifold infirmities, yea, to death itself. That body which Christ had is said to be ‘prepared by God ;’ the Greek word, *κατηρτίσω*, which is translated *prepared*, is a metaphor from mechanics, who do artificially fit one part of their work to another, and so finish the whole. God fitted his Son’s body to be joined with the deity, and to be an expiatory sacrifice for sin. The word ‘prepared’ implies that God the Father ordained, formed, and made fit and able, Christ’s human nature to undergo, suffer, and fulfil that for which he was sent into the world. God the Father is here said to have prepared Christ a body ; because Christ having received of his Father the human nature out of the flesh and blood of the Virgin Mary by the power of the Holy Ghost, Mat. i. 20 ; Luke i. 31, 35, here gives up the same unto the service of his Father, to do, to suffer, to die, that he might be a sacrifice of expiation for our sins. As for the words of the psalmist, Ps. xl. 6, ‘Mine ear hast thou opened,’—*Heb.*, ‘digged open,’ it is a proverbial manner of speech, whereby there is implied the qualifying or fitting a man unto obedience in service—the ear, or the opening of the ear, being an emblem, or symbol, or a metaphorical sign of obedience, Isa. lv. 5 ; Job xxxiii. 16. Now St Paul, following the translation of the Septuagint, and being directed by the Spirit of God, expounds this of God’s sanctifying and fitting a body unto Christ, wherein he was obedient, even unto the shameful death of the cross. These words, ‘Thou hast bored through mine ears,’ do import that Christ, now becoming man, gives up himself to

¹ Ambrose de Jacob, et Vita beat. lib. i. cap. vi. pp. 290, 291.

be a willing servant of his Father, to obey him unto the death of the cross. And it is a similitude taken from the servants of the Hebrews, who, after that they had served their masters six years, would not depart out of their masters' service the seventh year, but abide in it continually until death; for a testimony whereof their ear was bored through on the posts of the door, as may be seen, Exod. xxi. 6. It is therefore as much as if he should say, Thou hast given me a body that is willing and ready in thy service, even unto death. But to conclude this head, the apostle speaking of disannulling the sacrifice of the law, he uses this word *body* to set out a sacrifice which should come instead of the legal sacrifices, to effect that which the legal sacrifices could not effect. But,

[4.] Fourthly, Observe that *Christ, our mediator, freely and readily offers himself to be our pledge and surety.* 'Then said I, Lo, I come,' to wit, as surety, to pay the ransom, and to do thy will, O God. Every word carrieth a special emphasis as, (1.) The time, 'then,' even so soon as he perceived that his Father had prepared his body for such an end, then, without delay. This speed implieth forwardness and readiness; he would lose no opportunity. (2.) His profession in this word, 'said I;' he did not closely, secretly, timorously, as being ashamed thereof, but he maketh profession beforehand. (3.) This note of observation, 'Lo;' this is a kind of calling angels and men to witness, and a desire that all might know his inward intention, and the disposition of his heart; wherein was as great a willingness as any could have to anything. (4.) An offering of himself without any enforcement or compulsion; this he manifesteth in this word, 'I come.' (5.) That very instant set out in the present tense, 'I come;' he puts it not off to a future and uncertain time, but even in that moment, he saith, 'I come.' (6.) The first person twice expressed, thus, 'I said,' 'I come.' He sendeth not another person, nor substituteth any in his room; but he, even he himself in his own person, cometh. All which do abundantly evidence Christ's singular readiness and willingness, as our surety, to do his Father's will, though it were by suffering, and by being made a sacrifice for our sins. God's will was the rule of Christ's active and passive obedience. Jesus Christ, our only mediator and surety, by free and ready obedience and death, did make a proper, real, and full satisfaction to God's justice for the sins of all the elect. Christ hath, by his death and blood, as an invaluable price of our redemption, made sure the favour of God, the pardon of our sins, and the salvation of our souls. Christ hath freed his chosen from all temporal, spiritual, and eternal punishments, properly so called; so that now the mercy of God may embrace the sinner without the least of wrong to his truth or justice. But,

[5.] Fifthly, Observe that *Jesus Christ, our surety, does not only agree with his Father about the price that he was to lay down for our redemption, but also agrees with his Father about the persons that were to be redeemed, and their sanctification:* Heb. x. 10, 'By the which will'—that is, by the execution of which will, by the obedience of Christ to his heavenly Father—'we are sanctified, through the offering of the body of Jesus Christ, once for all.' Jesus Christ agrees

with the Father that all those shall be sanctified for whom he has suffered and satisfied. The virtue, efficacy, and benefit of that which ariseth from the aforesaid will of the Father and of the Son is expressed under this word, 'sanctified.' To pass by the notation and divers acceptations of this word 'sanctified,' let it suffice to tell you it is not here to be taken, as distinguished from justification or glorification, as it is elsewhere taken, 1 Cor. i. 30, and vi. 11; but so as comprising under it all the benefits of Christ's sacrifice, Heb. x. 14, and ii. 11; Acts xxvi. 18. In this general and large extent it is sometimes taken; only this word, sanctified, here gives us to understand that perfection consisteth especially in holiness; for he expresseth the perfection of Christ's sacrifice under the word 'sanctified,' which implieth 'a making holy.' This was that special part of perfection wherein man was made at first, Eccles. vii. 31; and whereunto the apostle alludeth, where he exhorteth, 'To put on that new man, which after God is created in righteousness and true holiness,' Eph. iv. 24; for this end, Christ gave himself even unto death, for his church, 'that he might sanctify it,' Eph. v. 25. The principal thing under this word 'sanctified' in this place is, that Christ's sacrifice maketh perfect. In this respect, Christ's sacrifice is here opposed to the legal sacrifices, which could not make perfect; so that Christ's sacrifice was offered up to do that which they could not do; for this end was Christ's sacrifice surrogated in the room of the legal sacrifices. Now this surrogation had been in vain, if Christ's sacrifice had not made us perfect. If the dignity of his person that was offered up, and his almighty power, and unsearchable wisdom, and other divine excellencies of his, be duly weighed, we cannot but acknowledge, that as his sacrifice is perfect in itself, so it is sufficient to make us perfect also. Christ's body was given up as a price and ransom, and offered up as a sacrifice for our sins; and that we might be sanctified and made holy, Christ, by the offering of his body once for all, has purchased of his Father grace and holiness for all his redeemed ones. Christ agrees with his Father that he will lay down an incomparable price for his chosen ones; and then he further agrees with his Father that all those shall be sanctified for whom he has laid down an invaluable price. The will of God the Father was, that Jesus Christ should have a body, and that that body of his should be offered up, that his elect might be sanctified and saved. Now to this Christ readily answers, 'Lo, I come to do thy will.' From what hath been said from Ps. xl., compared with Heb. x., we may very safely and roundly conclude that it is most clear and evident that there was a covenant, compact, or agreement, between God the Father and Jesus Christ, concerning the redemption of fallen man. This I shall more abundantly clear up before I have said all I have to say about the covenant of redemption that is under our present consideration. But,

(9.) The ninth scripture is that, Ps. lxxxix. 28, 'My mercy will I keep for him for evermore, and my covenant shall stand fast with him.' With whom? why, with our dear Lord Jesus, of whom David was a singular type. There are many passages in this psalm which do clearly evidence that it is to be interpreted of Christ; yea,

there are many things in this psalm that can never be clearly, pertinently, and appositely applied to any but Jesus Christ. For a taste, see ver. 19, 'I have laid help upon one that is mighty,' mighty to pardon, to reconcile, to justify, to save, to bring to glory; suitable to that of the apostle, Heb. vii. 25, 'He is able to save unto the uttermost'—that is, to all ends and purposes, perfectly, completely, fully, continually, perpetually.¹ Christ is a thorough Saviour, a mighty Saviour: Isa. lxiii. 1, 'Mighty to save.' There needs none to come after him to finish the work which he hath begun: ver. 19, 'I have exalted one, chosen out of the people,' which is the very title given to our Lord Jesus: Isa. xlii. 1, 'Behold my servant whom I uphold, mine elect,' or chosen one, 'in whom my soul delighteth: ver. 20, 'I have found David my servant.' Christ is very frequently called by that name, as being most dearly beloved of God, and most highly esteemed and valued by God, and as being typified by him both as king and prophet of his church: ver. 10, 'With my holy oil have I anointed him;' suitable to that of Christ: Luke iv. 18, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor;' and therefore we need not doubt of the excellency, authority, certainty, and sufficiency of the gospel: ver. 27, 'I will make him my firstborn, higher than the kings of the earth.'² Christ is the firstborn of every creature, and in all things hath the pre-eminence: ver. 29, 'His seed also will I make to endure for ever, and his throne as the days of heaven.'³ This is chiefly spoken of Christ and his kingdom. The aspectable heaven is corruptible, but the kingdom of heaven is eternal; and such shall be Christ's seed, throne and kingdom: ver. 36, 'His seed shall endure for ever, and his throne as the sun before me.' 'Christ shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands,' Isa. liii. 10. 'And his throne as the sun before me;' that is, perpetual and glorious, as the Chaldee explaineth it, 'shall shine as the sun.' Other kingdoms and thrones have their times and their turns, their rise and their ruins, but so hath not the kingdom and throne of Jesus Christ. Christ's dominion is 'an everlasting dominion,' which shall not pass away; 'and his kingdom that which shall not be destroyed,' Dan. vii. 13, 14. I might give further instances out of this Psalm, but enough is as good as a feast. Now saith God, 'I have made a covenant with him;' so then there is a covenant that God the Father hath made with Christ the mediator; which covenant, the Father engages to the Son, shall stand fast, there shall be no cancelling or disannulling of it. God the Father hath not only made a covenant of grace with the saints in Christ, of which before; but he has also made a covenant of redemption, as we call it for distinction sake, with Jesus Christ himself, 'My covenant shall stand fast with him;' that is, with Christ, as we have fully and clearly demonstrated. But,

(10.) The tenth scripture is that, Zech. ix. 11, 'As for thee also, by the blood of thy covenant,' or whose covenant is by blood, 'I have

¹ Ad plenum, *Erasmus*; ad perfectum, [*Faber*] *Stapulensis*.

² See Jer. xxx. 9; Hosea iii. 5; Ezek. xxxiv. 23.

cannot be understood of David's seed, for Solomon's throne was overthrown.

sent forth thy prisoners out of the pit, wherein is no water.'¹ Here God the Father speaks to Christ, with relation to some covenant between them both; and what covenant can that be but the covenant of redemption? All the temporal, spiritual, and eternal deliverances which we enjoy, they swim to us through the blood of that covenant that is passed between the Father and the Son. By virtue of the same blood of the covenant, wherewith we are reconciled, justified, and saved, were the Jews delivered from their Babylonish captivity. The Babylonish captivity, thralldom, and dispersion, was that waterless pit, that dirty dungeon, that uncomfortable and forlorn condition, out of which they were delivered by virtue of the blood of the covenant; that is, by virtue of the blood of Christ, figured by the blood that was sprinkled upon the people, and by virtue of the covenant confirmed thereby, Exod. xxiv. 8; Ps. lxxiv. 20; Heb. xiii. 20. Look, as all the choice mercies, the high favours, the noble blessings that the saints enjoy, are purchased by the blood of Christ; so they are made sure to the saints by the same blood; by the blood of thy covenant 'I have sent forth thy prisoners.' Whatever desperate distresses, and deadly dangers, the people of God may fall into, yet they are 'prisoners of hope,' and may look for deliverance by the blood of the covenant.

By these ten scriptures it is most clear and evident that there was a covenant, a compact, and agreement between God the Father and our Lord Jesus Christ, concerning the work of our redemption. Christ's being called 'the surety of the better covenant,' Heb. vii. 21, shews that there was a covenant between God the Father and him, as there is between a creditor and a surety. Christ gave bonds, as it were, to God the Father, and paid down the debt upon the nail, that breaches might be made up between God and us, and we restored to divine favour for ever. But for the further clearing up of the covenant of redemption, I shall, in the second place, lay down these propositions. And,

(1.) The first is this, *That the covenant of redemption differs from the covenant of grace.* It is true, the covenant of redemption is a covenant of grace, but it is not properly that covenant of grace which the Scripture holds out in opposition to the covenant of works; which I shall thus evidence:—

[1.] The covenant of redemption differs from the covenant of grace in regard of the federates. In the covenant of redemption, it is God the Father and Jesus Christ that mutually covenant; but in the covenant of grace the confederates are God and believers.

[2.] In the covenant of redemption, God the Father requires of Jesus Christ that he should suffer, shed his blood, die, and make himself an offering for our sins. In the covenant of grace, God requires of us that we should believe and embrace the Lord Jesus.

[3.] In the covenant of redemption, God the Father has made many great, precious, and glorious promises to Jesus Christ. As, 'Sit on my right hand, till I make thine enemies thy footstool,' Heb. i. 13; and, 'He shall see his seed, he shall prolong his days, the pleasure of the Lord shall prosper in his hands,' Isa. liii. 10; and, 'Ask of me, and I

¹ And thou also died with the blood of thy covenant, when I have sent out thy prisoners out of the cistern in which there are no waters.—*Tremellius*.

will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,' Ps. ii. 8; and, 'I will be to him a Father, and he shall be to me a Son,' Heb. i. 5. But in the covenant of grace, God promises to us grace and glory, holiness and happiness, both the upper and the lower springs, Ps. lxxxiv. 11; Ezek. xxxvi. 26, 27.

[4.] The covenant of redemption betwixt God and Christ secures the covenant of grace betwixt God and believers; for what God promises to us, he did, before the foundation of the world, promise to Jesus Christ, Titus i. 2; and therefore, if God the Father should not make good his promises to his saints, he would not make good his promises to his dearest Son, which for any to imagine would be high blasphemy. God will be sure to keep touch with Jesus Christ; and therefore we may rest fully assured that he will not fail to keep touch with us.

[5.] The covenant of redemption is the very basis or bottom of the covenant of grace. God made a covenant with Christ, the spiritual David, that he might make a covenant with all his elect in him, Ps. lxxxix. 3, 4; Rom. xi. 26, 27. He made this agreement with Christ, as the head, and on this is reared up the whole frame of precious promises comprised in the covenant of grace, as a goodly building upon a sure foundation. But,

(2.) The second proposition is this, *God the Father, in order to man's redemption and salvation, stands stiffly and peremptorily upon complete satisfaction.* Without full satisfaction, no remission, no salvation. Satisfaction God will have to the utmost, though it cost Christ his life and blood. Man is fallen from his primitive purity, glory, and excellency, and by his fall he hath provoked divine justice, transgressed God's righteous law, and cast a deep dishonour upon his name, Rom. viii. 32. The case standing thus, God is resolved to have ample satisfaction in the reparation of his honour, in the manifestation of his truth, and in the vindication of his holiness and justice. All the attributes of God are alike dear to him, and he stands as much upon the advance of his justice as he does upon the glory of his grace; and therefore he will not remit one sin, yea, not the least sin, without entire satisfaction. In this God the Father is fixed, that he will have 'an offering for sin,' in an expiatory and propitiatory way; 'a price and a ransom' he will have paid down upon the nail, or else the captive sinner shall never be released, pardoned, saved, Isa. liii. 10; 1 Tim. ii. 6. Now lost man being wholly incapable of giving such a satisfaction to divine justice, Christ must give it, or fallen man must perish for ever. Sin and sorrow, iniquity and misery, always go hand in hand. 'The wages of sin is death,' Rom. vi. 23. Every sinner is worthy of death. 'They which commit such things are worthy of death,' Rom. i. 32. If God be a just and righteous God, then sin cannot absolutely escape unpunished; for it is but 'a just and righteous thing with God' to punish the sinner, who is worthy of punishment. 'It is a righteous thing with God,' saith the apostle, 'to recompense tribulation to them that trouble you,' 2 Thes. i. 6. And as God cannot but be just, so he cannot but be true; and if he cannot but be true, then he cannot but make good his threatenings against sin and sinners. The word is

gone out of his mouth, 'In the day that thou eatest thereof thou shalt surely die; and the soul which sins shall die,' Gen. ii. 17. Look, as there is not a promise of God but shall take place in time, so there is not a threatening of God but shall take place in time, Ezek. xviii. 4. The faithfulness of God, and the honour of God, is as much concerned in making good of terrible threatenings, as they are concerned in making good of precious promises, 2 Pet. i. 4. God has given it under his own hand, that 'he will by no means clear the guilty;' and that 'the soul that sinneth shall surely die;' and that 'the wickedness of the wicked shall be upon him;' and that 'he will render to every man according to his deeds,' Exod. xxxiv. 7; Ezek. xviii. 20; Rom. ii. 6. And will God abrogate his own laws, or will he dare men to sport and play with his threatenings? Will not every wise and prudent prince look to the execution of their own laws? and shall not that God, who is wonderful in wisdom, and whose understanding is infinite, see all his laws put in execution against offenders? Isa. xl. 28; Ps. cxlvii. 5. Surely yes. Thus you see that God stands upon full satisfaction, and will admit of no treaty of peace with fallen man without it. Now sorry man is never able, either by doing or suffering, to compensate and make God amends for the wrong and injury that he has done to God by his sin; and therefore one that is able, by doing and suffering, to give complete satisfaction, must undertake it, or else we are lost, cast, and undone in both worlds. Concerning that full and complete satisfaction that Jesus Christ has given to God's enraged justice, I have in part discovered already, and shall say no more to it before I close up the covenant of redemption. But,

(3.) The third proposition is this, *The business transacted between those two great and glorious persons, God the Father, 'whose greatness is unsearchable,' Ps. cxlv. 3, and Jesus Christ, 'who is the prince of the kings of the earth,' Rev. i. 5, was the redemption and salvation of the elect.* Our everlasting blessedness was now fresh in their eyes, and warm upon their hearts. How lost man might be found, and how fallen man might be restored, and how miserable man might be made happy, how slaves might be made sons, and how enemies might be made friends, Luke xv. 30, and how those that 'were afar off might be made nigh,' Eph. ii. 12-17, without the least prejudice to the honour, holiness, justice, wisdom, and truth of God, was the grand business, the thing of things, that lay before them. Upon the account of the covenant, compact, and agreement that was between the Father and the Son, it is that Christ is called 'the second Adam,' 1 Cor. xv. 25; for as with the first Adam God plighted a covenant concerning him and his posterity, so also he did indent with Jesus Christ, concerning that eternal redemption, that he was to obtain and secure for his seed, Heb. ix. 12. For the clearing of this, let us a little consider of the excellent properties of that redemption that we have by Jesus Christ.

[1.] First, *It is a great redemption.* The work of redemption was a great work. The greatness of the person employed in this work speaks out the work to be a great work. This was a work too high, too hard, too great for all the angels in heaven, and all the men on earth to undertake. None but that Jesus who is 'mighty to save,'

Isa. lxiii. 1, was ever able to bring about the redemption of man. Hence Christ is called the Deliverer, Rom. xi. 26 : ' And their redeemer is mighty,' Prov. xxiii. 11 ; Isa. xlv. 6, ' And his redeemer, the Lord of hosts ;' Isa. xlvii. 4, ' As for our redeemer, the Lord of hosts is his name ;' Isa. xlix. 26, ' And thy redeemer, the mighty one of Jacob ;' Jer. l. 34, ' Their redeemer is strong, the Lord of hosts is his name.' Again, the great and invaluable price that was paid down for our redemption speaks it out to be a great redemption. The price that we are bought with is a price beyond all compute. 1 Pet. i. 18, 19, ' Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation ; but with the precious blood of Christ, as of a lamb without blemish and without spot,' 1 Cor. vi. 19, 20, and vii. 23. Christ was a lamb (1.) for harmlessness ; (2.) for patience and silence in afflictions ; (3.) for meekness and humility ; (4.) for sacrifice. This lamb was ' without blemish,' Isa. liii. 7, that is, free from actual sin, and ' without spot,' that is, free from original sin, Jer. xi. 19, [Aquinas.] That the most absolute and perfect purity of Christ—prefigured in the lambs of the Old Testament, that were to be sacrificed—might be better expressed, the apostle calls him ' a lamb without blemish, and without spot,' Eph. v. 27. The price that this lamb without a spot has laid down is sufficient to pay all our debts ; it is a price beyond all compute. All the silver, gold, pearls, jewels in the world, are of no value, in respect of this price ; a price in itself infinite, and of infinite value. Among the Romans, the goods and estates which men had gotten in the wars, with hazard of their lives, were called *peculium castrense*, or a field-purchase.¹ Oh how well then may the elect be called Christ's *peculium castrense*, his purchase, gotten not only by the jeopardy of his life, but with the loss of his life and blood, John x. 11, 15, 17, 18, and Acts xx. 28. Again, if you compare the work of redemption with other great works, you must necessarily conclude that the work of redemption is a great work. The making of the world was a great work of God, but yet that did but cost him a word of his mouth, a ' let it be ;' he spake the word, and it was done ; ' He said, Let there be light, and there was light,' &c., Gen. i. 3-6, 9, 11, 14, 20, 24 ; but the work of redemption cost Christ's dearest blood. Much matter of admiration doth the work of redemption afford us. The work of creation is many ways admirable, yet not to be compared with the work of redemption, wherein the power, wisdom, justice, mercy, and other divine attributes of God do much more shine forth ; and wherein the redeemed reap much more good than Adam did by his creation, which will evidently appear by observing these particular differences :

First, In the creation God brought something out of nothing ; but in the work of redemption, out of one contrary he brought another ; out of death he brought life. This was a work of far greater power, wisdom, mercy. Death must first be destroyed, and then life brought forth.

Secondly, In creation there was but a word ; and thereupon the

¹ Neither God nor Christ could lay down a greater price. All things in heaven and earth are not to be compared to this blood, to this price.

work followed; in redemption there was doing and dying. The work of redemption could be brought about by none but God. God must come down from heaven, God must be made man, God must be made sin, God must be made a curse, 2 Cor. v. 21; Gal. iii. 13.

Thirdly, In the creation God arrayed himself with majesty, power, and other like properties, fit for a great work; in the work of redemption he put on weakness, he assumed a nature subject to infirmities, and the infirmities of that nature. He did as David did when he fought against Goliath, he 'put off all armour, and took his staff in his hand, and drew near to the Philistine,' 1 Sam. xvii. 39, 40.

Fourthly, In the work of creation there was nothing to withstand God, to make opposition against God; but in the work of redemption there was justice against mercy, wrath against pity; death, and he that had the power of death, was vanquished, Heb. ii. 14, 15; Col. ii. 14, 15.

Fifthly, By creation man was made after God's image, like him, Gen. i. 26, 27; by redemption man was made a member of the same mystical body 'whereof Christ is the head,' Eph. i. 22, 23.

Sixthly, By creation man received a natural being, by redemption a spiritual.

Seventhly, By creation man received a possibility to stand, by redemption a certainty of standing and impossibility of falling, John x. 28-31; 1 Pet. i. 5; Jer. xxxii. 40, 41.

Eighthly, By creation man was placed in an earthly paradise, but by redemption he is advanced to an heavenly paradise.

Thus you see how the work of redemption transcends the work of creation. Again, the works of providence are great, very great, in the eye of God, of angels, of men; but what are the works of providence to the works of redemption? For in order to the accomplishment of that great work, Christ must put off his royal robes, take a journey from heaven to earth, assume our nature, do and die, &c. Again, the work of redemption by Christ will be found a great work, if you will but compare it with those redemptions that were but types of this. Israel's redemption from their Egyptian bondage, and from their Babylonish bondage, were very great redemptions, that were brought about by a strong hand, a mighty hand, and an out-stretched arm, as the Scripture speaks; but, alas! what were those redemptions to our being redeemed from the love of sin, the guilt of sin, the dominion of sin, the damnatory power of sin, and to our being redeemed from the power of Satan, the curse of the law, hell and wrath to come? 1 Thes. i. 10. Lastly, the great things that are wrapped up in the womb, in the belly, of redemption, speak out our redemption by Christ to be a very great redemption. In the womb of this redemption you shall find reconciliation, justification, adoption, eternal salvation, &c.; and are not these great, very great, things? Surely yes. But,

[2.] A second excellent property of that redemption that we have by Christ is this, that it is a *free and gracious redemption*. All the rounds in this ladder of redemption are made up of free, rich, and sovereign grace. Though our redemption cost Christ dear, as has been before hinted, yet as to us it is most free: Eph. i. 7, 'In whom we have redemption through his blood, the forgiveness of sins, accord-

ing to the riches of his grace;’ that is, according to his exceeding great and abundant grace: ‘Being justified freely by his grace, through the redemption that is in Christ Jesus.’¹ Our redemption is from the free love and favour of God. It was free grace that put God the Father upon finding out a way for the redemption of lost sinners. It was free grace that put God upon providing of such a surety, as should undertake the work of redemption, as should carry on the work of redemption, and as should accomplish and complete the work of redemption; and it was free grace that moved God the Father to accept of what Christ did and suffered, in order to the bringing about of our redemption; and it is free grace that moves God to make an application of this redemption to the souls of his people. Ah, poor souls! the Lord looks not, neither for money nor money’s worth from you, towards the purchase of your redemption, and therefore always look upon your redemption as the mere fruit of rich grace, Isa. lii. 3. But,

[3.] The third excellent property of that redemption that we have by Jesus Christ is this, it is *a full and plenteous redemption*: Ps. cxxx. 7, ‘Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.’ Christ redeems us from all sin, and from all the consequences of sin. He redeems from death, and from the power of the grave; he redeems us from the law, and from the malediction of the law. Christ took that off; he was made a curse for all that believe on him.² He did not only stand in the room of eminent believers, but he stood in the room of all believers, and endured the wrath of God to the uttermost for every one that believeth on him. Every degree of true faith makes the condition to be a state of life, and passeth us from death and condemnation: ‘There is no condemnation to them that are in Christ Jesus.’ And Christ redeems us from this present evil world, and from the earth, and from among men, and from wrath to come, and from ‘the hands of all our enemies.’³ Jesus Christ hath gone thorough-stitch⁴ with the work of our redemption. Christ does not his work by halves; all his works are perfect; there is no defect or flaw in them at all. Christ does not redeem us from some of our sins, and leave us to grapple with the rest; he doth not work out some part of our redemption, and leave us to work out the rest; he doth not bear the heat and burden of divine wrath in part, and leave us to wrestle with other parts of divine wrath. Oh, no; Christ makes most complete work of it. He redeems us from ‘all our iniquities; he delivers us out of the hands of all our enemies,’ Heb. vii. 25. He pays all debts, he cuts all scores, he delivers from all wrath, he takes off the whole curse, he saves to the uttermost, and will settle us in a state of full and perfect freedom, when grace shall be turned into glory. In heaven our redemption shall be entire and perfect.

[4.] The fourth excellent property of that redemption that we have

¹ ἀπολύτρωσιν. This word properly signifies a deliverance, which is brought to pass by paying of a ransom and price. See Mat. xx. 28; 1 Cor. vi. 20; 1 Pet. i. 18.

² Hosea xiii. 14; Titus ii. 14; Rom. vii. 6; Gal. iv. 5, and iii. 13.

³ Rom. viii. 1; Gal. i. 4; Rev. xiv. 3, 4; 1 Thes. i. 10; Luke i. 71, 74.

⁴ ‘Completely.’—G.

by Jesus Christ, is this, it is *an eternal, a permanent, a lasting, yea, an everlasting redemption*: Heb. ix. 12, 'Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.' Redemption is in general a freeing one out of thralldom, Exod. vi. 6. Now this is done three ways—(1.) By interceding and pacifying wrath. Thus the prophet Oded, 2 Chron. xxviii. 9, &c., procured redemption for the captives of Judah by his intercession. (2.) By force and might. Thus Abraham redeemed his brother Lot, and the people that were captives with him, by overcoming their enemies, Gen. xiv. 16. (3.) By ransom, or paying a price. Thus a Hebrew that was sold a slave to a stranger might be redeemed by one of his brethren, Lev. xxv. 48, 49. The last of these is most agreeable to the notation of the several words, which in the three learned languages do signify to redeem, though the last be especially intended. In that, mention is made of a price, namely, Christ's blood; yet the other two are not altogether exempted, for Christ hath all those three ways redeemed his people. This will more clearly appear if we duly weigh the distinct kinds of bondage in which we were by reason of sin—(1.) We were debtors to divine justice, Mat. vi. 12; (2.) We were children of wrath, Eph. ii. 3; (3.) We were slaves to Satan, Heb. ii. 14, 15. (1.) As debtors, Christ hath paid a ransom for us; (2.) As children of wrath, Christ makes intercession for us; (3.) But though divine justice be satisfied and divine wrath pacified, yet the devil will not let his captives go; therefore Christ by a strong hand wrests us out of Satan's power, 'and destroys him that had the power of death, that is, the devil,' Heb. ii. 14, 15. The ransom which Christ paid was the ground of man's full and eternal redemption, for by satisfaction of justice way was made to pacify wrath; both which being accomplished, the devil lost his right and power over such as he held in bondage. This redemption is a full freedom from all misery, and compriseth under it reconciliation, justification, sanctification, and salvation. By this redemption divine justice is satisfied, wrath pacified, grace procured, and all spiritual enemies vanquished. The perfection of this redemption is hinted in this word *eternal*. The eternity here meant hath a special respect to the continual duration thereof without end, yet also it respecteth the time past, so as it looks backward and forward. It implieth a virtue and efficacy from the beginning of the world, for Christ was 'a lamb slain from the foundation of the world,' Rev. xiii. 8. Christ himself is, Rev. i. 8, 'Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come.' Now that which is spoken of the person of Christ may very well be applied to our redemption by Christ. This epithet *eternal* is here added to redemption, in opposition to the legal purifications, which were momentary and temporary. They had a day, and endured no longer than the 'time of reformation.' On this ground, by just and necessary consequence, it followeth that the redemption wrought by Christ is absolutely perfect, and that there is no need of any other. This being eternal, all that have been, all that shall be redeemed, have been and shall be redeemed by it; and they who are redeemed by it need no other means. The liberty whereinto Christ Jesus brings the elect is permanent and lasting, it

abides irremovable and unchangeable to all eternity. The Jews which had sold themselves to be servants were to be set free at the jubilee, yet the jubilee lasted but for one year; therefore the same persons might afterwards become bondmen again, Lev. xxv. But this 'acceptable year of the Lord's redeemed,' Isa. lxi. 2, and lxiii. 4, is an everlasting year, it shall never end; therefore they shall never be subject to bondage any more. It is observable that when the Lord would comfort the Jews with hopes of a return from Babylon, he usually annexed evangelical promises respecting the deliverance of poor sinners from the slavery of Satan, whereof that captivity was a type, some of which promises do plainly express the perpetuity of that spiritual freedom which they shall enjoy. Take a taste:¹ Isa. xxxv. 10, 'And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.' Isa. li. 6, 'Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.' Isa. lx. 19, 20, 'The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.' Jer. xxxi. 11, 12, 'For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and their soul shall be as a watered garden, and they shall not sorrow any more at all.' But,

[5.] The fifth excellent property of that redemption that we have by Jesus Christ is this—viz., it is *an enriching redemption*; it is a redemption that makes men rich in 'spiritual blessings in heavenly places,' Eph. i. 3. There are many choice and rare spiritual benefits that wait and attend on redemption, that go hand in hand with redemption: as reconciliation, remission of our sins, justification of our persons, adoption, sanctification, full glorification, Rom. v. 1, and iii. 24, 25. We have some foretastes of it in this life. Here we have the 'first-fruits of the Spirit,' Rom. viii. 23, 30; but in the morning of the resurrection we shall reap the whole harvest of glory. It is called, by way of eminency, 'the salvation of our souls,' 1 Pet. i. 9. Redemption, and the noble benefits attending on it, are salvation begun; but in heaven this shall be salvation consummate. Redemption is a rich mine, containing a mass of treasure that cannot be valued. Could we dig into it, could we pry into it, we might find variety of the choicest jewels and pearls, in comparison whereof all the riches of the Indies, all the gold of Ophir, and all the precious jewels and most orient pearls that are in the world, are no better than dross. I have read of Tiberius the emperor, that passing by a place where he saw a cross lying in the ground upon a marble stone, and causing the stone to be digged up, he found a great treasure under

¹ See also Jer. xxxii. 39; Ezek. xxxvii. 25-28, and xxxix. 29.

the cross: but what was this treasure but a great nothing to that treasure that is wrapped up in our redemption by Christ! What the Lord said once to his anointed Cyrus, a temporal deliverer of his people, the same he hath spoken, and much more, to his anointed Jesus, the greater Saviour and Redeemer of his church: 'I will give thee the treasures of darkness, the hidden riches of secret places,' Isa. xliii. 3. There are 'unsearchable riches' in Jesus Christ.¹ In him are riches of grace, of all grace; in him are riches of justification, and riches of sanctification, and riches of consolation, and riches of glorification. Would you share in the best of riches, would you share in the most durable riches, would you share in soul riches, would you share in heavenly riches? Oh, then, secure your interest in the redemption that is by Jesus Christ. But,

[6.] The sixth, and last, excellent property of that redemption that we have by Jesus Christ is this—viz., it is a *redemption-sweetening redemption*; it is such a redemption as sweetens all other redemptions. It is redemption by Christ that sweetens our redemption out of this trouble and that, out of this affliction and that, out of this danger and that, out of this sickness and that, out of this bondage and that. Redemption by Christ is like that tree which Moses cast into the bitter waters of Marah, that made them sweet, Exod. xv. 23. This water became sweet for the use and service of the Israelites for a time only, and remained not always sweet after, as appears by Pliny's Natural History, who makes mention of those bitter waters in his time.² But the redemption that we have by Jesus Christ does for ever sweeten all the bitter trials and afflictions that we meet with in this world. The Jewish doctors say that this tree was bitter, and they give us this note upon it, 'that it is the manner of the blessed God to sweeten that which is bitter by that which is bitter.' I shall not dispute about the truth of their notion; but this I may safely say, that it is the manner of the blessed God to sweeten our greatest troubles, and our sharpest trials, by that redemption that we have by Jesus Christ. And thus you see the excellent properties of that redemption that Jesus Christ, by covenant or compact with his Father, was engaged to work for us. But,

(4.) The fourth proposition is this—viz., *That the blessed and glorious titles that are given to Jesus Christ, in the Holy Scriptures, do clearly and strongly evidence that there was a covenant of redemption passed between God the Father and Jesus Christ.* He is called a 'mediator of the covenant' of reconciliation, interceding for and procuring of it; and that not by a simple entreaty, but by giving himself over to the Father, calling for satisfaction to justice, that reconciliation might go on, for paying a compensatory price sufficient to satisfy divine justice for the elect. 'There is one God, and one mediator between God and men'—to wit, God incarnate—'the man Christ Jesus, who gave himself a ransom for all'—to wit, his elect children—'to be testified in due time,' 1 Tim. ii. 5, 6. Let me glance a little upon the words, 'one mediator between God and men.' In the Greek, it is one mediator of God and men; which may

¹ See my treatise called 'The Unsearchable Riches of Christ.'—[Vol. iii. p. 1, seq.—G.]

² Plin. Natural History, lib. vi., cap. 29.

refer either to the two parties betwixt which he deals, pleading for God to men and for men to God, or to the two natures, mediator of God, having the divine nature, and of men, having the human nature upon him; one mediator, not of redemption only, as the papists grant, but of intercession too. We need no other master of requests in heaven, but the man Christ Jesus, who being so near us, in the matter of his incarnation, will never be strange to us in the business of intercession. 'A ransom,' the Greek *ἀντίλυτρον*, is a counter-price such as we could never have paid, but must have remained and even rotted in prison, but for our all-sufficient surety and Saviour. The ransom that Christ paid was a real testimony of his mediatorship betwixt God and men, whereby he reconciled both. 'The man Christ Jesus.' Paul speaks not this to exclude his divinity from this office of mediatorship, for he is 'God manifested in the flesh,' 1 Tim. iii. 16, and 'God hath purchased his church by his own blood,' Acts xx. 28; but to shew that, in his human nature, he paid the ransom for us, and that, as man, he is like unto us, Heb. ii. 10; and therefore all sorts and ranks of men have a free access by faith unto him, and to his sacrifice. He is also called a Redeemer, 'I know that my Redeemer liveth,' Job xix. 25. The word redeemer in the Hebrew is very emphatical, *Goel*; for it signifieth a kinsman, near allied unto him; one that was bone of his bone, and flesh of his flesh.¹ Christ is of our kindred by incarnation, and redeems us by his passion. The words are an allusion to the ceremonial law, where the nearest kinsman was to take the wife and buy the land, Ruth iii. 9, 12, 13, and iv. 4, 5. We were Satan's by nature, but Christ our brother, our kinsman, hath redeemed us by the price of his own blood, and will deliver us from hell, and bring us 'to the inheritance of the saints in light,' John xx. 17; and therefore deserves the name of a redeemer, 1 Pet. i. 3, 4; Col. i. 12. Jesus Christ is near, very near, yea, nearest of kin to us, Eph. v. 30; he is flesh of our flesh, and bone of our bone, and blood of our blood: 'Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same,' Heb. ii. 14. Now it is evident, by the old law of redemption, that the nearest kinsman was under a special obligation to redeem; as you may see by comparing Ruth iii. 12, 13 with iv. 4, 5. Boaz was a kinsman, and had right to redeem; yet because there was a nearer kinsman, he would not engage himself, but upon his refusal: 'If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it besides thee, and I am after thee.' Now Jesus Christ is nearest of kin to us, and therefore, upon the strictest terms and laws of redemption, he is *Goel*, our Redeemer. If we consider Jesus Christ as a kinsman, a brother, we must say, that he had not only a right to redeem us; but that he was also under the highest obligation to redeem us. There is a double way of redeeming persons:—(1.) By force and power: thus when Lot was taken prisoner by those four kings that came against Sodom, 'Abraham armed his servants,' and by force and power redeemed them, Gen. xiv. 14, 16. We were all Satan's prisoners, Satan's captives, but Christ our nearest

¹ Some read the words thus, 'I know that my kinsman, or he that is near to me, liveth.'

kinsman, our brother, 'by spoiling principalities and powers,' Col. ii. 15, rescues us out of that tyrant's hand. (2.) There is a redemption by price or ransom; to redeem is to buy again, 1 Cor. vi. 20, 'Ye are bought with a price;' vii. 23, 'Ye are bought with a price.' The word price is added, not by a *pleonasmus*, but *κατ' ἐξοχήν*, to intimate the excellency and dignity of the price wherewith they were bought, which was not 'silver or gold; but the precious blood of Christ, as of a lamb without blemish, and without spot,' 1 Pet. i. 18, 19. 'Ye are bought with a price;' that is, ye are dearly bought, by a price of inestimable value; but of this before. Again, sometimes Christ is called 'the surety of a better covenant.' Heb. vii. 22, 'By so much was Jesus made a surety of a better testament,' so called from the manner of the confirmation of it—viz., by the death of Christ. Look, as Christ was our surety to God, for the discharge of our debt—the surety and debtor, in law, are reputed as one person—so he is God's surety to us, for the performance of his promises. The office of a surety being applied to Christ sheweth that he hath so far engaged himself for us, as that he neither can nor will start from his engagement. You shall as soon remove the earth, stop the sun in his course, empty the sea with a cockle-shell, make a world, and unmake yourselves, as any power on earth, or in hell, shall ever be able to hinder Christ from the performance of the office of a surety. A perfect fulfilling of all righteousness, according to the tenor of the law, is required of man. Now Christ our surety, by a voluntary subjection of himself to the law, and by being made under the law, he hath fulfilled all righteousness, Gal. iv. 4; Mat. iii. 15; and that he did this for us is evident by that phrase of the apostle, Rom. v. 19, 'By the obedience of one shall many be made righteous.' The contents of the law must be accomplished by our surety, or else we can never escape the curse of the law, Gal. iii. 10, 13; there must be a translation of the law from us in our persons, unto the person of our surety, or we are undone, and that for ever. Christ is the end of the law for righteousness, and hath made us just by his obedience; 'We are made the righteousness of God in him,' Rom. x. 4. Our surety became subject to the law, that he might redeem us that were obnoxious to the law, 2 Cor. v. 21. Again, full satisfaction for every transgression is required of man. Now Christ our surety hath made satisfaction for all our sins, he was made a curse for us,' Gal. iii. 13; and by that means he hath redeemed us from the curse of the law. To exact a debt which is fully satisfied, is a point of injustice. Now Christ our surety having made full satisfaction for all our sins, we need not fear to stand before the face of God's justice. A debtor that hath a surety that is able and willing to pay his debt, yea, who hath fully paid it, need fear no colours. This title, 'a surety of a better covenant,' does necessarily import a blessed covenant between Jesus Christ and his dear Father, to whom he freely and readily becomes surety for us; for what is suretyship but a voluntary transferring of another's debt upon the surety, he obliging to pay the debt for which he engageth as surety? Thus you see, by the blessed and glorious titles that are given to Jesus Christ in the Scriptures, that there was a covenant of redemption passed between God the Father and Jesus Christ. But,

(5.) The fifth proposition is this, *That the work of our redemption and salvation, was transacted between God the Father and Jesus Christ, before the foundation of the world.* This federal transaction between the Father and the Son was from eternity. Upon this account the Lord Jesus is said to be 'the Lamb slain from the foundation of the world,' Rev. xiii. 8, because that it was agreed and covenanted between God the Father and Jesus Christ, that he should, in the fulness of time, be made flesh and die for sinners; and therefore it was said to be done from the foundation of the world.¹ Though Christ was not actually slain, but when he suffered for us upon the cross, yet he was slain from the beginning in God's purpose, in God's decrees, in God's promises, in the sacrifices, in the faith of the elect, and in the martyrs; for Abel, the first that ever died, died a martyr, he died for religion. This compact betwixt the Father and the Son bears date from eternity. This the apostle asserts: 2 Tim. i. 9, 'Who hath saved us 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.'² Here is grace given us in Christ Jesus before the world began. But what grace was that which was given us in Christ Jesus before the world began? Doubtless it was the grace of redemption, which God, in his purpose and decree, had given us in Christ Jesus, before the world began. The scripture last cited does clearly shew that God the Father and Jesus Christ dealt together about the redemption of souls before the world began; and that all our everlasting concernments were agreed on and made sure between them: so that Titus i. 2 gives the same sound, 'In hope of eternal life; which God, that cannot lie, promised before the world began.' How was this life promised before the world began, but in this covenant of redemption, wherein God the Father promised and engaged to Jesus Christ that he would give eternal life to all his seed? So the apostle tells us, 'He hath chosen us in him,' that is, in Christ, 'before the foundation of the world.' There was an eternal contrivance, compact, covenant, or agreement between God the Father and Jesus Christ, concerning the sanctification, holiness, and salvation of the elect. God agrees with Christ about the everlasting happiness of his chosen before the world began.³ So John x. 16, 'And other sheep I have, which are not of this fold; them also I must bring.' Why must he bring them home? how was he bound, how was he engaged to bring home his other sheep, that he puts a *must* upon it? 'Them also I *must* bring.' Doubtless it was from this covenant and agreement which he had made with God the Father, wherein he had engaged himself to bring home all his elect. Christ takes a great deal of pains to bring home his sheep; being bound in the covenant of redemption, to present all that are given him by charter blameless

¹ God loved his people and provided for them, and contrived all their happiness before they were, yea, before the world was.

² The grace here spoken of cannot be understood of infused grace, unless we will say that it could be infused into us before either the world was, or we were in it.

³ The whole business of our salvation was first transacted between the Father and Christ before it was revealed to us, John vi. 27. The Apostle Peter, speaking of our redemption by the precious blood of Christ, saith that 'Christ was foreordained, thereunto, before the foundation of the world,' 1 Pet. i. 20.

before the Father ; therefore, saith he, I bring them, and ‘ I *must* bring them ;’ the matter not being left arbitrary, even in respect of his obligation to God the Father, Col. i. 22. Certainly the decree, covenant, and agreement between God the Father and Jesus Christ about the whole way of redemption, about all things belonging to the salvation of the elect, to be brought about in due time, was fixed and settled before the world began.¹ Ponder seriously on this, it may be a loadstone to draw out your hearts more than ever, to love the Father and the Son, and to delight in the Father and the Son, and to act faith upon the Father and the Son, and to long to be with the Father and the Son, and all your days to admire at the love of the Father and the Son, who have from eternity, by compact and agreement, secured your souls and your everlasting concerns. But,

(6.) The sixth proposition is this, *That God the Father had the first and chief hand in this great work of saving sinners, by virtue of this covenant of redemption, wherein he and his Son had agreed to bring ‘ many sons to glory,’* Heb. ii. 10. Weak Christians many times have their thoughts and apprehensions more busied and taken up with the love of the Son, than with the love of the Father ; but they must remember, that in the great and glorious work of redemption, God the Father had a great hand, an eminent hand, yea, the first and chief hand. God the Father first laid the foundation-stone of all our happiness and blessedness. His head and heart was first taken up about that heaven-born project, the salvation of sinners : Isa. xxviii. 16, ‘ Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation ;’ Heb., ‘ I am he that foundeth a stone in Zion.’ It is God the Father that hath long since laid Christ as a sure foundation, for all his people to build their hopes of happiness upon ; it is he that first laid Christ, the true corner-stone, whereby Zion is for ever secured against death, hell, and wrath. Hence it is said, ‘ The pleasure of the Lord shall prosper in his hand,’ that is, God’s eternal decree about the work of our redemption and salvation, shall be powerfully, faithfully, and completely executed by Jesus Christ ; who, by his word and Spirit, shall communicate unto all his elect the fruit of his death, to life and salvation, Rom. ix. 33 ; 1 Pet. ii. 6 ; Isa. liii. 10. Again : Job xxxiii. 24,² ‘ Deliver him from going down into the pit, for I have found a ransom.’ The Hebrew word signifies a price paid to redeem a man’s life or liberty, ‘ I have found a ransom,’ or an atonement, a cover for man’s sin. Angels and men could never have found a ransom, but by my deep, infinite, and unsearchable wisdom, saith God the Father, ‘ I have found a ransom,’ I have found out a way, a means for the redeeming of mankind, from going down to the infernal pit, viz., the death and passion of my dearest Son. But where, O blessed God, didst thou find a ransom ? Not in angels, not in men, not in

¹ Ps. ii. 7 ; Acts xv. 18, and ii. 23 ; Eph. i. 9 ; Prov. viii. 22–32.

² This is a full place against all Socinians, who boldly assert that God removes the curse of the law, by a free and absolute pardon, without satisfaction. Grotius’s exposition on the place is but flat and dull. When God saith, ‘ I have found a ransom,’ we are to understand it of a real ransom, of full pay or satisfaction, and not of a ransom by favour and acceptance.

legal sacrifices, not in gold or silver, not in tears, humblings, and melt-ings of my people ; but in my own bosom. That Jesus, that Son of my love, who has lain in my bosom from all eternity, John i. 18, he is that ransom, that by my own matchless wisdom and singular goodness, ‘ I have found.’ I have not called a council to inquire where to find a ransom, that fallen man might be preserved from falling into the fatal pit of destruction ; but I have ‘ found a ransom ’ in my own heart, my own breasts, my own bosom ; without advising or consulting with others, I have found out a way how to save sinners with a salvo to my honour, justice, holiness, and truth. Had all the angels in heaven, from the first day of their creation, to this very day, sat in serious council, to invent, contrive, or find out a way, a means, whereby lost man might be secured against the curse of the law, hell, condemnation, and wrath to come, and whereby he might have been made happy, and blessed for ever ; and all this without the least wrong or prejudice to the justice and righteousness of God, they could never have found out any way or means to have effected those great things. Our redemption, by a ransom, is God’s own invention, and God’s only invention. The blessed ransom which the Lord has found out for poor sinners, is the blood of his own dearest Son—a ransom which never entered into the thoughts or hearts of angels and men, till God had revealed it—which is called ‘ the blood of the covenant,’ Heb. x. 29, because thereby the covenant is confirmed, and all covenant-mercies assured to us. Again,—‘ God so loved the world, that he gave his only-begotten Son,’ John iii. 16 ; Hosea xiv. 4. Here is a *sic*, without a *sicut*, that *sic*, *so*, signifies the firstness of the Father’s love, and the freeness of the Father’s love, and the vehemency of the Father’s love, and the admirableness of the Father’s love, and the matchlessness of the Father’s love. Oh ! what manner of love is this, for God to give his Son, not his servant ; his begotten Son, not his adopted Son, his only Son, and not one son of many ; his only Son by eternal generation, and communication of the same essence ; to be a ransom and mediator for sinners ! God the Father loving lost man, sent his Son to suffer and to do the office of a mediator, that through his mediation, he might communicate the effects of his love, in a way agreeable to his justice ! for God loved the world, and that antecedently to his giving Christ, and as a cause of it. The design, the project of saving sinners, was first contrived and laid by God the Father ; therefore Christ says, ‘ The Son can do nothing of himself, but what he sees the Father do.’ God the Father sent his Son, and God the Father sealed his Son a commission to give life to lost sinners. ‘ Him hath God the Father sealed ;’ that is, made his commission authentical, as men do their deeds by their seals. It is a metaphor taken from them who ratify their authority whom they send ; that is, approve of them, as it were, by setting to their seal. Christ is to be acknowledged to be he whom the Father hath authorised and furnished to be the Saviour and Redeemer of lost sinners, and the storehouse from whence they are to expect all spiritual supplies. Look, as kings give sealed warrants and commissions to their ministers of state, who are sent out or employed in great affairs, 1 Kings xxi. 8 ; Eph. iii. 12, and viii. 8, so Christ is the Father’s great ambassador, authorised and sent

out by him to bring about the redemption and salvation of lost man. And look, as a seal represents in wax that which is engraven on it, so the Father hath communicated to him his divine essence and properties, and stamped upon him all divine perfection, for carrying on the work of redemption. And look, as a seal annexed to a commission is a public evidence of the person's authority, so Christ's endowments are visible marks whereby to know him, and clear evidences that he was the true Messiah, and of the Father's installing him into that office of a Redeemer. So John vi. 38, 'I came down from heaven, not to do mine own will, but the will of him that sent me.'¹ In this verse Christ declares in the general that his errand into the world is to do his Father's will who sent him, and not his own; which is not to be understood that, as God, he hath a different and contrary will to the Father's, though, as man, he hath a distinct and subordinate will to his; but the meaning is, he came not to do his own will only, as the Jews alleged against him, but the Father's also; and that in this work he was the Father's commissioner, sent to do what he had intrusted him with, and not, as the Jews gave out, that he was one who did that for which he had no warrant. Christ, in entertaining them that come to him, as in ver. 37, is not only led thereunto by his own mercy, and bounty, and love towards them, as the reward of all his sufferings, but doth also stand obliged thereunto by virtue of a commission and trust laid upon him by the Father, and accepted and undertaken by him; therefore he doth mention 'the will of him that sent him' as a reason of his fidelity in this matter. By what has been said, it is most evident that God the Father had the first and chief hand in the great work of our redemption. It is good to look upon God the Father as the first projector of our happiness and blessedness, that we may honour the Father as we honour the Son, and love the Father as we love the Son, and value the Father as we value the Son, and admire the Father as we admire the Son, and exalt the Father as we exalt the Son, and cleave to the Father as we cleave to the Son, &c. I have a little the longer insisted on this proposition, because commonly we are more apprehensive of the love of the Son than we are of the love of the Father, and that I may the more heighten your apprehensions of the Father's love in the great work of redemption. Ah! what amazing love is this, that the thoughts of the Father, that the eye of the Father, that the heart of the Father, should be first fixed upon us, that he should begin the treaty with his Son, that he should make the first motion of love, that he should first propose the covenant of redemption, and thereby lay such a sure foundation for man's recovery out of his slavery and misery. To speak after the manner of men, the business from eternity lay thus: Here is man, saith God the Father to his Son, fallen from his primitive purity, glory, and excellency, into a most woeful gulf of sin and misery; he that was once a son is now become a slave; he that was once a friend is now become an enemy, Eph. ii. 12, 13; he that was once near us is now afar off; he that was once in favour is now cast off; he that was once made in our image has now the image of Satan stamped upon him, Gen. i. 26, 27; he who had once sweet communion with us has now fellowship

¹ See John x. 17, and xvi. 27.

with the devil and his angels. Now out of this forlorn estate he can never deliver himself, neither can all the angels in heaven deliver him. Now this being his present case and state, I make this offer to thee, O my Son: If, in the fulness of time, Phil. ii. 7, 8, thou wilt assume the nature of man, 'tread the winepress of my wrath alone,' Isa. lxiii. 3, bear the curse, Gal. iii. 13, shed thy blood, die, suffer, satisfy my justice, fulfil my royal law, then I can, upon the most honourable terms imaginable, save fallen man, and put him into a safer and happier condition than ever that was from whence Adam fell, and give thee a noble reward for all thy sufferings. Upon this Jesus Christ replies: O my Father! I am very ready and willing to do, to suffer, to die, to satisfy thy justice, to comply with thee in all thy noble motions, and in all thy gracious and favourable inclinations, that poor sinners may be sanctified and saved, made gracious and glorious, holy and happy; that poor sinners may never perish, that poor sinners may be secured from wrath to come, and be brought into a state of light, life, and love, 1 Thes. i. 10; Heb. x. 10, 14; I am willing to make myself an offering; and, 'Lo, I am come to do thy will, O God,' Ps. xl. 6, 7. Thus you see how firstly, and greatly, and graciously, the thoughts of God have been set at work, that poor sinners may be for ever secured and saved. But,

(7.) The seventh proposition is this, *It was agreed between the Father and the Son that Jesus Christ should be incarnate, that he should take on him the nature of those whom he was to save, and for whom he was to satisfy, and to bring to glory.*¹ Christ's incarnation was very necessary in respect of that work of redemption, that he, by agreement with the Father, had undertaken. He had engaged himself to his Father that he would redeem lost sinners, and, as their surety, make full satisfaction. By the fall of Adam, God and man was fallen out, they were at variance, at enmity, at open hostility, Rom. viii. 7; so that by this means all intercourse between heaven and earth was stopped, and all trading between God and us ceased. Now to redress all this, and to make an atonement, a mediator was necessary; now this office belonged unto Jesus Christ, both by his Father's ordination and his own voluntary susception, Heb. x. 5-7; and for discharge of it a human nature was very requisite. There was an absolute necessity that Christ should suffer, partly because he was pleased to substitute himself in the sinner's stead, and partly because his sufferings only could be satisfactory. But now, unless Christ be incarnate, how can he suffer? The whole lies thus: without satisfaction no redemption, without suffering no satisfaction, without flesh no suffering; *ergo*, Christ must be incarnate. The Word must be made flesh, John i. 14: and so Heb. ii. 14, 16, 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; for verily he took not on him the nature of angels; but he took on him the seed of Abraham:' 1 Tim. iii. 16, 'Without controversy, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles,

¹ Gen. iii. 15; 1 John iii. 8; Acts ii. 30, and iii. 22; Isa. vii. 14, and ix. 6; Deut. xviii. 15-18; Gal. iv. 4; Rom. viii. 3.

believed on in the world, received up into glory.' This is only applicable to the person of Christ. He that by his office is to be Emmanuel, God with us, he must, in regard of his person, be Emmanuel also, that is, God-man in one person. He that by office is to make peace between God and man, he must be God-man; he that by office is to stand and minister between God and men, he must be God and man, that so he might not be only zealously faithful towards God's justice, but also tenderly merciful towards men's errors, Heb. ii. 17, 18, and iv. 15, 16. Look, as he must be more than man that he may be able so to suffer, that his sufferings may be meritorious, that he may go through-stitch with the work of redemption, and triumph over death, devils, difficulties, discouragements, curse, hell, wrath, &c., all which Christ could never have done had he been but a mere man, so it was requisite that he should be man, that he might be in a capacity to suffer, die, and obey; for these are not works for one who is only God. A God only cannot suffer, a man only cannot merit. God cannot obey, man is bound to obey. Wherefore Christ, that he might obey and suffer, he was man; and that he might merit by his obedience and suffering, he was God-man. Now such a person, and only such a person, did the work of redemption call for. That is a mighty scripture, Phil. ii. 6, 7, 'Who being in the form of God thought it no robbery to be equal with God'—here's Christ's pre-existing in the nature of the Godhead, and then after comes his manhood—'but made himself of no reputation:' Greek, he 'emptied himself,' as it were, of his divine dignity and majesty; he did disrobe himself of his glory, and became a sinner, both by imputation and reputation, for our sakes, for our salvation—'and took upon him the form of a servant, and was made in the likeness of men,' Isa. liii. 6, 9. All this Christ did upon his Father's prescription, and in pursuit of the great work of redemption. The blessed Spirit fitted the man Christ Jesus to be a meet mediator and redeemer for poor sinners. The Spirit formed the nature of man, of the substance of the virgin, after an extraordinary manner for the service of the Lord Christ, Luke i. 35; he sanctified the human nature which Christ assumed, after such a perfect manner, that it was free from all sin, Gal. iv. 4; Luke i. 35; in the very moment of conception he united this pure human nature with the divine in the same person, the person of the Son of God, that he might be a fit head, mediator, and redeemer for us, Heb. x. 5. But,

(8.) The eighth proposition is this,—viz., *That there were commandments from the Father to the Son which he must obey and submit to.* God the Father did put forth his paternal authority, and lay his commands upon his Son, to engage in this great work of redeeming and saving poor sinners' souls. He had a command from the Father whith to teach his people, as the prophet of the church: 'For I have not spoken of myself,' saith Christ; 'but the Father which sent me, he gave me a commandment, what I should say, and what I should speak,' John xii. 49. Christ declares that he had received a commission from the Father, who sent him, concerning his doctrine, and what to say and speak; and that he was persuaded that this doctrine delivered to him by the Father points out the true way to eternal life; and that he had exactly followed this commission in preaching, both for matter

and manner. The two words of saying and speaking may be taken comprehensively, pointing out all the ways of delivering his commission, by set and solemn preaching, or occasional conferences, and the whole subject-matter of his preaching, in precepts, promises, and threatenings; and so it will import that his commission from the Father was full, both for matter and manner, and his discharge thereof answerable.¹ Christ is a true prophet, who speaks neither more or less in the doctrine of the gospel than what was the Father's will should be delivered to us: 'For whatsoever I speak, even as the Father said unto me, so I speak.' Christ keeps close to his commission, without adding or diminishing; and herein Christ's practice should be every faithful minister's pattern. Again, Christ had a command to lay down his life for those that were given him: 'No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again; this commandment have I received of my Father,' John x. 18. The Father is so well pleased with the reconciliation of lost sinners, that he loveth Christ for the undertaking thereof, and is fully satisfied with his suffering for attaining that end. In both these respects it holds good: 'Therefore doth my Father love me, because I lay down my life,' ver. 17. The Father is pleased with him that he undertook this service, and is content with his death as a sufficient ransom. Christ having laid down his life for the redemption of lost man, did take it again, as a testimony that the Father was satisfied with his sufferings. Now the way of the accomplishment of our redemption was agreed on betwixt the Father and the Son before the accomplishment thereof; therefore saith he, 'This commandment have I received of my Father,' which makes it clear that he came into the world fully instructed about carrying on the work of redemption, [Ps. xl. 6, 7 with Heb. x. 6-8.] It pleased Christ to suffer death, not only voluntarily, but in a way of subjection to his Father's command, that so the merit thereof might every way be full and acceptable to the Father: 'For this commandment have I received.' He was content to be a servant by paction, that so his sufferings might be accepted for his people. And so when Christ was going to die, he saith, 'That the world may know that I love the Father; and as the Father gave me commandment, even so I do: arise, let us go hence,' John xiv. 31. As if he had said, Power is permitted to Satan and his accomplices to persecute me to death, that dying for man's redemption, the world may see the obedience and love I bear to the Father, who hath thus determined. All that Christ suffered for the redemption of sinners was by the order, and at the command, of the Father, who did covenant with him concerning this work: 'For as the Father gave me a commandment, even so do I.' In this scripture, as in a crystal glass, you may see that Christ did enter the lists in his sufferings with much willingness and alacrity, with much courage and resolution, that so he might commend his love to us, and encourage us to do the like through him. Therefore, saith he, 'Arise, and let us go hence.' I am very free and ready, by my death and sufferings, to complete the work of man's redemption, according to the covenant and agreement that long since was made

¹ Between saying and speaking there is this difference, saith à Lapide: that to say, is to teach and publish a thing gravely; to speak, is familiarly to utter a thing.

between the Father and myself. If Christ should fail in complying with his Father's commands about suffering and dying for us, then not only the breach of articles, but high disobedience too, might be justly charged upon him; but from all such charges Christ has bravely quitted himself. There was a special law laid upon Christ as he was our mediator, which law he was willing and ready to obey, in order to our redemption. That Christ should die was no part of the moral law, but it was a positive special law laid upon Christ. Well, this law he obeys, he complies with: 'I lay down my life for my sheep; this commandment have I received of my Father,' John x. 11, 15, 17, 18. Christ, as mediator, had a command from his Father to die, and he observes it; hence God calls him his servant: 'Behold my servant whom I uphold,' Isa. xlii. 1. And in pursuance of God's royal law, will, and pleasure, he takes upon him the form of a servant; and frequently proclaims before all the world, that he 'came to do the will of him that sent him,' Phil. ii. 6, 7. Again, God the Father lays a special command upon Jesus Christ, to preserve and bring to glory all those that come unto him. Jesus Christ has not only leave to save the elect, but a charge to save the elect: 'All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out'—where the doubled negatives, in the original, serve to make the assertion strong, and to carry their faith over all their doubts and fears—for I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.'¹ Christ is to be answerable for all those that are given to him, at the last day, and therefore we need not doubt but that he will certainly employ all the power of his Godhead to secure and save all those that he must be accountable for. In this blessed scripture there are several special things that we may take notice of, that are pat to our present purpose:—

[1.] As *first*, that it is the great dignity and happiness of the elect, that they are, *from eternity, given to Christ in the covenant of redemption, as the reward of his sufferings, to come to him in due time*; and that they are given to him in trust, and that he must be accountable for them, as being given by the Father to him, Ps. xxiv. 1. They were the Father's first, not only by the right of creation, but by particular election also; and being thus the Father's, they are given to Christ from eternity, to be redeemed by him, and as the reward of his sufferings. Again, such as are elected and given to Christ, will certainly, in due time, come to him. Their being given from eternity, produceth their being given and coming in time; for God is faithful, who will not frustrate Christ of what he hath purchased; and the power that draweth them is invincible and irresistible; therefore, saith he, 'All that the Father giveth me, shall come to me.' Again, Christ in entertaining them that come to him is not only led thereunto by his own mercy, and bounty, and love towards them as the reward of

¹ John vi. 37–40. Here you have Christ's commission to save the elect, &c.

his sufferings, but doth also stand obliged thereunto by virtue of a commission and trust laid upon him by the Father, and accepted and undertaken by him; therefore doth he mention 'the will of him that sent me,' as a reason of his fidelity in this matter. Further, from ver. 39, we may observe that the gospel contains an extract of the deep counsels of God, and of the eternal transactions betwixt the Father and the Son concerning lost man, so far as is for our good; for he brings out and reads in the gospel his very commission, and some articles of the covenant, passed betwixt the Father and him. Again, the first fountain and rise of the salvation of any of lost mankind, is in the absolute and sovereign will and pleasure of God; for here he mentions the will of him that sent him, as the first original of all; from whence their giving to Christ, their coming and safety, do flow. Again, these, whose salvation the Father willeth, are given over to Christ in his eternal purpose, to be brought to him in due time; for so it is here held out. Again, such as are given to Christ by the Father, and do in time come to him, are put in his keeping, and he hath a care of them, not to lose the least of them, 'For this is the will of him that sent me, that of all he hath given me, I should lose nothing,' John x. 28, 29; wherein the Father doth so commit the trust to him, as that he still keeps them in his own hand also. Again, Christ's charge and care of these that are given to him, extends even to the very day of their resurrection, that there he may make a good account of them, when all perils and hazards are now over, and that he may not so much as lose their dust, but gather it together again, and raise it up in glory, to be a proof of his fidelity; for, saith he, 'I should lose nothing, but raise it up again at the last day;' and so death and dissolution proves no loss.

[2.] Again, from ver. 40, we may observe, *that such as are given to Christ, to be under his charge, and to participate of his benefits, are drawn to believe on him: and it is the Father's will, and a part of the transaction betwixt him and his Son, that faith be the way to partake of these benefits, and not the fulfilling of the impossible condition of the works of the law*; for they who are given to Christ, are expounded to be they who believe on him; and it is the Father's will that such partake of these benefits here mentioned, as of the rest of his purchase. Albeit mortification, holiness, &c., do prepare for the possession of these benefits, and do evidence a right thereunto, and the begun possession thereof; yet it is only faith in Christ that giveth the right and title, that so it may be of grace, Eph. ii. 6-8. Again, it is covenanted betwixt the Father and the Son, that believers shall be made partakers of everlasting life; for it is explained, that not to lose them, ver. 39, is 'that they may have everlasting life.' For the further assurance of believers of their eternal happiness, it is also covenanted that they shall have this life in present possession, in the earnest, and firstfruits thereof; for they have everlasting life even here, and before their raising up. They have everlasting life—(1.) *In promisso*; (2.) *In pretio*; (3.) *In primitiis*. He stands already on the battlements of heaven, he hath one foot in the porch of paradise. Again, Christ having given an earnest-penny of salvation, will not suffer it to be lost,

by any difficulty or impediment in the way, but will carry believers through all difficulties, till he destroy death and the grave, and raise up their very dust, that in body and soul they may partake of that bliss; and that he may make it manifest, that death and rotting in the grave doth not make void his interest, nor cause his affection to cease. Therefore it is added, 'And I will raise him up at the last day.' Thus you see that God the Father did lay his commands upon his Son, to engage in this great work of redeeming and saving poor sinners' souls, &c.

[3.] In the third place, I shall shew you that *the manner or quality of the transaction between God the Father and Jesus Christ, was by mutual engagements and stipulations; each person undertaking to perform his part in order to our recovery and eternal felicity.* We find each person undertaking for himself by solemn promise. The Father promiseth that he will hold Christ's hand and keep him, Isa. xlii. 6. God the Father engages himself to direct and assist Christ, and to keep him from miscarrying; and that he will give him all necessary strength and ability for the execution of his mediatory office, and work wonders by him and with him, according to that word, 'My Father hitherto worketh, and I work,' John v. 17. And the Son engages himself that he will obey the Father's call, and not be rebellious: Isa. l. 5, 'I was not rebellious, neither turned away back;' that is, I did not hang back, as Moses once and again did, Exod. iii. 11, 13, and iv. 1, 10, 13; nor refuse to go when God sent me, as once Jonah did, chap. i. 3; but I offered myself freely and readily to my Father's call. There was no affliction, no opposition, no persecution, no evil usage that I met with in carrying on the work of redemption that did ever startle me or discourage me, or make me flinch or shrink back from that great and blessed work that I had undertaken. I was dutiful and obedient to the calls and commands of my Father, in all things that he required of me or set me about. Now the Father and the Son being thus mutually engaged by promise one to another in honour and faithfulness, it highly concerned them to keep one another close to the terms of the covenant that was made between them, and accordingly they did; for God the Father peremptorily stands upon that complete and full satisfaction that Christ had promised to give to his justice; and therefore, when the day of payment came, he would not abate Jesus Christ one penny, one farthing of the many ten thousand talents that he was to pay down upon the nail for us, Mat. xviii. 24: Rom. viii. 32, 'God spared not his own Son;' that is, he abated nothing of that full price that, by agreement with his Father, he was to lay down for us. Other fathers give their all to spare and redeem their children; but the heart of God the Father is so fully and strongly set upon satisfaction that he will not spare his Son, his own Son, his only Son, but give him up to death, yea, to an accursed death, that we might be spared and saved for ever. I have read of a Roman emperor—Mauritius, who died most miserably¹—who chose rather to spare his money than to redeem his soldiers being taken prisoners. But to redeem us God would not spare, no, not his own Son; because

¹ Rather Mauricius, [Μαυρίκιος.] He was murdered in the church of St Autonomus, Chalcedon, A.D. 602—a commonplace of history.—G.

no money nor treasure would serve the turn, but only the blood, yea, the heart-blood of his dear Son, 1 Pet. i. 18, 19.

And as God the Father keeps Christ close to the terms of the covenant, so Jesus Christ keeps his Father close to the terms of the covenant also: John xvii. 4, 5, 'I have glorified thee on the earth,' saith Christ to his Father, 'I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.' O my Father, I have finished the work of redemption; but where is the wages, where is the glory, where is the reward that thou hast promised me? There was nothing committed to Christ by the Father, to be done on earth for the purchasing of our redemption, but he did finish it; so that the debt is paid, justice satisfied, and sin, Satan, and death spoiled; so that nothing remains but that Christ be glorified, according to the promise of the Father to him. The sum of Christ's petition is this, that since he had finished the work of redemption, that therefore the Father, according to his engagement, would advance him to the possession of that glory that he enjoyed from all eternity. Now for the clearing of this we must consider, that as Christ was from eternity the glorious God, so we are not to conceive of any real change in this glory of his godhead; as if by his estate of humiliation he had suffered any diminution; or by his state of exaltation any real accession were made to his glory as God. But the true meaning is this, that Christ having, according to the paction passed betwixt the Father and him, obscured the glory of his godhead for a time, under the veil of the form of a servant, and our sinless infirmities, Phil. ii. 5-8, doth now expect, according to the tenor of the same paction, after he had done his work, to be exalted and glorified, and 'openly declared to be the Son of God,' Rom. i. 4; the veil of his estate of humiliation, though not of our nature, being taken away. It is further to be considered that however this eternal glory be proper to him as God, yet he prays to be glorified in his whole person. 'Glorify me,' because not only his human nature was to be exalted to what glory finite nature was capable of, but the glory of his godhead was to shine in the person of Christ, God-man, and in the man Christ, though without confusion of his natures and properties. Christ did so faithfully discharge his trust, and perfect the work of redemption, as that the Father was engaged by paction to glorify him; and accordingly Christ, God incarnate, is exalted with the Father in glory and majesty; so that believers may be as sure that all things necessary for their redemption are done, as it is sure that Christ is glorified. But,

[4.] In the fourth place, let us seriously consider of the *articles agreed on between the Father and the Son*,—let us weigh well the promises that God the Father makes to Jesus Christ, and the promises that Jesus Christ makes to the Father, for the bringing about our reconciliation and redemption, that so we may the more clearly see how greatly both the heart of the Father and the heart of the Son is engaged in the salvation of poor sinners' souls. Now there are seven things which God the Father promiseth to do for Jesus Christ, upon his undertaking the work of our redemption.

First, That he will give him the Spirit in an abundant measure

‘The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord,’ Isa. xi. 2. God the Father fits Jesus Christ for the work of redemption by a large effusion of the graces and gifts of the Spirit upon him. The Spirit of the Lord shall not only come upon Christ, but rest and abide with him. The Holy Spirit shall take up in a more special, yea, singular, manner its perpetual and never-interrupted or eclipsed residence with him and in him. God the Father promises that Christ shall, in his human nature, be filled with all the gifts and graces of the Holy Ghost, that he may be as an everlasting treasure, and as an overflowing fountain, to all his people. So Isa. xlii. 1, ‘Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him, he shall bring forth judgment to the Gentiles.’ So Isa. lxi. 1, ‘The Spirit of the Lord is upon me.’ So John iii. 34, ‘God giveth not the Spirit by measure unto him.’ Christ, as mediator, is endued with the Spirit for the discharge of that office; and though Christ as man hath not an infinite measure of the Spirit, though indeed in that person the fulness of the Godhead dwells, as being God also, for that were to be no more man, but God, yet the gifts and graces of the Spirit are poured out upon the man Christ in a measure far above all creatures, Col. ii. 10; for though every believer be complete in him, yet, for what is inherent in him, they have but some gifts of the Spirit, 1 Cor. xii. 4; Eph. iv. 7; but Jesus Christ had all sorts of gifts. They had gifts for some particular uses, but he had gifts for all uses; they have a measure of gifts which are capable of increase, he above measure, so much as the human nature is capable of, which, though it be finite in itself, yet it cannot be measured nor comprehended by us. So much is imported in that, ‘God giveth not the Spirit by measure to him,’ being understood of his manhood; though, as we said, if we speak of his person, he hath the Spirit infinitely and without measure, Col. i. 19, and ii. 3, 9. This fulness became Christ as man, that he might be a fit temple for the Godhead, and as a mediator, that he might be the universal head of his church and storehouse of his people, that from him, as from a common person, spiritual root or principle, the Holy Ghost with his gifts and graces might be communicated to us. ‘He received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them,’ Ps. lxxviii. 18; ‘Of his fulness we receive grace for grace,’ John i. 16; ‘The first Adam was a living soul, but the second Adam is a quickening spirit,’ 1 Cor. xv. 45. In the man Christ Jesus there is a treasury and fulness of grace and glory for us; he is the lord-keeper of all our lives, of all our souls, of all our comforts, and of all our graces; and he is the lord-treasurer of all our spiritual, durable, and eternal riches, 2 Tim. i. 12. We lost our first stock by the fall of Adam, Prov. viii. 18. God put a stock into our own hands, and we soon proved bankrupts and run out of stock and block. Now since that fatal fall, God will trust us no more; but he hath out of his great love and noble bounty put a new stock of grace and glory for us into the hands of Jesus Christ, who is mighty, who is able to save to the uttermost, and in whom are hid all the treasures of wisdom and knowledge, Isa. ix. 6; Heb. vii. 25; Col.

ii. 3. Christ was more capable, by infinite degrees, of the fulness of the Holy Ghost than mere men were or could be; and his employment being also infinitely beyond the employment of men, the measure of the Holy Ghost's fulness in him must needs be accordingly beyond all measure. Hence, by way of emphasis, Christ is called 'the anointed one of God,' John xii. 15; Acts iii. 22, 23. The kings, priests, and prophets among the Jews, who were anointed, were in their unction but types of Christ, who is the great king, priest, and prophet of his church, and anointed above them all, yea, and above all the apostles, prophets, evangelists, pastors, teachers, and believers under the new testament ministration. In Christ there is all kind of grace, and it is in him in the highest and utmost degree, that he might be able to manage all his offices, and finish 'that work which God gave him to do,' John xvii. 4; and God hath filled him with his Spirit, that he might successfully bring about the redemption and salvation of sinners. But,

Secondly, God the Father promiseth to invest Jesus Christ with a threefold office, and to anoint him and furnish him with whatever was requisite for the discharge of those three offices—viz., his prophetic, priestly, and kingly offices, Isa. lxi. 1-3, and xxxiii. 22. Christ never forced himself into any of these offices, he never intruded himself into any one office, he never run before he was sent, he never assumed any office till his Father had signed and sealed his commission, John vi. 17. Whatever Jesus Christ had acted without a commission under his Father's hand had been invalid and lost, and God would one day have said to him, 'Who hath required this at thy hand?'¹ Isa. i. 12. In order to our spiritual and eternal recovery out of sin and misery, it was absolutely necessary that whatever Christ did act as a priest, prophet, or king, he should act by the authority of his Father, by a commission under the broad seal of heaven: Heb. v. 5, 'So also Christ glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son.' These two conjunctions, *οὕτω καί*, 'so also,' being joined together, are notes of a reddition, or later part of a comparison, which is the application thereof. This application may have reference either to the general proposition, thus, 'As no man taketh this honour unto himself,' so also, nor Christ; or to the particular instance of Aaron, thus, 'As Aaron took not to himself that honour; so, nor Christ.' Both tend to the same end. The high-priesthood was an honour; for Christ to have taken that to himself, without a commission from his Father, had been to glorify himself, by conferring glory and honour upon himself. This negative, that 'Christ glorified not himself,' is a clear evidence that Christ arrogated no honour to himself. Christ would not arrogate honour to himself, but rather wait upon his Father, that he might confer upon him what honour he saw meet. Christ glorified not himself to be made a high-priest; but his Father glorified him, in ordaining or commissionating him to be the high-priest. In short, to be made a high-priest is to be deputed or appointed

¹ Melchizedek was a king and a priest; Christ was more—a priest, a prophet, and a king; Samuel was a priest and a prophet; David was a king and a prophet: but never met all three in any but in Christ alone.

and set apart to that function ; and thus was our Lord Jesus Christ made a high-priest. He had never undertaken that office had he not been ordained to it by his Father. But, that you may see Christ's threefold commission to his threefold office, consider,

[1.] First, that God the Father promiseth to Jesus Christ *an excellent, royal and eternal priesthood*: Heb. vii. 21, 'For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec;' Heb. ii. 17, 18; Ps. cx. 4. Among the Jews, in the times of the old testament, they had a high-priest, that was in all things to stand between God and them; and in case any sinned, to make an atonement for them. Now look, as the Jews had their high-priest, so the Lord Jesus Christ, he was to be, and he is, the apostle and the high-priest of our Christian profession, as Aaron was of the Jews' profession. The priestly office of Jesus Christ is erected and set up, on purpose for the relief of poor distressed sinners.¹ The work of the high-priest, is to make reconciliation for the sins of the people. In the times of the old testament, the high-priest made an atonement for the people. In case any man had sinned, he brought a sacrifice, and his sins were laid upon the head of the sacrifice. Once every year, the high-priest did enter into the Holy of holies, and with the blood of the sacrifice, did sprinkle the mercy-seat, and laid the sins of the people upon the head of the scape-goat, and so made an atonement for the people, as is clear in that, Lev. xvi. 14, 'He shall take of the blood of the bullock, and sprinkle it with his finger, upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times;' and at ver. 21, 'Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, and all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and so he shall make an atonement.' This was the work of the high-priest, in case any had sinned, to make an atonement and satisfaction, by the way of type, for the sins of the people. The main scope of the apostle in that, Heb. vii., is to advance Christ his priesthood above the Levitical priesthood, in order to which he premiseth this, that those 'priests were made without an oath,' ver. 20. The apostle's third argument to prove the excellency of Christ's priesthood above the Levitical, is taken from the different manner of instituting the one and the other. Christ's institution was more solemn than the

¹ Heb. iii. 1. By the way, you may take notice that the whole body of Antichristianism is but an invasion upon the priestly office of Christ. What is the popish mass, that unbloody sacrifice, but a derogation from the sacrifice of Jesus Christ, once upon the cross; and so a derogation from his priestly office? What are all those popish penances and satisfactions enjoined, but a derogation unto the satisfaction of Christ; and so unto the priestly office of Christ? What is all their praying to saints and angels, but a derogation unto the intercession of Christ; and so unto the priestly office? God deposes Christ to his priestly office, as God and man; yet papists say that Christ is a priest only in his human nature. God saith to his Son, 'Thou art a priest;' yet they make many priests. God makes his Son a priest for ever; yet they substitute others in his room. God gave Christ to offer up but one sacrifice, and that but once; but they every day offer up many sacrifices in the mass. God gave Christ to offer up himself; but they offer up bread and wine, upon pretence that it is the body and blood of Christ. Christ's sacrifice was a bloody sacrifice; but they style theirs an unbloody sacrifice.

Levites'; their institution was without an oath, Christ's institution was with an oath. The argument may be thus framed: that priesthood which is established by an oath, is more excellent than that which is without an oath; but Christ's priesthood is with an oath, and theirs without, *ergo*. . . . It is here taken for granted that Christ was most solemnly instituted a priest, even by an oath; yea, by the oath of God himself, which is the greatest and most solemn manner of institution that can be. God's oath imports two things:—(1.) An infallible certainty of that which he sweareth; (2.) A solemn authority and dignity conferred upon that which he instituted by oath. Great and weighty matters of much concernment use to be established by oath. Hereby it appeareth that Christ's priesthood is a matter of great moment, and of much concernment. This will appear the more evident, if we consider the person who was made priest, viz., our Lord Jesus Christ, who was the greatest person that could be; Heb. vii. 28; therefore he is fitly called 'a great high-priest,' Heb. iv. 14. Or if we consider the ends of Christ's priesthood, which were very weighty, and that in reference both to God and man; to God, for the manifestation of his perfect justice, infinite mercy, almighty power, unsearchable wisdom, and other divine attributes, which never were, nor ever can be so manifested, as in and by Christ's priesthood; to man, that God's wrath might be averted, his favour procured, man's sin purged, and he freed from all evil, and brought to eternal happiness. Or if we consider the benefits of Christ's priesthood, which are answerable to the foresaid ends. Jesus Christ was appointed and made by the Father, 'The apostle and high-priest of the church's profession:' Heb. iii. 1, 2, 'Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high-priest of our profession, Christ Jesus, who was faithful to him that appointed him.' Christ had a divine call to the execution of all those offices, which he sustained as our mediator, he did not run before he was sent, he did not act without a commission and warrant, he was lawfully constituted by him who had power to undertake that great charge he hath over the church; this we shall find asserted of all his three offices. As for his priestly office, he was made a priest by an immediate call and ordination from God, Heb. v. 4–6. The scope of the apostle is to set out the excellency of Christ's priesthood, by comparing it with the Levitical. His priesthood had a concurrence of all things necessary to the Levitical; and it had many excellencies above that. Now among other things required in the priesthood of Aaron, this was one, there must be a divine regular call. This was in the priesthood of Christ; 'He was called of God, a high-priest, after the order of Melchisedec.'¹ That Ps. cx. 4, is God's sure and irrevocable promise to Christ, touching that excellent and eternal priesthood, whereby the recovery of his seed was to be meritoriously obtained. This priestly office of Christ is sure, because it is confirmed by God's oath, of which before as well as his promise. The promise makes it sure, the oath doubly sure, irrevocable; and certainly the Lord neither can nor will

¹ Ps. cx. 4. The Hebrew is, 'Thou a priest,' &c., *i.e.*, 'Thou shalt be a priest for ever;' it being the manner of the Hebrew tongue, sometimes for brevity sake, to leave out a word, which is to be understood and supplied.

ever repent himself of this promise and oath. The priesthood of Christ is the most noble part of all his mediation. In the priesthood of Christ, and in that especially, lies the latitude and longitude, the profundity and sublimity of God's love towards us; and in respect of this especially, is the whole mystery of our redemption by Christ called *μεγαλεία τοῦ θεοῦ*, the magnificent works of God. Christ as man, and as mediator between God and man, was, by his Father, deputed unto his priestly office. Concerning the dignity and excellency of Christ's priestly office, above the Levitical priesthood, I have spoken elsewhere. But,

[2.] Secondly, God the Father promises to Jesus Christ *to make him a prophet, a great prophet, yea, the prince of prophets*. Christ is a prophet, in way of eminency and excellency, above all other prophets; he was the chief, the head of them all. Christ was made a prophet by an immediate call and ordination from God. Christ, in respect of his prophetic office, can plead the authority of his Father; he can shew a commission for this office, under his Father's own hand. Deut. xviii. 18, 'I will raise them a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command them.'¹ Christ does not raise himself up to the prophetic office, but God the Father raises him up to this great office. He was anointed of God to preach glad tidings. Weigh that, Isa. xlii. 6, 'I will give thee for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from their prison, and them that sit in darkness out of the prison-house.' 'The Spirit of the Lord God is upon me, because the Lord hath anointed me, to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted,' &c., Luke iv. 18. Thus you see that this prophetic dignity of Christ, that he is the grand doctor of the church, is built upon the authority of his Father, who hath authorised and commissioned him to that great office: Isa. l. 4, 'The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned.'² Thus you see that God the Father promiseth to invest Christ with a prophetic office for the opening the eyes of the blind, &c. This great prophet is richly furnished with all kinds of knowledge; 'In him are hid all the treasures of wisdom and knowledge.' They are hid in him as gold and silver are *in suo loco*, as the philosopher speaks, hid in the veins of the earth. 'Treasures of knowledge,' that is, precious knowledge, saving knowledge; '*Treasures of knowledge*,' that is, plentiful knowledge, abundance of knowledge; 'Treasures,' that is, hidden and stored knowledge, was laid up in him. All the angels in heaven, and all the men on earth, do not know all that is in the heart of God; but now Jesus Christ, 'who lies in the bosom of the Father,' John i. 18, he knows all that is in his Father's heart. All those secret mysteries, that were laid up in the bosom of eternity, are fully known to this great prophet of the church; John v. 20, 'The Father loveth the Son,

¹ See Acts iii. 22, and vii. 37; Deut. xviii. 15; Isa. lxi. 1.

² Christ displaces all Rabbis, by assuming this title to himself, 'one is your doctor and master, even Christ,' Mat. xxiii. 8-10.

and sheweth him all things that himself doth,' by a divine and unspeakable communication. God the Father shews to Jesus Christ all things that he doth. God's love is communicative, and will manifest itself in effects, according to the capacity of the party beloved; so much appeareth in that unspeakable love of the Father to the Son, 'The Father loveth the Son, and sheweth him all things,' &c., or communicateth his nature, wisdom, and power, for operation with him; which is expressed in terms taken from among men, because of our weakness: and ought to be spiritually, and not carnally conceived of. And therefore these terms of the Father's 'shewing,' and the Son's 'seeing,' are made use of to prevent all carnal and gross conceptions of this inexpressible communication from the Father, and participation by the Son. In the blessed Scripture, Jesus Christ is sometimes called 'the' prophet, and 'that' prophet; because he is one that came from the bosom of the Father, and lives and lies in the bosom of the Father, and understands the whole mind, will, heart, counsels, designs, ways, and workings of the Father. Jesus Christ is anointed by God the Father to be the great prophet and teacher of his elect; and accordingly Jesus Christ has taken that office upon himself. God the Father has laid a charge upon Jesus Christ, to teach and instruct all those that he has given him, in his whole mind and will, so far as is necessary to their salvation, edification, consolation, &c. 'Moses was faithful as a servant, but Christ as a Son,' Heb. iii. 2, 5, 6. Christ cannot be unfaithful in his prophetic office. Those that God the Father hath charged him to teach and instruct, he will teach and instruct, in the great things of their peace; and no wonder, for the knowledge that is communicated to Jesus Christ, the great prophet of his church, is not by dreams, or visions, or revelations of angels, as to the prophets of old, but by a clear, full, intimate view, and beholding of the Godhead, the fountain of all sacred knowledge; Rev. v. 6, 'And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.'¹ The lamb slain opens the prophecies, and foretells what shall befall the church, to the end of the world. The discovery of the secrets of God in his word, are the fruit of Christ slain, ascended, and anointed as the great prophet of the church. The lamb wanted neither power nor wisdom to open the seven seals, and therefore he is said to have 'seven horns and seven eyes.' Seven is a number of perfection. Horns signify power, eyes signify knowledge or wisdom;² both joined together, argue a fulness and perfection of power and wisdom in Christ; so that we have here a lively representation of the threefold office of Christ: his sacerdotal or priestly office in the lamb as slain, his royal or princely office in the horns, and his prophetic office in the eyes. But,

[3.] Thirdly, God the Father promises to make him *a king, yea, a mighty king also*. The kingly office speaks might and power. Christ is a king above all other kings; he is a king 'higher than the

¹ The Lamb stands, because (1.) prepared to perfect the work of redemption; (2.) to help; (3.) to judge; (4.) to intercede.

² Dan. vii. 24; Isa. xxxv. 5; Mat. xxviii. 18; Col. ii. 3, 9.

kings of the earth; he is the prince of the kings of the earth; he is Lord of lords, and King of kings,' Ps. lxxxix. 27; Rev. i. 5, and xvii. 14. I remember Theodosius the emperor and another emperor did use to call themselves the vassals of Christ; and it is most certain that all the emperors, kings, and princes of the world are but the vassals of this great king. Christ is not only 'King of saints,' but he is also 'King of nations.' 'There was given him dominion and glory, and a kingdom; that all people, nations, and languages should serve him,' Rev. xv. 3, 4, and xii. 5; Dan. vii. 17. God, by promise, hath 'given him the heathen for his inheritance, and the utmost parts of the earth for his possession,' Ps. ii. 8. The monarchs of the world have stretched their empires far. Nebuchadnezzar's kingdom in Strabo reached as far as Spain; the Persians reached farther, Alexander farther than they, and the Romans farther than them all; but none of all these has subdued the whole habitable world, as Christ has and will. 'All power is given unto him both in heaven and in earth. The Father loveth the Son, and hath given all things into his hand, and the Father also hath put all things under his feet,' Rom. x. 18; Rev. xi. 15; Mat. xxviii. 18; John iii. 35; 1 Cor. xv. 27. The government of all the world is given to Jesus Christ as God-man. All the nations of the earth are under the government of Christ. He is to govern them, and rule them, and judge them, and make what use he pleases of them, as may make most for his own glory, and the good of his chosen. Now God the Father promiseth to invest Jesus Christ with his kingly office: Ps. ii. 6, 'Yet have I set my king upon my holy hill of Zion.'¹ These words are spoken by God the Father, of his Son Jesus Christ. In a promissory way, God the Father anoints Jesus Christ as Zion's king; and therefore it cannot but be the highest madness, folly, and vanity, for any sort or number of men under heaven to seek or attempt to pull that king of saints down, whom God the Father hath set up. Christ rules for his Father, and from his Father, and will so rule in despite of all the rage and wrath, malice and madness, of men and devils: 'yet have I set my king'—*Heb.*, 'I have anointed'—where the sign of Christ's inauguration, or entrance into his kingdom, is put for the possession and enjoying thereof. Christ was anointed and appointed by his Father to the office and work of a mediator, and is therefore here called his king. There is an emphasis in the word 'I,' 'Yet have I set my king upon my holy hill of Zion:' 'I,' before whom all the nations of the earth are but as a drop of a bucket, and as the small dust of the balance, Isa. xl. 15, 17; I, before whom all nations are as nothing, yea, less than nothing; I, by whom princes rule, and nobles, even all the judges of the earth, Prov. viii. 16; I, that rule the kingdoms of men, and give them to whomsoever I will, and who set over them the basest of men, Dan. iv. 17; I, that change times and seasons, and that remove kings and set up kings, Dan. ii. 21; I, that can kill and make alive, save and damn, bring to heaven and throw down to hell, Deut. xxxii. 39; I am he that hath set up Christ as king, and therefore let me see the nation, the council, the princes, the nobles, the judges, the family, the person, that dare oppose or run counter-cross

¹ 'My king,' in a peculiar way, *Decretum, Scriptum, Promulgatum.*

to what I have done. Again, the Lord, in a promissory way, approves and establisheth this king by a firm decree: Ps. ii. 7, 'I will declare the decree,' not the secret decree, but the decree manifested in the word. I, the Son of God, will, by my everlasting gospel, proclaim my Father's counsel, concerning the establishment of my kingdom. I will declare that irrevocable decree of the Father, for the setting up of his Son's sceptre, *contra gentes*, point-blank, opposite to that decree of theirs, ver. 3. The decree of God, concerning the kingly office and authority of Christ, is immutable, and in effect as irrevocable—so much may be collected out of the propriety of the word *קִנְיָן*—as those things are that are most irrevocable in the course of nature. Again, the Lord, in a promissory way, extends the dominion of Christ to the Gentiles, and to the uttermost parts of the earth, ver. 8. So far should the enemies of Christ be from ruining his kingdom, that God the Father promiseth that all the inhabitants of the earth should be his, and brought into subjection to him, not only the Jews, but all the inhabitants of the earth shall be subjected to Christ's kingdom, the elect he shall save, and the refractory he shall destroy. 'He shall have dominion from sea to sea, and from the river even to the ends of the earth.' Again, the Lord, in a promissory way, declares the power, prevalency, and victory of Christ over all his enemies: ver. 9, 'Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel.' This signifies their utter destruction, so that there is no hope of recovery. A potter's vessel, when it is once broken, cannot be made up again. This proverb also signifies facility in destroying them. As for such that plot, bandy, and combine together against the Lord Jesus Christ, he shall as easily and as irrecoverably by his almighty, eternal, and irresistible power, dash them in pieces, as a potter breaks his vessels in pieces: Jer. xix. 11, 'I will break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again:' so Isa. xxx. 14, 'And he shall break it, as the breaking of the potter's vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the burstings of it, a sherd to take fire from the hearth, or to take water withal out of the pit.' The Jews, you know, were Christ's obstinate enemies; and he hath so dashed them in pieces, that they are scattered abroad all the world over. The Lord hath made another promise, that Christ shall king it, Ps. cx. 1-6. And no wonder, when we consider that God the Father hath called Christ to the kingly office. The sceptre is given into his hand, and the crown is put upon his head, and the key of government is laid upon his shoulder by God himself. Isa. xxii. 22, it is written thus of Eliakim, 'The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.' Now herein was this precious soul a lively figure and type of Christ. The words of the prophecy are applied to Christ, in his advertisement to Philadelphia, Rev. iii. 7; and the sense is this, that look, as Eliakim was made steward or treasurer under Hezekiah, that is, the next under the king in government all over the land, to command, to forbid, to permit, to reward, to punish, to do justice, and to repress all disorder; of which authority the bearing of a key on the shoulder was a badge; so Christ, as

mediator under his Father, hath regal power and authority over his Church, where he commands in chief, as I may say, and no man may lift up his hand or foot without him ; he hath the key of the house of David upon his shoulder, to prescribe, to inhibit, to call, to harden, to save, and to destroy at his pleasure. Such a monarch and king is Christ, neither hath any such rule and sovereignty beside him. And if you look into Dan. vii. 13, 14, you may observe, that after the abolishing of the four monarchies, Christ's monarchy is established by the Ancient of days, giving to Jesus Christ dominion, and glory, and a kingdom, that all people, nations, and languages should serve him ; and his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Christ did not thrust himself into the throne, as some have done ; neither did he swim to his crown through a sea of blood, as others have done ; nor yet swam he through a sea of sorrow to this crown, as Queen Elizabeth is said to do ; no, he stayed till authority was given him by his Father. But,

Thirdly, God the Father hath promised, that he will give to Jesus Christ assistance, support, protection, help, and strength to carry on the great work of redemption. God the Father promises and covenants with Jesus Christ, to carry him through all dangers, difficulties, perplexities, trials, and oppositions, &c., that he should meet with in the accomplishing our redemption ; upon which accounts Jesus Christ undertakes to go through a sea of trouble, a sea of sorrow, a sea of blood, and a sea of wrath : Isa. xlii. 1, 'Behold my servant whom I uphold, mine elect in whom my soul delighteth ;' ver. 4, 'He shall not fail nor be discouraged, till he have set judgment in the earth ; and the isles shall wait for his law ;' ver. 6, 'I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee.'¹ What is that ? Why, I will support, strengthen, and preserve thee with my glorious power ; I will so hold thy hand, that thou shalt not be discouraged, but finish that great work of redemption, which, by agreement with me, thou hast undertaken. God the Father agreed with Jesus Christ about the power, strength, success, and assistance that he should have to carry on the work of redemption, all which God the Father made good to him till he had sent forth judgment unto victory ; as Christ himself acknowledgeth, saying, 'Listen, O isles, unto me ; and hearken, ye people, from far ; the Lord hath called me from the womb ; from the bowels of my mother hath he made mention of my name ; and he hath made my mouth like a sharp sword ; in the shadow of his hand hath he hid me, and made me a polished shaft ; in his quiver hath he hid me ; and said unto me, Thou art my servant, O Israel, in whom I will be glorified,' Isa. xlix. 1-3. The work of redemption was so high, so hard, so great, so difficult a work, that it would have broken the hearts, backs, and necks of all the glorious angels in heaven, and mighty men on earth, had they engaged in it ; and therefore God the Father engages himself to stand close to Jesus Christ, and mightily to assist him, and to be singularly present with him, and wonderfully to strengthen him in all his mediatory administrations, John xvii. 2 ; upon which accounts Jesus Christ despises his

¹ Christ is our Lord, but in the work of redemption he was the Father's servant.

enemies, bears up bravely under all his sore temptations and trials, and 'triumphs over principalities and powers,' Mat. iv. 11; Luke xxii. 43; Col. ii. 15. And certainly if Christ had not had singular support, and an almighty strength from the Godhead, he could never have been able to have bore up under that mighty wrath, and to have drunk of that bloody cup that he did drink of. Now upon the account of God the Father's engaging himself to own Christ, and stand by him in the great work of our redemption, Jesus Christ acts faith against all his deepest discouragements, which he should meet with in the discharge of his mediatory office, as the prophet tells us: 'The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me?' Isa. l. 7, 8. From the consideration of God's help, Jesus Christ strengthens and encourages himself, in the execution of his office, against all oppositions. God's presence and assistance made Jesus Christ victorious over all wrongs and injuries. Jesus Christ knew that God the Father would clear up his innocency and integrity, and this made him patient and constant to the last. But,

*Fourthly, God the Father promiseth to Jesus Christ that he shall not labour in vain, and that the work of redemption shall prosper in his hand, and that he will give a blessed success to all his undertakings, and crown all his endeavours.*¹ 'He shall see his seed, and he shall see the travail of his soul.' Another promise of the Father to the Son you have in that, Isa. lv. 5, 'Nations that know thee not, shall run unto thee.' The Gentiles, that never heard of Christ, nor ever were acquainted with Christ, nor ever had any notice of Christ; when Christ calls, they shall readily and speedily repair unto him and submit unto him. Christ shall one day see and reap the sweet and happy fruit of his blood, sufferings, and undertakings; 'The pleasure of the Lord shall,' certainly, 'prosper in his hand.' Christ's sufferings were as a woman's travail, sharp though short. Now though a woman suffers many grievous pains and pangs, yet, when she sees a man-child brought into the world, she joys and is satisfied. So when nations shall run to Christ, he shall see his seed and be satisfied. God the Father promiseth that Jesus Christ shall have a numerous spiritual posterity, begetting and bringing many thousands to the obedience of his Father; 'Nations shall run unto thee;' and this shall fill the heart of Jesus Christ with abundance of joy and comfort, contentment and satisfaction, when he shall see the fruit of his bitter sufferings, when he shall see abundance of poor, filthy, guilty, condemned sinners pardoned, justified, and accepted with his Father, 'his soul shall be satisfied as with marrow and fatness,' Ps. lxiii. 5. The numerous body of believers, past, present, and to come, that God the Father had promised to Jesus Christ, was the life of his life. That is a sweet promise, Ps. cx. 2, 'Rule thou in the midst of thine enemies.' They that will not bend must break; those that will not stoop to his government shall feel his power. 'Thy people'—the people of God are Christ's five ways: (1.) By donation; (2.) By purchase; (3.) By conquest; (4.) By covenant; (5.) By com-

¹ See Isa. liii. 10, and xlix. 6-12; Micah iv. 3.

munication — ‘shall be willing in the day of thy power’ — Heb., *willingnesses* in the abstract and in the plural number, as if the Holy Ghost could not sufficiently set forth their exceeding great willingness to submit to all the royal commands of the Lord; John xvii. 6; 1 Pet. ii. 9; Luke i. 57; 1 Cor. iii. 23. All Christ’s subjects are volunteers, free-hearted, like those isles that wait for God’s law, Isa. xlii. 4, and lvi. 6; Zech. viii. 21, ‘And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also;’ ‘From the womb of the morning, thou hast the dew of thy youth,’ Ps. cx. 3. Here is the success of Christ’s office promised, both in the victorious subduing of his enemies, and in the cheerful willingness of his subjects, and in the wonderful numerousness of his people brought over to him, even like the innumerable drops of the morning dew. Another promise of that great and complete success that God the Father hath made for Jesus Christ in his mediatory office, you have in that Isa. xlix. from the 6th verse to the 14th verse: Christ shall have a people gathered to him, and a seed to serve him, ‘because he hath made his soul an offering for their sins.’ The multitude of sinners brought over to Jesus Christ, is the product of the satisfaction which he hath made for them, and the trophies of the victory that he hath got by dying the death of the cross. Thus you see that God the Father hath not only engaged himself by compact to preserve Jesus Christ in his work, but he hath also made to him several precious promises of preservation, protection, and success, so that the work of redemption shall be sure to prosper in his hand. And, to make these glorious promises the more valid and binding, God confirms them solemnly by an oath: Heb. vii. 21, ‘This priest,’ Christ, ‘was made with an oath by him that said unto him, The Lord swear, and will not repent, Thou art a priest for ever.’ God the Father foresaw from everlasting that Jesus Christ would so infinitely satisfy him and please him by his incarnation, obedience, and death, that thereupon he swears. But,

Fifthly, God the Father promiseth to Jesus Christ rule, dominion, and sovereignty, Ps. ii. 8, 9. This sovereignty and rule is promised to Jesus Christ in Isa. xl. 10, ‘His arm shall rule for him.’ ‘He shall sit in judgment in the earth, and the isles shall wait for his law,’ Isa. xlii. 4—not the Jews only, but the Gentiles also, the people of divers countries and nations shall willingly and readily receive and embrace his doctrine, and submit to his laws, and give up themselves to his rule. Micah iv. 3, ‘He shall judge among many nations,’ that is, rule, order, command, and direct as a judge and a ruler among many nations. The conquests that Christ shall gain over the nations shall not be by swords and arms, but he shall bring them to a voluntary obedience and spiritual subjection by his Spirit and Gospel: John iii. 35, ‘The Father loveth the Son, and hath given all things into his hand,’ that is, God the Father hath given the rule and power over all things in heaven and earth to Jesus Christ. In carrying on the redemption of sinners, as the matter is accorded betwixt the Father and the Son, so the redeemed are not left to themselves, but are put under Christ’s charge and custody, who has ‘purchased them with his blood,’ God the Father having given him dominion over all that may contri-

bute to help or hinder his people's happiness, that he may order them so as may be for their good. And this power he hath as God with the Father, and as man and mediator by donation and gift from the Father, Mat. xxviii. 18, and ii. 3; and thus every believer's happiness is most firm and sure, all things being wisely and faithfully transacted between the Father and the Son. As long as Jesus Christ has all power to defend his people, and all wisdom and knowledge to guide and govern his people, and all dominion to curb the enemies of his people, and a commission and charge to be answerable for them, we may roundly conclude of their eternal safety, security, and felicity, Col. i. 19, and ii. 1. But,

Sixthly, God the Father promiseth to accept of Jesus Christ, in his mediatory office, according to that of Isaiah, 'Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord,' Isa. xlix. 5; that is as if he had said, notwithstanding the infidelity, obstinacy, and impenitency of the greatest part of the Jews, yet my faithful labour and diligence in the execution of my mediatory office is, and shall be, greatly accepted, and highly esteemed of by my heavenly Father. Artaxerxes, the king of Persia, lovingly accepted of the poor man's present of water, because his good will was in it, and put it into a golden vessel, and gave him the vessel of gold, accounting it the part of a truly noble and generous spirit to take in good part small presents offered with a hearty affection. Oh, how much more will God the Father kindly accept of Jesus Christ in his mediatory office: ver. 7, 'Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.'¹ God the Father, comforting of Christ, tells him that though he were contemptible to many, yea, to the nation of the Jews, and used basely, like a servant, by their princes, Herod, Annas, Caiaphas, and Pontius Pilate, yet other kings and princes should see his dignity and glory, and submit to him, and honour him as the Saviour and Redeemer of the world. God the Father chose Jesus Christ to be his servant, and to be a mediator for his elect; he designed him to that office of being a Saviour, both to the Jew and Gentile, and accordingly he accepted of him, 'Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritage.' Here you see that God the Father still goes on to speak more and more comfortably and encouragingly to Jesus Christ; for he tells him that he will be at hand to hear, and help, and assist him; and he tells him that he will preserve him, both in his person, and in the execution of his office; and he tells him that he will accept of his person, and of his services, and of his suits and intercession for himself and his people. So Mat. iii. 17, 'And, lo, a

¹ Jerome saith that the Jews cursed Christ in their synagogues three times a day. They so greatly abhorred the name *Jesus* that they would not pronounce it; but if they did unawares happen to pronounce it, then they would punish themselves with a blow on their faces, &c.

voice from heaven, saying, This is my beloved Son, in whom I am well pleased.' The voice from heaven was doubtless the voice of his Father, in that he saith, 'This is my beloved Son,' my natural Son, by eternal and incomprehensible generation, and therefore dearest to me, and most acceptable with me; my judgment is satisfied in him, my love is settled upon him, and I have an inestimable value for him; and therefore I cannot but declare my approbation and acceptation both of him and his work. I am well pleased in him, I am infinitely pleased in him, I am only pleased in him, I am at all times pleased in him, I am for ever pleased in him; I am so well pleased in him, that, for his sake, I am fully appeased with all them whom 'I have given him, and who come unto him,' John vi. 37-40.¹ But,

Seventhly, God the Father promiseth highly to exalt Jesus Christ, and nobly to reward him, and everlastingly to glorify him. 'And nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee,' Isa. xlix. 4-6, and xl. 10. These are the words of God the Father to his Son, promising of him to set such a crown of glory upon his head as should make the nations of the world run unto him. God the Father made Christ glorious in his birth, by the angels' doxology, 'Glory be to God on high;' in his baptism, by his speaking of him from heaven, 'as his beloved Son;' in his transfiguration on the mount, in his resurrection, and in his ascension into heaven.² So Isa. liii. 12, 'Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.' The meaning is this: I will impart, saith God the Father, to my Son, such honour, glory, renown, and riches, after his sufferings, as conquerors use to have; and he shall have them as a glorious reward of all his conflicts with my wrath, with temptations, with persecutions, with reproach, with contempt, with death, yea, and with hell itself. The words are a plain allusion to conquerors in war, who are commonly exalted and greatly rewarded by their princes for venturing of their lives, and obtaining of conquests, as all histories will tell you. And, indeed, should not God the Father reward Jesus Christ for all his hard services, and his matchless sufferings, he would express less kindness to him than he has done to heathen princes; for he gave Egypt to Nebuchadnezzar as his hire, for his service at Tyre; and to Cyrus he gave hidden treasure, Ezek. xxix. 18, 19; Isa. xlv. 1-3. But, alas, what were their services to Christ's services, or their sufferings to Christ's sufferings? I have read of Cyrus, how that in a great expedition against his enemies, the better to encourage his soldiers to fight, in an oration that he made at the head of his army, he promised, upon the victory, to make every foot soldier a horseman, and every horseman a commander, and that no officer that did vali-

¹ This Jerome applies to the time of Christ's hanging on the cross. He cried out, 'My God, my God, why hast thou forsaken me?' for God made it appear that he heard him, and forsook him not, in that he raised him from the dead, &c. See Heb. v. 7.

² Luke ii. 13, 14; Mat. iii. 17, and xvii. 1-5; Rom. i. 4; Acts i. 9-11.

antly should be unrewarded. And will God the Father let the Son of his dearest love, who has fought against all infernal powers, and conquered them, go without his reward? Surely no! Col. ii. 14, 15. So in Ps. ii. 7, 'I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee.' David was God's son by adoption and acceptance; but Christ was his Son, Ps. lxxxix. 26, 27, Prov. viii., and Heb. i. 5, (1.) By eternal generation; (2.) By hypostatical union; and so God had one only Son, as Abraham had one only Isaac, though otherwise he was the father of many nations. Some by 'this day' do understand the day of eternity, where there is no time past nor to come, no beginning nor ending, but always one present day. Others by 'this day' do understand it of the day of Christ's incarnation, and coming into the world. Some again do understand it of the whole time of his manifestation in the world, when he was sent forth as a prophet to teach them, and was declared evidently to be the Son of God, both by his miracles and ministry, John i. 14, and by that voice that was heard from heaven, 'This is my beloved Son, in whom I am well pleased.' Others do understand it of the day of Christ's resurrection, and with them I close, for this seems to be chiefly intended; partly because it seems to be spoken of some solemn time of Christ's manifestation to be the Son of God, and 'he was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead,' Rom. i. 4; that is, by the power and force of the Deity, sanctifying and quickening the flesh, he was raised from the dead, and so declared mightily to be the Son of God; but mainly because the apostle doth clearly affirm that this was in Christ's resurrection: 'He hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee,' Acts xiii. 33. In the day of Christ's resurrection he seems to tell all the world, that though from the beginning he had been hid in the bosom of his Father, John i. 18, and that though in the law he had been but darkly shadowed out; yet in the day of his resurrection they might plainly see that he had fully satisfied divine justice, finished his sufferings, and completed the redemption of his elect; and that accordingly his Father had arrayed him with that glory that was suitable to him. Before the resurrection the godhead was veiled under the infirmity of the flesh; but in the resurrection, and after the resurrection, the godhead did sparkle and shine forth very gloriously and wonderfully, 2 Cor. xiii. 4. Lest the human nature of Christ, upon its assumption, should shrink at the approach of sufferings, God the Father engages himself to give Jesus Christ a full and ample reward, 'and to exalt him far above all principality and power, and to put all things under his feet, and to make him head over all things to the church:' and to 'give him a name above every name; that at the name of Jesus every knee should bow;' and all because, to give satisfaction to his Father, he 'made himself of no reputation, and became obedient unto death, even the death of the cross;' that is, to his dying day, Eph. i. 21, 22; Phil. ii. 9.¹ He went through many a little death, all his life long, and at length underwent that cursed and pain-

¹ Name is put for person, and bowing of the knee, a bodily ceremony, to express inward subjection.—*Estius, Beza.*

ful death of the cross; upon which account the Father rewards him highly by exalting him to singular glory and transcendent honour. Look, that as the assumption of the human nature is the highest instance of free mercy, so is the rewarding thereof in its state of exaltation the highest instance of remunerative justice. Oh, how highly is the human nature of Christ honoured by being exalted to a personal union with the Godhead! Though vain men may dishonour Christ, yet the Father hath conferred honour upon him as mediator, that it may be a testimony to us that he is infinitely pleased with the redemption of lost man. Although Christ be, in himself, God all-sufficient, 'God blessed for ever,' and so is not capable of any access of glory; yet it pleased him to condescend so far as to obscure his own glory under the veil of his flesh, and state of humiliation, till he had perfected the work of redemption; and to account of his office of mediator, and the dignity accompanying it, as great honour conferred upon him by the Father, John viii. 54: and it is observable that Christ having finished our redemption on earth, he petitions his Father to advance him to the possession of that glory that he enjoyed from all eternity; 'And now, O Father, glorify thou me with thine own self; with the glory which I had with thee before the world was,' John xvii. 5. Now for the clearing up of this text we are to consider, that as Christ was from all eternity the glorious God, the God of glory; so we are not to conceive of any real change in this glory of his godhead; as if by his estate of humiliation he had suffered any diminution, or by his state of exaltation any real accession were made to his glory as God. But the meaning is this, that Christ having, according to the paction passed betwixt the Father and him, obscured the glory of his godhead for a time, under the veil of the form of a servant, and our sinless infirmities, doth now expect, according to the tenor of the same paction, that, after he hath done his work as mediator, he be highly exalted and glorified in his whole person; that his human nature be exalted to what glory finite nature is capable of, and that the glory of his godhead might shine in the person of Christ, God-man, and in the man Christ Jesus.¹ Thus you see the promises, the encouragements, and rewards that God the Father sets before Jesus Christ. And let thus much suffice concerning the articles of the covenant on God's part.

In the last place, Let us seriously consider of the articles of the covenant on Christ's part; and let us weigh well the promises that Jesus Christ has made to the Father for the bringing about the great work of our redemption, that so we may see what infinite cause we have to love the Son as we love the Father, and to honour the Son as we honour the Father, and to trust in the Son as we trust in the Father, and to glorify the Son as we glorify the Father, &c. Now there are six observable things on Christ's part, on Christ's side, that we are to take special notice of, &c.

[1.] First, Christ having consented and agreed with the Father about our redemption, accordingly *he applies himself to the discharge*

¹ Jesus Christ is true God, and was infinitely glorious from all eternity, for he had glory with his Father before the world was; and therefore he was no upstart God, and of a later standing, as the Arians and Mohammedans make of him.

of that great and glorious work by taking a body, by assuming our nature: Heb. ii. 14, 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.' He who was equal with God did so far abase himself as to take on him the nature of man, and subjected himself to all manner of human frailties, so far as they are freed from sin, even such as accompany flesh and blood; and this is one of the wonders of mercy and love, that Christ our head should stoop so low, who was himself full of glory, as to take part of flesh and blood, that he might suffer for flesh and blood: ver. 16, 'For verily he took not on him the nature of angels; but he took on him the seed of Abraham.' Christ assumed the common nature of man, and not of any particular person. The apostle doth here purposely use this word 'seed,' to shew that Christ came out of the loins of man, as Jacob's children and their children are said to come out of his loins, Gen. xlv. 26, and as all the Jews are said to come out of the loins of Abraham, Exod. i. 5; Heb. vii. 5; and as Solomon is said to come out of the loins of David, 1 Kings viii. 19. In a man's loins his seed is, and it is a part of his substance. Thus it sheweth that Christ's human nature was of the very substance of man, and that Christ was the very same that was promised to be the Redeemer of man; for of old he was foretold under this word *seed*, as 'the seed of the woman,' 'the seed of Abraham,' 'the seed of Isaac,' 'the seed of David.'¹ This word, 'he took on him,' as it setteth out the human nature of Christ, so it gives us a hint of his divine nature; for it presupposeth that Christ was before he took on him the seed of Abraham. He that taketh anything on him must needs be before he do so. Is it possible for him that is not, to take anything on him? Now Christ, in regard of his human nature, was not before he assumed that nature; therefore that former being must needs be in regard of his divine nature. In that respect he ever was even the eternal God. Being God, he took on him a human nature. Christ's eternal deity shines in this 16th verse, and so does his true humanity; in that he took upon him the seed of man, it is most evident that he was a true man. Seed is the matter of man's nature, and the very substance thereof. The seed of man is the root, out of which Christ assumed his human nature, Isa. xi. 1. The human nature was not created of nothing, nor was it brought from heaven, but assumed out of the seed of man, Luke i. 35. The human nature of Christ never had a subsistence in itself. At or in the very first framing or making it, it was united to the divine nature; and at or in the first uniting it, it was framed or made. Philosophers say of the uniting of the soul to the body, in creating it it is infused, and in infusing it it is created, *Creando infunditur, et infundendo creatur*. Much more is this true, concerning the human nature of Christ, united to his divine. Fitly therefore is it here said, that he 'took on him the seed of Abraham.' So John i. 14, 'The Word was made flesh, and dwelt among us.' The evangelist having proved the divinity of Jesus Christ, comes now to speak of his humanity, incarnation, and manifestation in the flesh, whereby he became God and man in one person. 'Flesh' here signifies the whole man in Scrip-

¹ Gen. iii. 15; Rom. ix. 7; Heb. xi. 18; John viii. 58.

ture. Ye all know that man consisteth of two parts, which are sometimes called flesh and spirit, and sometimes called soul and body. Now by a synecdoche, either of these parts may be put for the whole : and so sometimes the soul is put for the whole man, and sometimes the body is put for the whole man, as you may see by comparing the scriptures in the margin together.¹ Christ did assume the whole man, he did assume the soul as well as the body, and both under the term *flesh*. And indeed, unless he had assumed the whole man, the whole man could not have been saved. If Christ had not taken the whole man, he could not have saved the whole man. Christ took the nature of man that he might be a fit mediator. If he had not been man, he could not have died ; and if he had not been God, he could not have satisfied. So great was the difficulty of restoring the image of God in lost man, and of restoring him to God's favour, and the dignity of sonship, that no less could do it than the natural Son of God his becoming the Son of man, to suffer in our nature ; and so great was the Father's love and the Son's love to fallen man, as to lay a foundation of reconciliation betwixt God and man in the personal union of the divine and human nature of Christ. So much is imported in those words, ' the Word was made flesh.'² The person of the godhead that was incarnate was neither the Father nor the Holy Ghost, but the Son, the second person, for ' the Word was made flesh.' There being a real distinction of the persons, that one of them is not another ; and each of them having their proper manner of subsistence, the one of them might be incarnate, and not the other ; and it is the Godhead, not simply considered, but the person of the Son subsisting in that Godhead, that was incarnate. And it was very convenient that the second or middle person, in order of subsistence of the blessed Trinity, should be the reconciler of God and man ; and that ' he, by whom all things were made,' Col. i. 16, 17, should be the restorer and maker of the new world ; and that he who was ' the express image of his Father,' Heb. i. 2, 3, should be the repairer of the image of God in us. Oh the admirable love and wisdom of God that shines in this, that the second person in the Trinity is set on work to procure our redemption ! Though reason could never have found out such a way, yet when God hath revealed it, reason, though but shallow, can see a fitness in it ; because there being a necessity that the Saviour of man should be man, and an impossibility that any but God should save him, and one person in the Trinity being to be incarnate, it agrees to reason that the first person in the Trinity should not be the mediator ; for who should send him ? he is of none, and therefore could not be sent. There must be one sent to reconcile the enmity, and another to give gifts to friends ; two proceeding persons, the Son from the Father, and the Holy Ghost from the Father and the Son. Accordingly the second person, which is the Son, he is sent upon the first errand, to reconcile man to God ; and the third person, the Holy Ghost, he is sent to give gifts to men so reconciled ; so as to reason it

¹ Acts xxvii. 37 ; Gen. xlv. 27 ; Rom. xii. 1, and iii. 20.

² Christ put himself into a lousy, leprous suit of ours, to expiate our pride and robbery in reaching after the Deity, and to heal us of our spiritual leprosy ; for if he had not assumed our flesh he had not saved us.—[Gregory] Nazianzen.

is suitable, and a very great congruity, that God, having made all things by his Son, should now repair all things by his Son; that he that was the middle person in the Trinity should become the mediator between God and man; that he that was 'the express image of the Father's person' should restore the image of God, defaced in man by his sins. Ah, Christians, how well does it become you to lose yourselves in the admiration of the wisdom of God in the contrivance of the work of our redemption! For the Son of God to take on him the nature of man, with all the essential properties thereof, and all the sinless infirmities and frailties thereof, is a wonder that may well take up our thoughts to all eternity. And Christ took the infirmities of our nature as well as the nature itself. To shew the truth of his humanity he had a nature that could hunger and thirst even as ours do, and to sanctify them to us; and that so he might sympathise with us as 'a merciful and faithful high priest,' Heb. ii. 16-18, and iv. 15, 16; and that we might confide the more in him, and have access to him with boldness. By reason of the personal union of the two natures in Christ, he is a fit mediator betwixt God and man. His sufferings are of infinite value, being the sufferings of one who is God, Acts xx. 28, and who is mighty to carry on the work of redemption, and to apply his own purchase, and repair all our losses, Isa. lxiii. 1; Heb. vii. 25. Oh, what an honour has Jesus Christ put upon fallen man by taking the nature of man on him! What is so near and dear to us as our own nature? and lo, our nature is highly preferred by Jesus Christ to a union in the Godhead. Christ now sits in heaven with our nature, and the same flesh that we have upon us, only glorified, Acts i. 9-11. It is that which all the world cannot give a sufficient reason, why the same word in the Hebrew, *Basher*, should signify both 'flesh' and 'good tidings.' Divinity will give you a reason, though grammar cannot. Christ's taking of flesh upon him was good tidings to all the whole world, therefore no wonder if one word signify both. Abundance of comfort may be taken from hence to poor souls, when they think God hath forgotten them, to consider, is it likely that Christ, who is man, should forget man, now he is at the right hand of the Father, clothed in that nature that we have? When we are troubled to think it is impossible God and man should ever be reconciled, let us consider that God and man did meet in Christ, therefore it is possible we may meet. What hath been may be again. The two natures met in Christ, therefore God may be reconciled to man; yea, they therefore met, that God might be reconciled to man. He was made Emmanuel, 'God with us,' that he might bring God and us together. When a man is troubled to think of the corruptions of his nature, that is so full of defilements, that it cannot be sanctified perfectly, let him withal think that his nature is capable of sanctification to the full. Christ received human nature which was not polluted, his nature is the same, therefore that nature is capable of sanctification to the uttermost. O sirs! if Christ, the second person in the Trinity, did put on man, how careful should men be to put on Christ! 'Put you on the Lord Jesus,' saith the apostle, Rom. xiii. 14. If Christ assumed our human nature, how should we wrestle with God to be made partakers of the divine nature: 2 Pet. i. 4, 'Whereby are

given unto us exceeding great and precious promises; that by these we may be made partakers of the divine nature.' If Christ became thus one flesh with us, how zealous should we be to become one spirit with Christ, 1 Cor. vi. 17. Even as man and wife is one flesh, so 'he that is joined to the Lord is one spirit.' Was the Word made flesh? did Christ take our nature? yea, did he take our nature at the worst, after the fall? What high cause have we to bless his name for ever for this condescension of his! Should all the princes of the world have come from their thrones, and have gone a-begging from door to door, it would not amount to so much as for Christ to become man for our sakes. Christ took our nature, not in the integrity of it, as in Adam before his fall, but in the infirmities of it, which came to it by the fall. What amazing love was this! For Christ to have taken our nature as it was in Adam, while he stood clothed in his integrity, and stood right in the sight of God, had not been so much as when Adam was fallen and proclaimed traitor; as Bernard saith, *Quo pro me vilior, eò mihi carior, Domine*, Lord, thou shalt be so much the more dear to me, by how much the more thou hast been vile for me. Here is condescension indeed, that Christ should stoop so low to take flesh, and flesh with infirmities. But,

[2.] Secondly, Jesus Christ *promiseth to God the Father that he will freely, readily, and cheerfully accept, undertake, and faithfully discharge his mediatory office, to which he was designed by him, in order to the redemption and salvation of all his chosen ones.* Consult the scriptures in the margin,¹ they having been formerly opened, and in them you will find that Christ did not take the office of mediatorship upon himself, but first the Father calls him to it, and then the Son accepts it: 'Christ glorified not himself, to be made a high-priest; but he that said unto him, Thou art my Son, this day have I begotten thee,' Heb. x. 12, 14, he called him, and then the Son answered him, 'Lo, I come.' God the Father promiseth that upon the payment of such a price by his Son, such and such souls should be ransomed and set free from the curse, from wrath, from hell, &c. Jesus Christ readily consents to the price, and pays it down upon the nail at once, and so makes good his mediatory office. It pleased the glorious Son of God, in obedience to the Father, to humble himself and obscure the glory of his godhead, that he might be like his brethren, and a fit mediator for sympathy and suffering, and that he might engage his life and glory for the redeeming of the elect, and lay by his robes of majesty, and not be reassumed till he gave a good account of that work, till he was able to say, 'I have finished the work that thou gavest me to do.' Christ very freely and cheerfully undertakes to do and suffer whatever was the will of his Father that he should do or suffer, for the bringing about the redemption of mankind. Christ willingly undertakes to be his Father's servant in this great work, and accordingly he looks upon his Father as his Lord, 'Thou art my Lord,' Isa. l. 5-7; Ps. xvi. 2—that is, thou art he to whom I have engaged myself that I will satisfy all thy demands, I will fulfil thy royal law, I will bear the curse, I will satisfy thy justice, I will

¹ Compare Ps. xl. 6-11 with Heb. x. 5-11, and Isa. lxi. 1-3; Luke iv. 18-20; Acts xiii. 23, and vii. 22.

humble myself to the death of the cross, Phil. li. 8, I will 'tread the wine-press of my Father's wrath,' Isa. lxxiii. 3, I will fully discharge all the bonds, bills, and obligations that lie in open court against any of those whom by compact thou hast given me, Col. ii. 13-15, let their debts be never so many or never so great, or of never so long continuance, I will pay them all. There is no work so high, nor no work so hard, nor no work so hot, nor no work so bloody, nor no work so low, in which I am not ready to engage upon the account of my chosen: 'Lo, I come, I delight to do thy will; yea, thy law is in my heart.' Christ freely submits, not only to the duty of the law, but also to the penalty of the law,—not only to do what the law enjoins, but also to suffer what the law threatens; the former he makes good by his active obedience, and the latter by his passive obedience, Gal. iv. 4, 5. This was the way wherein the Father, by an eternal agreement with his Son, would have the salvation of lost sinners brought about, and accordingly Jesus Christ very readily complies with his Father's will and way, Titus i. 2. Christ, as mediator, had a command from his Father to die, which command he readily closes with: John x. 11, 'I am the good shepherd: the good shepherd layeth down his life for the sheep;' ver. 15, 'I lay down my life for the sheep;' ver. 17, 'I lay down my life, that I might take it again;' ver. 18, 'No man taketh it from me, but I lay it down of myself; this commandment have I received of my Father.' Christ was content to be a servant by paction, that so his sufferings might be accepted for his people; and certainly whatever God the Father put Jesus Christ upon in his whole mediatory work, that Jesus Christ did freely, fully, and heartily comply with: 'Lo, I come; and I have finished the work that thou gavest me to do,' John xvii. 4. And had not Christ been free and voluntary in his active and passive obedience, his active and passive obedience would never have been acceptable, satisfactory, or meritorious. To go further to prove it, would be to light a candle to see the sun at noon. But,

[3.] Thirdly, Jesus Christ *promises and engages himself that he will confide, depend, rely, and trust upon his Father for help and for assistance to go through with his work notwithstanding all the wrath and rage, all the malice and oppositions, that he should meet with from men and devils*: Heb. ii. 13, 'And again, I will put my trust in him.' Christ's confidence in his Father was one great encouragement to him to hold out in the execution of his office; and his confidence in God speaks him out to be a true man, in that, as other men, he stood in need of God's aid and assistance; and thereupon, as others of the sons of men, his brethren, he puts his trust in God. The Greek phrase used by the apostle carrieth emphasis; it implieth trust on a good persuasion that he shall not be disappointed. It is translated 'confidence,' Phil. i. 6; word for word it may be here thus translated, 'I will be confident in him.'¹ The relative 'him' hath apparent reference to God, so as Christ himself, being man, rested on God to be supported in his works, and to be carried through all his undertakings, till the top-stone was laid, and the work of redemption accomplished. Christ had many great and potent enemies, and was brought to very

¹ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, Ps. xviii. 2; Isa. viii. 18.

great straits; yea, he and his were 'for signs and wonders in Israel;' yet he fainted not, but put his trust in the Lord; yea, his greatest enemies gave him this testimony, that 'he trusted in God;' and though they spoke it in scorn and derision, yet it was a real truth, Ps. xviii. 3-5; Isa. viii. 18; Mat. xxvii. 43. Christ's confidence in his Father was further manifested by the many prayers which, time after time, he made to his Father, Heb. v. 7. Another proof of Christ's confidence in God's assistance, even in his greatest plunges and his sharpest sufferings, the prophet Isaiah will furnish us with: 'The Lord God hath opened mine ear,' saith the prophet, 'and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up,' Isa. l. 5-9. Christ, as mediator, trusted God the Father to carry him through all difficulties and oppositions, till he had completed the great work of his mediation. Christ strengthens and encourages himself in the execution of his office against all hardships and oppositions, from his confidence and assurance of God's aid and assistance; and by the same eye of faith, he looks upon all his opposites as worn out and weathered by him. Christ's faith, patience, and constancy gave him victory over all wrongs and injuries; so Isa. xlix. 5, 'My God shall be my strength.' Christ is very confident of his Father's assistance to carry him through that work that he had assigned him to. Christ, in the want of comfort, never wanted faith to hang upon God, and to call him his God: 'My God, my God, why hast thou forsaken me?' Mat. xxvii. 46. Christ was never forsaken in regard of the hypostatical union; the union was not dissolved, but the beams, the influence, was restrained.¹ Nor in regard of his faith; for though now he was sweltering under the wrath of God, as our surety, and left in the hands of his enemies, and deserted by his disciples and dearest friends, and under the loss of the comforting and solacing presence of his Father, yet, in the midst of all, such was the strength and power of his faith, that he could say, 'My God, my God.' Christ, before the world began, having promised and engaged to the Father that, in the fulness of time, he would come into the world, assume our nature, be made under the law, tread the winepress of the Father's wrath, bear the curse, and give satisfaction to his justice;² now upon the credit of this promise, upon this undertaking of Christ, God the Father takes up the patriarchs and all the old testament believers to glory. God the Father, resting upon the promise and engagement of his Son, admits many thousands into those mansions above, before Christ took flesh upon him, John xiv. 2, 3.

¹ As man he cries out, 'My God, my God,' &c., when as God he promiseth paradise to the penitent thief.—*Hilary*.

² Titus i. 2; Gal. iv. 4; Isa. lxiii. 3; Gal. iii. 13; Rom. viii. 3, 4.

Now as the Father of old hath rested and relied on the promise and engagement of Christ, so Jesus Christ doth, to this very day, rest and stay himself upon the promise of his Father, that he shall, in due time, 'see all his seed,' Isa. liii. 10, and reap the full benefit of that full ransom that he has paid down upon the nail for all that have believed on him, that do believe on him, and that shall believe on him. Christ knew God's infinite love, his tender compassions, and his matchless bowels, to all those for whom he died; and he knew very well the covenant, the compact, the agreement that passed between the Father and himself; and so trusted the Father fully in the great business of their everlasting happiness and blessedness, relying upon the love and faithfulness of God, his love to the elect, and his faithfulness to keep covenant with him. As the elect are committed to Christ's charge, to give an account of them, so also is the Father engaged for their conversion, and for their preservation, being converted; as being not only his own, given to Christ out of his love to them, but as being engaged to Christ, that he shall not be frustrate of the reward of his sufferings, but have a seed to glorify him for ever, John vi. 37; Isa. liii. 11. Therefore doth Christ not only constantly preserve them by his Spirit, but doth leave also that burden on the Father: 'Father, keep those whom thou hast given me,' John xvii. 11. But,

[4.] Fourthly, Jesus Christ *promises and engages himself to his Father that he would bear all and suffer all that should be laid upon him, and that he would ransom poor sinners, and fully satisfy divine justice by his blood and death*, as you may see by comparing the scriptures in the margin together.¹ The work of redemption could never have been effected by 'silver or gold,' or by prayers or tears, or by the 'blood of bulls or goats,' but by the second Adam's obedience, even to the death of the cross. Remission of sin, the favour of God, the heavenly inheritance, could never have been obtained but by the precious blood of the Son of God. The innocent Lamb of God was slain in typical prefigurations from the beginning of the world, and slain in real performance in the fulness of time, or else fallen man had lain under guilt and wrath for ever. The heart of Jesus Christ was strongly set upon all those that his Father had given him, and he was fully resolved to secure them from hell and the curse, whatever it cost him; and seeing no price would satisfy his Father's justice below his blood, he lays down his life at his Father's feet, according to the covenant and agreement of old that had passed between his Father and himself. But,

[5.] Fifthly, *The Lord Jesus Christ was very free, ready, willing, and careful to make good all the articles of the covenant on his side, and to discharge all the works agreed on for the redemption and salvation of the elect*: John xvii. 4, 'I have finished the work that thou gavest me to do,' John xii. 49, 50, and xvii. 6. There was nothing committed to Christ by the Father to be done on earth, for the purchasing of our redemption, but he did finish it; so that the debt is paid, justice satisfied, and sin, Satan, and death spoiled of all their

¹ Isa. i. 5, 6; John x. 17, 18, and xv. 10; Luke xxiv. 46; Heb. x. 5-7, 10. I have opened these scriptures already.

hurting and destroying power, Col. ii. 14, 15, and Heb. ii. 14. By the covenant of redemption Christ was under an obligation to die, to satisfy to divine justice, to pay our debts, to bring in an everlasting righteousness, Dan. ix. 24, to purchase our pardon, and to obtain eternal redemption for us, Heb. ix. 12; all which he completed and finished before he ascended up to glory: and, without a peradventure, had not Jesus Christ kept touch with his Father, had not he made good the covenant, the compact, the agreement on his part, his Father would never have given him such a welcome to heaven as he did, nor he would never have admitted him to have 'sat down on the right hand of the Majesty on high,' as he did,¹ Acts i. 9-11. The right hand is a place of the greatest honour, dignity, and safety that any can be advanced to. But had not Jesus Christ 'first purged away our sins,' he had never 'sat down on the right hand of his Father.' Christ's advancement is properly of his human nature. That nature wherein Christ was crucified was exalted; for God, being the Most High, needs not be exalted; yet the human nature in this exaltation, is not singly and simply considered in itself, but as united to the deity; so that it is the person, consisting of two natures, even God-man, which is thus dignified, Mat. xxvi. 64; Acts vii. 56. For as the human nature of Christ is inferior to God, and is capable of advancement, so also is the person consisting of a divine and human nature. Christ, as the Son of God, the second person of the sacred Trinity, is, in regard of his deity, no whit inferior to his Father, but every way equal; yet he assumed our nature, and became a mediator betwixt God and man; he humbled himself, and made himself inferior to his Father; his Father therefore hath highly exalted him, and set him down on his right hand, Phil. ii. 8, 9; Eph. i. 20. If Christ had not expiated our sins, and completed the work of our redemption, he could never have sat down on the right hand of God: Heb. x. 12, 'But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.' This verse is added in opposition to the former, as is evident by the first particle, *δέ*. But in the former verse it was proved that the sacrifices which were offered under the law could not take away sins. This verse proveth that there is a sacrifice which hath done that that they could not do. The argument is taken from that priest's ceasing to offer any more sacrifices after he had offered one; whereby is implied that there needed no other, because that one had done it to the full. Sin was taken away by Christ's sacrifice, for thereby a ransom was paid, and satisfaction made to the justice of God for man's sin, and thereupon sin taken away. Now sin being taken away, Christ 'sits down on the right hand of his Father.' Look, as the humiliation of Christ was manifested in offering a sacrifice, so his exaltation, in sitting at God's right hand, was manifested after that he had offered that sacrifice. This phrase, 'set down,' is a note of dignity and authority; and this dignity and authority is amplified by the place where he is said to sit down—viz., on 'the right hand of God;' and this honour and dignity is much illustrated by the continuance thereof, which is without date, 'For ever sat down on the right hand of God.' It

¹ Heb. i. 3; Rom. viii. 34; Col. iii. 1; Heb. viii. 1, and x. 12; 1 Pet. iii. 22.

is an eclipse of the lustre of any glory to have a date and a period. The very thought that such a glory shall one day cease, will cast a damp upon the spirit of him that enjoys that glory. Christ's constant sitting at the right hand of his Father is a clear evidence that he has finished and completed the work of our redemption. Christ could never have gone to his Father, nor never have sat down at the right hand of his Father, if he had not first fulfilled all righteousness, and fully acquitted us of all our iniquities: John xvi. 10, 'Of righteousness, because I go to my Father.' The strength of the argument lies in this, Christ took upon him to be our surety, and he must acquit us of all our sins, and satisfy his Father's justice, before he can go to his Father, and be accepted of his Father, and sit down on the right hand of his Father. If God had not been fully satisfied, or if any part of righteousness had been to be fulfilled, Christ should have been still in the grave, and not gone to heaven; his very going to his Father argues all is done, all is finished and completed. But,

[6.] Sixthly, *Christ having performed all the conditions of the covenant on his part, he now peremptorily insists upon it, that his Father should make good to him and his the conditions of the covenant on his part.* Christ having finished his work, looks for his reward: 'Father,' says he, 'I have glorified thee on earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was,' John xvii. 4, 5. There was a most blessed transaction between God the Father and God the Son before the world began, for the everlasting good of the elect; and upon that transaction depends all the good, and all the happiness, and all the salvation of God's chosen; ¹ and upon this ground pleads with his Father, that all his members may behold his glory: John xvii. 24, 'Father, I will that they also which thou hast given me be with me where I am, that they may behold my glory;' 'Father, *I will*,' not only I pray, I beseech, but 'I will;' I ask this as my right, by virtue of the covenant betwixt us; I have done thus and thus, and I have suffered thus and thus, and therefore I cannot but peremptorily insist upon it, that those that I have undertaken for, 'be where I am, that they may behold my glory;' for though glory be a gift to us, yet it is a debt due to Christ. It is a part of Christ's joy that we should be where he is. Christ will not be happy alone. As a tender father, he can enjoy nothing if his children may not have part with him. The greatest part of our happiness that we shall have in heaven lies in this, that then we shall be with Christ, and have immediate communion with him. O sirs! the great end of our being in heaven is to behold and enjoy the glory of Christ. Christ is very desirous, and much taken up with his people's fellowship and company, so that before he removes his bodily presence from them, his heart is upon meeting and fellowship again, as here we see in his prayer before his departure; and this he makes evident from day to day, in that until that time of meeting come, two or three are not gathered in his name but he is in the midst of them, Mat. xviii. 20, to eye their behaviour, to hear their suits, to guide their way, to pro-

¹ This transaction between the Father and the Son is worthy of our most deep, serious, and frequent meditation.

fect their persons, to cheer their spirits, and to delight in their presence. He delights to 'walk in the midst of the seven golden candlesticks,' Rev. ii. 1. The golden candlesticks are the churches, which are 'the light of the world,' Mat. v. 14, 16, and excel all other societies as much as gold doth other metals. And he desires to dwell in the low and little hill of Zion, Ps. lxxviii. 16. Zion is his resting-place, his chosen place, his dwelling-place: Ps. cxxxii. 13, 'For the Lord hath chosen Zion, he hath desired it for his habitation;' ver. 14, 'This is my rest for ever: here will I dwell, for I have desired it.' Christ chose Zion for his love, and loves it for his choice; and accordingly he delights to dwell there. The Lamb stands on mount Zion, Rev. xiv. 1. Christ is ready prest for action; and in the midst of all antichrist's persecutions he hath always a watchful eye over mount Zion, and will be a sure life-guard to mount Zion, Isa. iv. 5, 6; he stands readily prepared to assist mount Zion, to fight for mount Zion, to communicate to mount Zion, and to be a refuge to mount Zion; and no wonder, for he 'dwells in mount Zion,' Isa. viii. 18. Now if Christ take so much delight to have spiritual communion with his people in this world, no wonder that he can never rest satisfied till their gracious communion with him here issue in their perfect and glorious communion with him in heaven.¹ And certainly the glory and happiness of heaven to the elect will consist much in being in Christ's company, in whom they delight so much on earth. To follow the Lamb whithersoever he goes, to enjoy him fully, and to be always in his presence, is the heaven of heaven, the glory of glory; it is the sparkling diamond in the ring of glory. The day is coming wherein believers shall be completely happy in a sight of Christ's glory, when he shall be conspicuously glorified and admired in all his saints, and glorified by them; and when all veils being laid aside, and they fitted for a more full fruition, shall visibly and immediately behold and enjoy him; therefore is their condition in heaven described, as consisting in this, that they 'may behold my glory which thou hast given me.' Thus I have glanced at Christ's solemn demand on earth for the full accomplishment of that blessed compact, covenant, agreement, and promises that were made to him when he undertook the office of a mediator; and now in heaven he appears 'in the presence of God for us,' Heb. ix. 25, as a lawyer appears in open court for his client, opens the case, pleads the cause, and carries the day. The verb, *ἐμφανισθῆναι*, translated 'to appear,' signifieth conspicuously 'to manifest.' It is sometimes taken in a good sense, viz., to appear for one as a favourite before a prince, or as an advocate or an attorney before a judge, or as the high-priests appeared once a year in the holy of holies, to make atonement for the people, Exod. xxx. 10. Christ is the great favourite in the court of glory, and is always at God's right hand, ready on all occasions to present our petitions to his Father, to pacify his anger, and to obtain all noble and needful favours for us, Rom. viii. 34. And Christ is our great advocate to plead our cause effectually for us, 1 John ii. 1. Look, as in human courts there is the

¹ 2 Cor. vi. 16, 'I will dwell in them.' The words are very significant in the original, *ἐνοικήσω ἐν αὐτοῖς*, 'I will in dwell in them.' So the words are. There are two *ins* in the original, as if God could never have enough communion with them, 2 Thes. i. 10.

guilty, the accuser, the court, the judge, and the advocate ; so it is here. Heaven is the court, man is the guilty person, Satan is the accuser, God is the judge, and Christ is the advocate. Now look, as the advocate appeareth in the court before the judge to plead for the guilty against the accuser, so doth Christ appear before God in heaven, to answer all Satan's objections and accusations that he may make in the court of heaven against us. 'He ever lives to make intercession for us,' Heb. vii. 25. The verb, ἐντυγχάνειν, translated 'intercession,' is a compound, and signifies 'to call upon one.' It is a judicial word, and importeth a calling upon a judge to be heard in this or that, against another or for another ; so here Christ maketh intercession for them, Acts xxv. 24 ; Rom. xi. 2, and viii. 34. The metaphor is taken from attorneys or advocates who appear for men in courts of justice ; from counsellors, who plead their client's cause, answer the adversary, supplicate the judge, and procure sentence to pass on their client's side. This act of making intercession may also be taken from kings' favourites, who are much in the king's presence, and ever ready to make request for their friends. But remember, though this be thus attributed to Christ, yet we may not think that in heaven Christ prostrateth himself before him, or maketh actual prayers ; that was a part of his humiliation which he did in the days of his flesh ; but it implieth a presenting of himself a sacrifice, a surety, and one that hath made satisfaction for all our sins, together with manifesting of his will and desires, that such and such should partake of the virtue and benefit of his sacrifice, Heb. v. 7, so as Christ's intercession consisteth rather in the perpetual vigour of his sacrifice and continual application thereof, than in any actual supplication. The intendment of this phrase applied to Christ, 'to make intercession,' is to shew that Christ, being God's favourite, and our advocate, continually appeareth before God, to make application of that sacrifice which once he offered up for our sins. Christ appears in the presence of God for us ; (1.) To present unto his Father himself, who is the price of our redemption ; (2.) To make application of his sacrifice to his church time after time, according to the need of the several members thereof ; (3.) To make our persons, prayers, services, and all good things acceptable to God. But,

[7.] Seventhly and lastly, *The whole compact and agreement between God the Father and our Lord Jesus Christ, about the redemption of poor sinners' souls, was really and solemnly transacted in open court; or, as I may say, in the high court of justice above, in the presence of the great public notary of heaven—viz., the Holy Ghost; who being a third person of the glorious Trinity, of the same divine essence, and of equal power and glory, makes up a third legal witness with the Father and the Son. They being, after the manner of kings,¹ their own witnesses also: 1 John v. 7, 'For there be three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.'* Three, (1.) In the true and real distinction of their per-

¹ So the king writes, *Teste meipso*. This, 1 John v. 7, is a very clear proof and testimony of the Trinity of persons; in the unity of the divine essence; they are all one in essence and will. As if three lamps were lighted in one chamber, albeit the lamps be divers, yet the lights cannot be severed; so in the Godhead, as there is a distinction of persons, so a simplicity of nature.

sons; (2.) In their inward properties, as to beget, to be begotten, and to proceed; (3.) In their several offices one to another, as to send and to be sent: 'And these three are one,' one in nature and essence, one in power and will, one in the act of producing all such actions as, without themselves, any of them is said to act; and one in their testimony concerning the covenant of redemption that was agreed on between the Father and the Son. Consent of all parties, the allowance of the judge, and public record, is as much as can be desired to make all public contracts authentic in courts of justice; and what can we desire more, to settle, satisfy, and assure our own souls that all the articles of the covenant of redemption shall, on all hands, be certainly made good, than this, that these three heavenly witnesses, God the Father, God the Son, and God the Holy Ghost, do all agree to the articles of the covenant, and are all witnesses to the same covenant? Thus you see that there was a covenant of redemption made with Christ; upon the terms whereof he is constituted to be a Redeemer; 'to say to the prisoners, go forth, to bring deliverance to the captives, and to proclaim the year of release (or jubilee) the acceptable year of the Lord,' as it is, Isa. lxi. 1, 2. I have been the longer in opening the covenant of redemption, partly because of its grand importance to all our souls, and partly because others have spoken so little to it, to the best of my observation, and partly because I have never before handled this subject, either in the pulpit or the press, &c.

Now from the serious consideration of this compact, covenant, and agreement, that was solemnly made between God and Christ, touching the whole business of man's salvation or redemption, I may form up this tenth plea as to the ten scriptures that are in the margin,¹ that refer to the great day of account, or to a man's particular day of account. *O blessed God! I have read over the articles of the covenant of redemption that were agreed on between thyself and thy dearest Son; and I find by those articles that dear Jesus has died, and satisfied thy justice, and pacified thy wrath, and bore the curse, and purchased my pardon, and procured thy everlasting favour: and I find by the same articles that whatever Jesus Christ acted or suffered, he did act or suffer as my surety, and in my stead and room.* O Lord! when I look upon my manifold weaknesses and imperfections, though under a covenant of grace, yet I am many times not only grieved, but also stumbled and staggered; but when I look up to the covenant of redemption, I am cheered, raised, and quieted; for I am abundantly satisfied that both thyself and thy dear Son are infinitely ready, able, willing, and faithful to perform whatever in that covenant is comprised, Isa. xxxviii. 16, 17; by these things men live, and in these is the life of my spirit. Men may fail, and friends may fail, and relations may fail, and trade may fail, and natural strength may fail, and my heart may fail, but the covenant of redemption can never fail, nor the federates, who are mutually engaged in that covenant, can never fail, Ps. lxxiii. 24, 25; and therefore I am safe and happy for ever. What though my sins have been great and heinous, yet they are not greater than Christ's satisfaction; he did bear the curse

¹ Eccles. xi. 9, and xii. 14; Mat. xii. 14, and xviii. 23; Luke xvi. 2; Rom. xiv. 10; 2 Cor. v. 10; Heb. ix. 27, and xiii. 17; 1 Pet. iv. 5; Isa. liii. 6; Rom. v. 6, 8; Gal. ii. 20.

for great sins as well as small, for sins against the gospel as well as for sins against the law, for omissions as well as for commissions. Assuredly the covenant of redemption is a mighty thing, and there are no mighty sins that can stand before that covenant. If we look upon Manasseh, in those black and ugly colours that the Holy Ghost paints him out in, we must needs conclude that he was a mighty sinner, a monstrous sinner, 1 Kings xxi. 1-16; and yet his mighty sins, his monstrous sins, could not stand before the covenant of redemption. The greatest sins are finite, but the merit of Christ's redemption is infinite. All the Egyptians were drowned in the Red Sea. There remained not so much as one of them; there was not one of them left alive to carry the news; the high and the low, the great and the small, the rich and the poor, the honourable and the base, were all drowned, Exod. xiv. 28; Ps. cvi. 11. The red sea of Christ's blood drowns all our sins, whether they are great or small, high or low, &c., 'Though my sins be as scarlet, my Redeemer will make them as white as snow; though they be as red as crimson, they shall be as wool,' Isa. i. 18. There is not one of my sins for which Jesus Christ hath not suffered and satisfied, Eph. i. 7; Col. i. 14; nor there is not one of my sins for which Jesus Christ hath not purchased a pardon, and for which he hath not made my peace. Though my sins are innumerable, though they are more than the hairs of my head, Ps. xl. 12, or the sands on the sea-shore, yet they are not to be named in the day wherein the merits of Christ, the satisfaction of Christ, and the covenant of redemption, is mentioned and pleaded. Be my sins ever so many; yea, though they might fill a roll that might reach from east to west, from north to south, from earth to heaven, yet they could but bring me under the curse. Now Christ my surety, that he might redeem me from the curse, hath taken upon him the whole curse, Gal. iii. 13. I know there is no summing up of my debts, but Christ has paid them all. Woe had been to me for ever, had Christ left but one penny upon the score for me to pay. As I have multiplied my sins, so he has multiplied his pardons, Isa. lv. 7. Christ has cancelled all bonds, and therefore it is but justice in God to give me a full acquittance, and to throw down all bonds as cancelled, saying, 'Deliver him, I have found a ransom,' Col. ii. 13-15; Job xxxiii. 24. O God, though my sins are very many, and very great, yet if thou dost not pardon them, the innocent blood of thy dearest Son will lie upon thee, and cry out against thee; for he therefore died, that my sins might be pardoned; so that now, in honour and justice, thou art obliged to 'pardon all my transgressions, and remember mine iniquities no more,' Isa. xliii. 25; Dan. ix. 24. Now this is my plea, O holy God, which I make to all those scriptures that respect my last account, and by this plea I shall stand. Well, saith God the Father, I accept of this plea, I am pleased with this plea, thy sins shall not be mentioned, Ezek. xviii. 22; 'Enter thou into the joy of thy Lord.'

I shall now make a little improvement of what has been said as to the covenant of redemption, and so draw to a conclusion.

First, [1.] This covenant of redemption, as we have opened it, looks sadly and sourly upon those that *make so great a noise about the doctrine of universal redemption*. The covenant of redemption

extends itself, not to every man in the world, but only to those that are 'given by God the Father to Jesus Christ.'¹ [2.] It looks sadly and sourly upon those that *make so great a noise about God's choosing or electing of men, upon the account of God's foreseeing their faith, good works, obedience, holiness, when our election is merely of grace and favour, and flows only from 'the good will of him that dwelt in the bush;'* and faith, good works, holiness, sanctification, are the fruits and effects of election, as the Scripture everywhere tells us,² and as has been made evident in my opening the gracious terms of the covenant of redemption. But because I have, in another place, treated of these things more largely, a touch here may suffice. But,

(2.) Secondly, *How should this covenant of redemption spirit animate and encourage all the redeemed of God, to do anything for Christ, to suffer anything for Christ, to venture anything for Christ, to part with anything for Christ, to give up anything to Christ, who, according to the covenant of redemption, hath done and suffered such great and grievous things, that he might bring us to glory, that are above all apprehensions, and beyond all expressions,* Mark viii. 34, 35, 38; Heb. x. 34, and xi. Who can tell me what is fully wrapped up in that one expression—viz., 'That he poured out his soul unto death,' Heb. ii. 10, 11. Let us not shrink, nor faint, nor grow weary under our greatest sufferings for Christ. When sufferings multiply, when they are sharp, when they are more bitter than gall or wormwood, yea, more bitter than death itself, then remember the covenant of redemption, and how punctually Christ made good all the articles of it on his side, and then faint and give out if you can. Well may I be afraid, but I do not therefore despair, for I think upon and remember the wounds of the Lord, saith one, [Austin.] *Nolo vivere sine vulnere, cum te video vulneratum*; O my God, as long as I see thy wounds, I will never live without wound, saith another, [Bonaventura.] *Cruz Christi clavis paradisi*; The cross of Christ is the golden key that opens paradise to us, saith one, [Damascene.] I had rather, with the martyrs and confessors, have my Saviour's cross, than, with their persecutors, the world's crown. The harder we are put to it, the greater shall be our reward in heaven, saith another, [Tertullian.] Gordius the martyr hit the nail, when he said, it is to my loss if you abate me anything in my sufferings, [Chrysostom.] If you suffer not for religion, you will suffer for a worse thing, saith one. Never did any man serve me better than you serve me, said another to his persecutors, [Vincentius.] *Adversus gentes, gratias agimus quod à molestis dominis liberemur*; We thank you for delivering us from hard task-masters, that we may enjoy more sweetly the bosom of our Lord Jesus, said the martyr. It was a notable saying of Luther, *Ecclesia totum mundum convertit sanguine et oratione*; The church converteth the whole world by blood and prayers. They may kill me, said Socrates of his enemies, but they cannot hurt me. So may the redeemed of the Lord say, they may take away my head, but they cannot take away my crown of life, of righteousness, of glory, of immortality, Rev. ii. 10; 2

¹ Mat. xxiv. 16; Luke xii. 32; Rom. ix. 11, 12, and xi. 5-8; Rom. viii. 39, 40.

² Deut. vii. 6-8, and xxxiii. 11; Rom. ix. 14; 2 Tim. i. 9; Eph. i. 4; Rom. viii. 29 30; 2 Thes. ii. 13; 1 Pet. i. 2.

Tim. iv. 8; 1 Pet. v. 4, 5. The Lacedemonians were wont to say, it is a shame for any man to fly in time of danger; but for a Lacedemonian, it is a shame for him to deliberate. Oh, what a shame is it for Christians, when they look upon the covenant of redemption, so much as to deliberate whether they were best to suffer for Christ or no. *Petrus Blesensis* has long since observed, that the courtiers of his time suffered as great trouble, and as many vexations, for vanity, as good Christians did for the truth. The courtiers suffered weariness and painfulness, hunger and thirst, with all the catalogue of Paul's afflictions; and what can the best saints suffer more? Now shall men that are strangers to the covenant of redemption, suffer such hard and great things for their lusts, for very vanity; and will not you, who are acquainted with the covenant of redemption, and who are interested in the covenant of redemption, be ready and willing to suffer anything for that Jesus, who, according to the covenant of redemption, has suffered such dreadful things for you, and merited such glorious things for you? But,

(3.) Thirdly, From this covenant of redemption, as we have opened it, you may see *what infinite cause we have to be swallowed up in the admiration of the Father's love in entering into this covenant, and in making good all the articles of this covenant on his side.* When man was fallen from his primitive purity and glory, from his holiness and happiness, from his freedom and liberty, into a most woeful gulf of sin and misery; when angels and men were all at a loss, and knew no way or means, whereby fallen man might be raised, restored and saved; that then God should firstly and freely propose this covenant, and enter into this covenant, that miserable man might be saved from wrath to come, and raised and settled in a more safe, high and happy estate than that was from which he was fallen in Adam,—oh, what wonderful, what amazing love is this!¹ Abraham manifested a great deal of love to God in offering up of his only Isaac, Gen. xxii. 12; but God has shewed far greater love to poor sinners, in making his only Son an offering for their sins: for [1.] God loved Christ with a more transcendent love than Abraham could love Isaac; [2.] God was not bound by the commandment of a superior to do it, as Abraham was, John x. 18; [3.] God freely and voluntarily did it, which Abraham would never have done without a commandment, Heb. x. 10, 12; [4.] Isaac was to be offered after the manner of holy sacrifices, but Christ suffered an ignominious death, after the manner of thieves; [5.] Isaac was all along in the hands of a tender father, but Christ was all along in the hands of barbarous enemies; [6.] Isaac was offered but in show, but Christ was offered indeed and in very good earnest. Is not this an excess, yea, a miracle of love? It is good to be always a-musing upon this love, and delighting ourselves in this love. But,

(4.) Fourthly, From this covenant of redemption, as we have opened it, you may see *what signal cause we have to be deeply affected with the love of Jesus Christ, who roundly and readily falls in with this covenant, and who has faithfully performed all the articles of this covenant.* Had not Jesus Christ kept touch with his Father as to every article

¹ God so loved his Son, that he gave him all the world for his possession, Ps. ii. 8; but he so loved the world that he gave Son and all for its redemption.—*Bernard.*

of the covenant of redemption, he could never have saved us, nor have satisfied divine justice, nor have been admitted into heaven. That Jesus Christ might make full satisfaction for all our sins, 'he was made a curse for us, whereby he hath redeemed us from the curse of the law,' Gal. iii. 13. All his sufferings were for us. All that can be desired of God by man is mercy and truth; mercy in regard of our misery, truth in reference to God's promises. That which moved Christ to engage himself as a surety for us was his respect to God and man: to God, for the honour of his name. Neither the mercy nor the truth nor the justice of God had been so conspicuously manifested, if Jesus Christ had not been our surety, to man, and that to help us in our succourless and desperate estate. No creature either would or could discharge that debt, wherein man stood obliged to the justice of God. This is a mighty evidence of the endless love of Christ, this is an evidence of the endless and matchless love of Christ. We count it a great evidence of love for a friend to be surety for us when we intend no damage to him thereupon; but if a man be surety for that which he knoweth the principal debtor is not able to pay, and thereupon purposeth to pay it himself, this we look upon as an extraordinary evidence of love. But what amazing love, what matchless love is this, for a man to engage his person and life for his friend! whenas 'skin for skin, and all that a man hath, will he give for his life,' Job ii. 4; and yet, according to the covenant of redemption, Jesus Christ has done all this and much more for us, as is evident, if you will but cast your eye back upon the articles of the covenant, or consult the scriptures in the margin.¹ If a friend, to free a captive, or one condemned to death, should put himself into the state and condition of him whom he freeth, that would be an evidence of love beyond all comparison. But now, if the dignity of Christ's person and our unworthiness, if the greatness of the debt and kind of payment, and if the benefit which we reap thereby, be duly weighed, we shall find these evidences of love to come as much behind the love of Christ, as the light of a candle cometh short of the light of the sun. Christ's suretyship, according to the covenant of redemption, is and ought to be a prop of props to our faith. It is as sure a ground of confidence that all is well, and shall be for ever well between God and us, as any the Scriptures does afford. By virtue hereof we have a right to appeal to God's justice, for this surety hath made full satisfaction; and to exact a debt which is fully satisfied is a point of injustice. Christ knew very well what the redemption of fallen man would cost him, *Solus amor nescit difficultates*; he knew that his life and blood must go for it; he knew that he must lay by his robes of majesty, and be clothed with flesh; he knew that he must encounter men and devils; he knew that he must tread the wine-press of his Father's wrath, bear the curse, and make himself an offering for our sins, for our sakes, for our salvation; yet, for all this, he is very ready and willing to bind himself by covenant, that he will redeem us, whatever it cost him. Oh, what tongue can express, what heart can conceive, what soul can comprehend, 'the heights, depths, breadths, and lengths of this love'?

¹ John x. 11, 15, 17, 18, 28; Rom. v. 6, &c.; Eph. i. 5-7, &c.; Col. ii. 13-15; Heb. ii. 13-15.

Eph. iii. 18, 19.¹ O blessed Jesus, what manner of love is this ! that thou shouldst wash away my scarlet sins in thine own blood ! that thou shouldst die that I may live ! that thou shouldst be cursed that I might be blessed ! that thou shouldst undergo the pains of hell that I might enjoy the joys of heaven ! that the face of God should be clouded from thee, that his everlasting favour might rest upon me ! that thou shouldst be an everlasting screen betwixt the wrath of God and my immortal soul ! that thou shouldst do for me beyond all expression, and suffer for me beyond all conception, and gloriously provide for me beyond all expectation ! and all this according to the covenant of redemption ! What shall I say, what can I say to all this, but fall down before thy grace, and spend my days in wondering at that matchless, bottomless love, that can never be fathomed by angels or men ! O Lord Jesus, saith one, *plusquam mea, plusquam meos, plusquam me* ; I love thee more than all my goods, and I love thee more than all my friends, yea, I love thee more than my very self, [Bernard.] It is good to write after this copy. But,

XI. The eleventh and last plea that a believer may form up as to the ten scriptures that are in the margin,² that refer to the great day of account, or to a man's particular account, may be drawn up from the *consideration of the book of life, out of which all the saints shall be judged in the great day of our Lord* : Rev. xx. 11, 'And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them : ' ver. 12, 'And I saw the dead, small and great, stand before God : and the books were opened ; and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works : ' ver. 13, 'And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works : ' ver. 14, 'And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.' In the 11th verse John describes the judge with his preparation ; in the 12th verse he describes the persons that should be judged ; and then he describes the process and sentence ; and lastly, he describes the execution of the sentence, viz., the casting of the reprobates into the lake of fire, and the placing and fixing of the elect in the heavenly Jerusalem, ver. 13-15.

In the five last verses cited you have a clear and full description of the last general judgment, as is evident by the native³ context and series of this chapter, Rev. xx. 1-3. For having spoken of the devil's last judgment, which, by Jude, is called 'The judgment of the great day,' Jude 6 ; it is consubstantaneous, therefore, to understand this of such a judgment whereby he is judged. And, indeed, the expressions are so full, and the matter and circumstances so satisfying and convincing, that they leave no place for fears, doubts, or disputes. This

¹ Look where thou wilt, thou art surrounded with flames of his love ; and it were strange if thou shouldst not be set on fire ; if not, sure thou must needs be a diabolical salamander, says Cusanus.

² Eccles. x. 9, and xii. 14 ; Mat. xii. 14, and xviii. 23 ; Luke xvi. 2 ; Rom. xiv. 10 ; 2 Cor. v. 10 ; Heb. ix. 27, and xiii. 17 ; 1 Pet. iv. 5.

³ 'Neighbouring.'—G.

scripture that is under our present consideration runs parallel with that Dan. xii. 1-3, and several other places of Scripture where the day of judgment is spoken of; and let him that can, shew me at what other judgment all the dead are raised and judged, and all reprobates sent to hell, and all the elect brought to heaven, and death and hell cast into the lake; all which are plainly expressed here. He shall be an Apollo to me that can make these things that are here spoken of to agree with any other judgment than the last judgment. Let me give a little light into this scripture, before I improve it to that purpose for which I have cited it.

‘And I saw a great white throne, and him that sat on it:’ a lively description of the last judgment, ‘a great throne.’ ‘Great,’ because it is set up for the general judgment of all, for the universal judgment of the whole world. Before this throne all the great ones of the world must stand,—popes, emperors, kings, princes, nobles, judges, prelates, without their mitres, crowns, sceptres, royal robes, gold chains, &c.,—and before this throne all other sorts and ranks of men must stand. And he that sits upon this throne is a great King, and a great God above all gods; he is ‘Prince of the kings of the earth, who is King of kings, and Lord of lords,’¹ Rev. i. 5, xvii. 14, and xix. 16. Upon all which accounts this throne may well be called a great throne; and it is called ‘a white throne,’ because of its celestial splendour and majesty, and to shew the uprightness and glory of the judge. The white colour in Scripture is used to represent purity and glory. Here it signifies that Christ, the judge, shall give most just and righteous judgment, free from all spot of partiality.

‘From whose face the heaven and the earth fled away.’ The splendour and majesty of the judge is such, as neither heaven nor earth is able to behold or abide the same; how then shall the wicked be able to stand before him? Augustine understands it, for the future renovation of heaven and earth; and here he acknowledgeth an *ὑστέροσις*,² for the heaven and the earth fled not before, but after the judgment; to wit, saith he, the judgment being finished, then shall this heaven and earth cease to be, ‘when the new heaven and earth shall begin;’ for this world shall pass away by a change of things, not by an utter destruction. ‘The heaven and the earth shall flee away;’ that is, this shape of heaven and earth shall pass away; because they shall be changed from vanity, through fire, that so they may be transformed into a much better and more beautiful estate; according to that which the apostle Peter writeth, ‘The heaven shall pass away with a great noise, and the elements melt with heat; but we expect new heavens and a new earth, wherein dwelleth righteousness,’ 1 Pet. iii. 12. How this passing away, or perishing of heaven and earth, shall come to pass, there are divers opinions of learned men. Some think that the substance or essence itself of the world shall wholly perish and be annihilated. Others are of opinion, that only the corruptible qualities thereof shall perish and be changed, and the substance or essence re-

¹ All the thrones of the kings of the earth, with Solomon’s golden throne, are but petty thrones to this throne; yea, they are but footstools to this throne; and therefore upon this single ground it may well be called a great throne.

² *Hysterosis* is, when a thing is before put down, which should come after, or contrariwise. Aug. lib. xx., de C. D., c. 14; 1 Pet. iii. 12.

main. There shall be a renovation of all things, say most, and that only the fashion of the world, that is, the outward form and corruptible qualities, shall be destroyed; and so the earth shall be found no more as it was, but shall be made most beautiful and glorious, being to be 'delivered into the glorious liberty,' as far as it is capable, 'of the sons of God,' Rom. viii. 19-22; being to be freed from corruption and bondage; and with these I close. The sum of the 21st verse is, that the creature shall not be always subject to vanity, but shall have a manumission from bondage; of the which deliverance, three things are declared; *First*, Who the creature [is], that is, 'the world;' *Secondly*, From what, from 'corruption,' which is a bondage; *Thirdly*, Into what estate, into 'the glorious liberty of the sons of God.' Some here note the time of the deliverance of the creature, namely, when the children of God shall be wholly set free; for though they have here a freedom unto righteousness, from the bondage of sin, yet they have not a freedom of glory, which is from the bondage of misery. But others take it for the state itself which shall be glorious, not the same with the children of God, but proportioned according to its kind with them; for it is most suitable to the liberty of the faithful, that as they are renewed, so also should their habitation. And as when a nobleman mourneth, his servants are all clad in black; so it is for the greater glory of man, that the creatures, his servants, should in their kind partake of his glory. And whereas some say that it is deliverance enough for the creature, if it cease to serve man, and have an end of vanity, by annihilation, I affirm, it is not enough, because this 21st verse notes, not only such deliverance, but also a further estate which it shall have after such deliverance—namely, to communicate in some degree, with the children of God in glory. Certainly the creatures, in their kind and manner, shall be made partakers of a far better estate than they had while the world endured; because that God shall fully and wholly restore the world, being fallen into corruption through the transgression and sin of mankind. And this doth more plainly appear by the apostle's opposing subsequent liberty against former bondage; which, that he might more enlarge, he calleth it not simply freedom or liberty, but liberty of glory, as it is in the Greek text,¹ meaning thereby, according to the phrase and propriety of the Hebrew tongue, glorious liberty, or liberty that bringeth glory with it; under which term of glory, he compriseth the excellent estate that they shall be in after their delivery from their former baseness and servitude. As for those words, of the 'sons of God,' to which we must refer the glorious liberty before mentioned, they must be understood by a certain proportion or similitude thus; that as in that great day, and not before, God's children shall be graciously freed from all dangers and distresses of this life whatsoever, either in body or soul, and on the other side, made perfect partakers of eternal blessedness; so the creatures then, and not before, shall be delivered from the vanity of man, and their own corruption, and restored to a far

¹ ἐλευθερίαν τῆς δόξης. If any shall inquire what shall be the particular properties, works, and uses of all and every creature after the last judgment, I answer, (1.) That as to these things the word is silent, and it is not safe to be wise above what is written; (2.) Here is place for that which Tertullian calls a learned ignorance.

better estate than at present they enjoy; which also may further appear by the words the apostle useth, setting glorious liberty, deliverance and freedom, against servile bondage and slavery. Chrysostom reads *διὰ*, *for* the glorious liberty of the sons of God: as if the end or final cause of their deliverance were pointed at, namely, that as God made the world for man, and for man's sin subdued it to vanity; so he would deliver it and restore it for men, even to illustrate and enlarge the glory of God's children. I could, by variety of arguments, prove that this deliverance of the creature that our apostle speaks of, shall not be by a reduction into nothing, but by an alteration into a better estate. But I must hasten to a close.

Ver. 12, 'And I saw the dead, small and great, stand before God.' The judge, before whom all do appear, is our dear Lord Jesus, 'who hath the keys of hell and death in his hands,' Rev. i. 18; Acts xvii. 30, 31, and who is designed and appointed by God the Father to be the judge of quick and dead. He hath authority, and a commission under his Father's hand, to sit and act as judge. Here you see that John calleth the judge absolutely God, but Christ is the judge; therefore Christ is God absolutely; and he will appear to be God in our nature in that great day.

The parties judged, who stand before the throne, are, (1.) Generally 'the dead,' all who had died from Adam to the last day. He calls them 'the dead,' after the common law of nature, but then raised from death to life by the power of God, Eph. ii. 5; Col. ii. 13. He speaks not of men dead in sins and trespasses, but of such as died corporally, and now were raised up to judgment. But shall not the living then be judged? Oh, yes! 'For we must all appear before the judgment-seat of Christ: that he may be judge of the quick and the dead, and be Lord both of the dead and the living,' 2 Cor. v. 10; Rom. xiv. 9, 10. Under this phrase, 'the dead,' are comprehended all those that then shall be found alive. By 'the dead' we are to understand the living also, by an argument from the lesser. If the dead shall appear before the judgment-seat, how much more the living! But the dead alone are named, either because the number of the dead, from Adam to the last day, shall be far greater than those that shall be found alive on earth in that day, or because those that remain alive shall be accounted as dead, because 'they shall be changed in the twinkling of an eye,' 1 Cor. xv. 52. Secondly, He describes them from their age and condition, for the words may be understood of both 'great and small,' which takes in all sorts of men, tyrants, emperors, kings, princes, dukes, lords, &c., as well as subjects, vassals, slaves, beggars; rich and poor, strong and weak, bond and free, old and young. All and every one, without exception, are to be judged; for the judgment shall be universal. No man shall be so great as to escape the same, nor none so small as to be excluded; but every one shall have justice done him, without respect of persons, as that great apostle Paul tells us, 'We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,' 2 Cor. v. 10. I am no admirer of the schoolmen's notion, who suppose that all shall be raised about the age of thirty-three, which

was Christ's age; but do judge that that perfection, which consisteth in the conforming them to Christ's glorious body, is of another kind than to respect either age, stature, or the like.¹

'Stand before God,' that is, brought to judgment. The guilty standing ready to be condemned, and the saints standing ready in Christ's presence to be absolved and pronounced blessed, John iii. 18.

'And the books were opened.' Christ the judge being set on his throne, and having all the world before him, 'the books are opened.' (1.) In the general the books are said to be open. (2.) Here is a special book for the elect, 'The book of life was opened.' (3.) Here you have sentence passed and pronounced, 'according to what was written in these books, and according to their works: and the dead were judged out of those things which were written in the books, according to their works.' Here the judicial process is noted by imitation of human courts, in which the whole process is wont to be drawn up, and laid before the judge, from whence the judge determineth for or against the person, according to the acts and proofs that lie open before him. The equity, justice, and righteousness of Christ the judge, that sits on his white throne, is set forth by a metaphor taken from human courts, where the judge pronounceth sentence according to the written law, and the acts and proofs agreeing thereunto. 'All things are naked and bare before him, whose eyes are as a flame of fire,' Heb. iv. 13; Rev. i. 14. But to shew that the judgment shall be as accurate and particular in the trial, and just and righteous in the close, as if all were registered and put on record, nothing shall escape or be mistaken in its circumstances, but all things shall be so cleared and issued beyond all doubts and disputes, as if an exact register of them had been kept and published; in all which there is a plain allusion unto the words of Daniel, speaking thus of this judgment, 'The judgment was set, and the books were opened,' Dan. vii. 10. We find six several books mentioned in the Scripture.

[1.] *The book of nature*, that is mentioned by David, 'Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them,' Ps. cxxxix. 16.² It is a metaphor from curious workmen, that do all by the book, or by a model set before them, that nothing may be deficient or done amiss. Had God left out an eye in his commonplace-book, saith one, thou hadst wanted it. 'The heavens declare the glory of God, and the firmament sheweth his handiwork.' The psalmist looks upon that great volume of heaven and earth, and there reads in capital letters the prints and characters of God's glory. This book, saith one, was imprinted at the New Jerusalem by the finger of Jehovah; and is not to be sold, but to be seen, at the sign of glory, of every one that lifts up his eyes to heaven. In this book of nature, which is made up of three great leaves, heaven, earth, and sea, God hath made himself visible, yea, legible, 'even his eternal power and godhead,' Rom. i. 20. So that

¹ See General Index, under 'Resurrection,' for more on this point.—G.

² The world, saith Clemens Alexandrinus, is, *Dei Scriptura*, the first Bible that God made for the instruction of man.

all men are left without excuse. Out of this book the poor blind Gentiles might have learned many choice lessons, as, *first*, that they had a maker; *secondly*, that this maker, being before the things made, is eternal, without beginning or ending; *thirdly*, that he must needs be almighty, which made all things out of nothing, and sustained such a mass of creatures; *fourthly*, the order, variety, and distinction of creatures declare his marvellous wisdom; *fifthly*, in this book they might run and read the great goodness, and the admirable kindness of God to the sons of men, in making all the creatures for their good, for their service, and benefit; *sixthly* and lastly, in this book they might run and read what a most excellent, what a most admirable, what a most transcendent workman God was. What are the heavens, the earth, the sea, but a sheet of royal paper, written all over with the wisdom and power of God? Now, in the great day of account, this book shall be produced to witness against the heathen world, because they did not live up to the light that was held forth to them in this book, but crucified that light and knowledge by false ways of worship, and by their wicked manners, whereof the apostle gives you a bead-roll or catalogue, from verse 21st to the end of that 1st of the Romans. But,

[2.] Secondly, There is *the book of providence*, wherein all particulars are registered, even such as atheists may count trivial and inconsiderable: Mat. x. 30, 'But the very hairs of your head are all numbered.' And where is their number summed up? Even in the book of providence. The three worthies were taken out of the fiery furnace, with their hairs in full number, not one of them singed, Dan. iii. 27. Paul, encouraging the passengers to eat, who were in fear and danger of death, tells them that 'there should not a hair fall from the head of any of them,' Acts xxvii. 34. And when Saul would have put Jonathan to death, the people told him 'that there should not a hair of his head fall to the ground,' 1 Sam. xiv. 45. Christ doth not say that the hairs of your eyelids are numbered, but the hairs of your head, where there is the greatest plenty, and the least use. Though hair is but an excrement, and the most contemptible part of man, yet every hair of an elect person is observed and registered down in God's books, and not one of them shall be lost. Nor the Holy Ghost doth not say the hairs of your heads *shall be* numbered, but the hairs of your head *are* all numbered. God has already booked them all down, and all to shew us that special, that singular care that God takes of the smallest and least concerns of his chosen ones. This book of providence God will produce in the great day, to confute and condemn the atheists of the world, who have denied a divine providence, and whose hearts have swelled against his government of the world, 'according to the counsels of his own heart.' But,

[3.] Thirdly, There is *the book of men's afflictions*. This some account an entire book of itself: Ps. lvi. 8, 'Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?'¹ God told all those weary steps that David took in passing over those

¹ The Septuagint, for my wanderings or slittings, have Ζωήν, 'my life,' to teach us, saith one, that our life is but a slitting.

two great forests, when he fled from Saul, or thou cipherest up my flittings, as the words may be read. Whilst David was hunted up and down like a partridge, and hushed¹ out of every bush, and had no certain dwelling-place, but driven from post to pillar, from one country to another, God was all this while a-noting down and a-numbering of his flittings, and a-bottling up his tears, and a-booking down his sighs: 'Put thou my tears into thy bottle;' *Heb.*, 'my tear,' that is, every tear of mine; let not one of them be lost, but kept safe with thee, as so much sweet water. God is said in Scripture to have a bag and a bottle: a bag for our sins, and a bottle for our tears. And oh that we would all labour to fill his bottle with our tears, as we have filled his bag with our sins; and certainly if the white tears of his servants be bottled up, the red tears of their blood shall not be cast away. If God keeps the tears of the saints in store, much more will he remember their blood, to avenge it; and though tyrants burn the bones of the saints,² yet they cannot blot out their tears and blood out of God's register: 'Are they not in thy book?' are they not in thy register, or book of accounts, where they cannot be blotted out by any time or tyrants? *i.e.*, yes, certainly they are; thou dost assuredly book them down, and wilt never forget one of them, according to the usual interrogatory that was used among the Hebrews when they affirmed a thing past all doubt. Let the great Nimrods and oppressors of the saints look to themselves, for God books down all the afflictions, sufferings, and persecutions of his servants; and in the great day he will bring in this book, this register, to witness against them. Ah, sinners, sinners! look to yourselves. In the great day of account, the Lord will reckon with you for every rod that he hath spent upon you; he will reckon with you, not only for all your mercies, but also for all your crosses; not only for all your sweets, but also for all your bitters; not only for all your cordials, but also for all your corrosives. In this book of afflictions there is not only *item* for this mercy and that, but *item* also for this affliction and that, this sickness and that, this cross and that, this loss and that. And will not the opening of this book of the saints' afflictions and sufferings, and of sinners' afflictions and sufferings, be as the handwriting upon the wall, to all the wicked of the earth, in the great day of account? *Dan. v. 5, 6.* Surely yes; for as they cannot answer for one mercy of ten thousand that they have enjoyed, so they cannot answer for one affliction of ten thousand that they have been exercised with. But,

[4.] Fourthly, There is *the book of conscience*. Conscience, saith Philo, is the little consistory of the soul. Conscience is *mille testes*, a thousand witnesses, for or against a man, *Rom. ii. 14, 15.* Conscience is God's preacher in the bosom. Conscience hath a good memory, saith one. The chief butler forgot the promise that he had made to Joseph, but conscience told him of it, *Gen. xli. 9.* *Fama propter homines, conscientia propter Deum*, saith Augustine: a good name will carry it amongst men, but it is a good conscience only that can acquit

¹ 'Startled,' as birds by a cry or shout.—G.

² Cf. *Sibbes, ii., 370*, and note *m*, 434.—G.

³ The conscience is a domestic and true tribunal, saith [Gregory] Nazianzen.

us before God. In this great day the book of every man's conscience shall be opened for their conviction, wherein they shall read their guilt in legible characters; for that is a book of record, wherein men's actions are entered. And although now it be shut up close, and sinners will by no means be brought to look into it, and though many things that are written in this book seem to be so greatly obliterated and blotted that they can hardly be read, yet in that great day of accounts God will refresh and recover the lustre of those ancient writings; and sinners, in that day, shall find that conscience hath an iron memory. In the last day God will bring the book of conscience out of the rubbish, as they did the book of the law in Josiah's time; and the very laying open of this book before sinners will even put them beside their wits, and fill them with unspeakable horror and terror, and be a hell on this side hell unto them. In this book they shall find an exact account of every vain thought they have had, and of every idle word they have spoken, and of every evil action they have done; and oh, what amazement and astonishment will this fill them with! By the *books* in this Rev. xx. 12, Origen does understand the books of conscience, which now are hid, not from God, but from most men; for the hidden things of the heart are not now known, but then they shall be opened, and manifested to the consciences of every sinner, so as there shall be no place, no room left for any excuse or plea.¹ Ambrose saith that the books that are here said to be opened are the books of men's consciences and God's omniscience.² Oh, what dreadful challenges and accusations will every sinner be forced to read out of this book of conscience in the great day! Oh, how in that great day will all wicked men wish that they had followed the counsel of the heathen orator when he said, *A recta conscientia ne latum quidem unguem discedendum*; A man may not depart an hair's-breadth all his life long from the dictates of a good conscience.³ The book of God's omniscience takes in all things past, present, and to come, as if he had kept a diary of every man's thoughts, words, and actions. But,

[5.] Fifthly, There is the *book of Scripture*; and of all books this book is the most precious book. The book of the creature is but as the inventory of the goods; the book of the Scripture is the evidence, and conveyance, and assurance of all good to us. The book of Scripture is the book of the statutes and ordinances of the King of heaven, which must be opened and consulted, and by which all must be judged in the great day: James ii. 12, 'So speak ye, and so do, as they that shall be judged by the law of liberty;' *i.e.*, by the gospel of Jesus Christ, by the whole word of God, registered in the blessed Scriptures, James i. 23-25. Now the whole word of God is called the law of liberty; because thereby we are born again to a new spiritual life, and so freed from the bondage and slavery of sin and Satan.⁴ Our Lord Jesus Christ, in his proceedings in the great day of account, will judge us by

¹ Comm. ad Rom. xiv.

² Ambrose in Ps. i.

³ Cic. in Offic.

⁴ Let the word be president in all assemblies and judgments, saith Beza. In the Nicene Council, Constantine caused the Bible to be set upon the desk as judge of all controversies. The word shall be the judge of all men's estates at last; every man shall stand or fall according as he holds weight in the balance of the sanctuary.

the Scriptures, and pass everlasting sentence upon us according to the tenor of the Scriptures. At the great and general assizes Christ will try all causes by the word of God, and pass judgment upon all sorts of persons according to the word: John xii. 48, 'He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.' The persons that are to be judged in the great day are not believers in Christ, they are not receivers of Christ, but such as reject his person, and receive not his doctrine. 'He that rejecteth me, and receiveth not my words, hath one that judgeth him,' &c. However the rejecters of Christ may escape judgment for a time, yet they shall never be able to escape the judgment of the last day; they shall assuredly, they shall unavoidably, be judged in the last day. Though the rejecters of Christ had none to witness against them, yet the word of the Lord shall be more than a thousand witnesses against them in the great day, 'The word that I have spoken, the same shall judge him in the last day.' The word of the Lord is so sure and infallible a word, that Christ's sentence in the great day, when heaven and earth shall pass away, 2 Pet. iii. 7, 10-12, shall proceed according to the verdict and testimony thereof, 'For the word that I have spoken shall judge him in the last day.' Christ will pronounce then according to what it saith now; and that as well in favour of believers as against unbelievers. Look, as Christ himself is 'ordained to be the judge of quick and dead,' Acts xvii. 31; so the word, the doctrines which he hath delivered, will be the rule of all his judicial proceedings, both in acquitting the righteous, and condemning the wicked. By the *books* in this Rev. xx. 12, Augustine understands the books of the Old and New Testament, which shall then be opened; because, according to them, the judge will pronounce sentence:¹ Rom. ii. 16, 'When God shall judge the secrets of men by Jesus Christ, according to my gospel,' which promiseth heaven and happiness to all believers. The sentence of the last day shall be but a more manifest declaration of that judgment, that the Lord, in this life, most-an-end² hath passed upon men. Heathens shall be judged by the law of nature; profligate professors by the written law, and the word preached; believers by the gospel, which saith, 'He that believeth shall be saved; he that believes shall not perish, but have eternal life; he that believeth on the Son hath everlasting life; he that believeth shall not come into condemnation, but is passed from death to life,' Mark xvi. 16; John iii. 15, 16, 36, and v. 24. Christ shall, in the great day, give sentence according to the doctrine of the gospel, which saith, 'If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.' The Jesuits report of a student at Paris who, coming to confession, and not being able, for tears and sobbings, to speak, was willed by his confessor to write down his sins, which he did; and when the confessor received it, the writing vanished, and there remained nothing but the white and clean paper; this, say they, was by a miracle, because of his great contrition. Let the credit of this

¹ Lib. xx. De C. Dei. c. 14; and Bede saith the same with Austin.

² 'Continually,' 'generally.'—G.

story be upon the reporter ; but upon the credit of the word of God, if we believe, really, savingly, and repent unfeignedly, all our sins shall be blotted out ; and a book of clean paper, in respect of sin, shall be presented to the judge. But,

[6.] Sixthly and lastly, There is *a book of life*: Rev. xx. 12, ‘And another book was opened, which is the book of life.’ The book of life is the book of all those that were elected and redeemed to life through Christ Jesus.¹ This book of life containeth a register of such particular persons in whose salvation God from all eternity determined to have his mercy glorified, and for whom Christ merited faith, repentance, and perseverance, that they should repent, believe, and be finally saved. ‘The book of life shall be opened ;’ that is to say, the decrees of God will be then published and made known, which now are sealed up in his breast and locked up in his archives. Then it will be seen who are appointed to life for the glorifying of God’s free, rich, and sovereign grace, and whom he purposed to leave in their sins, and to perish for ever, for the exaltation of his justice. It is called ‘a book of life,’ not that God hath need of a book, but to note the certainty of predestination—viz., that God knows all and every of the elect, even as men know a thing which, for memory’s sake, they set down in writing. This book of life shall be opened in the great day, because then it shall appear who were elect, who reprobates ; who truly believed in Christ, who not : who worshipped God in spirit and in truth, and who not ; who walked with God as Noah, and who not ; who set up God as the object of their fear, who not ; who followed the Lamb whither ever he went, and who not ; who were sincere, and who not ; who preferred Christ above ten thousand worlds, and who preferred Barabbas before Jesus, and their farms, and their oxen, and their swine, yea, their very lusts, before a Saviour, a Redeemer ; who are sheep, and who are goats, Mat. xxv. 32 ; who are sons, and who are slaves ; who have mourned for their own sins and the sins of the time, and who they are that have made a sport of sin, Ezek. ix. 4, 6, &c. Of this book of life you read often in Scripture : Phil. iv. 3, ‘And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.’ Vorsitus thinks it a speech taken from the custom of soldiers or cities, in which the chosen soldiers or citizens are by name written in a certain book or roll. This book or roll is called here ‘the book of life,’ because therein are written all the elect who are ordained to eternal life : Rev. iii. 5, ‘He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life.’ In this book of life all ‘the just, that live by faith,’ are written. The elect are certain of eternal life, they shall never perish, nor none can ever pluck them out of the Father’s hand, nor out of Christ’s hand, John x. 28–31. God is said to have books metaphorically ; he needs no books to help

¹ God neither needeth nor useth books to judge by, but this is spoken after the manner of men. Mordecai’s name was registered in the chronicles of Persia, Esth. vi. 1–3 ; and Tamerlane had always by him a catalogue of his best servants and their good deserts, which he daily perused.

his memory; he does all things by his infinite wisdom, eternal foreknowledge, counsel, government, and judgment. But thus men cannot do; for whatsoever is done in their councils, cities, families, contracts, &c., for memory's sake, is set down in writing, that so, as there is occasion, they may look it over, and call to mind such things as they desire.¹ Mark, not to have our names blotted out of the book of life is to have them always remain therein; that is, to enjoy eternal glory; and what can the soul desire more? The names of the elect are written in the book of life. They do not obtain salvation by chance, but were elected of God to life and happiness before the foundation of the world. Now their names being once written in the book of life, they shall never, never be blotted out of that book. In the book of predestination there is not one blot to be found—the salvation of the elect is most sure and certain: Rev. xiii. 8, 'And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.' The names of the elect are said to be written in the book of life by a usual metaphor; for we commonly write down the names of such as are dear unto us, that we may continually remember them. So God having in his eternal counsel elected some to salvation, hath written their names in the book of life; as our Saviour tells us, 'Rejoice, because your names are written in heaven,' Luke x. 20. Some understand the metaphor of the sonship of the elect; so that to be written in the book of life shews that they are heirs of glory; for we know that such are to inherit whose names are written in the last will and testament of men. Of this book of life you may further read, Rev. xvii. 8, xx. 15, xxi. 27, and xxii. 19.

Now from this book of life, that shall be opened in the great day, when the other books shall be opened, as hath been shewed, every sincere Christian may form up this eleventh plea as to the ten scriptures that are in the margin,² that refer to the great day of account, or to a man's particular account. *Most holy and blessed Lord, cast thine eye upon the book of election, and there thou wilt find my name written.* Now my name being written in that book, I am exempt from all condemnation, and interested in the great salvation; my name being written in the book of life, I am secured from coming into the judgment of reprobation or condemnation, John v. 14; Rev. xxi. 27. Jesus Christ, who hath written my name in the book of life, hath made up my accounts for me; he hath satisfied thy justice, and pacified thy wrath, and borne the curse, and purchased my pardon, and put upon me an everlasting righteousness, and given me my *quietus est*; he has crossed out the black lines of my sins with the red lines of his blood; he has cancelled all the bonds wherein I stood obliged to divine justice. I further plead, O blessed Lord, that there is an immutable connexion betwixt being written in this book of life and the obtaining of eternal life; and if the connexion betwixt being

¹ The holy God, by an *anthropopatheia*, speaketh to our capacity; for he doth all things without the help of books.

² Eccles. xi. 9, and xii. 14; Mat. xii. 14, and xviii. 23; Luke xvi. 2; Rom. xiv. 10 2 Cor. v. 10; Heb. ix. 27, and xiii. 17; 1 Pet. iv. 5; Dan. ix. 24; Col. ii. 14.

written in this book of life and the obtaining of eternal life were not peremptory, what reason could there be of opening this book in the day of judgment? The book of life is a book of sovereign grace, upon which lies the weight of my salvation, my happiness, my all ; and therefore by that book I desire to stand or fall. Well, saith the Lord, I cannot but accept of this plea as holy, honourable, just, and righteous ; and therefore 'enter thou into the joy of thy Lord, inherit the kingdom prepared for thee,' Mat. xxv. 21, 34. Thus, by divine assistance, and by a special and a gracious hand of providence upon me, I have finished those select and important cases of conscience which I designed to speak to.

Soli Deo Gloria in Aeternum.