

fake: I am engaged in this, and that, and the other duty; Lord, help me to perform. And, for your furrherance in humiliation and soft walking before God, look on all your sins as aggravated by this unfaithful and treacherous dealing in God's covenant; and on all duties, as those which your covenant with God binds you to depend on him for strength to be communicated to you according to the covenant, for going about them suitably and acceptably: And within a little while ye shall get a fair pass to be gone, and a full discharge of all that ye were trusted with, according to the covenant. And the Lord help you to be faithful, so that it may be betwixt God and you in very deed *a perpetual covenant that shall not be forgotten.*



## A S E R M O N preached immediately before the Communion,

On *Matth. 26. ver. 28, 29.*

*For this is my Blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.*

**A**LTHO' we had no more to do at our meeting together in this place to day, but to read and hear these same wonderful words, if our hearts were in a suitable frame, knowing and considering what we are about and doing, we would be in a divine rapture and transport of admiration at his love, and kindled into a flame of holy zeal for his glory, by them. O what sweet and happy words are these from our dying Lord Jesus Christ his mouth! *Eye hath not seen, ear hath not heard, neither hath it entred into the heart of man to conceive, what things the Lord hath prepared for them that wait for him.* And indeed there is a sum of them in these words, they being a compend of the testament and legacy which our Lord hath left to his friends: O sinners, be of good cheer, there are good news and glad tidings of great joy here: Here is the new covenant and all that is in it, and remission of sins

in particular, as the legacy: Here is Christ, which maketh this covenant favourable; and it is confirmed by his death, who is the *Testator* thereof; which makes it sure: Here is heaven and eternal glory; and what would you have more? *This is* (saith he) *my blood of the new testament, which is shed for the remission of the sins of many*: Which holds forth the promises, and the convey of them; the legacy, and how it comes to us. *I will not* (saith he) *drink of this fruit of the vine, until I drink it new with you in my Father's kingdom*: There is heaven, the heart'som upshot of all. Remission of sins come to sinners covenant-wise, thro' Christ's blood; and by closing with Christ, and making application of this blood, sinners come to get remission of sins, and all the benefits of the covenant; and are brought at last to drink the new wine of heaven, and to drink it new with Christ; even to share in his glory, to have one feast and glory with him. And truly, if there were no more to be said, we may most confidently say, that these are wonderful glad tidings, which our blessed Lord Jesus hath left to be the great subject of the doctrine of the gospel, and the scope of the sacraments,

We shall, 1. Open up the words a little. 2. We shall draw some doctrines from them. And then, 3. Insist in the application.

*First* then, for *explication*. From the 26th *verse* is set down the institution of the supper of the Lord; wherein we have, 1. What Christ did. 2. What he commands the disciples, and us in them, to do. 3. He explicates, in these words, what he hath been doing, and commanded to be done; *This is my blood* (saith he) *of the new testament*, &c. as if he had said, Would you know, what it is that I am doing? There was a covenant made long since betwixt my Father and me, concerning the elect; wherein I condescended and transacted to take on man's nature, and in that nature to suffer and satisfy Divine justice for their sins: And this is the commemoration of my satisfaction, according to that covenant, and the exhibiting and giving to you a confirmation of your interest in all the blessings of that covenant, whereof remission of sins is one, and a main one. He needed, as would seem, to have said no more, but that he was going to suffer, and

to suffer for this cause, even to purchase redemption to sinners: But he will further shew his disciples, and in them all believers in him, that this came not to pass by guess, but according to an old covenant and eternal transaction that pass betwixt *Jehovah* and him; and so adds the sacrament to be a commemoration, and a more full confirmation thereof to believers, of all that is purchased by it, and promised in it. In the 29th *verse*, he hath *two* words further, one of warning, another of encouragement:

1. One of warning, *I say unto you, Henceforth I will not drink of the fruit of the vine*: As if he had said, Take heed what ye are doing, make this communion very welcome, and let it confirm and strengthen you against the trials that are coming; for I will have no more communions with you after this manner in this world. 2. A word of encouragement and consolation: Because they might think and say, Alas! Lord, what will become of us, if we shall have no more communions with thee? Be not (saith he to them on the matter) discouraged: We shall yet have more and more intimate communion than ever we had here on earth: There is a day coming, when we shall have a sweet communion in the kingdom of heaven together, when we shall drink it new, when we shall have the thing signified, even communion without the intervention of ordinances, in the full harvest of joy in God, in his kingdom. Then, *v. 30.* as if he were going to a triumph, he and they sing a *hymn* or psalm; partly thereby to teach us to be cheerful, and partly to shew that singing of psalms is not unsuitable for this action.

To make the former words, and what we are to say on them, a little more clear; we would in this sacrament, which here the Lord explicates, consider three or four things. *First*, Christ's offer: Wherein there are two things, *viz.* the outward and visible signs, the elements; and the inward invisible thing signified by them, which is Christ's body and blood. In the offer then, in short, we have not only the element, or sign, but the thing signified and represented by it: Even as in the word of the gospel there are these two, *viz.* so many words made up of letters and syllables, and the matter contained in them. *Secondly*, Consider the receiving of Christ's offer, wherein there are

are two things, 1. The act of receiving the element by the hand; 2. The heart's receiving what is offered in and by the elements: Even as, in hearing the word, there is the giving or lending of the ear to the voice of words, that they may be understandingly heard; and there is the receiving what is spoken, by faith in the heart. As Christ holds forth both in his offer, so the believer would both ways receive; by the hand the element should be received, and by faith the thing signified should be received. *Thirdly*, Ye would consider this application of the thing signified in a twofold respect, 1. As it holds out the entering of us into the covenant in order to the receiving of the pardon of sin, when the sacrament is considered complexly with the word; 2. As it applieth Christ and the benefits that come by him for our consolation. Christ is to be received in the former respect, before he can be received in the latter; we must needs receive Christ in his offer, ere we can receive any benefit that comes by him: Therefore the word goes along with the sacrament, that we may get a grip and catch-hold of Christ by the covenant; for they that are without the covenant are without Christ and all saving benefit by him; but where Christ is received, and faith closeth with him as he is offered, the soul may warrantably make application of him, not only for pardon of sin, the particular benefit here expressly mentioned, but for all the other benefits of the covenant; whereas they who have not faith, have nothing, and receive nothing; but are deeply guilty thro' their not receiving, but rather rejecting and despising of Christ and his benefits. *Fourthly*, Ye would consider this sacrament, as it seals directly our warrant to receive Christ and his benefits, or as it seals our application of Christ and his benefits; for it may be useful for both, and is actually so to believers: In the *first* respect, we offer to you a good security for your salvation, on condition of your receiving Christ; but, in the *second* respect, the security is sealed simply, as having God's seal appended to it, to all who have received him. Thus the tree of life was a seal of the covenant of life by works to Adam, if he stood; but it was not a confirmation that he should have life by the covenant, except he fulfilled that which was called for in it. So cir-

cumcision was a seal of the righteousness of faith to *Ishmael* and other visible Church-members, as well as to *Isaac*, in the *first* sense, that is, that the security was good; but to *Isaac*, and believers, it was not only a seal or a confirmation that the security was good, and sufficient in itself, but a seal of confirmation that it should be good to them: Therefore, in coming to partake of the sacrament, we would premit alway our closing with Christ; and then we have not only God's word and oath, but also the sacrament for his seal of confirmation of the covenant. In a word, Christ doth offer here to all a pledge that he will make good the covenant; and it is the great guilt of many professors of the gospel, that they close not with him in his offer, so as to make use of it: Which makes them guilty of the body and blood of the Lord; which they neither would nor could be guilty of, if this were not in their offer: But 'tis more to believers, who have by faith closed with Christ; this seal of the covenant accreweth to their security, who have taken God's word, and rested on it: The believer, then, is not only sure in this respect, that he hath a good warrant to trust and lean to, that is, a sealed covenant; but also, that it will not fall him in particular: So that he may say, *I know in whom I have believed*. And we would not divide these things that God hath so wisely and well conjoined, *viz.* closing with Christ and the covenant in the right way, according to the terms thereof; and taking this seal of confirmation of it.

Now, in the *second* place, I come to give you a little view and short series of the gospel, in several observations from the words; that we may haste to that which we more particularly aim at, to wit, the use of all.

*First*, then, Observe, *That all men and women, even the elect not excepted, are sinful, and as such considered before God*; so it is said, *Isa. 53. 6. All we like sheep have gone astray*: This is the object of the gospel, *sinners*; the persons for whose behoof Christ hath made his testament, and to whom he hath left his legacies, are sinners, even sinful men and women; and, the more sin be in them, the more grace shines in God's choosing of such, and in Christ's dying for such, and not choosing nor dying for fal-

fallen angels ; It is sinners (I say) who are the object of Christ's testament.

Secondly, Observe, *That there is a grand design laid by God from eternity for the saving of many sinners, and for procuring to them remission of sins, the fruit of the antient counsel of the blessed and glorious Trinity.* And this is it, which Christ aims at in all his ordinances, to get sinners pardoned, and freed from the curse due to them for sin, reconciled, justified, sanctified, and brought to drink the new wine of heaven. This is laid down by JEHOVAH, as the basis and foundation, whereon he hath reared up a magnificent and glorious superstructure of the riches of his most sovereignly free grace, for making it to shine forth conspicuously and radiantly throughout all ages.

Thirdly, Observe, *That there is a covenant well ordered, suited and fitted to promote this great and glorious end and design of saving sinners :* A covenant so contrived, as it may well suit the saving of sinners, and procure unto them the remission of sins. There is a transaction betwixt God and the Mediator ; a Surety and Cautioner is provided to take on the debt of the elect, and to satisfy justice to the full for all their sins : And this is one article of the covenant, that the Mediator should undertake thy debt, O believer, and satisfy for it: *He was* (saith *Isaiab*, Chap. 53.) *wounded for our transgressions, bruised for our iniquities ; the chastisement of our peace was on him, and by his stripes we are healed.*

Fourthly, Observe, *That, according to this covenant and transaction, our blessed Lord Jesus hath really, actually and fully satisfied for the sins of believers, according to his undertaking :* So that, as in the counsel of God, that great trust was put on him, and he undertook the work of sinners redemption ; so, now it is, *Father I have finished the work which thou gavest me to do :* The covenant is exactly fulfilled on my part, nor one article of it is unfulfilled ; all that was committed to me is now fully performed : Hence it was his last word on the cross, *It is finished.*

Fifthly, Observe, *That by the application of the blood of Jesus, thro' a sinner's closing with him and interressing himself in him, he may and doth obtain remission of sins, and partake of the benefit of redemption purchased by his blood, even of all*

246 *Thro' Christ's Blood alone,*  
the benefits of the covenant. Therefore, when he hath said *This is my blood of the new testament, which is shed for the remission of the sins of many;* he turns over the words to them, and tells them, that *they shall drink the fruit of this vine new with him in his Father's kingdom.* As it was made sure, that Adam was to have life, on the condition of perfect obedience; so it is as sure to a sinner, taking with his sin, and betaking himself to, and closing with Christ and his satisfaction, that he shall have pardon of sin, and all the benefits of this covenant, even to eternal glory, secured to him.

*Sixthly, Observe, That as our blessed Lord Jesus Christ hath purchased this redemption and remission, so he is most willing, desirous, and pressing, that sinners, to whom the gospel is offered, should make use of his righteousness, and of the purchase made thereby, for this end, that they may have remission of sins and eternal life.* For, not only is the security good, sufficient and sure in itself, the testament being confirmed; but he is (to speak so with reverence) passionately desirous that sinners should endeavour on good ground to be sure of it in themselves; therefore he kindly puts it in a legacy, makes serious offer of it, and strongly confirms it to all that embrace it.

*Seventhly, Observe, That 'tis to testify this his willingness that sinners should make use of his purchase, and lay hold on his righteousness, on remission of sins and life thro' him, and to promote the acceptation thereof among sinners, that he hath instituted this ordinance of the communion. Take ye, eat ye, &c.* For this is (as if he had said) the end of the institution of this sacrament, and the reason of it, even to be a sign and seal of confirmation to many, of the remission of sins, thro' my blood: This was my design in laying down my life, to get many sinners pardoned; and this is the end of the institution of this precious ordinance of my supper, to apply it to them, and to confirm them in the faith of it.

*Eighthly, Observe, That they who would partake aright of this sacrament for their confirmation as to the pardon of their sins, and their sharing in the rest of the benefits of Christ's purchase, would first close with Christ in the covenant, and make that the way of their making use of this sacrament, to confirm the*  
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*gain*: Therefore is it called *the cup of the new covenant in his blood*. This is the *sine quo non*, even closing with Christ in a covenant; else the sacrament can do no good: It is the great thing that admits sinners to have right and access to Christ's purchase; the writing must first be subscribed, and then sealed; the bargain made, and then confirmed.

*Ninthly, Observe, That they who have the offer of the gospel, and are admitted to the sacrament of the Lord's supper, would be so present, serious, and every way in a posture suitable to that action, as if they were never to have the offer or occasion of another communion.* As the Lord saith to *Elijah* the prophet, *Arise, eat, for thou hast a long journey to go*; so saith the Lord to the disciples, and in them to us, *Henceforth I will drink no more of the fruit of the vine, till I drink it new with you in the kingdom of my Father*: Ye will get no more communions with me here, and therefore go rightly about this; improve it well, and let a foundation be laid here of a solid standing interest in me, that ye may be ready to meet with the trials that are coming.

*Tenthly, Observe, That sinners, who receive Jesus Christ on the terms he is offered in the gospel, and take the sacrament for a confirmation of their interest in him and in his purchase, tho' they should never have another communion in this world, may confidently expect a joyful one in heaven.* I tell you (saith he) for your consolation, *Tho' I drink no more of the fruit of the vine with you here, yet the time cometh, when ye and I shall drink it new in the kingdom of my Father.*

*Eleventhly, Observe, That honest communicants, sensible of sin, and content to take Christ on his own terms, are called to be cheerful, and to cheer themselves in the lively hope and expectation of heaven*: And a believer, tho' a sinner, that takes this way, should take his communion as a seal and pledge, confirming him in the faith and hope of his being ere long to have an eternal and uninterrupted communion with Christ in glory.

In these observations we have a short hint of the treasure that believers have in Christ; and from them ye may gather, what a full Christ, a full covenant, and good bargain ye have, who have really closed with him: Ye have



a most liberal and richly bountiful Mediator, who hath put all these great things and many mo into his testament to sinners, offered to them in the gospel, and sealed in the sacrament of his supper, to all them that take him, and rest satisfied with him; for which satisfaction there is all the reason in the world.

And therefore, to come, in particular application, to the use of all: There is here good and large ground to speak a little to these *three*. 1. To *bring forth* to you the good news of salvation thro' Christ. 2. To *exhort* and press you to embrace and accept of them with gladness of heart, to make welcome *this faithful saying, worthy of all acceptation, that Christ came into the world to save sinners*. 3. To *comfort* and solace sinners, that have betaken themselves to Christ, in the abundant consolation of this covenant, and in the administration of it, and in the Mediator the great Subject and Substance of it. And seeing it may be well said here, *Who is sufficient for these things?* ye would have an eye to him, who can make this gospel to savour sweetly, and even triumph: The commission to preach it is his; the ordinance and institution is his: And if there be any appetite for your food amongst you, any sense of sin, and desire of communion with him in heaven hereafter; Look, O look up to him, and beseech him to breathe on his own ordinance, and to back this word with life and power.

The *first* use then serves to *bring forth* to you this day the good news of salvation thro' Jesus Christ. O sinners, by this gospel and testament of Christ, and by the administration of this ordinance, we have good news to tell you; *This is the new testament in his blood, which is shed for the remission of the sins of many*. I shall endeavour to hold forth to you the goodness and gladness of these news and tidings, in these *three*: And would to God we had sensible sinners to believe, receive and welcome them! 1. That there is a good bargain thro' Christ to be gotten by sinners. 2. That sinners, by accepting of Christ, have sufficient warrant and good security for applying to themselves and making use of this good bargain. 3. That Christ is most willing and desirous that sinners should close with this bargain, and make use of him and of his righteousness for at-

attaining the pardon of sin, and for making themselves happy everlastingly.

For the *First*: Sinners, here is a good bargain to you thro' Christ, glad tidings of great happiness: *Fear not* (saith the angel to the shepherds, *Luke 2. 10, 11.*) *behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord*: Yea, we have these good news to preach to-day, Behold, to us hath died a Saviour, and he hath made his testament, and hath left a most ample, rich, comfortable and blessed legacy; and is not this a good and full bargain? Which will be clear, if ye consider, 1. The real worth of it: Is there any thing a sinner can stand in need of, but 'tis here; or any ill that a sinner can be under, but there is here a remedy for it? Is it the sense of sin, fear of justice, felt wrath, the apprehension of hell? Here are glad tidings, *Remission of sins by the blood of Christ*; this is the one express article of the testament here: We tell you, sinners, there is a Saviour whose life hath gone for sin, and there is a free absolution to be had, by vertue of his blood, to all who will lay hold on it. 2. Ye have the covenant to make it sure, and *remission of sins* is particularly mentioned in it for your satisfaction: Nay, look whatever further is in the covenant, and ye have it also upon your closing with Christ; *According to his divine power he hath* (saith the apostle, *2 Pet. 1. 3.*) *given unto us all things that pertain to life and godliness*: And, *v. 4.* *Exceeding great and precious promises* are given us, promises of justification and sanctification. What a bundle of promises have we, *Ezek. 36. I will sprinkle clean water upon you, and wash you from all your uncleanness, and from all your idols will I cleanse you, and will cause you to walk in my statutes, and do them, &c.* There are promises of subduing of the body of death, of circumcising the heart, of causing to love God, of putting his fear in the heart, of healing backslidings. These and many more are articles of this testament, which, as they are very comforting, so are they very frequent and abundant in the covenant: This word of God is, as it were, the *index* and *catalogue* of them; and, in effect, there is not a promise in the word of God, but it is here. 3. There is

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yet something more; and that is, the Promiser himself is left in legacy, which no other testator doth: *This is my body* (saith he) *that was broken for you; Open your mouth wide, and I will fill it; I will be thy God*: That is the comprehensive article of the covenant, and the great Gift, the Gift of gifts; and we may very safely say, that, as he could not swear by a greater than himself, so he could not give a greater gift than himself. Would God there were suitable conceptions and apprehensions of this none-such Gift; and that he, *in whom the fulness of the Godhead dwells bodily*, were looked upon as being thus in our offer, and were cordially closed with by faith! That's a great word, which we have, *Rev. 20. 7. He that overcometh shall inherit all things*; And how is it performed and fulfilled? *I will be his God*; this is all, and without this there is nothing. 4. Having this Gift, is there any thing that can be added? the text says, *Heaven*: Not that heaven is more than Christ, but this is it, that Christ enjoyed in heaven, is more than Christ enjoyed here on earth; *I will drink it new with you* (saith he) *in my Father's kingdom*. The flood-gates are there (as it were) opened; and the heart enlarged and made capacious to let in the fulness of God, to the filling of the glorified believer even to the very brim; therefore is communion with Christ said to be *new* in heaven. We may have Christ here, and believers have him; but this is an addition, when we have our Husband not only in right, but have access immediately and most intimately to converse with him; and he to converse with us, when *the Queen shall be brought unto the King in raiment of needle-work, and taken into the King's palace with gladness and with joy, and the virgins her companions with her*; when there shall be a putting of unbelief to shame and an eternal banishment of it, and a compleating of believers satisfaction: The eye of the most profoundly exercised and experienced believers never saw, their ear never heard, neither were they ever able to conceive the thousandth part of these abundant consolations and heart-ravishing joys, that shall flow from the presence of the Lamb and of him that sitteth on the throne, when there shall be no intervening ordinances nor temple in that higher house, but *the Lamb shall be the light thereof*; and yet

yet all this is offered to sinners, and put in Christ's testament to them, to the end it may be made sure. And, *lastly*, As all these other things do concur to make out the excellency of the bargain; so doth this in a special manner, that the price is paid, that they have nothing to lay down, but may come, and take all freely, without money and without price.

*Secondly*, For furthering and strengthening the consolation, ye would consider, that the believer who receives Christ as he is offered in the gospel, tho' he be a sinner, yet he hath a most sufficient, excellent and unquestionable security for, and right unto all these good things that our dying Lord Jesus hath comprehended in his testament. Believing sinners, what security would ye have? Ye have Christ's word, *I say unto you*, &c. Ye have Christ's covenant and testament, *This is the cup of the new testament in my Blood*; and now the testament is confirmed and sealed, so that neither man nor angel can anul nor alter it. Our Lord's testament being sealed, it stands legally registered in the court-books of heaven, and it stands legal on these terms, that a sinner who takes with his sin, disclaims his own righteousness, and betakes himself to Christ's righteousness, putting it in the room of his own, for his justification before God, may be sure of Christ's legacy and of heaven: As 'tis sure, that Christ suffered, and instituted this sacrament for his confirmation in the faith of it; the accepting of Christ, the submitting to his righteousness, the yielding to the covenant, and closing with him on his own terms, gives him a right to heaven and all the riches contained in his testament. To make out this, as being the very thing of the comfortable application of all that hath been said, and of what we are further to say; I shall offer these *four* grounds; The *first* whereof is, some clear scriptures, that hold forth so much, *viz.* That as really they shall have life who take Christ and his offer, and close with him; as he really suffered and satisfied the justice of God for their sins. The first of these scriptures is, *Heb. 7. 24. Wherefore he is able to save them to the uttermost that come unto God by him*: He is an able Saviour, able to the uttermost; and there is not a point of latitude, longitude or altitude beyond the *uttermost*:

*most*: He is able to save them all; and what all? All that will come and make use of him, and give him the credit of his offices; all that will come unto God by him. A second is, *Rom. 5. 20.* where the apostle out-reasons sin, for holding forth the triumph of free grace; *Where sin abounded* (saith he) *grace did much more abound; that as sin hath reigned unto death, even so* (and indeed it is an excellent *so*) *might grace reign through righteousness unto eternal life by Jesus Christ our Lord.* Tho' we would endeavour to our utmost to unfold these words, we would not unfold all that is infolded in them:—Did sin make sinners liable to death, and triumph over them? So grace hath erected a throne, by Christ's righteousness, not by inherent holiness, and hath triumphed over sin. The way how grace gives out its orders, and obtains its end, is not by our righteousness, but by the righteousness of Christ, thro' faith in him: Justice (to speak with reverence) is off the throne, and grace orders and sways all, in making application of Christ's purchased righteousness to believers. The third scripture is, *Acts 13. 38.* *Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins;* and *v. 26.* *To you is the word of this salvation sent:* O glad tidings to the greatest sinners! *Through the Man Christ is preached to you remission of sins, and by him—all that believe are justified from all things from which ye could not be justified by the law of Moses.* What are ye owing? or, what can the law, justice or Satan claim? Ye are justified from all these things. And when he speaks thus to despisers with a *Be it known unto you*, that the offer is made to them, we may on good ground turn it over to you, and say, *Be it known unto you, that through Christ Jesus ye may have remission of sins, and be justified from all things from which ye could not be justified by the law of Moses,* according to the terms of the covenant: Let your libel be as long as it will; grace is on the throne, and will receive you. 2. Consider, that the great design which the Lord drives in the business of redemption, and publishing of it in the gospel, is, that remission of sins and life may be made sure to lost sinners that come to Christ: Why, I pray, was the covenant made? was it not for this end? as it is, *Heb. 8. This is my*

my covenant (saith the Lord) that I will make with the house of Israel, I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more: No more! O sweet sound! What is the design of the Mediator in his suffering? Is it not this? So, *John 10. 10.* I am come, that they might have life, and have it more abundantly; and *John 17.* For their sakes I sanctify myself, that they also may be sanctified; and here, the new covenant in his blood is for the remission of the sins of many: And this being the mean for attaining the end, it is impossible that it can misgive or fail. 3dly, Consider the contrivance of the covenant, and ye will see that it is impossible it can fail; heaven and earth shall sooner fail, than one title of this sworn and confirmed covenant: It cannot fail on the Mediator's side, for he hath paid the price already; neither can it fail on Jehovah's side, he will not fail to make application of grace to sinners, nor be unfaithful to the faithful Mediator: And since, upon the one side, justice had access to exact of Christ the full price, even to the least farthing, by vertue of the covenant of redemption, when he became Surety; will not the same covenant, on the other side, make it out, that grace shall have as good access to pardon the sinner, for whom he undertook? For he (saith the apostle, *2 Cor. 5.*) was made sin for us, who knew no sin, that we might be made the righteousness of God in him. If the covenant (which is one) hath had the designed effect in and on the Mediator, as to his fulfilling all that was undertaken by him therein; shall not the promises made to him, as namely these, *Isa. 53. 10, 11.* He shall see his seed, The pleasure of the Lord shall prosper in his hand, By his knowledge shall my righteous Servant justify many, take effect and be fulfilled? Doubtless they will most certainly and infustrably. 4thly, Consider the great experience which the saints have had of the truth of this in all ages: Are there any this day before the throne, blessing the Lamb and him that sits thereon, or any that are on their way thitherward, but they are so many witnesses of this truth, that closing with Christ hath good security for remission of sins, and for eternal life? There shall never be one who shall have it to say, I trusted to this security, and it failed me: And hereupon riseth

riseth the sweet song, *Worthy is the Lamb to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*, Rev. 5. 12. Nay, even those in the pit shall bear witness to this truth; for (saith the apostle, 2 Cor. 2. 15.) *We are unto God a sweet savour in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other, the savour of life unto life*: And in the preceeding words he saith, *Thanks be to God, which always causeth us to triumph in Christ*. He maketh the triumph of the faithful ministers of the gospel, some way, to be in them that are damned, by his taking vengeance on them, for despising his grace offered; and they are made to see, that it was a sure bargain to them that thro' grace embraced it. And if this be so good a bargain to them that embrace it, and so very sicker and sure, what, I pray, are we seeking, but that this good bargain and the sufficient security thereof may be taken hold on, as it is proposed? Alter not the terms of it; and indeed it would be very unreasonable to presume to do so, or so much as to desire an alteration of them; for, tho' we had them at our own contriving, we could never, by very far, contrive them so well: Nay, let me say, if angels were preaching to you, they would think it a privilege to have access to mention his precious name. Now, seeing it is the great design of the gospel to have sinners closing with Christ on his own terms, O do not frustrate the grace of God: And seeing grace makes offer of life and of remission of sins to sinners, to save them freely; let grace get such sinners to save as 'tis seeking, and it shall be a bargain.

*Thirdly*, To prosecute this yet a little further; Ye would consider, that, as there is a good bargain to be had thro' Christ and by faith in him, and as there is good security for it; so it is our Lord's delight and good pleasure, and he is very desirous that sinners should make application of it by faith, receive and rest on him and his righteousness, for making themselves eternally happy. We are not speaking of such a happiness and security, that the Lord will be angry at you if ye take hold of it; but of a happiness and security, that he is seriously willing ye should receive: And he doth most earnestly beseech you  
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to take hold of this covenant on these sweet and easy terms, that ye be heartily content and well pleased with it. O sensible sinners, do ye indeed believe this, when we preach to you, that our Lord Jesus is as desirous to have you saved, as ye are; and that his righteousness be closed with, as ye are to have it? Nay, more, that there was never a soul more hungry and greedy (when with a heart chock-full of desires after it) to communicate, than he is seriously willing to admit such a soul to communion with him? Then, as ye would do him a pleasure (and 'tis all that ye can do) keep not at distance, but step to, and take what he offers; not only the sacrament, but himself in it, for your Head, Husband and Lord. And, that ye may not fear, stand, nor halt, to do so; consider, that there is not only a warrant to come, but that he calleth you to come, and is ready heartily to welcome you: Come on his call, and his call is no less broad than the call of the gospel; there is a warrant given you, on your hearing of the gospel, and quitting of your own righteousness, to receive Christ and his righteousness, and to admit of him to the exercise of his offices about you according to the covenant: And indeed we know not a truth of the gospel that hath mo confirmations than this hath, viz. That Christ the Mediator is very willing and desirous that sinners close with him, and get the good of his purchase. For the making out of which, take these following considerations; (1.) What is the great design of the covenant, but this? as we have it, *Isa. 61. 1, 2, 3. The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, to give to them that mourn beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness: And this is called the proclaiming of the acceptable year of the Lord; wherein all the three Persons of the blessed Trinity concur, as is clear, ver. 1. Consider, (2.) All his offices, and ye will find that they preach and proclaim the same thing: His Name is JESUS, because he saves his people from their sins: He is King, Priest and Prophet, for this end. And what saith his preaching and corresponsdnt prayer, *John 17. Father, I will, that they whom**



whom thou hast given me, be with me, but that he would fain have them there? And what shall I say? Is there any proof of it that can be given beyond his death? *I lay down my life* (saith he) *for my sheep*: The salvation of lost elect sinners went very near his heart; therefore when none in heaven nor on earth can help, then saith he, *Lo, I come to do thy will, O my God.* (3.) Consider, with what pleasure and delight he went about the work of redemption; as is very clear in that 40th Psalm, where he heartily saith, *Lo, I come, I delight to do thy will*; I even hasten to undertake it: And, when he is come, he saith, *John 4. 34. It is my meat, to do the will of him that sent me, and to finish his work*: And what work was that? Even to lay down his life; to gather the lost sheep of the house of Israel; to take away the feud that was betwixt God and them, and to reconcile them to him: And, when it cometh to the very push of actual laying down his life, he will not open his mouth to divert it; tho' he might have commanded more than twelve legions of angels, yet he would not do it: *For this cause* (saith he) *came I into this world.* (4.) Consider the end of all the ordinances: Wherefore are they instituted? What saith the word, but that, *Through this Man is preached unto you forgiveness of sins*? What say ministers, but that, *We are ambassadors in Christ's stead, beseeching you to be reconciled unto God*? which evidenceth plainly, that Christ would, fain (to speak so) have peace made betwixt God and sinners, and them saved: And what saith the sacrament, but even the words of the text, *This is the new covenant in my blood shed for the remission of the sins of many*? And can we think on the end of these ordinances, but we must also think on Christ's willingness that sinners should make application of him and of his purchase? (5.) Consider further, how he esteems a sinner's coming to him; *There is* (saith he) *joy in heaven at the conversion of a sinner*: We may say, that it is the gladness of his heart, when any sinner cometh home to him; therefore it is said, that *the pleasure of the Lord shall prosper in his hand, and he shall see of the travail of his soul and be satisfied*, Isa. 53. 10, 11. It is satisfaction to him for all the travail of his soul, to see sinners coming in and getting good of him: And, in the

the Song, He is said to feed in the gardens, and to be gathering lilies; yea, that the day of souls being espoused to him, is the day of the gladness of his heart. (6.) Consider, how weighted (to speak so, with reverence to him) our Lord is, when sinners will not make use of him; 'tis accounted by him, as it were, an affronting of him, even a treading of the blood of the covenant under foot, and an accounting of it to be an unholy thing, a sort and degree of doing despite to the Spirit of grace: He who could look sometimes on the wrath of God and not shed a tear, yet, when he came to *Jerusalem*, wept over it. And, upon the other hand, O what complacency hath he in a sinner's coming home to him, which makes him sweetly smile and rejoice! (7.) Consider his exceeding great forbearance toward sinners while they are straying, and his exceeding hearty welcoming of them when they return. Let an inquest (to say so) be led on his procedure with all the hearers of the gospel that are here on earth, and with all that are in heaven and hell, and all of them will be constrained to subscribe to the truth of this, that he is full of long-suffering: Doth he not spare even the vessels of wrath fitted to destruction? and doth he not only spare his own, but pity them as a father pitieth his children? And that wonderful welcome of the father to his prodigal son, is nothing to Christ's welcoming of a repenting sinner, being but a dark resemblance of it; he casts not up to him his bygone faults, neither says, What is this you have done, miserable wretch? No such word; but, *This is my son that was dead, and is alive; that was lost, and now is found*: Believe it, O believe it, (which is the very scope of the parable) our Lord Jesus is as glad in a holy way at a sinner's coming home. (8.) Consider, how easy our Lord is to be pleased with any honest mint or essay that is made of returning to him: He is so very willing that a sinner make application of his righteousness, that, where there is reality, he will (as it were) take half a faith for faith, were it even but like a *smoking flax*, or *bruised reed*, or a *grain of mustard seed*: He will take a sincere resolution to confess, for the confession of sin; which is clear, *Psalms 32. I said (saith David) I will confess my transgression, and thou forgavest the iniquity of my sin*. If he had proposed

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posed the offer of life on such terms as would have wearied us all our days, we ought to have judged him willing that we should partake of it, for it cost him very dear: But when it is not *Abraham's* faith only, but any faith, how weak soever, it found, that he graciously accepts; how doth it set forth his great willingness? *Him that cometh to me* (saith he) *I will in no wise cast out*: The word is doubled in the original, *I will not, Not*; to shew the holy passionateness of our Lord's desire, and his exceeding great willingness to have sinners closing with him. So, *Isa. 45.* Salvation is promised even to a *look, Look unto me all the ends of the earth, and be saved*: And, if sinners cannot well look, think but honestly, and let their heart yield, and it shall be a bargain; *He that is athirst, let him come*, Rev. 22. And, if there be scarce the pain of hunger or thirst, *The Spirit and the Bride say, Come; and whosoever will, let him come, and take of the water of life freely*; and this willingness is nothing else, but the thought and desire of an heart consenting to accept of his offer. Or, if this be not little enough, there is less yet, *Psal. 37. 7. Rest in the Lord*; the word (as it is on the margin and *Psal. 62. 1.*) is, *Be silent to the Lord*: If the heart cannot so well and distinctly say *Amen* to the bargain, let it (as it were) hold its tongue, or hold its peace; let it be silent, say nothing against it, or give a silent quiet answer, or, by way of approbation and acceptation, keep silence; and it shall be accepted: O wonderful stooping! doth not this declare and manifestly preach the exceeding great willingness that our sweet Lord Jesus hath to communicate and apply his purchase to sinners? (9.) Consider the persons on whom he confers the offer, and the manner how he prosecutes it; and it may yet further hold forth, how seriously willing he is that sinners should welcome it, and be made up by it: Who, I pray, are called, *Luke 14. 21.* *'Tis the poor, the blind, the maimed, the halt, the lame, &c.* And are there any that can say, they are worse? If thou say, I can do nothing, I am maimed and cannot come; the gospel bids call the cripple, and provides him *a chariot of the wood of Lebanon, paved with love*, and having (to speak so) all the seats and cushions of it of love, *Cant. 3. 10.* and giveth stiles or crutches of grace to underprop and

and eagles wings to carry them. If thou be a confused body, and wot'st not what to do, it bids call the *blind*. If thou be *poor, blind, miserable, wretched and naked*, and yet having conceited and fancied that thou wast *rich*, thou art not excluded for all that; for, *Rev. 3. 18. Laodicea* consists of a hypocritical pack, and company of lukewarm professors, who are so lothsome to Christ, that he threatens to spew them out of his mouth; and yet to such, even to such he saith, *I counsel thee to buy of me*, &c. And, if these be invited, who can exempt or exclude themselves from the offer or bargain? Do not these things most convincingly and irrefragably demonstrate his willingness, when there is not a sinner that is either poor, proud, vain, hypocritical, &c. but he is included in the call of the gospel? (10.) Consider his urgency and pressings in making and bearing home the offer: O how long-suffering is he! and with what patience doth he wait on! 'Tis not an ambassador that's broken up if it be not presently closed with, as a hasty man doth; but, *All the day have I stretched out my hands to a gain-saying people, Isa. 65. Jerusalem, Jerusalem, how often would I have gathered thee! &c. Matth. 23.* How doth wisdom stand and press her invitation, *Prov. 1. 20. & 8. 1, 2, &c. Ezek. 18. 31, 32. Turn you at my rebuke, why will ye die? Luke 14. 23. Go to the high-ways, and compel them to come in. 1 John 3. 23. This is his commandment, that ye believe on the name of the Son of God.* 'Tis not left as an indifferent thing at sinners option, to do or not do; but the same authority, that enjoins keeping the sabbath, and that forbids cursing and swearing, doth lay on this command of believing, *Come to the wedding, believe, man and woman, and be saved*: And what is all this to the bowels of mercy, grace, and love that are in him? *His belly is like ivory, overlaid with sapphires*: His face is *white and ruddy*, a part whereof this is; and yet 'tis nothing (to speak so) to the principal copy, which is his heart; that's a great depth, even the very centre and element (as it were) of love. *God is love* (saith *John*) as if he were nothing else but love: And what a love must it be, where he is (to speak so) turned into love in the person of Christ? Angels cannot to the full consider of it, nor conceive it; your hearts cannot reach it. Sure there

is much, wonderfully much ground here to lay it for an undoubted truth, that our Lord Jesus is exceedingly desirous of the salvation of sinners, and of many sinners, and is in a great readiness to make his righteousness forthcoming to them, and heartily to welcome all that come to him.

The *second* use is of *exhortation* : And ye may at first blush see whither it runs, even to stir us up to accept of, and embrace these good news with glad hearts. Is there here a good bargain, and a sure way through faith to make use of it ? and is Christ so willing to communicate it ? What shall I say to you ! is it not a pity to miss it ? Nay, would ye do Christ a pleasure ? then lay weight on his righteousness, and give him sinful souls to be saved by him. If we sought great or hard things from you, to please him, would you not judge yourselves obliged to grant them ? But when he saith on the matter, Give me your souls to be saved, and I shall account that satisfaction to me for all the travel of my soul ; O how unspeakably great is your obligation, readily and cheerfully to grant so loving and reasonable a request ? If such a gracious offer had never been made, it would have been, *Men and Brethren, what shall we do ?* and there would have been a mighty great scarring and trembling to draw near : But when it is not to the *mount that cannot be touched*, nor to *Moses* that we are called to come, but to a Saviour, whom ye cannot please better than (nay not at all, but) by receiving of him, and whom in some respect ye cannot displease at all, if ye receive him ; let me beseech and obtest you, as ye would not be found guilty of treading this blood of the covenant under foot, and as ye would not for ever debar yourselves from remission of sins with him, make use, O make use of this propitiation for sin, and for procuring your pardon and peace. Would to God this were the fruit of such a day's work ! for indeed 'tis our great work, and the very scope of all our preaching : And, behold, I proclaim to you, that remission of sins is to be had thro' his blood, and that there shall not be any upbraiding of you, nor casting up of by-gones, if ye will indeed receive him, and close with him, on his own sweet,

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easy and very reasonable terms : O then sit not this urgent call, and the day of your merciful visitation.

And, to press this *exhortation* a little, Consider, that grace hath a throne and shall triumph in this gospel, either in your gaining, or in being avenged upon you for your despising of its richest and freest offers. Let us, I pray, reason the matter with you a little? And, 1. Are there not sinners here? There is not a design in this gospel to save any others but sinners; and, if so, *to you is this salvation sent*, who by nature are sinners, enemies, and at feud with God: The doctrine of this gospel carries in its bosom remission of sins. Would to God ye were suitably affected with sin, and judging yourselves, that so ye might be in some capacity to receive it. 2. Tell me, what is it that ye would be at? Is it remission of sins? 'tis here; Would ye have the covenant and promises? here they are: Is it Christ himself that ye would have, because ye dare not trust to a promise without a Cautioner? here he is: Or would ye have heaven, and be eternally happy? 'tis also here. Consider then, I beseech you, what is in your offer: Dare you say, that the security is not valid, good and sufficient? And, if ye should, there are many witnesses in heaven against you, and also the sacrament on earth, which now is offered to confirm you. This bargain, therefore, and its security must be received, or else wo unto you for ever; This word which we now preach, nay, these stones shall bear witness against you, that our Lord Jesus was willing to save you and every one of you, and ye would not; and therefore your blood shall be required at your own hand, and he found without any the least culpable accession to it. 3. Ye are either to communicate to-day, or ye are only to be hearers and spectators; Whether the one or the other, is there not a necessity that ye close this bargain? If ye be to communicate, will ye take the bread and wine, and misken and slight Christ? If so, ye will eat and drink your own damnation. Would you have the character of a right communicant? This is it, that ye renounce your own, and trust to his righteousness, and take the sacrament for a confirmation of your interest in it: If ye come thus, ye shall be welcome; for this ordinance is appointed for this very end. If ye be

not to communicate, this word of the gospel comes to you tho' ye have secluded yourselves from the sacrament either thro' ignorance or scandal ; It might be a sweet communion to you, if yet Christ get a welcome ; and it should, I assure you in his name, make way to a new communion here or in heaven. But, 4. I would a little more particularly beseech you to consider, that ye must either give Christ a welcome or not, a yea or a nay say ; a grant or a denial ; for there is no mean, or middle ; This day shall not pass and go by without a hit or a miss (to speak so) Christ will not knock at your door, and nothing follow or be done ; It will either be, that Christ was at such a time (ruzed or) commended, and made offer of, and his people would have none of him ; or that the heart opened as the heart of *Lydia* unto the Lord, and that salvation came to the soul, as it did to *Zaccheus* his house. Your time is but short and uncertain, ye know not if ye shall come another sabbath to hear ; some that now speak to you, and some that hear, are daily removed : And this bids you make haste to creep in to him quickly without longer delay, while his arms are stretched out to receive and embrace you. There are several sorts among you, that keep at a distance from Christ ; but I would have all of you soberly to think, whether ye will say *Yea*, or *Nay*. There is here what may silence and satisfy any soul that thwarts with the call of God : Can ye say, that there is any better bargain, any better security, or any heartier call and invitation ? *Let us come and reason together, saith the Lord* (Isa. 1. 18, 19.) *Though your sins be as crimson, they shall be as white as snow ; though they be red as scarlet, they shall be as wool : If ye be willing and obedient, ye shall eat the good of the land ; but if ye refuse and rebel, ye shall be destroyed.* Our Lord's blood is of that efficacy, that it can make crimson and scarlet-coloured sins, white, white as snow and wool : Why do ye then linger, stick, stand or halt ?

Ye will, it may be, object and say, *First*, I would fain come, if I durst. But consider, I pray you, that 'tis Christ and the covenant, and grace on the throne that call you ; and this is their voice, *Thou hast spoken and done evil as thou couldst, yet return unto me* ; And therefore fear and tremble

tremble, yet come; fear, and bring your sins with you to the fountain to be washed, and to a skirt of his love to be covered thereby; and you shall on your coming be cleansed and covered. But it may be, ye will, *next*, *object* and say, I would fain come, but I cannot come. For *answer*, Let me ask you, Is there a soul in hell this day, that can say, I would fain have come, and could not come? That which we seek of you is, to make no long, tedious or toilsom voyage, if there be honesty: 'Tis only, that, when Christ is come to you, ye will be willing to receive him; and, if ye thus come, ye are believers. Do not, I beseech you, mistake, in thinking (and thereby obstructing your own coming) that persons must first be believers, and then come to Christ: No; but first ye must come with the little glimmering that ye have, and lame as ye are, and it will go with you; his chariot is waiting for you: And the very cripplest of you, that cannot come of yourselves to Christ, if ye be willing to close with him on his own terms, he shall come to you. But 'tis like, some will, in the *third* place, *object* and say, Alas! I am very indisposed to come. For *answer*, I shall grant it may indeed be true; but yet consider who are invited, 'tis the *poor, blind, halt, maimed, wretched and miserable*: O what unfitness have such! and yet none of them are excepted against. I would have none to be presumptuous and vain; but, if indeed ye would fain come, ye cannot come so indisposed, as the bargain will on that account be cast: It will not be the want of a disposition that shall cast it, else the *cripple and blind, and lukewarm Laodiceans* had never been invited. Whether is a suitable disposition of your own making, or of Christ's? Sure 'tis of his; and can ye expect ought from him, without coming to him, or believing in him? But, *fourthly*, Some will *object* and say, Alas! I have often come, and broken away again; how can I then believe that I am invited? For *answer*, I would desire you to consider whither that objection tends, even to question the truth of the gospel: Our Lord Jesus saith, *He came to save sinners*; and ye say, I would fain know if that be true or not. If ye be *poor, blind, miserable, naked, &c.* and have need, he commands us to invite and call such; and 'tis the way of unbelief to make



264 *Through Christ's Blood alone,*  
 them fear at Christ, and stand furthest aback from him, who have most need to draw near to him: If ye have come and broken afterward, come again; and, where a knot hath not holden, cast a new one. But, alas! there is a sort of careless atheists and secure hypocrites, whom this gospel strikes dead; and carnal worldlings, who have no serious thoughts of what is coming: I would pose such, and ask you, Care ye for your souls? care ye for remission of sins? or care ye for the enjoying of God? If ye do, then sure, it is unspeakably of your concernment to consider and close with the call and offer of this gospel: And if there be any of you, that have loved your idols, and after them will go, I would desire you in soberness to say to it, Will ye prefer any idol to Christ, the creature to the Creator, the temporal sinful being of your body to the eternal well-being of both soul and body? If ye will, then be sure, that this conviction, in your judgment and conscience, will go along with such a cursed resolution, that Christ and heaven were the absolutely best bargain.

The *third* Use serves to cheer and solace sinners, that have betaken themselves to Christ. O all ye who are glad to hear tell of such a Saviour, and whose heart is even now content to take him, and to renounce all idols for his sake: We have, 1. Remission of sins, not only to offer, but even to proclaim freely to you; *He that believes is past from death to life, and shall not come into condemnation: There is no condemnation to them who are in Christ Jesus. who walk not after the flesh, but after the Spirit, as it is, Rom. 8. 1.* If ye say, What will become of the sins that we are now under the guilt of? I answer, They shall be freely forgiven: *In those days and at that time (saith the Lord by the prophet Jeremiah, Chap. 50. 20.) 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.* When all the books shall be cast open, there shall be nothing found to charge upon a believing elect; *'Tis God that justifieth, who shall condemn?* Sin is pardoned to you, as really as it was to *Abram* and to *David*; and heaven is made as sure to you, as it was to them, who are now in it: Ye have the same Surety, the same Saviour, the same Covenant. 2. What promise would

would ye have? I know ye need many; but is there any of all the promises that is not in the covenant? Yea, ye have the covenant and Christ both, for *he is given for a covenant to you; All things are yours, (as it is, 1 Cor. 3.) whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present or things to come, all are yours, and ye are Christ's*; ye have a title and right to all the promises, and may comfort yourselves in the assured hope of the performance of them. O that many were in capacity to receive this consolation! 3. There may be a wearisome time here, and who knows what trials and scatterings may overtake you, what times may go over you, ere ye get another communion? It were best then, that ye who seriously mind to cleave to Christ and his covenant, were making for them: And therefore lay up this consolation, O believers, comfort yourselves in this blessed bargain; ye have Christ and remission of sins, take the sacrament as a seal thereof: There is a day coming, when ye will drink it new in the kingdom of heaven; O cheer yourselves in the hope of it, and for the time in this resemblance of it, when ye see a poor man personating our Lord Jesus Christ, and by his warrant offering him to you: The day is coming when there shall be no resemblance, no temple, no ministers, no ordinances, no sacrament; but ye shall drink of that new wine, the grapes whereof grow on Christ Jesus *the Tree of Life in the midst of the paradise of God*; even the wine of the consolation of glory, that will keep you in a continual holy ravishment, when all tears shall be wiped away, and ye shall have fully satisfying blessedness in the immediate vision and fruition of God: And, since it is so, *Let the joy of the Lord be your strength*. There shall not a believer come to the Lord's table this day, but there is a day coming when he and she shall drink it new, without interruption eternally, in the kingdom of heaven: *Father (saith Christ, John 17.) I will, that these whom thou hast given me, may be with me where I am, to behold my glory*: And again, *The glory which thou gavest me, I have given them*: And saith he, *Rev. 3. 12. I will write upon him my new name, and the name of the city of my God, &c.* that is, the communication and participation of the glory of the Head, as the members are capable. Labour

bour, O labour to have your appetites sharpened, and your longing desires quickned to taste of this new wine: It will be fresh, strong and sweet there. And, seeing the Lord allows you such consolation, take it, and take the sacrament as a pledge of it: And think with thyself, O believer in Christ, What! shall I, sinful and unworthy I, ere long sit with Christ at his table in glory? and is this a sign and representation of it under a vail? *What manner of person ought I to be in all holy conversation and godliness? Ought I not to love him much, and to continue with him in all his tentations?* The kingdom will superabundantly make up all: The very first draught of this new wine will make sighing and sorrow for ever to flee away. Let your souls be comforted in what ye have, and in the expectation of what is coming: There are great things coming; ye have a rich and liberal, a free and frank Bestower, and notably good security. Come therefore all of you to the due use-making of the covenant, and of the sacrament in reference to this end: And the Lord himself, that calls you, enable you to come aright, that it may be a closed, sealed, and confirmed bargain betwixt him and you this day, that ye may have ground to say, *This is the day which the Lord hath made, we will be glad and rejoice in it.*



**A** Thanksgiving Sermon after the Communion, the last that ever the Author preached on such an Occasion, at *Glasgow*,

On *Matth. 26. ver. 29.*

*But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

## S E R M O N II.

**O**UR bl-ssed Lord Jesus is now near taking leave of his apostles, and preparing them for the storm they were to meet with: And, for the consolation of them and of all his followers to the end of the world, he instituteth this ordinance of the communion, to be his love-