

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 past 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 interveening 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 corresponsent 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 pro-

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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 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 temptations?* 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,

love-token in his absence; that all his people might be confident of his respect to them, as well as to those then present; and that all of them might thereby be put and kept in the remembrance of him till his coming again.

He hath given them a massy and marrowy sum of the gospel in the words immediately preceeding; *This cup* (saith he) *is my blood of the new testament shed for the remission of the sins of many*: To which he subjoins, partly for warning, partly for consolation, these now read, *But I say unto you, I will not drink henceforth of the fruit of the vine, till I drink it new with you in my Father's kingdom*; as if he had said, Tho' now we be sitting here at the communion-table heartfomly together, I tell you, that I and ye will have no mo communions here on earth: The particle *but* is to give them a watch-word; and yet, according to his blessed manner and wont, he hath the best word hindmost, and tells them glad news on the back of it: For they might say, Wo's us, sweet Master, will we never meet again at a communion? Think not so, saith he; we shall yet meet again, and have a sweet communion in heaven. This then is a very heartfom dismiss: Tho' he sends them away, adverting them of a storm coming, and tho' they knew not well what was before them; yet he heartens and encourages them with a promise, that they shall have this wine new, or the thing signified by it, with a far other relish, in glory; and that then he and they should have good days of it. I shall say no more to the exposition, scope, or division of the words: Take this one doctrine from them, and then a few things on the connexion, for use.

The great doctrine then implied is this, *That believers will have a sweet communion in Christ's Father's kingdom in heaven*. This is expressly in the text, and confirmed by other scriptures, as namely, *Luke 22. 29. Ye are they that have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom*. This is that communion, even a partaking of Christ's glory in his Father's kingdom, and with him in it; and, *John 17. 22. The glory which thou gavest me, I have given them*: And, *v. 24. Father, I will, that they whom thou hast given me may be with me, to behold my glory which thou hast given me*

me: Which words set forth, not only the certainty of the thing, a glorious place and day, and the excellency of the feast, but also a sort of peremptoriness in reference thereto; *Father, I will*, saith he. When he prayed that the cup might depart from him, he does it conditionally and with submission; but, when he prays for communion in glory to him and his followers, there is no submission (to speak so) because it was according to the covenant of redemption, and therefore he is absolute and holily peremptory in it; and the *Father bears him always*: So in the epistles written to the seven Churches of *Asia*, *Rev. 2. 3.* it is promised by our Lord, to him that overcometh, that he *will give him the hidden manna, the white stone, and new name, to sit with him on his throne*: Let all believers on earth be gathered together, they cannot tell what this is, what a *manna*, what a *communion* this will be; it quite transcends all experience, all expression and conception: Only in the text it is called, 1. *Wine*, which is a very cordial thing; it is *meat indeed, and drink indeed*. 2. It is called *new wine*; we taste of it here, but it is new and hath another relish there. 3. It is in a sweet place, not in any earthly house or upper-chamber, not in a material temple made with hands, but in Christ's Father's kingdom, that *new Jerusalem*, that *tabernacle of God*, where God dwelleth with angels and glorified saints; *the city paved with pure gold*; *the gates whereof are pearl*; *the foundations of the wall whereof are garnished with all manner of precious stones*; *which hath no sun, but the glory of God and of the Lamb is the light thereof*. O believers, who have some of you but core-houses, smoky holes here, ye shall have mansions of glory there, admirably good accommodation: It is with excellent and *none-such* company, even with Christ; for he says, that *he will drink this wine new with us* in his Father's kingdom. It is a great matter to get leave to sit down with *Abraham, Isaac and Jacob, David*, and the prophets *Elijah, Isaiab, Jeremiab, Ezekiel, Daniel*, and the rest of them, with *John the Baptist*, with *Paul, John, Peter*, and the other apostles, and with the whole congregation of the first born; but it is more, to drink the new wine with Christ himself, in heaven, who is (to say so) the very HEART of heaven. This communion hath

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in it these *five* notable qualifications. 1. It is immediate: All our communion here is mediate, ordinances and ministers interveen and come betwixt us and him, and there is need of faith in order to it; but, in that communion above, there is no intermediate mean, there we shall *see his face*, as it is said, *Rev. 22. 3.* there is no temple, no ministers, no preaching, no light of candle or sun there, but the Lamb and the Lord God, who enlightens it; the tabernacle of ordinances will then be taken down, every thing which is *in part* will be done away, when that which is *perfect* is come; *the Lord shall feed, and the Lamb shall lead us by these living waters.*

2. There is in it a sharing of the same glory with the Mediator; he and we shall drink of one cup, sit at one table, and sit on one throne, *Rev. 3. 21.* We shall partake of Christ's glory: *I will* (saith he, *John 17. 24.*) *that they behold my glory*; there we get eminently *the new name*, and *the name of the city of Christ's God*, *Rev. 3.* there *his name will be in our foreheads*, *Rev. 22. 4.* and *our vile bodies will be made conformable to Christ's glorious body*, *Philip. 3. 21.* Our spirits will be made pure as he is pure; when we shall be raised in incorruption, we shall bear the image of the heavenly *Adam*, and our bodies shall be made spiritual. It cannot be told what this will be, to be made partakers of Christ's glory, when the fulness of the Godhead shall be communicated to us objectively, and when God shall be *All in all*. 3. It is a communion satisfying completely; if Christ's communion be full, ours shall be full: In this communion none shall complain of detertion, none shall desire more of the Spirit, or more consolation; for it shall be full: Then shall we satisfyingly *know the love of Christ that passeth knowledge*, and *be filled with all the fulness of God*. This water of life will satisfy to the full the greatest thirst of such as long for Christ; there shall not be (to speak so) an empty corner in the most capacious soul. Thou poor hungry and thirsty, empty and indigent believing soul shalt then be full, and kept full (according to creature-capacity) to the very brim; and thy heart, that is now narrow and straitned, shall be widened and enlarged then, to take in this sweet and satisfying wine; there shall not be one vessel in glory, but it shall be filled brimful with

with the new wine of these strong consolations of God, being dilated, capacitated, elevated and enlarged for that very end. 4. This communion is uninterrupted; there shall be nothing to mar it, no cross, no sin, no temptation to sin; For no unclean thing enters within the gates of the *new Jerusalem*; no curse, no cry in those streets, no weeping, no sorrow, no sighing for any thing past, nor horror nor fear from the apprehension of any evil coming, nor any the least mis-tuning of the Lamb's song of praise; the heart shall (to speak so) be so stringed and bended, as it shall never again slack in its bent, but be still kept at its highest note; our harps shall never hang any more on the willows, but we shall keep them still in our hand, chanting the praises of the Redeemer to that new heavenly tune never heard on earth, with palms of victory in our hands, and crowns of glory on our heads, following the Lamb whithersoever he goes. 5. It is an eternal communion: We shall drink for ever with him, and be abundantly satisfied with the fatness of his house, and made holily drunk *with the river of his pleasure, with whom is the fountain of life, and in whose light we shall eternally see light; whose well of life is always running, in whose presence is fulness of joys, and at his right hand pleasures for evermore.* Though through all eternity thousands and millions will be drinking of this new wine, yet it shall never be the less, but is and shall be still fresh and flowing.

Now, for *application*; Let me ask you, Do ye believe this, that there is such a day coming, and that these are the true and faithful sayings of God? O if ye all that hear me this day did indeed believe it! The belief of it, sure, is very suitable, and would make a very sweet life; ye will never be holy, ye will never aright fear nor love God, ye will never hate sin, nor be heartsom in his service, neither will ye be truly thankful, till ye really believe it. I am afraid, if atheists, earthly wretches, drunkards, tipplers, cursers, swearers, hypocrites, &c. were singled out and separated from among us, they would be found to be but a small number who believe this: Do ye or can ye believe it, that have your portion in this life, and seek no more? Nay, believers, if ye indeed believe it, why are you so heartless? why envy ye the poor prosperity of the men of  
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the world? why do ye not press after this mark and prize? If ye believed it suitably, your hearts would laugh within you, your spirits would rejoice, your faces would someway shine; and what is spoken of this day, would have a divine splendor and lustre in your eyes: If you believe it, why is it not your work and business to live so, as ye may hope to drink of this cup of this new wine with Christ in heaven? Tho' ye should drink water all your days, this wine will abundantly compensate that; tho' now the bread of some of you be but brown, this feast of truly royal dainties is before you; our Christian friends, that are gone, are feeding sweetly on it. Long, O believers, to be with them; and take it not ill, tho' ye be here somewhat straitned and kept scarce, and have but a little portion, a small pittance and scant measure of the things of this world, when others fare well and sumptuously, live high, are gorgeously apparelled: Your feast and royal robes are before you. The rich and great men of this world, whose portion is in this life, care little for poor bodies that seek God: Care ye as little for their portion as they care for yours; they shall not, a little hence, get a drink, nay, not a drop of cold water, when ye shall drink this new wine, this royal wine in abundance: *Christ's servants shall eat, when they shall be hungry; his servants shall drink, when they shall be thirsty; they shall sing for joy of heart, when the others shall mourn and howl for vexation of spirit; as it is, Isa. 65 13.* O seek after clearness of interest in him, that ye may thoroughly believe, love, and long for this life. This heartsome communion with Christ in heaven is reserved for them that keep communion with him here on earth, and to them it is here promised: I will not say, that none can get heaven, but those who get the sacrament; but this I dare boldly say, that those who have not communion with Christ here, shall never get communion with him hereafter; and whoever communicate honestly here, shall have communion with Christ in glory. Be ye comforted who believe in Christ, who covenant honestly with him, and who *hope in his mercy*; for he and ye together shall have a compleatly full, immediate, uninterrupted and eternal communion in heaven, that shall never end. Need ye to be confirmed in the truth of this? his word may serve you, and ye have the sacrament beside:



beside: He hath left his word to hearten poor believers under all their inward and outward troubles, under their spiritual maladies and bodily sicknesses and infirmities, and to assure them for their comfort that there is a good life coming, and he hath given the sacrament as a pledge of it: Will ye then consider seriously, whether this word belong to you, and if ye may with his allowance hearten yourselves from it, that there is a day coming that ye shall get communion with Christ in heaven. He doth not mean, that all that get the sacrament, get this communion; for *Judas*, who not improbably got the sacrament, is excluded. Would ye know then, who have been honest communicants to-day, that may expect this heavenly communion? And methinks, that every one of you, that hath any serious concern for your souls, will be rouzed here, and greedily longing for marks and evidences of that. But, if any of you would be at evidences to make you secure, I declare I have none such to give you: But I shall hint at *two* or *three*, which may be as directions in duty to you who mind honestly: The *first* whereof is, *Luke 22. 29. Ye are they that have continued with me in my temptation, and I appoint unto you a kingdom.* Here it is clear, that these *two* go together, *viz.* continuing with Christ in his temptations, and coming to his kingdom. In a word, it is not to be religious for the fashion, but in earnest; it is not to be religious for a day or two, or in some trials only, but to continue in it, and with him in his temptations, whatever they be; not only to be religious when religion is countenanced, but when it is discountenanced, and persecution is met with for its sake, and when there are many snares and temptations to draw you away; 'tis a stedfast abiding with Christ in trying times, summer and winter, so to say: If a blast of trial and temptation come, and ye grow giddy and wavering in the truth, or if a spirit of profanity come (and look for it, and lay your account with it) and ye be ready to laugh and give in your taunt, gybe, and mock with the profane, against the power of godliness and the godly; away with your religion, it is not a continuing with Christ in his temptations. This mark puts you to work (and such marks are safest) *To him that overcometh*, is a word often repeated, *Rev. 2. 3.* and set always before you the promise of glory and communion with Christ

Christ in heaven ; on such, and on such only, will Christ *write his new name, and set them on his throne.* A second mark is, Ye that do indeed keep communion with Christ here, and war against your lusts, without any allowed peace, truce or cessation of arms, till ye get them brought down, routed and ruined by an entire victory, shall partake of this communion in glory : If ye do not deliberately give up with Christ to keep company with idols, ye may have hope ; but *the unbelieving and fearful*, that cannot endure to look a lust nor a trial for Christ in the face, and who, it may be, are just now wearying of such a day and sermon, and it is even as a prison to them to be restrained so long from worldly business and pleasures, are utterly excluded from all hope, while they remain such. Serious souls will, belike, here say, *'We are fighting, but we come not speed.* I answer, Let not that discourage you, if there be no hope to come speed in end ; continue in the fight, and you shall come speed : Christ is thy Captain, and a Captain of salvation, at whose back none fell so as not to arise. A third mark is, *John 17. 6, 7, 8.* where Christ is praying for the disciples, that they may be admitted to this communion ; and saith he, *I gave them the words which thou gavest me, and they have received them.* The believer receives Christ's words and keeps them, and makes exception against none of them ; when he takes one word, he casts not at another ; he takes not one piece of the covenant of grace, and rejects another ; but universally he approves and accepts of all Christ's words, and more particularly, and in a special manner, of the command of believing. Thus speaks the *Psalmist*, *Psal. 119. 128. I esteem all thy commandments concerning all things to be right :* So saith Christ of the disciples, *I have given them thy words, and they have received them ;* and particularly (as if he had said) I proposed a special suit to them, that they would be friends with thee, and be reconciled to thee through faith in me ; and they received that word : *Therefore glorify them.* Ye may possibly think these marks difficult ; but, would you have a religion that will put you to no pains ? Such marks are high and hard indeed to flesh and blood, and to your lusts ; but, what loss is in mortifying these ? Is it any prejudice to you to receive Christ's words,

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and to keep them, and to follow him in his temptations, when an hundred-fold more than ye can lose is to be gotten by so doing? And therefore we declare to you from the word of the Lord, if ye resolve not to live as having on you the wedding-garment, we cannot say that ye shall eat and drink with Christ at his table in his kingdom.

In the *next* place, According to the method proposed, ye would consider the connexion, and how this purpose comes in; even thus, as if the Lord had said, Ye have now an excellent communion-day; but ye and I will have no more together in this world: Whence observe, *That the best communion-day that God's people have here, hath a BUT in it, or something that makes it appear defective*; only in that communion in heaven there is no *but*, no defect: And it implies, 1. His saying to them, Ye have now been at the communion, but ere long ye shall meet with temptation and trouble; and as he said, so within a very little it came to pass. So may I say, We are here now, but do we know how soon a temptation may assault and prevail? The tempter is waiting on, and hath, it is like, given in his petition for a permission to essay such and such a person, by some suitable temptation, ere to-morrow; and he offers, it may be, to make his hypocrisy to be discovered: And it will be a sad matter, if any of you stumble and be overtaken with the temptation. 2. It looks to the scattering that was coming: We will not (as if he had said) be all together at the communion again; *for it is written, I will smite the Shepherd, and the sheep shall be scattered*. It is more than probable that we shall not all drink and eat at one table again: Are there not some both ministers and people dead and gone since the last communion? And ye may want some of both, ere ye get another; and may there not some sad division, trouble or confusion arise, to the offending of some, and laying of them aside? Nay, some may be offended at these same ordinances; Satan hath many ways to break in upon us: Nay, let me tell you, that a cloud of persecution may come and cover us, that we shall not dare to come, or may scruple to come to such an ordinance, tho' we be now dawted and (as it were) dandled on his knee. 3. It may look to their being deprived of Christ's company and bodily presence. And who knoweth, but there may be

be a cloud of desertion on ordinances, and a vailing of Christ's presence? I forewarn you, that it is to be feared; which says, we should keep him well while we have him, and *not stir him up till he please*, as the Bride's frequent desire and resolution is in the *Song*. 4. It may look to death that is coming, and will put an end to all communions here; after which there will be no more communions on earth. And indeed it is suitable that ye were now bethinking yourselves, What if we never get another? Ought we not then to feed well on this? If any thing have been amiss or wanting, labour to get it made up. O believers in Christ, take home a sealed covenant with you, and read it over and over again: If any defect hath been on your part, write it yet in; for, if any blank be, it is certainly on our side, and not on Christ's: And indeed, 'tis God's great mercy, that a seal of his covenant may be useful a long time after it is gotten; slighted baptisms and abused communions may be yet useful, if we could make the right use of them: And I do not question but this communion did the disciples more good after Christ was gone from them, than it did now when he was with them at table. 5. It may look to eternity. Now we are living men and women on earth, but within a little we will be gone, *and our places will know us no more*; very probably, within twenty, thirty, forty or fifty years, we shall be either drinking of this *new wine* in heaven above, or of that cup of the unmixed wine of the wrath of God, having no rest day nor night. O profane atheist, unbeliever, hollow-hearted hypocrite, and sligher of Christ all thy days, what a bitter draught will that be, when God shall put into thy hand the cup of his indignation, which shall be for ever poured out unto thee, and shall never come from thy head? O drunkard, tippler, and belly-god, bethink thyself how that draught will go down with thee: The Lord *with his one foot on earth and the other on the sea, with an uplifted hand to heaven, hath sworn, that, within a little, time shall be no more*. Ye that are young people may, if ye will, follow the sight of your eyes and the way of your own hearts, and may take your pleasure in the days of your youth; but know and remember that God will bring you to judgment; Your time is wearing away, and ye will wear away; 'tis but a little, and ye will hear no more preachings,

and get no mo warnings. O take them in time, if ye be wise ; and the Lord perswade you so to do.

In the *third* place, The scope of the advertisement and consolation is observable. When he was giving them the cup, and told them, that *'tis the cup of the new testament in his blood*; he subjoins, *But I say unto you, I will not drink henceforth, &c.* This he doth, *First*, Because he would send them away, advertised and assured, that *there is a farther ben* (to speak so) *a more inward room in religion, than the most lively and comfortable ordinance here on earth doth afford*; a higher and more intense spiritual practice, than any outward part of religion: He would have them to go away thinking with themselves, that all is not done that may be done; that all is not win at, which may be had; that they are not yet holy enough, nor happy enough. O place not, for Christ's sake, place not your religion here, I was at the sacrament, or I got my communion: Wo to that empty sound, and to them who lean all their weight on it; ye may come and abide here for a time, and go away leaving the marrow of the matter behind you: All is not yet done. A *second* reason is, *Because he would have them parting and going from the communion with some thoughts of death, of their approaching change and passing out of time, and of eternity quickly marching upon them.* And indeed it were good going from the communion, and from every other ordinance, with such thoughts as these, Death is fast coming on me, and I will be soon gone (saith our Lord on the matter to the disciples) and ye will ere long follow me, and it is not these ordinances that will be your life in eternity. It were good that we came to the Lord's table, to preaching and prayer, and went away as dying men and women: This would lay much of our pride, deaden us to the world, and make us endeavour to hold a loose grip of all things in it, and would keep us under the kindly sense of the changeablenets, uncertainty and short continuance of them all; and might be of more use and worth to us, than twenty thanksgiving-sermons: Labour then to go from every ordinance, as if ye were not to enjoy another. A *third* reason may be, *That our Lord would lead in his followers to look after some stamp of heaven, and of the glorious communion that is a-coming, on their spirits; and would have them going from*

from the ordinances with such thoughts. Alas! we have very few such thoughts; our conversation is very little or not at all in heaven. Believers, think, and think often, that these rags will be rent off us, and we shall be set down on the throne with Christ in that *raiment of needle-work*. It is a good token, when a person goes from a communion, from preaching and prayer, more divine and heavenly, making every ordinance the step of a stair (as it were) to ascend upward, having a high esteem of heaven, and a heart holly eager and bent on it, content, nay desirous to begone, whenever he shall see it meet; and, till then, putting on and keeping on the whole armour of God, making for one assault of temptation after another; heavenly in his whole walk, in his actions, words and thoughts. As ye would not, O believers, interrupt your communion with God in Christ, study to be heavenly in your conversation; for saith the apostle, *Philip. 3. 20. Our conversation is in heaven, from whence we look for the Saviour*. Lay aside (as if he had said) your earthly-mindedness, away with that; and be heavenly in your conversation, for our conversation is such; and believers are described to be such as *love Christ's appearing*. A fourth reason may be, *That our Lord would hearten and comfort his disciples, and send them away refreshed*; yea, it is to root out their unbelief, and to arm them against approaching trials. So then, 1. *Our Lord Jesus allows believers to go from the communion, and proportionally from every ordinance rightly come to, cheerful and comforted*: And therefore he leaves them with this word, telling them that they will have hard and sad days; but withal bids them cheer themselves in the assured expectation of a day coming, when he and they shall drink the new wine in heaven. Our Lord would have believers humble, thinking on death, and making ready for it daily; yet he would not have them tortured with the thoughts of it, but cheerful, as having his joy for their strength; tho' he would not have their joy carnal, but heavenly: And it is the token of a right communicant, and of a good hearer of the word, when a person goes away from it more spiritually cheered and more heavenly-minded. 2. *There is nothing that can be more heartsome, cheering and refreshing to the believer, than the lively hope of communion, and of a seat on the throne, in heaven with Christ*;

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and it is the mark and character of a believer, to have no lower design. Alas for the senseless way of hearing the word, and of communicating, customary to many, who have no other nor higher design than to partake of the outward ordinance! 'Tis a heartsome thing to go from the table of the Lord with this sweet and heavenly meditation, Christ and I will meet again ere long at a table in heaven. 3. *The thoughts of heaven and the hope thereof may well sustain a believer, were there never so many BUTS and wants in their present condition here.* We will not be long together, saith he, there will be a scattering; but this may keep you from weeping and mourning, as those who have no hope, that the day cometh when we shall meet again, and never part asunder. It is really a wonder, that we have so few serious and solacing thoughts of coming to heaven; There are none who look for a rich loading coming home by sea, but they will comfort themselves in the expectation of it; why do we not then comfort ourselves in the thoughts of heaven, since we profess to have a hope of being there? even because we are carnal and earthly: And it says, that we either think heaven little worth, or that it is an insufficient and invalid right that is to be had to it, or that we do not really believe it. All the silver and gold in the world comforts not a poor body, because he hath no hope to come by it; so there are not a few hearers of the gospel, who hear much of heaven, and of the hope of it, that never refresheth them. A fifth reason may be, *To waken up longing desires, and to sharpen and put an edge upon an appetite, in his followers, after heaven, and to teach them not to place their happiness on any thing on this side heaven;* otherwise he would never have put their satisfaction to a term so far off: But he overleaps (to speak so, with reverence) all the brave days that they had and were to have here, and gives them this for their full satisfaction, that the day is a-coming when he will drink the wine new with them in his Father's kingdom; and would have them, in their flight, never resting nor sitting down, till they be there; for he sends them away hungering for that communion-table. And we would yet again exhort and beseech you to study to be in case to go from the communion, and from every sermon, having some serious thoughts of heaven, and longings for it; believing that

that the day, the joyful day is coming, when Christ and ye will meet, and never shed or separate again ; when *ye shall be with him where he is*, and be set with him *at his table, and on his throne*, never to rise off it any more again : Blessed be God, that that desirable day is coming. Believers in Christ, cheer yourselves in the hope of it. If there be any of you (as, alas ! I fear there be very many) that relish not this blessed change, there is a sad and sorrowful change before you. O be busy, very busy to have your interest in Christ, and the hope of heaven well secured, by union and communion with him here ; that so ye may have the well-grounded hope of heaven, and may frequently draw comfort from it : And, O that we could sunder so ! The little inch and moment of time, that we have, will soon and very quickly wear away, and be at an end : Go then, my dear friends, with this well-fixed resolution, that ye must needs, in God's own way, have heaven, and be eternally happy in the soul-satisfying and ravishing enjoyment of that fullest and sweetest, never to be interrupted communion, that will be there : And thank God and Christ the Mediator for the least measure of the well-grounded hope of it ; and make it your business to have your conversation suited to, and smelling strong of that blessed hope.

*FINIS.*

