

makes Christ renowned, and lifts him up indeed, when his followers walk worthy of Christ.

2. Let us exalt Christ's truths. Bucholcerus, in his chronology, reports of the nobles of Polonia, that when ever the gospel is read, they lay their hands upon their swords, by that intimating they are ready to maintain the gospel with the hazard of their lives. Let us exalt Christ's truths; maintain the truths of Christ against error; maintain the doctrine of free grace against merit; the Deity of Christ against Socinianism.

Truth is the most orient pearl of Christ's crown; contend for the truth, as one would for a sum of money, that it should not be wrested out of his hand: this Christ takes to be an exalting of him, when we exalt his truth, wherein his glory is so much concerned.



CHRIST THE REDEEMER.

Q. XXX. *HOW doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Here are in this answer two things: 1 Something implied, viz, that Christ is the glorious purchaser of our redemption, in these words, 'The redemption purchased by Christ.'

2. Something expressed, viz. that the Spirit applies to us this redemption purchased, by working faith in us, &c.

(1.) The thing here implied, that Jesus Christ is the glorious purchaser of our redemption. The doctrine of redemption by Jesus Christ is a glorious doctrine; it is the marrow and quintessence of the gospel: in this all a Christian's comfort lies. Great was the work of creation, but greater the work of redemption; it cost more to redeem us than to make us; in the one there was but the speaking of a word, in the other shedding of blood, Luke i. 51. The creation was but the work of God's fingers, Ps. viii. 3. Redemption the work of his arm, Heb. ix. 12. 'Having obtained eternal redemption for us.' Christ's purchasing redemption for us, implies, that our sins did mortgage and sell us; had there not been some kind of mortgaging, there had been no need of redemption: *redimere q. rursus emere*, Hierom. Now Christ, when we were thus mortgaged, and sold by sin, did purchase our redemption: Christ had the best right to redeem us, for he is our kinsman. The Hebrew word for Redeemer, *Goel*, signifies a kinsman one that is near in blood: in the old law the nearest kinsman was to redeem his brother's land,

Ruth iv. 4. Thus Christ being near a-kin to us, 'Flesh of our flesh,' is the fittest to redeem us.

Q. *How doth Christ redeem us?*

A. By his own precious blood, Eph. i. 7. 'In whom we have redemption through his blood.' Among the Romans, he was said to redeem another, that laid down a price equivalent for the ransom of the prisoner. In this sense Christ is a Redeemer, he hath paid a price. Never such a price paid to ransom prisoners, 1 Cor. vi. 20. 'Ye are *pretio empti*, bought with a price: and this price was his own blood.' So, in the text, 'by his own blood he entered in once into the holy place, having obtained eternal redemption for us, this blood being the blood of that person who was God as well as man, is a price sufficient for the ransom of millions.

Q. *From what doth Christ redeem us?*

A. From sin to be redeemed from Turkish slavery is a great mercy, but it is infinitely more to be redeemed from sin. There is nothing can hurt the soul, but sin: It is not affliction hurts it, it often makes it better, as the furnace makes gold the purer; but it is sin that doth damnify. Now, Christ redeems us from sin, Heb. ix. 26. 'Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.'

Q. *But how are we redeemed from sin? Do we not see corruption stirring in the regenerate? Much pride and mortified passion?*

Ans. We must distinguish of redemption: redemption is either *inchoata* or *plena*; *i. e.* a redemption but begun, and perfect; sin cannot stand with a perfect redemption: but here it is begun; sin may stand with an imperfect redemption. There may be some darkness in the air, at the sun's first rising, but not when the sun is at the full meridian: while our redemption is but begun, there may be sin; but not when it is perfect in glory.

Q. *But in what sense hath Christ redeemed justified persons from sin?*

Ans 1. *reatu*, from the guilt of sin, though not the stain. Guilt is the binding a person over to punishment. Now Christ hath redeemed a justified person from the guilt of sin; he hath discharged his debts. Christ saith to God's justice, as Paul to Philemon, 'If he hath wronged thee any thing, or owes thee ought, put that on my account,' *ver.* 18.

2. A justified person is redeemed *a dominio*, from the power and regency of sin, though not the presence. Sin may *furere*, but not *regnare*; it may rage in a child of God, but not reign: lust did rage in David, fear in Peter, but it did not reign; they recovered themselves by repentance, Rom. vi. 14. 'Sin shall

not have dominion over you.' Sin lives in a child of God, but is deposed from the throne ; it lives not as a king, but a captive.

3. A believer is redeemed *a maledictione*, from the curse due to sin, Gal. iii. 13. 'Christ hath redeemed us from the curse of the law, being made a curse for us.' Christ said to his Father, as Rebecca to Jacob, 'upon me, upon me be the curse ; let the blessing be upon them, but upon me be the curse.' And now, there is no condemnation to believers, Rom. viii. 1. An unbeliever hath a double condemnation ; one from the law which he hath transgressed, and the other from the gospel which he hath despised. But Christ hath redeemed a believer from this malediction, he hath set him out of the power of hell and damnation.

Q. *To what hath Christ redeemed us ?*

A. He hath redeemed us to a glorious inheritance, 1 Pet. i.

4. 'To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.'

1. *To an inheritance* : Christ hath not only redeemed us out of prison, but he hath redeemed us to a state of happiness, to an inheritance ; heaven is not a lease which soon expires, but an inheritance ; and a glorious inheritance, Col. i. 12. An inheritance in light. *Lumen aduat colores* ; light adorns and gilds the world : what were the world without light but a prison ? The heavenly inheritance is irradiated with light : Christ, as a continual sun, enlightens it with his beams, Rev. xxi. 23.

2. *To an inheritance incorruptible* : It doth not moulder away, or suffer dissolution. Earthly comforts are shadowed out by the tabernacle, which was transient ; but heaven is set out by the temple which was fixed and permanent, built with stone, overlaid with gold. This is the glory of the celestial inheritance ; it is incorruptible. Eternity is written upon the frontispiece of it.

3. *Undefiled*. The Greek word for undefiled, alludes to a precious stone called *Amiantus*, which cannot be blemished : such a place is heaven, undefiled, nothing can stain it ; there's no sin there to eclipse its purity. For the holiness and undefiledness of it, it is compared to pure gold, and to the sapphire and emerald, Rev. xxi. "The Sapphire hath a virtue (saith Pliny) to preserve chasteness ; the Emerald to expel poison." These are the lively emblems of heaven, to shew the sanctity of it ; no fever of lust ; no venom of malice ; there are none but pure virgin-spirits inhabit it.

4. *It fadeth not away* : The Greek word is the name of a flower *Amarantus* which keeps a long time fresh and green, as Clem. Alexandrinus writes. Such is the heavenly inheritance, it doth not lose its orient colour, but keeps its freshness and greenness to eternity ; the beauty of it fadeth not away. 'To this glorious inheritance hath Christ redeemed the saints :' an

inheritance which cannot be fully described or set forth by all the lights of heaven, tho' every star were a sun. And that which is the diamond in the ring, the glory of this inheritance, is the eternal sight and fruition of the blessed God; the sight of God will be a most alluring, heart-ravishing object: the king's presence makes the court, John iii. 2. 'We shall see him as he is.' It is comfortable to see God shewing himself through the lattice of an ordinance, to see him in the word and sacrament: the martyrs thought it comfortable to see him in a prison: O then, what will it be to see him in glory, shining ten thousand times brighter than the sun! and not only see him, but enjoy him for ever; *Premium quod fide non attingitur*, Aug. Faith itself is not able fully to comprehend this reward. And all this blessedness hath Christ purchased through the redemption of his blood.

Use 1. Branch 1. See into what a wretched, deplorable condition we had brought ourselves by sin: we had sinned ourselves into slavery; so that we needed Christ to purchase our redemption: *nihil durius servitute*; Cicero. "Slavery is the worst condition;" such as are now prisoners in Algiers think it so. But by sin we are in a worse slavery, slaves to Satan, a merciless tyrant, who sports in the damnation of souls. In this condition we were when Christ came to redeem us.

Branch 2. See in this, as in a transparent glass, the love of Christ to the elect; he came to redeem them: these he died intentionally for. Were it not great love for a king's son to pay a great sum of money to redeem a captive? But that he should be content to be a prisoner in his stead, and die for his ransom; this were matter of wonder. Jesus Christ hath done all this, he hath written his love in characters of blood:—It had been much for Christ to speak a good word to his Father for us, but he knew that was not enough to redeem us: though a word speaking made a world, yet it would not redeem a sinner, Heb. ix. 22. 'Without shedding of blood, there is no remission.'

2d Use, Of Trial. If Christ came to purchase our redemption, then let us try whether we are the persons whom Christ hath redeemed from the guilt and curse due to sin. This is a needful trial: for, let me tell you, there is but a certain number whom Christ hath redeemed. O, say sinners, Christ is a redeemer, and we shall be saved by him! Beloved, Christ came not to redeem all; then we overthrow the decrees of God. Redemption is not as large as creation. I grant there is a sufficiency of merit in Christ's blood to save all; but there's difference between sufficiency and efficiency. Christ's blood is a sufficient price for all, but it is effectual only to them that believe. A plaister may have a sovereign virtue in it to heal any wound, but it doth not heal unless applied to the wound. And

if it be so, that all have not the benefit of Christ's redemption, only some; then it is a necessary question to ask our souls, *Whether we are in the number of them that are redeemed by Christ or not?*

Q. How shall we know that?

Ans. Such as are redeemed, are reconciled to God; the enmity is taken away: their judgments approve, their wills incline *ad homum*, Col. i. 21. Are they redeemed that are unreconciled to God? who hate God and his people, (as the vine and laurel have an antipathy) who do all they can to disparage holiness? Are these redeemed who are unreconciled? Christ hath purchased a reprieve for these: but a sinner may have a reprieve, and yet go to hell, John v. 6.

2. Such as are redeemed by Christ are redeemed from the world, Gal. i. 4. 'Who gave himself for our sins, that he might deliver (or redeem) us from this present evil world.' Such as are redeemed by Christ, are risen with Christ, Col. iii. 1. As the birds, though they light upon the ground to pick up a little seed, yet immediately they take their wings and fly up to heaven again: so the redeemed of the Lord, though they use the world, and take the lawful comforts of it, yet their hearts are presently off these things, and they ascend to heaven; live here, and trade above. Such as Christ hath died for, are 'dead to the world;' to the honours, profits, and preferments of it. What shall we think of them who say, they are redeemed of the Lord, yet are lovers of the world? Like the tribes who desired to have their portion on this side Canaan: Phil. iii. 9. 'Who mind earthly things.' They pull down their souls to build up an estate. They are not redeemed by Christ who are not redeemed from the world.

3d Use, Of comfort, to such as are redeemed: you are happy, the lot of free grace is fallen upon you; you who were once in the devil's prison, you have broke this prison: you that were once bound in the chains of sin, God hath begun to beat off your chains, and hath freed you from the power of sin, and curse due to it. What a comfort is this? And is there any consolation in Christ? It is thine; is there any sweet fruit growing upon the promise? thou mayest gather it: are there any glorious privileges in the gospel? they are thy jointure, justification, adoption, coronation: is there any glory in heaven? thou shalt shortly drink of that river of pleasure: hast thou any temporal comforts? these are but a pledge and earnest of more: thy meal in the barrel is but a bait by the way, and an earnest of that angels' food which God hath prepared for thee. How mayest thou be comforted in all worldly afflictions, though the fig-tree flourish not? Nay, in case of death, death hath lost its sting, *Mors ebit morte Christi*. Death shall

carry thee to thy Redeemer: fear not dying, not happy but by dying.

Uſe ult. Of exhortation. Long for the time when you ſhall have a full and perfect redemption in heaven, an eternal jubilee; when you ſhall be freed not only from the power but from the preſence of ſin. Here a believer is as a priſoner that hath broken priſon, but walks with a fetter on his leg: when the banner of glory ſhall be diſplayed over you, you ſhall be as the angels of God, you ſhall never have a ſinful thought more; no pain or grief, no aching head or unbelieving heart. You ſhall ſee Chriſt's face, and lie for ever in his arms: you ſhall be as Joſeph, Gen. xli. 14. They brought him haſtily out of the dungeon, and he ſhaved himſelf, and changed his raiment, and came in unto Pharaoh. Long for that time, when you ſhall put off your priſon-garments, and change your raiment, and put on the embroidered garment of glory. O long! yet be content to wait for this full and glorious redemption, when you ſhall be more happy than you can deſire, when you ſhall have 'that which eye hath not ſeen, nor ear heard, nor can it enter into man's heart to conceive.'

OF FAITH.

GAL. ii. 20. *The life that I now live in the fleſh, I live by the faith of the Son of God.*

THE Spirit applies to us the redemption purchaſed by Chriſt, by working faith in us.

CHRIST is the glory, and faith in Chriſt the comfort of the goſpel.

Q. *What are the kinds of faith?*

Ans. Fourfold: 1. An hiſtorical or dogmatical faith, which is the believing the truths revealed in the word, becauſe of divine authority.

2. There is a temporary faith, which laſteth but for a time, and vaniſheth, Matth. xiii. 21. 'Yet hath he no root in himſelf, but dureth for a while.' A temporary faith is like Jonah's gourd, which came up in a night and withered, chap. iv. 10.

3. A miraculous faith, which was granted to the apoſtles, to work miracles for the confirmation of the goſpel: This Judas had; he caſt out devils, yet was caſt out to the devil.

4. A true juſtifying faith, which is called, 'A faith of the operation of God,' Col. ii. 12. and is a jewel hung only upon the elect.

Q. *What is juſtifying faith?*