

# **THE MARROW OF CHRISTIANITY**

OR a spiritual discovery of some Principles of  
Truth; meet to be known of all the saints  
represented in ten SECTIONS.

**Introduction written by JOHN SALTMARSH.**

To which is added:

**A brief Discovery of Antichrist,  
both in the Mystery, and in the  
History.**

**&**

**A Discourse on the True Gospel  
Blessedness in the New Covenant.**

**By THOMAS COLLIER,  
Minister of the Gospel.**

London

**Printed for Giles Calvert at the Black Spread  
Eagle, near the West end of Paul's. 1647.**

**Supralapsarian Press**

**2016 EDITION**

## To the Reader.

Christian Reader,

For to thee alone do I commend this small Treatise, who alone, art able to judge of spiritual things; for, the spiritual man judgeth all things. I have here in this Treatise, presented unto public view, some principles of Truth. Although I suppose that some particulars herein, may seem somewhat strange at the first sight, yet I question not, but the same Spirit of Truth which is given forth from the Father through the Son, to the saints, will by degrees so gather us up into the mystery of Truth, that we shall all speak the same thing, from our walking in the same light, and acting in the same power. I have in this place only three words to mind thee of, as a preparative to what thou shalt read in this ensuing Treatise.

First, that the discovery of the first man Adam, to be but a human man; a man, endued with human perfections, is not a strange, but a glorious truth, and necessary to be known, for the knowledge of this one particular, leads us to the knowledge of the creatures nothingness; for the wisdom, power, righteousness, &c., of the creature is all but of the Earth; and that it is the proper work of Christ, the Second Man to ruin and destroy in thee, all, that is of the first Adam, even those relics that remain; that wisdom is turned into folly; that strength, into weakness; that righteousness and holiness, into mere filthiness and pollution, so that Christ doth not where he comes in mercy, restore man to his first condition, as it was in Adam, but destroys those principles, as we are Christians, and so creates a new man in us, which, after God, is created in righteousness and true holiness, Eph.4:24, and he that is in Christ, is a new Creature, II Cor.5:17, old things are done away, behold all things are become new; and as is the earthly, such are

they who are earthly; as is the heavenly {that is, Christ} such are they who are heavenly. I Cor.15:48.

Secondly, that the glory of the Christian life is in the knowledge of Christ living in him; so the Apostle, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me," Gal.2:20, and Christ in you, the hope of glory, is the great mystery of the Gospel for the saints to know, Col.1:27; that is, not to live wholly on the eying of what Christ hath done without us for us, but likewise to be able to experience the life of that Christ in us, being made partaker of the same spirit, of the same anointings, &c.

Thirdly, that the knowledge of Antichrist, is the knowledge of a mystery, I mean, a mystery of Iniquity, which none can know, but those enlightened from above; that, as the mystery of the Gospel is hid; so likewise is the mystery of Iniquity hid from them that perish.

Lastly, and in a word; my desire is, that, what truth thou findest here written, thy spirit may be made one, in and with the same truth; that so, both thou and I, may have communion and fellowship with the Spirit in the same truth; and what information and consolation thy spirit findeth from what is truth, {letting any creature weakness, thou findest pass,} let God have the glory, and so thy poor friend in the unity of truth, and fellowship of the Gospel, has his utmost end. **Thomas Collier**

## To the Reader.

Perusing this Treatise, I could not but take notice of some precious truths therein, and commend them abroad. The spiritual design of this Author I find to be this; to set up the Kingdom of God in spirit, and to draw believers by that more into spirit, and that no difference of outward administration, or ordinances, should divide Christians that are baptized into one spirit; which truth I did much rejoice to see from his Pen, and practice, and should rejoice to see the like from all the rest. We know he is not a Jew, who is one outward, neither is that circumcision which is outward in the flesh; we are the circumcision saith the Apostle, who rejoice in Christ Jesus; and have no confidence in the flesh. There are some excellent truths hinted in this Book which I intend to speak on, as of the two Adams, the spiritual Church, the spiritual Liberty, the spiritual, not personal reign of Christ, in a little Treatise of my own. The Lord fill us with the Spirit of wisdom and revelation; the spiritual man judgeth all things.

**John Saltmarsh**

# THE MARROW OF CHRISTIANITY

\*\*\*\*\*

## SECTION 1.

### *Of Adams Condition before his fall.*

The condition of Adam in his innocency before his fall, was a condition of human perfection, an upright and perfect man, this is the conclusion of wisdom, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl.7:29.

Objection: But it is said Gen.1:27, that God created man in his own image, in the image of God created he him; and therefore it seems that Adam had more in him than perfect humanity, that he was made partaker of the Divine Nature.

Answer: For the clearing of this Scripture, two things are to be considered. 1. What is meant by the image of God? 2. What is not meant by it? What we are to understand by the image of God in which Adam was created? Reason, wisdom and understanding; Adam was made a reasonable wise and understanding man; and in this particular he was formed in the image of God. A wise God, as there is no searching of his understanding. "Hast thou not known, hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary, there is no searching of his understanding." Isa.40:28. "Great is our Lord, and of great power; his understanding is infinite." Psal.147:5. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his

ways past finding out!" Rom.11:33. Adam had the image of God's wisdom, not the wisdom of God, not the thing itself, for it dwelleth in God fully, as it was essential in him, but imparted to Adam; it was, and is in God essentially, he is wisdom itself, and Adam was but the image, God himself the substance. That this image was in man at first, appears first from Scripture, Gen.2:19-20, as the Lord brought all the creation, to wit, sensitive creatures before Adam that he might give names unto them, or to see what he would call them. God would now put him to the employing of that reason and understanding that he had given unto him, a perfection of reason above all other creatures.

This appears from natural experience, hence it is, that there is so much enquiring after a perfection of human reason, so much studying of Arts, as Philosophy, Logic, Rhetoric, &c., but from these corrupted relics or principles of reason, yet remaining in fallen man, striving after, though never being satisfied, without the perfection of reason, able to give a reason of all things, and this your heathen Philosophers have gone far in, and this is that which may be attained in an high measure, and yet be but a reasonable moral man; nay, were it possible to attain that perfection that was in Adam, yet it would be no more than a moral and human perfection, and this is that which many who bear the name of Christians too much press after and glory in, as if without this wisdom there could be no knowledge of the mind of Christ; and thus did the Greeks seek after wisdom, I Cor.1:22, the Greeks being the deepest in the knowledge of human Arts, and of the nature and cause of things, therefore they would judge of the Gospel according to reason, for they sought after natural wisdom; but saith the Apostle, we preach Christ crucified, which to the Greeks is foolishness, I Cor.1:23; and so indeed is the Gospel in the mystery of it mere folly to the highest natural understanding in the

world; nay it is that which the wisdom of the Gospel destroys where it comes; in power he destroys the wisdom of the wise, and brings to nought the understanding of the prudent, I Cor.1:19, and herein lies the great mystery of mistake, I had almost said, of iniquity, as we seek after the knowledge of God in this wisdom of the first Adam, for how many are there that would confine the knowledge of God unto this wisdom, who are not ashamed to say that philosophy is the mother of Theology, and without this natural wisdom men must come short in the knowledge of God; when the truth is, that the first man Adam was of the earth, earthly, the second is the Lord from heaven, and they who have but the wisdom of the first Adam are still of the earth, earthly, as this wisdom of the first Adam comes infinitely short of bringing us to the knowledge of God in the spirit, but it is by the wisdom of the second Adam, who is the Lord from Heaven, and the wisdom of the Father, that we attain the knowledge of God in the spirit; which wisdom destroys, and brings to nought the wisdom of the first Adam.

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise, where is the scribe, where is the disputer of this world, hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye

see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to nought, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the

spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." I Cor.1:18-2:16.

Note that all unbelievers and carnal professors are in the wisdom of the first Adam, all believers spiritually made alive by Jesus being delivered from themselves are in the wisdom of the second Adam, the Lord Jesus who is the wisdom of the Father. I Cor.1:24. Adam was created in the image of God, that was in a perfect, moral, pure, and sinless condition, he was made upright, innocent without sin, but he sought out many inventions.

Question: How may a moral purity and righteousness be said to be the image of God?

Answer: God was, and is perfectly, essentially, and spiritually pure; Adam was but the image or character of this purity, as it is possible to draw a complete image of character of a living man in a piece of stone or timber, and we say and speak truly, that it is the image or likeness of a living man, yet it is not a living man, nor hath it any part of man's nature in him; even so was Adam in the image of God, there was not only the wisdom of God in creating of him, but the properties of God in some measure imparted to him, yet not an essential partaker of the divine nature; for though righteousness and freedom from sin was morally in him, yet was he not made a partaker of that spiritual holiness that is in God.

But secondly, and more principally in the first Adam who was earthly, was the image of the second who

was the Lord from heaven, so that all the righteousness, holiness, wisdom, &c., of the first Adam, was but an image of the second Adam; and that moral and human perfection in the first, and those remaining principles that yet remained in his nature was at the highest, and yet still but an image, as a drawn character in a piece of timber or stones of the second; the spiritual and divine nature which dwelt in Christ bodily, and is communicated spiritually unto all the spiritual posterity of the Lord Jesus, who in himself and in his saints is the substance of this image which was the first Adam.

Thirdly, Adam was in the image of God in respect of a power or authority, for he had power given him to stand or fall, and in this power he stood till the temptation came; the first temptation was presented to him, and he fell, and so this power was but an image of the power of God in which the second Adam came, and of which all the saints are made partakers, they enjoying the substance of the image of Adam.

Fourthly, Adam was in the image of God in respect of eternity, for he had given him an everlasting being, and in that moral upright estate, had he not degenerated from it, as appears, Gen.2:17, in dying thou shalt die; hence a negative must be necessarily included, in obeying thou shalt live, but this life in Adam was but a character or image of that spiritual and eternal life, which souls are made partakers of in the second Adam. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I Jn.5:11-12. Thus it appears that Adam was a man in whom all human perfections, wisdom, righteousness, and purity dwelt; yet secondly, he was placed in a mutable and changeable condition, and so quickly fell from his station and perfection in which he was created, soon thereafter seeking out many inventions.

A second thing considerable, is what this image is not?

1. It is not that wisdom and understanding which the second Adam was endued with, and all believers are made partakers of in the days of the Gospel. "And they shall teach no more every man his neighbour, and every man his brother, saying, know the LORD, for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." Jer.31:34. "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." Zep.3:9.

2. It is not that purity and righteousness which dwelt in the Lord Jesus the second Adam, and so spiritually in all the saints. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor.1:30.

3. Neither was it that power put in the second Adam who is one in God, and stands while God stands, for he is the LORD from heaven; neither that power saints are made partakers of who are one with God in Christ, and kept by the same power unto salvation, and preserved in Christ. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet.1:5. "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Jud.1:1.

4. Neither was his eternity such an eternity in which the saints are invested, a spiritual eternity, an eternity in God the Father and in the Son, a glorious inconceivable eternity. "When Christ, who is our life, shall

appear, then shall ye also appear with him in glory." Col.3:4. "Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psal.16:11.

As it was a condition of human protection not of spiritual perfection, so it was a condition free from pain and sorrow, for he was free from sin, and so from sorrow; his sin bringing in that sweat and sorrow. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen.3:19.

## **SECTION 2.**

### ***The cause or ground of man's falling.***

The cause or ground of man's falling from his first estate may be considered under three particulars 1. The mutability of his condition. 2. The temptation of Satan. 3. His disobedient acting, contrary to the revealed mind of God.

First, the mutability of his condition, he was created of God, though upright and perfect, yet subject to a change; the power being put in his own hand; the first opportunity presented him, he falls, and {indeed} it could not be otherwise, as he could not stand of himself unless he had been God.

Objection: If the mutability of Adam's condition was the first cause of his fall; then it seems that God himself was the first cause of sin, if God made man at first in that condition that he might fall, nay that he could not but fall, then God himself seems to be the first cause both of sin and misery.

Answer: It is true, that the first cause of all things is in God, he was before all things, he created all things, and all things live, and move in him, and by him, and he

worketh all things after the counsel of his own will; yet, although he be the first cause of all created things, yet not of any evil that through degeneration, and Satan's temptation, flows from those beings. Man in his first creation was good, but through his degeneration from it, he became evil so that the evil was not in God, but in man.

God having made man in such a condition, man of himself freely, voluntarily and rebelliously falling, God bringeth about his everlasting purpose in raising up some in the second Adam, to a spiritual and everlasting union with himself, where they shall be forever preserved, and be kept by the power of God from falling; and others; to wit, that all unbelievers left in the nature of the first Adam, and therein manifested forth his Justice. The cause of man's falling was the temptation of Satan, or the Serpent, for so he is called, Gen.3:1, as he tempts and overcomes man; for he is a spiritual enemy to mankind, as appears not only by his deluding of our first parents, but the whole Scripture discovers him as much; he going about like a roaring Lion, seeking whom he may devour; for no sooner was man created of God, but he seeks presently to devour him, God having given forth Christ as a remedy, he presently sets upon him likewise, to devour him, if he could, and so in him all mankind forever. Thus you see Satan is an adversary to mankind. 2. Satan or the devils, or the fallen angels, the angels that fell seem to be many, Jude 6, the angels that kept not their first estate being reserved in everlasting chains under darkness unto the judgment of the great day, so there are many devils or spirits, as appears by the man possessed by the devil, when Christ asked his name, and he answering that his name is Legion, for we are many. Mark 5:9. 3. Satan is a lying and deluding spirit, that oft-times transforms himself into an angel of light, II Cor.11:14; hence it comes to pass, that he so deludes all

the sons and daughters of disobedience, that they look upon all his works of darkness with delight and pleasure; and oft-times it comes to pass, that he so far transforms himself into a son of light, that he deludes souls under the name of Christ, and when nothing less than the name of a Christian will serve, he, will be the Christ, or rather the Antichrist to deceive souls, and hence it comes to pass, when down-right Popery will not serve, he will turn himself into a practical shape rather than lose his rule and credit amongst the sons of men; for if once Prelacy grow out of date, he can change himself into other shapes; if ten horns be too heavy to be born, he will be content to wear but two like a Lamb, rather than none at all.

Question: Why is Satan called a serpent?

Answer: Because in his first prevailing with the woman he did either make use of the serpent, Gen.3:1, who was a subtle creature, and so comes in the serpent unto the woman, or else secondly transforms himself in the shape and form of the serpent and so represents himself unto the woman, and so from hence received the denomination of a serpent. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev.12:9. In the first, then learn, that Satan usually makes use of the wisest and subtlest creatures to bring to pass his will in or by them; in the second learn that Satan can transform himself into any shape or form to delude and deceive souls. A third cause of man's fall was disobedience, acting contrary to the mind of God, {mind of God = revealed will of God = word of God – but never contrary to the eternal will of God,} in the day thou eatest thereof, thou shalt die, saith the Lord, Adam eateth thereof, and dieth; and thus disobedience was the cause of man's fall. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon

all men, for that all have sinned." Rom.5:12. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom.5:18-19.

Question: What was the disobedience of Adam?

Answer: Eating the forbidden fruit. "And the woman said unto the serpent, we may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen.3:2-3.

Question: What was this fruit?

Answer: The fruit of a Tree in the Garden or Paradise of God, Gen.2:9,16, called the Tree of knowledge of good and evil; good, if a man did not eat of it; evil, if he did eat of it. A Tree, and who so eateth the fruit thereof, shall know the difference between good and evil; so he in deed knew good by the want of it, and evil by the sense and enjoyment of it. What mystery might be presented by this pleasant fruit, I shall not at present dispute, because it is something dark unto me; whether sin which seems very pleasant unto a carnal eye; or the world, which much prevails upon a carnal mind; or honour, or both; for all these temptations Satan made use of unto Christ himself, and represented them to his eye, as a deceivable fruit, if possible he might deceive him. And the Tree of Life representing Christ, that whosoever eateth and drinketh of him, might live forever. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jn.4:14. "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his

commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev.22:13-14.

### **SECTION 3.**

#### ***Man’s misery by reason of his fall.***

Man’s misery by the sin of Adam was death. In dying thou shalt die, or thou shalt die the death, Gen.2:17; now under the name of Death, the Scriptures comprehend divers things, a spiritual death in sin; so are all natural men dead in trespasses and sins, subject to external miseries, and deadly plagues, Exod.10:17; external afflictions upon the body, so Paul, II Cor.4:11; the dissolution of man’s external and natural life, Psal.146:4; the perdition of body and soul forever, all which miseries come in by the sin of Adam. As the second Adam was the way letting in all good to mankind; so was the first Adam the way or flood-gate, letting in all miseries upon soul and body.

Objection: Some will object and say, but how could Adam lose a spiritual life, and so come under a spiritual death, seeing he never had a spiritual life in God; how could he lose that which he never had?

Answer: Although Adam had never a spiritual life in God, yet he had a spiritual subsisting given him of God, free from sin, and yet capable of defilement. For the truth is, it is the internal part of man that sins, the form or body of man is acted by the guiding of the internal part; so that Adam now dies in his spirit, he hath neither power, wisdom, nor will, to do that which is well-pleasing to the Lord; he hath not only lost that wisdom, will, and power of acting in the first Adam; but likewise of believing, and so of applying that salvation freely set forth in the second

Adam, until he spiritually and powerfully draw up the soul unto himself, Jn.6:44, and so makes him not only partaker of all that complete righteousness wrought for him; but likewise fulfils all righteousness in him. "That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom.8:4. Or else man's misery may be considered under these three heads. 1. A condition of death, as you have heard. In the day thou eatest thereof, thou shalt die the death; that is, death internal, and death external, and death eternal; without a means, or a remedy preventing it. 2. A condition of enmity, I will put enmity between thee and the woman, and between thy seed and her seed; and all unbelievers, which so live and remain, are in a state of enmity, for God hath not declared himself any other unto them; and their nature is still at enmity with God. 3. A condition of insufficiency to help themselves; Adam was not able to help himself, and all he could do, was to hide himself, he could not deliver himself out of this condition; neither are all the sons and daughters of Adam able to help one soul out of this condition, if God deliver not. Therefore, this should teach souls made alive by Christ, to admire mercy, and to cry Grace, Grace, unto the whole work of God, both in them, and for them

#### **SECTION 4.**

***What is the means God hath appointed for the recovery of man out of this condition?***

The means God hath appointed to deliver man out of this condition, is Jesus Christ alone; and therefore promiseth Christ immediately upon the Fall. "And I will put enmity

between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen.3:15. Herein is God's love manifested, that he leaves not man in his lost estate; but gives forth his Son out of his bosom, that he might seek and save that which was lost, and so deliver us from wrath to come. "Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom.5:9. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." I Thes.1:10. He is Jesus the Saviour, and the alone Saviour of his people from their sins. "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." Matt.1:21. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Christ is the alone way, through which the Father brings down salvation to sinners, and through which he draws up souls to himself; there is no other way of God, down to the soul, nor of the soul, up to God, but through Jesus Christ. "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." Jn.14:6.

Question: What must Christ Jesus undertake and perform before the breach is made up, and fallen man recovered?

Answer: 1. He must take the sin and fault upon himself. "All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all." Isa.53:6. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Pet.2:24. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21. Admirable mercy! That when man had sinned, and lost

himself; Jesus Christ, who never knew sin, either in act or thought, must now take upon him the sin of the sinner, and so be made as it were a lump of sin, and this he did willingly of himself, he bearing our sins in his own body on the Cross; Christ took the entire sin of all whom he represented upon himself. When Adam had sinned, and all mankind in him, Adam and all must have died, but Christ takes the sin of his elect upon himself; and so taking that sin upon himself, he withal takes the curse, and so undergoes the sentence of death on their behalf. The curse was, in the day thou eatest thereof, thou shalt die the death. Christ dies the death, that so he might free them from death; and so Christ in bearing the sin and the condemnation, recovers these out of this lost and undone condition.

Objection: Why are not all saved?

Answer: All are, in one sense, saved, that is, with an external salvation from the present and immediate curse and death pronounced, and so the whole world has a being by Christ, and a deliverance, so to speak, which it enjoys by him; a mercy that they are not even sensible of; Christ having made peace by the blood of his Cross, by him to reconcile all things to himself, Col.1:20, whether things in heaven or things on earth, &c. What things? The same that were made by him, verse 16, all things partaking of this deliverance and freedom from Christ.

Secondly, all are not saved with an eternal salvation, because all are not "members of his body, of his flesh, and of his bones." Eph.5:30. It is true, that there was a salvation purchased from the external part of the present curse for that present sin; yet the posterity of Adam acting other sins, draw on other external judgements; for there was likewise, by the taking away of the present judgement, or immediate death threatened, a prevention of the present execution of that

eternal death, included; and so a spiritual and an eternal life by Christ obtained; yet so, as that none partake of it, but those for whom this propitiation was made in particular, that is, those that would believe on his name; and although there be that aspect of salvation purchased by Christ and freely proclaimed unto all, yet none are made partakers of this salvation, but believers; and none can believe savingly, but those who are drawn up to the Father, through the Son by a power above themselves, who were known and beloved of God from everlasting, the Father giving forth his Son as a public person, making satisfaction to the Law of transgression, that all mankind might be brought under the free declaration of the Gospel of grace; that so, upon believing, they might sensibly be delivered from both the first Covenant and Transgression, no man being {indeed} delivered from either, but by the death of the Testator; all men remaining in the first Adam, and so under the Law of transgression in the spirit, until faith be bequeathed to believe, receive and confess this salvation wrought in and by Christ. Christ having purchased an eternal salvation, but keeping it in his own hand and dispensing it in the Spirit, only to those to whom God gives hearts to receive both him and it; so that now nothing can hinder that salvation wrought in Christ; but in, as we have noticed, in relation to the purchase, or price paid, the only limitation being on God's part, and that being his eternal purpose to draw up some into union with himself in his Son; and leaving others to believe, if they would, or could. And from hence, on the part of the creature, being thus left in a way of self-destruction, only a Christ proclaimed able to save him to the uttermost will benefit, they being left of God, having neither will, skill nor power to believe, and thus destined to perish everlastingly, under the rejecting of the Gospel, unless the Lord show mercy.

Question: Did Christ purchase life and love from the hand of the Father?

Answer: Nay, he did not purchase life and love from the hand of the Father, but this life was a gift flowing forth from the Father's love, the death of Christ being not the cause efficient either of life or love, but love in God being the efficient cause of the coming forth and suffering of Christ, for God so loved the world, Jn.3:16, that he gave his Son.

Question: In what sense then may Christ be said to deliver from wrath, I Thes.1:10, and to purchase his Church with his blood. Acts 20:28?

Answer: He delivers from wrath in a twofold consideration. First, from that Wrath and Justice of God, gone forth in a righteous Law being broken, as wrath is gone forth upon all, because God is truth, and so in the letter, wrath is gone forth upon all through Adam's transgression, and so all unbelievers in that sense, are under wrath, and there remain eternally if not delivered by Christ at last. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jn.3:36. They are delivered from wrath with relation to their apprehension; for never any soul comes savingly to Christ, but the first makes him sensible of an estate of wrath, and so every believer may truly say that they were once the children of wrath, that is in an estate of wrath under the Law of Transgression, and so are delivered from wrath to come; because if God had not from everlasting received them into the number of those written in Heaven, they must likewise have endured wrath to come.

Secondly, he purchased his Church with his blood; and so salvation for them under two considerations. 1. He purchased his Church from the Law of transgression, God having said, in the day that thou eatest thereof thou shalt certainly die. Man eats and so should have died eternally,

had not God provided such a remedy; therefore, he gives his Son to purchase man from that condition. 2. He purchased his elect with his blood from wrath and condemnation in their own apprehensions; man being made sensible of his lost condition, must have something to satisfy his conscience; therefore, likewise the Father gives Christ, and in both these, not as the first and moving cause of anything in God; but God out of his love sends forth his Son to effect that work. As if a man indebted for more than he is ever able to pay, the Creditor having vowed satisfaction, the debtor is cast down and troubled exceedingly; the creditor to satisfy both his own word and the mind of the debtor, sends forth his Son, and fully enables him to pay the debt; he brings along the debtor with him, pays the debt, cancels the bonds and sets him free; and thus it was with the Father, man had sinned, God had said in the day thou sinnest thou shalt die, this debt of death must be discharged; the Father, that he might be just and yet a justifier, and that the conscience of fallen man whom he loved might be satisfied, he gives or sends forth his Son, he pays the debt, and so satisfies the word of the Father, and the conscience of the sinner, and so {indeed} is not essentially the procuring cause of love, but rather an effect of love to satisfy both the word of the Father, and the conscience of the sinner, and this was God's way from eternity through which he intended to manifest himself to his people.

## SECTION 5.

### ***How persons come to have benefit by this means that God hath appointed as the way of life?***

Sinners come to have benefit by Jesus Christ, by believing, John 3,36, "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Faith as an instrument is the means appointed of God, by which sinners receive and own Jesus Christ, and life by Him. For clearing of this truth, three things will be necessary to be considered. First, what faith is? Secondly, how faith comes? Thirdly, the properties and effects of faith.

Faith is the apprehending and applying Christ, and so the Father, and his everlasting grace in Him. It is the apprehending of Christ that is the observing and beholding Him, as he is in himself, the seeing of Him in his beauty, and excellency. "Thine eyes shall see the King in his beauty." Is.33:17. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Jn.1:14. It is to see all that worth to be in him that the soul needs, and then to apply him according to the souls present occasion, a crucified Redeemer to a perishing soul, and this Christ commends unto us to be the faith by which souls come to enjoy salvation. "This is the will of Him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life." John 6:40. He that seeth the Son, that is apprehends that worth and excellency, that ability the Father hath put in him to save sinners, able to save all those to the utmost that come unto God by him, and believeth on him; that

is, applieth him, receiveth him as its alone Savior and Justifier. To them he gives power to become the sons of God, John 1:12, "even to as many as believe on his name." This faith doth not only apply Christ, as given forth of the Father singly, and a part from the Father, but it applies; that is, owns the Father in the Son, and that everlasting love of the Father to the soul, brought down through the Son; for the Son is but the Father's way down to sinners. John 14:6. "He that believeth on me, believeth not on me, but on him that sent me," John 12:44; that is, believeth not alone in Christ, but believes and enjoys that everlasting good will and love of the Father to the soul, and so seeth the Father in Christ, commending love and so giving forth himself to the soul, and so is able to see and say that it is indeed God that justifies, and that God was in Christ, {as the way,} reconciling sinners to himself, not imputing their sins; and now the sinner sees that Christ never acted anything, or brings down anything to the soul, but what was and is the good will and pleasure of the Father, and so faith owns, not only Christ, but the Father giving forth the Son as the Price of their redemption, Eph.1:7, Gal.3:13, and the way of their adoption. "To redeem them that were under the Law, that we might receive the adoption of sons." Gal.4:5. It is the free gift of God, as Christ who is its object and all other good things, as every good and perfect gift comes down from the Father. God in Christ is the Prince and Author of our faith. "Looking unto Jesus the author and finisher of our faith." Heb.12:2. Ye are saved freely; "by grace are ye saved through faith; and that not of yourselves, it is the gift of God." Eph.2:8. Faith is the proper and peculiar gift of God, for "no man can come to me, except the Father which hath sent me draw him." John 6:44. It is the Father that works all, the Father first loves, and then gives his Son, and then draws souls up unto Himself in the Son, else they never come. No man comes to Christ,

unless the Father draw him. Hence it is that the experienced soul desires to be drawn. Cant.1:4. "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer.31:3. "For unto you it is given in the behalf of Christ - to believe on Him." Phil.1:29.

Objection: Is not faith held forth in the Gospel, as the condition of the Covenant of Grace, for he that believeth shall be saved?

Answer: Although it seems in the letter of the Gospel, to be held forth as a condition of the Covenant, {he that believeth shall be saved,} yet it is in the spirit or mystery of the Gospel, a condition on God's part, for it is true that none can be said and say truly himself, that he is in the Covenant of grace, before faith; yet this faith is the gift of God, as you have heard, and if any condition it is on God's part in the mystery, and it is his promise, Heb.8:10, "this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts" saith the Lord; that is, I will take them off themselves, and make them partakers of my Spirit, which shall cause them to own love in God, and so live out of themselves in God, and shall cause them to act spiritually, even as Christ himself acted; and so faith may be said {indeed} to be rather a branch, or part of the Covenant of Grace than the condition, for God in the covenant promiseth to write his Law, and to give faith and all good unto the soul; he gives Christ a covenant, and with him he gives all, for "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom.8:32. Faith is indeed an evidence to the soul that it is in the Covenant of Grace and made one with God, hence it is called "the evidence of things not seen," Heb.11:1; that is, not seen with a carnal eye, the Spirit

alone evidencing it, and faith receiving that evidence, &c., so the soul is satisfied through faiths believing of the Word by Spirit of God.

Question: What is the means by which God worketh faith?

Answer: The means by which God works faith is his Word and Spirit, by the preaching of the Gospel as the instrumental means of his Spirit working as the principal means. Rom.10:14, John 6:63. Now it is true, God is not limited in his way of working; that is, he hath not confined himself to a verbal preaching, although it is true likewise, that he ordinarily and usually worketh faith by such means, though a Gospel proclamation is of the essence of the nature of faith; that is, a spiritual Gospel declaring the love of God in Christ, and such a preaching may be by the Spirit of Christ in reading some word, or any other way he pleaseth to work; and so it may truly be called a Gospel preaching; any spiritual Gospel discovery to the soul, through which it is brought up into Gospel enjoyments, may truly be called a spiritual unfolding or preaching of the Gospel. Hence it is, that the preaching of the letter, or a verbal preaching, is nowhere called a powerful and prevailing preaching, unless the Spirit preach, for "it is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life," John 6:63, for it is the Spirit that must convince the world of sin, John 16:8, and our Gospel came not only in word, but in power and in the Holy Spirit. I Thes.1:5. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." II Thes.2:13-14. It is true, God usually worketh by means, but it is as true that he can as well work spiritually without means, if he please; and this he

hath done much of late, for I do not question but many who are spiritually enlightened, and live in the spiritual enjoyments of God, have had experience of it.

Question: What are the properties and effects of faith?

Answer: The properties and effects of faith are many; as it justifies the soul from sin, for "by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses." Acts 13:39.

Question: How may faith be said to justify?

Answer: Not as the efficient cause of our justification, for that is God only in Christ. "It is God that justifieth." Rom.8:33. Faith justifies as it receives Christ and applies him as its justification; so that it is said to justify, because it satisfies and quiets the soul in Christ who is its justification. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom.4:5. He that "believeth on him that justifieth," that is, Christ the eternal Surety of all his elect, are justified by him. "And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses." Acts 13:39. So it is Christ that justifieth, faith only owns that justification held forth in Christ. Note, that "his faith is counted for righteousness," that is, either first, God never declares a man righteous and just until he gives him faith to enjoy his righteousness in Christ; or else secondly, his faith is counted or called his righteousness, because he never till then enjoyed this righteousness. And so that when I say, or the Scripture saith, that faith justifieth; that is, faith receives and owns the justification of God in Christ declared, and so the soul by it lives in the enjoyment of justification and freedom from sin.

The second property or effect of faith is union and peace with God. "Therefore being justified, by faith we have peace with God through our Lord Jesus Christ."

Rom.5:1. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom.15:13. This is one glorious effect, that those who once were afar off, should now be made nigh by the blood of Christ, and be brought into the enjoyment of it by believing.

The third effect is that it puts the soul into the possession of the love of God. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." I John 4:16. It acts the soul above itself, and causeth it to dwell in God, and so to dwell in his love, and this is an exceeding glorious effect, and that which, in the fourth place, fills the soul with joy and peace in believing; that is, "joy unspeakable and full of glory." I Pet.1:8. What can a soul desire more than to dwell continually in the love of God. When the soul is satisfied from its union with God, and it's dwelling in God, that all the administrations and makings forth of God is love unto it; and thus it dwells in love, and from hence is filled with joy, causing the mind to be still and the heart to confidently abide in faith's apprehension of the glory of Christ.

In a word to conclude, the effect of faith is such, as that God by it works up the soul to an internal and external conformity to Christ in some measure, with a spiritual and eternal conformity in perfection in another world. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." I Jn.3:1-3. "Having therefore these promises, dearly beloved, let us cleanse

ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor.7:1.

## **SECTION 6.**

### ***Wherein is the condition of persons restored by Christ & their union with God discovered.***

The Renovation of persons by Christ may be considered. Either external and general, or else more special and spiritual.

First, externally and generally, and that hath a relation to all, it is as ye have heard formerly, a condition of being in the world, or a condition of possibility of a spiritual and eternal well-being in God, if God in his Son draw up the soul to himself. "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." Jn.6:44. "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer.31:3.

But secondly, and that is which I principally intend, is the more special and spiritual condition of souls thus drawn up to God in Christ; it is not only a restoration to the condition of the first Adam, with relation to a freedom from sin. This every believer enjoys by Christ, a freedom, a justification from sin. But secondly, every soul drawn up out of itself to God, is brought into the condition of the second Adam; which is a condition as far above the first, as Heaven is above the Earth; for, "the first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and

as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." I Cor.15:47-49. And wherein Christ exceeds the first Adam, therein believers exceed; for they are as he is, even in this world. I John 4:17.

Now the condition of Christ, and so that of all saints, exceeds the condition of the first Adam, not only in their being upheld by God, but principally, in these four particulars.

In their spiritual relations unto God. Christ, and so all believers are related to the Father as sons, and that not only by creation, as the first Adam, or natural generation, but first Christ, a Son by a spiritual proceeding and coming forth from the Father, who was eternally one in the Father, and so in him all believers are made by the same spirit, the adopted sons of God, being made partakers of the same Divine nature. Adam's sonship was in the flesh by creation, ours in the Spirit by regeneration, and the Spirit of adoption, which is indeed a mystery to all natural men, and worthy to be looked into and known of all the sons and daughters of Zion. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." I Jn.3:1.

Relation of Christ, and so of the saints as of sons, so of a spiritual union with God, not only a union by way of peace, but a union of spirit; thus was the Father and the Son one. "I and my Father are one." Jn.10:30. And thus are all the saints one in the Father and the Son, and in and with each other in the spirit. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Jn.17:21. It was a part of the prayer of Christ, who was heard in all things he asked, that they also may be one in us; now the union of the Father, Son,

and the saints may be considered, either as first a union of spirits. The Lord poured down of his Spirit abundantly upon the Lord Jesus, according to that glorious prophesy, "and there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD," Isa.11:1-2, and all this was fulfilled when Christ was baptized. "And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Matt.3:15-17. Of this Spirit are the saints made partakers. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." Jn.14:16-17.

"I," saith Christ, "will pray the Father, and he shall give you another Comforter, and he shall abide with you forever, even the spirit of truth, whom the world cannot receive." Jn.14:16. This Spirit of Christ, or this spiritual anointing, is that which every son and daughter of God are made partakers of. "Now if any man have not the Spirit of Christ, he is none of his," Rom.8:9, Christ dwells spiritually in all the saints. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." II Cor.13:5. Therefore it concerns all who profess themselves to be Christians, to examine themselves. It is much to be feared, that there are exceeding many carnal Christians, I mean, that bear the name of Christians, and

that in a more than a common and ordinary way. "And if Christ be in you, the body is dead because of sin," Rom.8:10, that is, the body is a dead and sinful body, and cannot act toward God; and if Christ be in you, you shall be sensible of it. Never a soul wherein Christ dwells, but is sensible of its own deadness, through the dwelling of Christ there. "Ye are dead {saith the Apostle} and your life is hid with God in Christ," Col.3:8, but the spirit is life because of righteousness, that spirit of Jesus that adopted sons to the Father in him, and hath discovered and made the soul partaker of the righteousness of God in him, lives and acts continually in the spiritual Christian. Hence it is, the Apostle could say by experience, "I live, yet not I, but Christ lives in me." Gal.2:20. Thus are the saints made partakers of the same spirit of life that was in Christ Jesus. "He that is joined to the Lord is one spirit," I Cor.6:17, of the same anointings, and "the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." I Jn.2:27.

They that are joined to the Lord, are made partakers of the same power; there is a union with the Father in his power, the spirit of might was poured upon Jesus Christ, and he stood in the power of the Father; as he came forth in the wisdom of the Father, so he acted by the power of the Father, and this power the first Adam never had, and as Christ the head was upheld in the Father's power, he was anointed with the Holy Spirit and with power. "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38. All power in Heaven and Earth was given to him, so that he stood in the power and strength of the Almighty, and this did not the first Adam,

for if he had, then he had not fallen. Christ is called, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," Isa.9:6, and so that he stands as God stands; and so likewise this is the condition of all the saints, spiritually made one with God in Christ, the same power upholding them that upheld Christ, they being kept by the power of God unto salvation; and thus God's power is become the saints power; and this is a glorious word of comfort for the Sons and Daughters of Zion, with relation to afflictions, either external or internal, for they stand not in their own strength, they are not founded upon their own bottom, they are out of themselves, the power of God is theirs, and they may conclude with comfort, that while God stands, they shall stand, for he hath promised to be with his elect in all their afflictions, to uphold them, to comfort them, to carry them through in his bosom. If the saints indeed were but made sensible of this truth, that the power of God is for them, it is that would exceedingly help them against the fear of falling. Therefore, consider that this might be a warning to the saints, to take heed of acting in their own power, but in all undertakings to see themselves acted by a power above themselves.

As there is a union of spirits, a union of power; so there is a union in wisdom and spiritual understanding, the wisdom of God is become the saints wisdom, and that not as in the first Adam; he was made partaker of wisdom; God imparted wisdom unto him, so as to make him a reasonable man, human wisdom according to his human nature; so that here dwelt in him, as you have heard formerly, a human perfection in this particular; but the second Adam, Christ, was not only made partaker of the gifts of wisdom but he was the very wisdom of the Father, he was both the power and the wisdom of God, he had the spirit of wisdom poured down upon him, he dwelt in the Father's bosom, and lived in the knowledge

of the whole Council of God, and from hence he never did his own will, but the will of the Father, and as Christ, so all the saints are made one in this heavenly wisdom, Christ who is the wisdom of God is made unto us wisdom, I Cor.1:30, not only by way of imputation, but by the operation of the same Spirit who dwells as truly in every believer as in Christ, and as the wisdom of the spirit increaseth, so the wisdom of the flesh decreases. That wisdom in the first Adam was a human wisdom, this a spiritual and heavenly wisdom, this wisdom destroys that wisdom; that is, in the things of God, he destroys the wisdom of the wise, and brings to nought the understanding of the prudent; that wisdom sets the creature a working, this sets the creature a believing; that wisdom carried on the creature in its own power, this spiritual wisdom sets the creature out of himself in the power of God; that wisdom carried on the creature to the answering of God in the Letter, {and yet in all comes short,} this wisdom carries on the soul, where it dwells, not after the oldness of the Letter, but after the newness of the Spirit. In a word, that wisdom could not help to the knowledge of God in the Spirit, this doth exceedingly, for "now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." I Cor.2:12-16. This wisdom of Christ teacheth the spiritual knowledge of God. Hence it is, that those who are taught of God, despise the

world's wisdom, and are content to be fools to the world, and in the world's eyes, that they may be wise in God. Hence it is likewise, that so many ignorant, in the wise and learned men's account, are made partakers of the knowledge of God in the mystery, which {indeed} according to the word of the Apostle, I Cor.1:27, confounds the wise and learned, and mighty things of the world; this being an established truth, that saints are made one in the wisdom of the Father. How should this, in the first place encourage them to look up to the Lord, for the more full enjoyment of this spiritual wisdom? That as they are made one in the wisdom of God so they might live in the same wisdom; and from a deep sense of their own folly, to look unto the Lord for continual teachings, and leadings forth in the spirit, expecting that promise to be fulfilled, "and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa.30:21. Likewise, "and I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa.42:16. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Cor.1:10.

This might be a ground of comfort to the saints, in all their walkings with God; the wisdom of God being theirs, that God, with, and in whom they are made one, is their wisdom; and in the conclusion they shall be swallowed up in the perfection of it, as Christ himself. I John 3:2-3. This might answer that foolish opinion of the world, who look upon the most spiritual saints, as the worst fools in the world. It is true, the wisdom of God is folly with men; but if they could look with a spiritual eye,

they should see that those people are the only wise people, wise in God, and those who live below, upon creatures, and things that will not, nor cannot satisfy, are indeed in God's account the only fools, and they themselves shall be driven to confess it one day.

Christ and the saints are made one with God in righteousness; God's righteousness being Christ's righteousness; for the fulness of the Godhead dwelt in him bodily, Col.2:9, being filled with the spiritual indwellings of God; who continually acted him according to the Divine pleasure, and as the Second Man was made one in the righteousness of the Father, so are all the saints made one in the same righteousness. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21.

Question: How may the saints be said to be the righteousness of God in Christ?

Answer: Either, first in the Letter; there is a righteousness presented, which is the first thing sinners are made partakers of; that is, the righteousness of a Christ, dying upon the Cross, making satisfaction to the letter of the Law, and to the conscience troubled, by reason of that letter, which is {indeed} the cause of sin, for where no Law is, there is no transgression. Now, Christ dying upon the Cross, satisfies the Law; and likewise upon the sight and application of him by faith, satisfies the troubled conscience. This is the first righteousness of God discovered to the souls of sinners, and by faith makes them partakers of it, and this is called the righteousness of God, because God gave forth his Son, enabled him to go through, and by his suffering, to obtain such a righteousness for his people, that might both satisfy the Law transgressed, and the Conscience of man's transgressing.

Secondly, in the spirit, the saints are made the righteousness of God; that is, God, now as in Christ, dwells and acts in the saints by his Spirit, writes his Law in their hearts, makes them partakers of his own nature, and so goes on in fulfilling his own righteousness in them, for, the righteousness of the Law in the Spirit is fulfilled in us, as well as the Law in the Letter for us, who walk not after the flesh, Rom.8:4; that is, after the Law in the Letter, but after the Spirit of Christ who dwells in us, and acts according to its own pleasure, and so by degrees draws up the spirits of his people to himself, until at last, they are swallowed up in the fulness, of the righteousness of God in the Spirit, and be made wholly and forever one in the Father with Christ. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." I Jn.1:1-3.

A glorious mysterious truth, meet to be known of all spiritual ones, for this is the top of the saints glory, and their height of spiritual perfection, the knowledge and enjoyment of this spiritual oneness in the Father, and in the Son. "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." I Jn.2:24.

There is a oneness in love and delight between the Father, Son, and all the Saints, the Father's love and delight is in his Son, and all saints as represented by his Son. "And lo a voice from heaven, saying, this is my

beloved Son, in whom I am well pleased," Matt.3:17, well pleased with his Son, and with his saints in his Son.

Hence the Lord speaking after the manner of men, is said to delight and sing and rejoice over his people, even as the Bridegroom rejoiceth over the Bride. "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa.62:5. "The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zep.3:17. So likewise it is the delight and joy of the saints to live in the love of the Father; the very thoughts of it is precious, and the enjoyment of it, exceeding glorious, though the soul seems to come short of the perfection of that enjoyment in this world, yet what it sees and enjoys, with the expectation of perfection in another world, fills the soul with joy unspeakable and full of glory; and now as the soul dwells in the Father's love, delight, and joy; so likewise it dwells in the Father's will, and it delights in, and is well pleased with the will of the Father; it can say with Christ whatever temptation presents itself, yet not my will, but thy will be done, such is the oneness between the Father, Son, and saints, that they delight and take pleasure in each other.

There is a union in glory likewise; the Father's glory is the Son's glory, and the Son's glory is the saints glory, what this glory shall be is unconceivable and inexpressible, to go about to express it, either with tongue or pen, would rather darken it than illustrate it; yet a word by the way, for the perfection of the saints glory shall be the enjoyment of all things in God, who is, and shall be their everlasting fulness in the spirit. Those who dream of a Kingdom after the flesh, or of any external pleasures in the highest measure, discover themselves, to have exceeding carnal thoughts of the

glory of the saints. It is true, they shall have a Kingdom, but a spiritual one, so called, because enjoying all spiritual satisfactions in the fountain, when the body and all the whole internal and external part of man shall be turned into spirit. "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit," I Cor.15:45, and our vile body shall be changed and made like his glorious body. In a word, such is the glory of the saints, and shall be in the perfection of it, through their union with God in Christ; that we must conclude with I John 3:2, "beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." We are already the sons of God; but it doth not yet appear what we shall be, but this we know, when Christ shall appear, we shall be made like unto him; and this is enough for us to know; and as there is an oneness between Father, Son, and saints; so likewise there is a spiritual union between the saints, for this was Christ's prayer who was heard in all things he prayed for; that the saints might be one, as he himself was one, in, and with the Father, Jn.17:22; and therefore as we have seen, this union of the saints, is not a carnal union, but a spiritual in the Gospel of Christ; for they who are joined to the Lord, are one spirit.

Use 1: To encourage all the saints to press forward in the power of the Lord, after a further knowledge and enjoyment of this spiritual union with the Lord, and with one another in Christ. Truly, friends, as this was not only the resolution of the Apostle himself, "let us therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing," Phil.3:15-16, and his prayer for the Ephesians, "that the God of our Lord Jesus Christ, the Father of glory, may

give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints," Eph.1:17-18, so is it my desire, not only to press forward in the power of God, after the knowledge of this mystery; but that all the saints might live in the knowledge of it, that their hearts might be comforted together, being knit together in the spirit of unity and love. The effects of the knowledge of this blessed union will prove exceeding glorious.

It is that which will produce a glorious spiritual communion, and fellowship, with the Father, Son, & saints; union always being that which produceth communion, even a civil union with the flesh; for when once the Lord saith, concerning man and woman, they are no more twain, but one flesh, that produceth fellowship and communion after the flesh, so likewise, and much more doth a spiritual union produce a spiritual communion and fellowship in the Gospel of Christ, a fellowship and communion with the Father and the Son, in all his administrations, in all the ways and acts of his providence, civil or spiritual. The spiritual Christian enjoys God in all, for "that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." I Jn.1:3.

1. They dwell together in the spirit, they are his house, and he dwells in them; the temples of the Holy Spirit, and they dwell in him; they, who dwell in God, dwell in love. "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son

to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." I Jn.4:11-16.

2. They eat together in the spirit, "eat, O friends; drink, yea, drink abundantly, O beloved," Song 5:1; the Lord takes as it were spiritual satisfaction in his saints, and they take spiritual satisfaction in the Lord; it is their life to live in the enjoyment of him. "How excellent is thy lovingkindness, O God! Therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life, in thy light shall we see light." Psal.36:7-9.

3. They walk together in the spirit, they have their garden and galleries, and pleasant delights. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I Jn.1:7.

4. They talk together, and commune with each other in the spirit, the Lord he makes forth himself in the spiritual discoveries of his love to his saints, and then they are carried forth to tell him of it, to admire him in it, and to praise him for it; and thus there is many sweet conference and heart-discovery between the Lord, and a spiritual Christian, which makes the soul to revive within itself. "Jesus answered and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Jn.14:23.

5. Christ and the saints lie down together in the spirit, being together "called unto the fellowship of his Son Jesus Christ," I Cor.1:9, that is "the grace of the Lord Jesus Christ, and the love of God, and the communion of

the Holy Ghost," II Cor.13:14, being with them all. "At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Jn.14:20-21. And this produceth fellowship amongst saints, a fellowship in spirituals, fellowship in temporals, "and they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers," Acts 2:42, "and breaking bread from house to house, did eat their meat with gladness and singleness of heart," Acts 2:46, and they who believed had all things common; a community as well as a unity; that is, so far forth, as need is, and calls for it; so in gifts, so in all things. "For all things are yours; 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; and Christ is God's." I Cor.3:21-23. And Secondly, the knowledge of this spiritual glorious oneness, "with the Father, and with his Son Jesus Christ," I Jn.1:3, produces an exceeding earnest desire in the soul enjoying of it; to live more and more in that glory. What is the reason professors content themselves to be so low, so carnal in their minds, but because they were never acquainted with, nor enjoyed higher things? But the Apostle who had seen and tasted of that spiritual and heavenly glory, forgets all behind, and presses forward; if so be, that he might obtain the resurrection of the dead, and apprehend that for which he was apprehended, that love, that grace, that God who had apprehended him. Phil.3:13-14. Certainly, that soul who hath once tasted how good, how gracious the Lord is, in the spirit, can never be satisfied with the knowledge of him, in the letter.

The knowledge of this spiritual union with God produceth an acting more in and after the Spirit of God,

for "as the hart panteth after the water brooks, so panteth" the quickened soul after the LORD, Psal.42:1, for how doth the creature set itself a-work, and acts itself even in the letter of the Gospel, as well as formerly in the letter of the Law, for want of this knowledge of union in the spiritual power of the Lord, although without Christ, that is, not being acted by Christ; as we can do nothing without him; the creature being unacquainted with that spiritual mystical union with God, acting himself in the things of God. "Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." Isa.26:8-9. The knowledge of this spiritual union with God, produceth the killing and crucifying of that earthly part; for nothing kills and destroys the flesh, but the growing up in the Spirit. Oh! How would the soul many times be content to undergo anything, so it might be rid of pride and self, and those fleshly corruptions, and why? It is the growing up in the Spirit, that destroys the flesh, the more you live in and after the Spirit, the less after the flesh. It is that which will help us to know Christ and the saints, the more in and after the spirit, the less after the flesh, and so will produce a more spiritual communion amongst all the spiritual saints of Jesus. And lastly, it is that which will make the thoughts of a change exceeding sweet, because the soul lives in expectation of a glorious freedom, from sin and sorrow, and a full perfection of spiritual and eternal glory; therefore it can be contented to be dissolved, and to be with Christ; which is best of all, where it shall forever live in the continual admiration of, and glorying in the spiritual enjoyment of God, whose work shall be everlastingly and fully to enjoy, and freely to sing praises unto the Lord.

## SECTION 7.

### ***Wherein it declared what the Law is, and what the Gospel is; with the difference between them both in the Letter, and in the Spirit.***

The Law in the Letter is a rule of Life answerable to those moral principles of nature left in man since his fall; the substance of which Law, was written in the heart of the first Adam, and was contained in that verbal word; in the day thou eatest, thou shalt die the death. Man having yet the principles of that Law remaining in him, God having by the promised Messiah, given a further being to mankind in the world, he gives forth the righteous Law more at large in the letter, that so his creatures might have a rule in the Letter, to walk by, and likewise might be the more sensible of the loss of both; that principle and power they had once in Adam, given unto them; and likewise with it given, though not the same power, yet the same promise of external life in the Land of Promise, God gave unto them. The Law was that by which sin came; that is, by which sin became sinful, for it is true, had not God given a Law; yet man would have been acting contrary to the pure mind of God, therefore he gave a Law, that sin might become out of measure sinful, and it was added, because of transgression; for where no Law is, there is no transgression. For by the Law, was the knowledge of sin, and so it was an administration of death, both in the hands of Adam, as well Moses. "Therefore by the deeds of the Law there shall no flesh be justified in his sight; for by the Law is the knowledge of sin. But now the righteousness of God without the Law is manifested, being witnessed by the Law and the

prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." Rom.3:20-24.

The Law in the letter was an image or character of that spiritual righteousness that God intended to bring in by Jesus Christ; for as Adam was an image of that spiritual perfection God intended to make his elect partakers of in the spirit by Christ; so this Law in the letter was a rule answerable to that moral principle of righteousness in Adam, and a character likewise of that spiritual righteousness that every believer attains in Christ; the righteousness of the Law in the letter, was not that righteousness that believers enjoy in Christ, but that righteousness Adam enjoyed in his state of innocence. It was not the righteousness of God, but a character of that righteousness, holiness and purity, that all believers are made partakers of in the spirit. It was not that righteousness, by which God intended to give life and glory eternally, but such a righteousness which had external promises annexed unto it, "for if there had been a Law given which could have given life, verily righteousness should have been by the Law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed. Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal.3:21-24. Wherefore I conclude, that the Law in the letter was but a character of the spiritual righteousness of God, which is the life of the saints, and that by which God never intended to justify any to eternity, for the Law in the letter killeth, not justifieth; but it is the Spirit that

giveth life. II Cor.3:6. The Law was given to Adam in the letter, and Moses was the Minister of the Law in the letter, but Christ is the Minister of the Law in the spirit. "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:22-23.

Objection: It is said "that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Rom.15:8.

Answer: True, Christ was the Minister of it for the truth of God, to confirm the promises made unto Abraham, he was a minister of it, so as to fulfill the truth held forth in it, and so the word "minister" signifies, God having promised Christ to come of the seed of Abraham, he gives forth circumcision, and diverse other ordinances as types representing Him, and he is the Minister of all, to act and fulfill all, and to be the substance of all those types for the truth of God; else God had not been true in his promises, neither had salvation been obtained either by the fathers, to whom the promises were made, or the Gentiles who were afar off, and likewise included in the promises. Therefore he was the Minister of circumcision for the truth of God, to confirm the promises unto the fathers, and likewise that the Gentiles might glorify God for his mercy; not so much a minister in the giving forth of it, but in the fulfilling of it, which gives occasion to the Gentiles to rejoice and praise the Lord.

Objection: Paul applieth the words of Moses in the Law, Deut.30:12-14, Rom.10:6-8, to be the righteousness of faith. "The righteousness which is of faith speaketh on this wise."

Answer: It is true, that Christ and the righteousness of the Gospel, was included in the Law.

There was a literal or external righteousness expressed in the letter, to which were external promises annexed; but there was a spiritual and internal righteousness included, which only believers were made partakers of, which was a righteousness brought in by Christ, and obtained by faith, which is the Law in the Spirit, or that spiritual righteousness of God, that believers are made partakers of. The Law in the Spirit, or the spiritual righteousness contained in the Law is the righteousness of God, which every believer is made partaker of in Christ. Note these two words for the more full clearing of it.

There was a spiritual righteousness included mystically in the letter of the Law, which none ever saw into, but those spiritually enlightened. Paul had experience of it, Rom.7:14, "for we know that the law is spiritual; but I am carnal." The Law in the letter was not spiritual, for the same Apostle could say, that he walked concerning the righteousness of the Law in the letter blameless, Phil.3:6, and yet he calls it, a fleshly walking. "If any other man thinketh that he hath whereof he might trust {glory} in the flesh, I more." Phil.3:4. And he saith that he, "was alive without the law once; but when the commandment came, sin revived, and I died." Rom.7:9. Alive without the Law in the Spirit; for, he was not without the Law in the letter; by that it was he judged himself to be alive; he walked concerning that blameless; but when the commandment came; that is, when the spiritual righteousness of the Law was unfolded, which was no less than the righteousness of God; then he saw how short he came of that righteousness; he was yet but in the letter, in the flesh, and not in the Spirit. "Then sin revived, and I died." Rom.7:9.

Secondly, this Law in the Spirit is that spiritual righteousness of God, that believers are made partakers of, II Cor.3:6, "the letter killeth, but the Spirit giveth life." The letter killeth, the letter requireth an exact and perfect

obedience, which none was able to perform; and so, the very letter of the Law did kill. So at first it killed Adam and his posterity; and so it killed the Jews, being given forth in a more large way; for it was the administration of death; but the Spirit giveth life; that is, the Lord Jesus, the spirit and substance of the Law, both moral and ceremonial; for the first man was made a living soul, to answer a moral righteousness; the second was made a quickening Spirit, to give life to those dead in the first Adam; "as the Father hath life in himself; so hath he given to the Son to have life in himself;" and he "quickeneth whom he will." Jn.5:21,26. The Law in the letter killeth; the Law, in the Spirit quickeneth; therefore Christ saith, "I came not to destroy, but to save," Jn.12:47, and likewise, "I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt.5:17.

What the Gospel is, there is likewise the Gospel in the letter, and the Gospel in the spirit. The Gospel in the letter, which properly doth signify glad tidings; and this Gospel is to go forth amongst all; but none are made partakers of it in the spirit, but believers. All are made partakers of it in the letter, and in that light it is glad tidings to all, and that in a double sense, for all have a life by it, it being that which hath "broken down the middle wall of partition," in taking away the present curse, "preaching peace by Jesus Christ, he is Lord of all." Acts 10:36.

Secondly, it is that wherein internal and external peace is held forth and propounded to all, which is glad tidings; none are exempted in the letter, till they exempt themselves through unbelief, and so judge themselves unworthy of eternal life. There is the Gospel in the letter likewise, as it is a Gospel of spiritual peace and reconciliation in Christ. And thus every believer receives it first in the letter, through the power of the Spirit, and this is Christ in the flesh, dying upon the cross, taking

away the condemnation of the Law in the letter. And this is that answers the guilt of sin in the natural conscience, a visible satisfaction for a literal transgression; this was God's way to take away sin, and this is the first discovery God makes of himself to a sinner, because he is pleased to conform himself to that way that might best suit with our understanding, and so by degrees to draw us up more in the spirit unto himself; and this is the Gospel in the letter, answering the Law in the letter, and the conscience troubled through the sense of sin, which is the first knowledge of Christ; and is indeed but a knowledge after the flesh, and so is in the esteem of the Apostle, but a carnal knowledge, that is, being compared to the spiritual knowledge. Therefore the Apostle saith, "and I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." I Cor.3:1. Note, I do not speak thus of the knowledge of Christ upon the Cross, and the application of it, taking away the guilt of sin, as a low and slight thing in itself; for first, it is God's way to satisfy sinning souls, and so none ever partakes of mercy, but by this way. Secondly, it is that, being wrought by the Spirit of Christ, which brings souls under the denomination of children. "I write unto you, little children, because your sins are forgiven you for his name's sake." I Jn.2:12. Thirdly, it is that by which the soul enjoys much joy and peace; for who so hath obtained it from the Lord, hath obtained a good degree, and much boldness in the spirit. Yet fourthly, God usually by this way, brings souls up into a spiritual union with himself, and in comparison of the souls enjoying of God in Christ, the Scripture calls it a carnal or fleshly knowledge; and doubtless many may attain the knowledge of the Gospel in the letter, and may own a crucified Christ upon the Cross, and yet be but a human faith, a literal Gospel, and never truly known in the spirit. But those who are brought to the knowledge of and believing in Christ dying upon the Cross, by the

saving work of the Spirit, shall grow up in the more spiritual knowledge of him. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil.3:10-14.

Secondly, the Gospel in the spirit is the righteousness of God imparted in the Spirit to the believer; it is the making of the believer a partaker of the same nature, of the same spirit that was in Christ Jesus. The Gospel in the spirit is the same as the Law in the spirit, and represents the spiritual righteousness of God, with which he intends to clothe his people, and it is called, the righteousness of God in Christ, "for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21. As there was a literal transgression of the Law; so there is a Gospel in the letter, to answer it; and a Christ dying upon the Cross. As there was a spiritual righteousness included in the Law, so likewise is there a spiritual righteousness in the Gospel, that is, in Christ, they being both in Christ; the former righteousness is the knowledge of Christ, without, as dying, and satisfying; the second, is the knowledge of Christ spiritually formed in us, which is here done in part, and we shall in the conclusion, be wholly changed, and swallowed up in that spiritual righteousness. And indeed here lies the great mystery of the Gospel in these three particulars.

1. God in Christ, "and without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim.3:16.

2. Christ spiritually in the saints, "to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col.1:27.

3. That full spiritual change into the spirit at the last day. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor.15:50-52.

So that this is the glad tidings of the Gospel in the Spirit, not only that we are made one with Christ; but likewise that we are made one in God; he dwelleth in us, and we dwell in him, and we now serve no longer in the oldness of the letter, that is, with our old nature, in the old letter, given forth to Adam, and by Moses to the old end, the obtaining of righteousness, but in the newness of the Spirit, that is, the renewed mind by the Spirit, to a new letter written in the heart to a new end, to glorify the name of our Lord Jesus, and to declare our conformity to him in the spirit. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will

forgive their iniquity, and I will remember their sin no more." Jer.31:33-34.

That this is in the Gospel, in the spirit, which the Lord Jesus brings up his own unto by degrees, the Scriptures in the spiritual understanding will declare, not only for conformation, but a spiritual elevation in Christ. "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." II Cor.5:16-17. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Heb.10:19-20. In the first, the Apostle saith, "henceforth we know no man after the flesh; yet, though we have known Christ after the flesh, yet henceforth we know him no more after the flesh." Note, first there is a knowledge of Christ after the flesh even of the saints, who although they had known Christ after the flesh, yet they knew him after the flesh no more. Why? It follows, "if any man be in Christ, he is a new creature," Christ is formed in him after the spirit, and he comes now to know a spiritual Christ within him, as well as a fleshly Christ without him. The second Scripture saith, "we have boldness to enter into the holiest, by the blood of Christ, by a new and a living way, that he hath consecrated for us through the veil; that is to say, his flesh," where likewise note, that the blood of Christ, is but the way into the holiest, and the flesh of Christ is the veil, through which we enter into the holiest, that is, into the spiritual and heavenly enjoyment of God in Christ. We come first to the flesh, and secondly to the spirit, the flesh being the way to the spiritual enjoyment of him, where Christ is entered already in the perfection, and will in conclusion draw all his spiritual ones after him unto the

same perfection, into the same glory. "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." II Cor.3:17-18

Objection: If this be the Gospel in the Spirit, to know Christ no more after the flesh, and to live in the Spirit, to look upon Christ as the way, in the flesh, into the spirit or holiest where he is; then what need of faith so much spoken of in the Scripture, the just shall live by faith, and we are justified by faith, &c.

Answer: Faith may be acted not only on Christ dying upon the cross, but in Christ living in the soul; that is, my believing that Christ is spiritually formed in me; as well as that he hath died for me, that I am justified in the spirit, as well as in the flesh; faith hath the same object in the spirit, as in the flesh, to believe that Christ lives spiritually in the soul, and that it shall be swallowed up in the conclusion, wholly in the spirit.

There may be often occasions to make use of faith likewise, whilst we are in this body of flesh, or the "body of this death," as Paul renders it in another verse, Rom.7:24, for although the soul may obtain a good degree of the enjoyment of the spirit from, and in God; yet there will be always, through the presence of corruption, some stir and trouble; and this God in his wisdom channels for ends best known to himself. The Apostle Paul, who lived exceeding highly in the spirit, sometimes in the third heaven, that is, in the highest discovery of God; yet he meets with a thorn in the flesh, the messenger of Satan to buffet him, that was, some strong lust in the flesh, that might cause him to look down again, and the reason he renders, lest he should be exalted above measure, II Cor.12:7; for the truth is, if God should cause any one to live always in a heavenly

realm; that is, above all lusts and corruptions, in the highest discovery and enjoyment of God; he would be ready to be lifted up above measure. Experience teacheth us as much, ready to look upon all knowledge and enjoyment, believe it to be nothing but carnal; therefore he brings down Paul, that he might exercise faith, and live upon grace as well as others. "My grace is sufficient for thee, for my strength is made perfect in weakness," II Cor.12:9, so that notwithstanding this life of a Christian is in the spirit; yet there will be the use of faith always either in the spirit, or in the letter; sometimes God brings a soul to live upon grace, as it was revealed by Christ in the flesh, and brought home and enjoyed by the spirit, for when we are at home in the body, we are absent from the Lord in the spirit; but when we are absent from the body, we are at home in the spirit.

There is a continual use of faith, and that of the most spiritual Christian, with relation to the perfection of our eternal enjoyments, for the saints do not only enjoy a oneness with God here, and from hence much spiritual and internal glory, but by faith believe, hope and expect that perfection of glory hereafter, wherein it shall be perfectly made like unto Christ, when this vile body shall be changed, and made like unto his glorious body, which at present so acts itself even in the saints, which prevents them even of that perfection of glory, which they by faith expect when the change comes, when corruption shall put on incorruption, and mortality shall put on immortality; when this natural body shall become spiritual; then shall be fully enjoyed what hath been by faith believed, and by hope expected; and of this hath the spiritual Christian a taste by the spiritual enjoyment of God here, although not as then so fully swallowed up in that glory.

Objection: But it seems that Christ in the flesh is the way to Justification and Glory, the way into the holiest, which is heaven itself, where none shall enter till

they are changed, but Christ who is entered already. Heb.9:24.

Answer: True, Christ is entered into heaven itself only in perfection, but believers they enter likewise in part, viz., when they are got within the veil, that is to say, the flesh; then they glimpse into the spiritual mystery and heavenly glory unconceivable, and indeed unutterable, as the Apostle saith, and desire to live continually within the veil, if it might be, while they are here, yet they are raised up more and more in the spirit; and in the conclusion, shall be forever with Christ within all veils, which was best of all; as the Law in the Letter was a veil to the Gospel, both in Letter and Spirit, II Cor.3:14, so is the Gospel in the flesh a veil through which, and within which all the saints by degrees shall fully enter.

Question: What is the difference between the Law and the Gospel?

Answer: The difference between the Law and the Gospel is both in the letter and in the spirit. The Gospel in the spirit is the substance of that righteousness, spiritually included in the Law, as the type, image, or character of that spiritual substance the saints are made partakers of in Christ. Hence, it is often called the Law in the Spirit, the letter killeth, the Spirit giveth life, and "I through the law am dead to the Law, that I might live unto God," Gal.2:19, that is, I through the Law of the Spirit; that is, the righteousness of God in Christ, am dead to the Law in the letter, that I might live unto God in the Spirit, and not to the Law and self in the letter.

The difference is in the letter of the Law, and so of the Gospel, and this is glorious, for the letter of the Law required a righteousness that was broken, death cometh upon all by that means; the Gospel in the letter holds forth a righteousness in Christ, fulfilling the letter of the Law, so that what righteousness is in the Law required is obtained by Christ, and every believer is made partaker

of it, and so the difference is, the Law prescribes a rule, the Gospel fulfills the rule. "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfil," Matt.5:17, "for thus it becometh us to fulfil all righteousness," Matt.3:15, "the LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." Isa.42:21. The Law requires a righteousness, the Gospel fulfills that righteousness. "For Christ is the end of the law for righteousness to everyone that believeth." Rom.10:4. The Law was the administration of death; the Gospel, the administration of life.

Question: Is not the Law in the letter, a Rule to believers?

Answer: Not as it was handed forth by Moses, from Mount Sinai, for so it was a killing letter; but as it was taken into the hand of Christ, and so satisfied and handed forth by Christ being turned into Gospel-Rules; it remains a rule, so far as we are in the flesh, I mean, in the knowledge of Christ after the flesh, but as God writes his Law in the hearts of his people, and taketh them up in the spirit; so shall they live above the Law in the letter, even of the Gospel; yet not without, for they have it within them, it is in their hearts, and so they are a Law unto themselves; then the rule in the letter is as a stay in the hand, or as a guide in the way, helping the soul up to the Spirit, and then he walks not after the flesh, but after the Spirit, having the Law of the Spirit of life within him, guiding him in the way of holiness, and so that Scripture is made good, "but the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him," I Jn.2:27, and "he that is spiritual judgeth all things, yet he himself is judged of no man." I Cor.2:15. "But this shall be the covenant that I will make

with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD, for they shall all know me, from the least of them unto the greatest of them, saith the LORD, for I will forgive their iniquity, and I will remember their sin no more." Jer.31:33-34.

Application: To encourage the saints in the power and spirit of Jesus to press forward after this knowledge, and enjoyment of God in the spirit; this was Paul's resolution, who had tasted of the spiritual discoveries of Christ {as deeply as any} to press forward after perfection. "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil.3:13-14. Forgetting things that are behind, not always living below. The effects of it will prove very glorious, for it is that by which you shall be able with the more evidence of light and truth, to judge of things that differ, the spiritual man judgeth all things. It is that which will make the life of a Christian exceeding glorious, carrying him through all difficulties with much spiritual joy. It is that which will put a period to all differences and divisions amongst the saints. Divisions flow from our ignorance, and dwelling so much in the letter. "For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" I Cor.3:3. Those divisions, and that strife amongst the saints about things in the letter, argue that they are exceeding carnal; but this knowledge of God in the Spirit, will as a mighty gulf swallow up all those little differences, and put an end to all strife, both among particular saints, and in the nations.

“And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.” Isa.2:2-3. When once the mountain of the Lord’s house {which is his saints} come to be established on the top of all mountains and hills, that is, in the spiritual enjoyment of God, above all carnal and fleshy things; then shall all wars and divisions have an end, and not till then. It is that which will cause many a glorious star to fall from heaven, many who have acted much after the Letter, will upon the discoveries of the glory of God in the Spirit, fall from that light they seemed to have.

## **SECTION 8.**

### ***The matter of the Church, what?***

The Church of Christ may be considered either as more general, or more particular. More general, and then it includes the whole body of the saints in the spirit. This of some is called the invisible Church, but to speak in the language of holy Scripture, it may be rather called the general or universal Church, the whole body of saints in the spirit, called the mystical body of Christ, because of their spiritual union with, and in Christ their Head. This Church or assembly {for so the Greek *ecclesia* properly signifies} we shall read of in Heb.12:22-23, “but ye are come unto mount Zion, and unto the city of the living

God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Heb.12:22-23. This is the Church that shall be made one in glory, the general assembly of saints, the spirits of justified men, and it is that might be desired at present, that saints communion might flow more from their union in the spirit, and not altogether or exclusively from their union in the letter. This is the glorious Church of Christ, and the knowledge of it in the Spirit will cause all saints to own each other more in the spirit.

The Church of Christ may be considered more particular, or a particular body, or company of saints in the visible profession of the Gospel, walking in the enjoyment of Gospel Ordinances; taking particular care of each other, and building up each other in the most holy faith, and of this Church we shall read, frequently in the New Testament; and this Church is likewise called the body of Christ. "Now ye are the body of Christ, and members in particular." I Cor.12:27. And it is not to be questioned, but that this practice is very commendable amongst saints; and the knowledge of God in the Spirit, and of saints in the Spirit, will not break or lessen the fellowship of particular Churches, but increase it, and make it to be more spiritual; for, question less that which tends to the breach of communion and fellowship amongst saints, is not of God, for God is love, and they who dwell in God dwell in love; and it is that which will increase love, and this is the more excellent way, and that which in conclusion will swallow up all differences.

Yet one thing is much to be desired, that is, that there might be a general union amongst the saints, that those who are spiritual might not be divided in the spiritual communion, because of some literal differences about the use of ordinances, and the like. Oh that the Lord

would help us to bear with each other in such things! Why cannot saints in the matters of difference bear with each other according to the Apostles rule? Seeing he that observes a day, observes it to the Lord; and he that observes not a day, observes it not to the Lord, and both give God thanks. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years." Gal.4:9-10.

Objection: But our difference is in matters of Ordinances for the most part which God commands, and hath given them to us as privileges.

Answer: True, yet they are such commands and privileges as God hath given to His servants to lead them up to Himself in the spirit; and what if some enjoy God gloriously in the Spirit without these, and we find them spiritual, and walking answerable to the spirit of Christ. Why should my conscience judge another man's liberty in Christ, and why should not we hold communion with such in the spirit and in the letter too, in those things wherein there is a union? But the truth is, there is too too much erring at present upon both hands; the one judging it too carnal for any saints to walk in the use of Ordinances, which is not a truth at present; the other judging it inconsistent with the Gospel, and the state of a Christian to live without the practice and use of ordinances; a third sort there are that would submit to Ordinances, but want Administrators, and this is more carnal than either of the former, because they expect that to be in a creature which is only in God; but here should be a bearing and forbearing where the Spirit of Christ is.

A fourth sort there are who put ordinances upon those not capable of discerning their significance, without any word at all in the letter of Scripture, and this is the most carnal work of all, and savors much of the earth,

and of an Old Testament spirit, from whence usually the ground is brought; and it were much to be desired that the Lord would be pleased to enlighten their eyes, that they might have more spiritual apprehension of the Gospel, and the end of Gospel Ordinances; yet it should be the wisdom of the those taught from above, to own anything of God wherever they find it, and although it is true, there cannot be a communion with, and in things never of God prescribed; yet the spirit of love should so temper our spirits, as that we should not bite and devour each other; but, that as many as are spiritual, though differing in some circumstantial things in the letter, yet own each other in the Spirit, imputing those differences to the flesh; and this union in the spirit, the knowledge of it, will in conclusion bring all the saints into one spiritual way. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools, shall not err therein." Isa.35:8. "And they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer.32:38-40. And so they shall worship God in the Spirit with one heart, and so put an end to that which flows merely from the flesh.

## SECTION 9.

### ***The spiritual Kingdom of Christ in his Church in the latter days of the Gospel, discovered.***

The Kingdom of Christ hath always been and still is spiritual; but in the latter days of the Gospel it shall be much more spiritual and glorious than formerly, with relation to the subjects of it, for the clearing of this truth in hand, note these four particulars.

1. That Christ is a King.
2. Who are the subjects of this Kingdom.
3. That his Kingdom shall increase in glory and spiritualness in the latter days.
4. That his Kingdom is spiritual, and not of this world.

First that Christ is King; I suppose it is unquestionable, as all who own the Gospel but in the letter, confess as much in word. See a scripture or two to confirm it. The Lord speaking of Christ, saith, "yet have I set my King upon my holy hill of Zion." Psal.2:6. Notwithstanding the rage of men, yet Christ is King, and will reign; so likewise, Psal.45:6-7 with Heb.1.8, "but unto the Son he saith, thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Christ hath a Kingdom and a Sceptre by which he rules; he is the Prince of the Kings of the Earth, the King of Kings, and Lord of Lords. "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he

shall be called, THE LORD OUR RIGHTEOUSNESS." Jer.23:5-6.

Who are the subjects of this Kingdom; it is true, Christ is King over all, King of Kings, and Lord of Lords, he will rule over his enemies with his rod of iron, and dash them to pieces like a potters vessel, Psal.2:9; but he is in a more special manner King over the saints, and in them he lives, and so rules; in them as well as over them, he is not only King of Nations, but King of saints. It is part of the saints song of joy, "just and true are thy ways O thou King of saints," Rev.15:3, and in the saints he reigns spiritually and powerfully; for in the day of his power he maketh them a willing people. Psal.110:3. These subjects of Christ's Kingdom are a free people, for the manner how Christ reigns in and over his people, and what are his Laws, I pass it in this place, and refer you to the Kingly Office of Christ in my book entitled, the Exaltation of Christ in his Offices, and so come to the third thing propounded, which is that the Kingdom of Christ shall increase in glory and spiritualness in the latter days; the glory of the Church in the latter days shall increase, and the manifestation of Christ's Kingly power shall increase, for of "the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this." Isa.9:7. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole earth." Dan.2:35. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away,

and his kingdom that which shall not be destroyed.” Dan.7:14. “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Dan.7:27. The Churches glory shall consist of two particulars, that is, external and internal.

External, the Church shall enjoy much external glory, liberty, and peace, even in the world in the latter days.

Question: Wherein shall the external glory of the Church consist?

Answer: In the abundance of peace and quiet, even from the men of the world. “For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream,” Isa.66:12, peace shall be extended not only in the spirit, but in the letter likewise; for the ground of this peace is rendered in verse 15 & 16, “for, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh, and the slain of the LORD shall be many.” Isa.66:15-16. The Lord will come with the fire of his word, &c., and, “the wolf and the lamb shall feed together,” &c., and, “they shall not hurt nor destroy in all my holy mountain, saith the LORD,” Isa.65:25, for God will take away the wolfish disposition of men, that they shall live peaceably amongst the saints, they shall nor hurt nor destroy, &c.

God will take off the spirits of evil men, he will make them to stoop, and fall before the saints. “The nations shall see and be confounded at all their might, they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall

be afraid of the LORD our God, and shall fear because of thee." Mic.7:16-17. Thus will the Lord deal with his enemies in the latter days, he will take away their chariot wheels, and cause them to drive heavily.

God will give the saints a good name, even amongst their enemies; they shall be high even in the thoughts of bad men. "And ye {to wit, the Lord's enemies} shall leave your name for a curse unto my chosen, for the Lord GOD shall slay thee, and call his servants by another name." Isa.65:15. Formerly, the saints had a name of reproach amongst the wicked; if a man departed from iniquity, he made himself a prey; but the Lord will give his servants another name, even amongst their enemies, that men shall not bless themselves in their evil ways; but who so blesseth himself in the earth, blesseth himself in the God of truth.

God will make his enemies instead of persecuting, to serve the saints. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted," verse 14, "the sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel." Isa.60:12-14. Thus you see the Churches enemies shall not only acknowledge the saints, and confess them to be the Lord's City, but bow down unto them, and do them service.

The saints shall be exceeding many, and that will add to their external glory, times have been, that to be a Christian indeed, would have been a wonder, and he that departed from iniquity, made himself a prey, and so was counted the off-scouring of all things; but now "a little one shall become a thousand, and a small one a strong nation," and the "LORD will hasten it in his time," Isa.60:22, and "then thou shalt see, and flow together,

and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa.60:5. This, with much more, shall be the external glory of the Church.

Secondly, the Church shall enjoy abundance of internal glory in the latter days, and both are coming on apace.

Question: Wherein shall the internal glory of the Church consist?

Answer: In the abundance of spiritual light and knowledge. Much ignorance hath possessed the souls, even of saints, a long time; a veil hath been spread over all nations, both Gentile as well as Jew; but the veil shall be taken away in the Lord. And I will, saith the LORD, "destroy in this mountain {that is in the Church} the face of the covering cast over all people, and the veil that is spread over all nations." "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the LORD; we have waited for him, we will be glad and rejoice in his salvation." Isa.25:7,9. Such hath been the ignorance that hath overspread all peoples, and nations, through the spiritual operation of the man of sin; that the mystery of the Gospel hath been hid, as it were from us, and sealed up even with seven seals, a perfection of darkness, that none was found worthy to open. Rev.5:1-10. Human arts, and creature wisdom being set a work, did but so much the more darken it, and cast a veil, till at last the Lord Jesus begins to open it himself, and will unseal it by degrees, and cause the veil to vanish away, to the great wonderment of his spiritual ones; but to the great terror of all humanists who were left without this spiritual knowledge of Christ. See the further confirmation of this truth, Isa.11:9, "for the earth shall be full of the knowledge of the LORD, as the waters cover the sea," for, "the LORD hath made known his

salvation; his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel, all the ends of the earth have seen the salvation of our God," Psal.98:2-3, "and the LORD shall be King over all the earth; in that day shall there be one LORD, and his name one." Zech.14:9. As ignorance hath, as a veil been spread over all nations, so shall the knowledge of the Lord go forth abundantly throughout all Nations. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee, but the LORD shall be unto thee an everlasting light, and thy God thy glory." Isa.60:19. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Rev.21:22-23.

Secondly, that which shall make for the Churches spiritual glory, shall be the enjoyment of a full freedom from the guilt of sin; that which much troubles many a precious soul, and that which the Apostle Paul was freed from, even the spirit of bondage, "for as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom.8:14-16. And this is that which the Lord hath promised to his people in the latter day, "and the inhabitant shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity," Isa.33:24; sin is the cause of spiritual sickness, and this cause shall be taken away in the Lord, for they shall be forgiven their iniquity, i.e, they shall live in the knowledge and enjoyment of it, and from henceforth they shall not say. I am sick, and the voice of crying and weeping shall no more be heard in her, for, the former

things are passed away, "and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa.35:10. "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing," Isa.10:27, which "anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you," and so you "shall abide in him." I Jn.2:27.

A third thing that shall make for the saints spiritual glory is the knowledge of, and enjoyment of a spiritual oneness with God in Christ and each with one another; although this be a glorious spiritual truth, yet it is that the saints have lived exceeding short in the knowledge of it, though the knowledge and enjoyment of it will be exceeding glorious to the spiritual Christian. What this union is, and wherein it consists, I refer it to what hath been said formerly in the glorious condition and position of persons in the second Adam, exceedingly above the first.

A fourth thing that will make for the saints spiritual glory, is, a living above creatures and things, in the spiritual enjoyment of God in Christ, whom to enjoy is life; when all things below shall be nothing; when the soul shall be content to suffer the loss of all things, that Christ may be all and in all, "the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby," Isa.33:21, no need of rowing in creatures or things, no need of gallant ships of anything to carry the soul up unto God, or to bring God in Christ down to the soul; but the glorious Lord will be all, and in all, and the spiritual Christian shall live in the enjoyment of him. Then shall the tacklings be forsaken, or loosed, as they could not strengthen their mast, they shall not be able, who desire

it, to sail any further or longer in ordinances, duties, creatures; but the great spoil shall be divided, and the lame take the spoil, the lame contemptible ones, they are the people that are like to enjoy this spiritual glory.

A fifth thing that will make for the saints spiritual glory, is a spiritual and internal conformity unto God, as they shall live up in the Spirit, and walk after the Spirit, Christ will manifest himself spiritually to them; the light of the moon, shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days; the light of the moon, that is, of the Church, shall be as the light of the Sun, that is, Christ the Sun of Righteousness, Mal.4:2, who is both a Sun and a Shield, Psal.84:11, and the light of the Sun shall be seven-fold, Isa.30:26, that is, Christ shall appear in the spirit to his elect, conforming them to himself in the spirit, which will appear seven times more glorious, than formerly when they knew him after the flesh. "In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David," Zech.12:8, that is, Christ; David shall be as Christ, even as the angels of God before him. This is the glorious conformity that all the saints shall have unto Jesus Christ in the spirit, and this glorious unity and conformity unto the Law of righteousness is that which will appear at the first sight of it very terrible and dreadful to the sons of men. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," Song.6:10, and such will be the strangeness of this glorious truth, that it will not only appear terrible and dreadful to the men of this world, but even Christ sets it forth himself with a note of admiration, not as if it were strange to him, but rather to discover her excellent glory; and {indeed} the Church will be worth a looking on, and her glory a seeking after, of all spiritual ones.

Particularly propounded for the clearing of this truth in hand, is, that the Kingdom of Christ is wholly spiritual, and not of this world, that as formerly, so in the latter days, the glory of his Kingdom shall be in the spirit, and not in the flesh; it will be spiritual, and not personal; for clearing of it, I shall first prove it from testimony of Scripture; secondly, by spiritual arguments grounded upon Scripture; and thirdly, answer such questions upon Scripture grounds, which hold it forth.

By testimony from Scripture, it is the word of Christ himself, "Jesus answered, my kingdom is not of this world," Jn.18:36, that is, not a fleshly and external Kingdom over the bodies of men, but a spiritual and internal one, "the kingdom of God is within you," Lk.17:21, and so likewise, Rom.14:17, "for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." There is no more knowledge of Christ after the flesh, they are too fleshly thoughts for a spiritual Christian. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this." Isa.9:7. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan.7:13-14. Secondly, it will appear by spiritual Arguments likewise.

Argument: The spiritual presence of Christ with his saints, is the most glorious presence. Christ will be most gloriously present with his people in the latter days, ergo,

his Presence, and so his Kingdom, will be a spiritual presence, and not a personal. This major proposition is evident from Scripture, that the spiritual presence of Christ, is the most glorious presence. This Christ tells his Disciples when he was personally with them, "nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you," Jn.16:7, and furthermore, Christ tells his Disciples, Jn.14:28, that if they loved him, they would not reason, because he said, he would go away; because his spiritual presence was the most glorious presence, and that we see by experience, as that the Disciples of Christ were most spiritual, and had most spiritual enjoyment of God, when Christ was gone from them in person, and they enjoyed him in the spirit. That the presence of Christ in the latter days will be most glorious, appears by all that have been formerly spoken, and I think none of light, deny it; then the conclusion holds true, that the presence of Christ with his people in the latter days, wherein they shall enjoy most light and glory; will be a spiritual presence. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." Jn.14:16-20.

Argument: If Jesus Christ be known of the saints no more after the flesh, but after the spirit; then his reign in the latter days of the Gospel will not be personal, but spiritual; but, he is no more to be known of the saints after the flesh, as you have formerly heard, therefore his presence, so and his Kingdom will not be a fleshly or

personal presence and Kingdom; but a Spiritual Reign of Grace. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa.9:7.

Argument: Spiritual glory, and spiritual enjoyment, is that which most of all suites with the Majesty and Glory of God. "Ye worship ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." Jn.4:22-24. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col.3:1-3. The glory of the saints shall be spiritual, and their enjoyment spiritual in the latter days; spiritual knowledge, and spiritual conformity unto Christ, and spiritual joy and rejoicing in the Lord, Isa.35:10; therefore, the presence and kingdom of Christ, in, and with his saints, will be a spiritual Kingdom, and not a personal. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD." Isa.11:1-2.

Argument: Christ's Kingdom and Presence shall be with all his people, filling them with spiritual glory. "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is

spread over all nations." Isa 25:6-7. Christ shall take away the veil spread over all Nations, and they shall say, "in that day, Lo, this is our God; we have waited for him, and he will save us; this is the LORD; we have waited for him, we will be glad and rejoice in his salvation." Isa.25:9. Christ's personal presence cannot be with all his at once, therefore his Presence and Kingdom will be spiritual and not personal.

Objections answered concerning the personal reign of Christ.

Objection: That Christ was promised to the Jews to come as a King, and they to this day expect him to come as a King, to deliver them from their captivity.

Answer: It is true, he was promised to come as a King, Isa.9:7, and so he came King of the Jews, although not in outward appearance. "Where is he that is born King of the Jews; for we have seen his star in the east, and are come to worship him." Matt.2:2. He was the King of the Jews, when he was born, he was a Child, and yet a King. 2. Christ is King of all spiritual Jews, for he is not a Jew, that is one outwardly, but he is a Jew, that is one inwardly, Rom.2:29, and Christ reigns spiritually in all his people. "Neither shall they say, lo here, or, lo there; for, behold, the kingdom of God is within you." Lk.17:21. 3. Christ will appear a spiritual and glorious King to the Jews, the natural seed of Abraham, in the latter days, gathering them from among the heathen unto himself in the Spirit, and so will reign in and over them in the Spirit gloriously. "And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever, and my servant David shall be their prince forever." Ezek.37:24-25. That they

shall be gathered in with all the beloved of God, by the spiritual working of Christ, and not by his personal appearing, is clear from this ground. They shall be gathered unto Christ, from the beholding of Christ crucified, and not from the beholding of his glorious personal appearing; therefore Christ shall come a King, in the Spirit, to his people, and not in the flesh. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn," Zech.12:10, the eying of a pierced Christ shall be the way of bringing in Jew, as well as Gentile.

Objection: Christ suffered reproach and shame in the flesh from his enemies; therefore, it is likely he shall be glorified in the flesh before his adversaries.

Answer: Christ shall without question be glorified in the presence of his adversaries, and all nations shall be gathered together before him, when he shall appear from Heaven, in flaming fire, to render vengeance to them that know not God, and obey not his Gospel, II Thes.1:8; but, whether Christ shall appear personally, or in any personal form, will be a great question, but with much spiritual power manifesting himself to the salvation of his people, and to the confusion of all his, and his Churches enemies. Matt. 5.25.

Objection: It is said, Rev.20:4, that those that had been beheaded for the testimony of Jesus, and for the Word of God, that had not worshipped the Beast, nor his image, nor received his mark in their foreheads, and they lived and reigned with Christ a thousand years, and the rest of the dead lived not again.

Answer: For clearing the mystery of this Scripture, it will be requisite, first to set down the things asserted

from hence, and secondly, to unfold the mystery intended, which will answer the things asserted, for the things asserted hence are these. 1. That Christ shall reign a thousand years personally. 2. That all the saints departed from the beginning of the world, shall be raised, and come and reign with him. 3. That the wicked shall not be raised, till after the thousand years be finished. For answer unto, and clearing of the truth.

I conceive it to be a glorious truth, that Christ shall come and reign a thousand years, a long time, spiritually in his people; but not personally amongst his people; that Christ shall reign thus gloriously, see not only this Scripture, but Rev.11:15, "and the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Thus, you see, Christ shall have a Kingdom, and for the time of it, it is said Rev.20:4, to be a 1000 years, and in Isa. 60:15 to be many Generations, "I will make thee an eternal excellency, a joy of many generations."

Objection: But it's said, Rev.11:15, that the nations and "kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," therefore it seems that his Kingdom shall be personal.

Answer: The Nations and Kingdoms of the world, may be said to be the Nations and Kingdoms of Christ, in a twofold respect, and yet Christ not reign personally; and this the Scripture clearly holds forth.

1. In respect of the abundance that shall be converted unto Christ in all Nations, that in comparison of what hath been formerly, the Nations and Kingdoms, shall become the Kingdoms of Christ. Isa.66:5-12. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become

the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev.11:15.

2. Christ may be said to be the King of Nations, in respect of the ruling of his saints over their enemies, for in this Kingdom of Christ, shall the enemies of Christ be subjected, and shall serve the saints, the Nations that will not serve thee shall perish, and Christ reigning in his saints over them, may be said truly to reign over them. "And hast made us unto our God kings and priests, and we shall reign on the earth." Rev.5:10. Thus the first assertion in part is truth, Christ shall reign a thousand years, that is many generations, but this reign will be spiritual, and not personal. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan.7:27.

Assertion from thence is, that all the saints from the beginning of the world, shall be raised and come and reign with Christ.

Answer: For the clearing of the truth in this Scripture, which will answer this assertion, consider, what is meant by the beheading for the witnesses of Jesus; what is meant by not receiving the mark of the beast; what is meant by being raised, living, and reigning with Christ; what is meant by the not living of the rest of the dead, until the thousand years were finished.

What is meant by being beheaded for the witness of Jesus? It is a spiritual beheading, such a beheading as all the saints who shake off Antichrists badge and yoke like to meet withal. Christ is said to be the Head of the Church, and the Head of every man, that is, of every Saint, is Christ now, when the Lord discovers the evil of Antichristian ways to his people, and they forsake it, for they durst not receive either the image, name, or mark

of the beast, and for that account shall presently be beheaded by the beast, that is, they will condemn them as those that forsake Christ, and cry out unto them, that they are revolted, that they are Sectaries, Hypocrites, Heretics, &c., and thus they behead the saints spiritually, and that for the testimony of Jesus, because they cannot but declare the things that they have seen and heard from him, which will overthrow and ruin all things contrary to himself in the end.

What is meant by a receiving of the image or mark of the beast?

Answer: By the image of the beast is meant that likeness that it hath unto the first beast, who seems to receive a deadly wound, being compared with Rev.13:11-16, that is, this beast seems to make a change, he speaks great words, his look is more stout than his fellows; he thinks to change times and laws, yet when all is done, it is but the image of the first beast, the exercise of the same power, the same wisdom in the things of God, the same worship for substance, it is all the same in substance, and it is but the number of a man all of the flesh; it is from below, yet such must the worth, and the excellency of it be for a time, that whosoever will not receive the image of the first beast, and account it something too, is likewise to be beheaded, and not to be suffered either to buy or sell amongst them, and many a saint is like to be given into his hand, and he shall prevail over them, but it shall be but for a time, times, and the dividing of a time, and then the Kingdom shall be delivered over to the saints. The image is that internal spiritual principle from which the beast acts; for none can truly follow the beast, but those who have received this image, that is, who act from the same principle, those are acted, who act for and from the man of sin, and it is called an image, because it resembles Christ, both in the internal as well as the external part; yet acts from his own

wisdom, by its own power, according to its own mind, to its own end, and this in all resembles Christ.

Now these who refuse this image in the spirit of the beast, and cannot be contented with a wisdom like Christ, a self-acting in the room of Christ, a rule short of Christ; an end besides Christ, from hence casting off this image, are carried on in another track than before; they come to be beheaded for Christ, because they cannot receive the image, who is the Antichrist in the spirit and not Christ, so that here is not only the image of the first beast, with relation to pattern and power, but likewise in relation to holiness; the first will be for Christ, and so the second, yet are both but Antichrist.

What is meant by the mark of the beast in the forehead, and in the right hand? By the mark in the forehead, is meant the visible profession of Antichrist in the external part of those that would not visibly profess the ways of Antichrist; or in the right hand; that is, to act for him; these were denied to buy or sell, Rev.13:17, to sell, that is, to preach the Gospel; for Antichrist under the notion of preaching the Gospel, sells his wares, but a time is coming, that none will buy these wares anymore, so they deny any who own not the image, name, or mark, to sell; hence they may examine those who preach upon such and such interrogatories, and if it appear that they deny the image, name or mark, they may not sell, that is, give forth freely what God communicates unto them, when others sell or buy, that is, partake of any spiritual good amongst them, if they could prevent it, and those were beheaded for the witness of Jesus, but were at last raised and live with Christ 1000 years, that is, raised up from their low condition, taken up into heaven in the sight of their adversaries, and live with Christ in the spirit, reigning triumphantly over all spiritual enemies, self, Satan, world, and those merchants that sell all {yea the souls of men too} shall be weeping and crying alas, alas,

Rev.18:10,16,19, when the Lord shall make good that word of truth, "hear the word of the LORD, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified, but he shall appear to your joy, and they shall be ashamed." Isa.66:5. It tends to the Honour of God to behead and to cast out these men, but he shall appear to your joy, you shall be raised up with Christ, and I will give you a new name, but they shall be ashamed.

Objection: John saith, the saints that had not worshipped the Beast, he speaks in the perfect tense, therefore it seems not to be the saints raised who at present were beheaded in the mystical sense, but the saints that had been beheaded in the literal sense.

Answer: First, it is the use of the Spirit, or the Spirit's Language, to deliver itself in dark and mystical terms, so the Apostle saith in another case, I Thes.4:15, "that we which are alive and remain till the coming of the Lord, &c.," the Apostle speaks of, we, as if he had intended the Thessalonians and himself, which was least intended; but the saints, who being all one in the spirit, and but one mystical body in Christ, whilst there are any saints in the world, the Apostle makes it to be all one, as if he and the Thessalonians were them, and so delivers it in the present tense; when he might have said rather, to speak after the manner of men, then they which shall be alive at his coming, &c., as in Revelation, the word might have run thus, and so question less, it being so understood, then they that were beheaded for the witness of Jesus, were raised or lived, and reigned with Christ, as the sense of the former; then they that shall be alive at the coming of the Lord, shall not prevent them which are asleep, so that the Spirit of God, might as well deliver a truth, which is in the present tense, in the present perfect tense; as a truth in the present tense, which was in the future; and yet is, all to exercise the mind of him that

readeth, and to let us know there is mystery in the Gospel.

Secondly, very few saints have been beheaded in the literal sense, those that have died for Christ, have died other deaths, and have not been beheaded; therefore, we cannot understand it in the letter, but in the spirit.

The fourth particular propounded, was, what was meant, in that the rest of the dead were not raised, until the 1000 years were finished; that is, none that had been bodily dead, saints, or wicked, good or bad, were raised, till after the 1000 years were finished, and then you shall see the resurrection of all, which is called the second resurrection; the first is called a resurrection, and the first resurrection; because it shall be a resurrection from shame and disgrace in the world. And secondly, it shall be a glorious resurrection in the spirit; this first, all the saints have in some measure been partakers of it. Thus it appears that Christ shall have a Kingdom, a glorious, a spiritual one.

Question: But when shall this Kingdom be?

Answer: It is already begun in the spirits of saints, the Kingdom of Heaven being within them, though I believe that the time of the 1000 years which is a more glorious estate in the spirit is not yet begun, but the beginning of that time shall be when the seven seals are fully opened, &c., and the seven trumpets fully sounded, and the seven vials poured forth, they being but effects of each other; the opening of the seals, occasions the sound of the trumpets; the sound of the trumpets occasions the vials, the opening of the seals the unfolding of the mysteries of the Gospel, which have been hid. As light breaks forth, the trumpets sound, the servants of Jesus preach forth the mystery of the Gospel, in the power and purity of it, occasions the vials of wrath to fall upon the Antichrist estate, both in the spirit, and in the

letter; which work is now in process. {Wait the Lord's time, and it will come on apace.} But first, we are yet like to be given into the hands of the little horn, who changes times and laws; the two witnesses are yet like to be slain, and to lie dead three days and a half; and the Woman clothed with the Sun, to be driven into the wilderness for a little space, a time, times and half a time; the beast with two horns like a Lamb, hath yet a little time to make use of his power; persuading them that dwell in the earth, to make an image to the first beast; and that none but those who own it shall buy or sell with them. The saints beheaded under the altar to wait a little time, before they be raised up to live with Christ 1000 years; but it is not long, the vision is for an appointed time; in the end, it will speak and not lie; it will come, and not tarry, the first 1000 is almost past, the second and third, are coming on apace; and all the Nations and Kingdoms in the world, will come apace to be the Kingdoms of the Lord, and of his Christ, and he shall reign forever; their lives shall be prolonged for a season, and a time; and other Scriptures are alleged for a personal reign of Christ, as the stone cut out of the mountain without hands, Dan.2:45, that is, the glorious power of Christ, by weak means, subduing all Antichristian enemies, without his saints, and all Antichristian things, by his Spirit, within them; so that in Dan.7:10, the glorious company of saints attending on Christ in the spirit, which shall be fulfilled at the raising of the two witnesses up into Heaven, in the sight of their enemies. This is the first glorious work of the Lord Jesus, in, and amongst the saints, the Lord reigneth, let the saints rejoice, the Lord reigneth, let the world tremble. "The LORD my God shall come, and all the saints," Zech.14:5, with him, that is, Christ will come in the Spirit, and all the saints shall appear gloriously in him.

A word of application, first, if this be truth, that the Kingdom of Christ is a spiritual Kingdom, and not of

this world, then this may inform us how far, besides the Gospel in the spirit and truth of it, those men are, who make the Kingdom of Christ to be merely Political and a State Kingdom, who turn the world by a human power into the Church and Kingdom of Christ {as they say} and Christ must have a worldly carnal Kingdom, no better than the Kings of the earth enjoy; or else he shall have none at all. This savors exceedingly of the earth, and ere long thither it must return.

This could encourage the saints to press forward after the knowledge of God in the spirit, that as the Kingdom of Christ is spiritual, and not of this world; so may the saints Kingdom likewise be in the spirit; and so all their enjoyments may be spiritual enjoyments; for this is that will make the soul fat, and well-liking in the Lord; it filling the soul with joy and peace, which the world is not acquainted with; their eyes never saw it, nor their hearts conceived it; neither are they like to see it, unless the Lord make them spiritual.

## **SECTION 10.**

### ***Of Death, Resurrection, Judgment, and the state of the saints after Judgement, eternally with God.***

First, of death, for it is appointed for all men once to die; dust we are, and to dust we must return; and therefore, it behooves us to expect it, all the days of mine appointed time, will I wait, till my change come. Job 14:14. Death is certain, although the time be uncertain; it is, that none are in a common and ordinary way exempted from, unless those saints who are alive at the last coming of Christ;

they shall be changed in a moment, in the twinkling of an eye, I Cor.15:51-52, and so shall be caught up in the spirit, to meet the Lord in the air. I Thes.4:17.

Secondly, of the Resurrection. That there shall be a resurrection of the Body at the last day, is evident, John 5:28,29; John 11:24, with I Corinthians chapter 15 throughout; Rev.20:12-13, &c., although this truth is by some denied, and by others, too carnally looked upon; some thinking, that our bodies of flesh shall be raised in the same form, in which it died, others that it shall be spiritual, yet question whether it shall be of the same substance; therefore, it will be necessary, to consider two particulars, for the clearing of it. First, by what power we shall be raised; and secondly, with what bodies.

By what Power?

Answer, by the same power, by which Jesus Christ was raised; which was by the Power and Spirit of God, Christ was declared to be the Son of God with power by his resurrection from the dead. Rom.1:4. Secondly, by the same power and spirit the saints are enlightened, and raised from the spiritual death of sin, and self, which is the same power, by which the body of Christ was raised; so that when we say we are raised by the resurrection of Christ in the spirit, that is, by the same power, by which Christ was raised; therefore the Apostle desired to know the power of the death and resurrection of Christ, Phil.3:10; by the same power and spirit shall our bodies be raised at the last day, Rom.8:11, I Cor.15:13-16, this being a truth that they shall be raised by the same power, it may somewhat direct us to the form in which they shall be raised, which is the second particular, that is in a spiritual form, not in a fleshly form, for as the Spirit of Christ raises us up in the spirit while we are here, so shall he raise up our bodies in the spirit at the last day; it is sown a natural body, it is raised a spiritual body; our vile bodies shall be changed and made like his glorious body,

he took upon him our form that so we might be brought into his form, for when he shall appear we shall be made like unto him, the substance of our natural body raised in spirit.

Of judgement, as it is appointed to all men once to die but after this the judgement; when all men shall be called to an account before him, {to wit, the Lord Jesus,} there to give an account for all things done in their bodies, whether good or bad, and so God in this way will acquit his saints and clear them before the world, although this is not their life; neither that in which they appear. Matt.25:31-40.

Fourthly, of the estate of the saints after Judgement, it is first ever to be with the Lord, beholding his glory, I Thes.4:17, Jn.17:24, and in his presence will be fullness of joy, and at his right hand everlastingly to be completed in the same glory, Col.3:4, when Christ who is our life shall appear, we shall appear with him in glory; all flesh shall be swallowed up in spirit, and our bodies shall be changed, and made like his glorious body, all things that offend shall be done away, and we shall be made eternally one in the Father and in the Son, and in the Spirit, one in eternity, one in enjoyment, and one in glory; and this for the saints is enough to know; besides, what we shall be, we do not know, it is an height and depth, a length and breadth unsearchable. Oh the unsearchable riches of Christ! What the saints do enjoy, what they shall enjoy, swallows up the spiritual believer in the beholding of it; hence let us continue searching after a higher measure of the height, depth, breadth and length of his love, which passeth knowledge; and there shall we be able to see and say that his wisdom is unsearchable, and his ways past finding out.

**FINIS.**

**A brief Discovery of  
Antichrist,  
both in the Mystery, and  
in the History.**

For my more clear proceeding in the Discovery of the Man of Sin, five things are considerable.

1. What Antichrist or the Man of Sin is?
2. What his Reign.
3. What shall be his Discovery.
4. What his ruin?
5. When his ruin shall be?

**By Thomas Collier. 1647.**

## Section I

### What Antichrist or the Man of Sin is?

Antichrist or the Man of Sin is to be considered either in the spirit, or in the letter. 1. In the Spirit, Antichrist signifies one seemingly for Christ, yet indeed is against him, and so is but a man of sin, a son of perdition, and this he will appear to be, both in the Mystery, and in the History.

In the mystery, or spirit, and in this he hath taken hold of every man, especially in these latter days; yet tis true, much time hath been spent by many, to find out this man of sin, who he is, and for the most part ascribe it to some particular man, never looking at the mystery, or root of iniquity, which is not in the first place, a man, but a wicked thing in man, and this, for want of a spirit of discerning; for we have not seen Antichrist in ourselves, but have cast him upon others, and so miss of the thing, or at least, most strike at the top boughs, and are ignorant of the root. Now Antichrist in the mystery or spiritual and internal part is a confederacy between Satan and the deceitful heart of man, transforming himself into an angel of light; nay, into a son of Light; and whilst nothing less than Christ, and the Christian Religion will satisfy; he will be the Christ, or at least the Antichrist, instead of Christ to deceive souls. For this was and is the last, the greatest and most deceiving stratagem that ever Satan made use of to ruin souls; that where he cannot content souls but they must be Christians, he can be content with that, so he may be the Christ; hence he is called the man of sin, the son of perdition, that wicked deceiver. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God,

or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." II Thes.2:3-10. It is not Satan acting in a carnal and filthy form of flesh, but in the most refined part of the first Adam, so he keeps the creature in the first Adam still, he cares not.

There must be a reformation that it shall enjoy, provided it be legally in the Letter; it must believe or else it cannot be satisfied, and believe it doth; but the ground must be built upon self-reformation and qualification, &c., and carnal wisdom is required to walk in God's ways, and to the knowledge of the mind of God; wisdom must and may be obtained; provided it be human, the wisdom of the first Adam that is enough. A power of acting must likewise of necessity be obtained, and a power shall be obtained, but it must be a creature-power, and a creature-acting under the name and notion of the power of God; that is indeed and in truth condemned, though in name owned, there must now sometimes be a spiritual mind, that glories likewise in its own apprehension, although hardly obtained and indeed the highest pitch of spiritualness is but carnal to the spiritual man's enjoyment; this is a high pitch of spiritual mindedness where Satan dwells; to have self-thoughts of reformation, thoughts to pray more, to walk more exactly, and to

please God better; never, thoughts of living out of its self more, and of living in the enjoyment of God in the Spirit more. Spiritual joy it must have sometimes too, and that it shall have likewise, but it must arise from enlargement in duties, humiliations, self-actings, reformation and all from self, and thus Satan and the deceitful heart joins together to the delusion of many a soul, and this is Antichristian in the mystery; the man of sin spoken of in Scripture that comes with all deceivableness of unrighteousness; and well may be called a man of sin, an antichrist, a mystery of iniquity; for in this shape he deceives souls, and they are never sensible of it, drawn in and never know it, until everlastingly undone, and he hath his diversities of forms in this kind. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." II Cor.11:13-15.

If the name of Christian will serve, and yet live loose and profane, that they shall have and there he will hold them. If there must be a conformity to Christ, and a more zealous and conscionable walking; to quiet the conscience, it shall have it; he will go as near unto Christ with the soul as may be; provided it rest itself below; and thus, Christ saith many shall come under this delusion expecting life from duty, and it will appear to be but works of iniquity of sin; why, because acted by the man of sin, acted not from a right principle, nor by a right power, neither to a right end; acting there must be, but not Christ acting. Hence it is, that though he will be a Christian, and so talks much of Christ, yet, he denies Christ to be come in the flesh; that is, in the flesh of his Saints; the Spirit of Christ acting and working all things in the Saints, {and they being sensible of his vital operations in continually

elevating the Person and Work of Christ, "he must increase, but I must decrease," Jn.3:30,} and thus this deceivable man of sin carries on hood-winked to perdition many and many a soul. And now it is more wicked and deceivable than when in its proper place, acting after the lusts of the flesh, Gal.5:19-21, than everyone almost is sensible of it. Hence it is, that Christ saith, Mt.12:45, the unclean spirit being cast out, that is, cut in its unclean form it can no longer be owned, he is now content to come in when it is swept and garnished, profaneness and filthiness is gone, and now becomes in a more refined form, perhaps legal reformation, as the present Pharisees to whom Christ spoke, or else the name of Christian or the knowledge of Christ after the flesh; but Christ saith, the latter end of the man thus deceived is seven times worse than the beginning, for he comes in this refined form with seven worse spirits than himself, and so makes him seven times more, the child of perdition than before. Oh then, how doth it concern every one bearing the name of Christian to look about themselves, if they are not deceived and deluded, with this Antichrist under the name of Christ! Seeing it is the highway of souls ruin, now in the days of the Gospel; for herein doth Satan declare himself to be the Master of arts in transforming himself into the son of light, and under the name of Christ, and Christian to ruin souls.

There is Antichrist in the History or in the Letter, and this flows from Antichrist in the spirit. Now the soul being possessed with Antichrist, he grows up into some form, and now not only in the spirit invisibly, but in the letter; more visible, he appears sitting in the seat of God, and he may be descried principally under these three heads, as sitting in the seat of Christ, and acting those things which properly belong to Christ. 1. In making Christians by a human power, it being the proper and exclusive work of God in Christ to make Christians. "All

that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jn.6:37. "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." Jn.6:44. But now here an Antichrist will undertake the business and so turns the world into Christians or rather Antichristian, and pretend that they do the work of Christ, too; when, if he did the work of Christ, he would rather keep of all carnal ignorant ones, and accept of none, until made willing and spiritual by Jesus Christ; for Christ doth not only own souls when they come, but first gives them a will to come, and that by a spiritual, and not a human power. Hence it comes to pass that there are so many carnal profane ones under the name of Christian, because made Christian not by Jesus Christ, but by men.

Oh, that the Lord would be pleased to enlighten the understandings of these men betimes, that they might not walk in a way so directly opposite to the Gospel, and destructive to their own and millions of souls, in prescribing rules of worship which is properly only to Jesus Christ, to prescribe rules, and to carry through the soul in acting according to these rules. To prescribe rules; this belongs unto Christ, and whosoever undertakes it, puts themselves in the room of Christ, and is Antichrist. This is to exercise creature wisdom in the things of Jesus Christ and indeed to sit in the seat of God. It is the work of Christ in the spirit to direct in prayer or any duty; we know not what we pray for as we ought, but the Spirit helpeth our infirmities. Rom.8:8-26. It is Christ that helpeth both to see our want, and forms by his Spirit, words within accordingly. Therefore those who prescribe forms and rules of worship put themselves in the room of Christ.

It belongs to Christ to give in power to act according to those rules, but Antichrist gives the

command, and so carries on an external acting, and not according to Christ, but his own mind.

Antichrist may be discovered as sitting in the seat of God, not only, in making Christians; in prescribing rules; but also in compelling all unto those rules whatever Christ saith, that matters not; he himself will be the Christ, and must be obeyed, let Christ say what he will, and all that question his power must be the Antichrist, for he exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the Temple of God, showing himself that he is God, and in all these particulars, there a mystery lieth, a mystery of iniquity, that is iniquity hid under the name and notion of Christ; therefore so much the more to be dreaded. To be Christian, is accounted a gallant thing; and therefore, not himself only, but others likewise, look upon it to be a matter of much piety to make men Christians and cause them to own Christ.

Oh, but here lies a mystery of iniquity, many souls made Christians by a human power, are but Antichristian, and so under the name of Christian, are likely to be undone forever, if the Lord prevent it not; for it is an excellent thing accounted in the world to make creature Christians, as soon as they are born, by sprinkling a little water upon them, and so in bearing them in hand, that they are so ever after; but here lieth a mystery of iniquity, and one of the soul ruining mysteries of iniquity as ever came from Hell. Speak England, speak all Nations called Christian; whether {almost all people of all sorts, devoutly slain in the spirit under this mystery of iniquity} to have forms of worships prescribed, that all Priests and People may walk in one form and one way of worship, and all compelled unto it, is accounted an excellent part of Christianity; but here lieth a mystery of iniquity under it. First, it brings all sorts of people to be acting in something, though worse than nothing, and so delude

themselves in all their actings; it causeth them to look to men, and not to Christ. Secondly, it causeth them to bless themselves in their unity, in forms and worships, never questioning their oneness with Christ in the Spirit, for they are as strangers unto it. Hence it is, that uniformity in the Letter, is so much called for amongst all sorts of people; being wholly ignorant of unity in spirit.

I could instance in divers other particulars, as Ministry, Gifts, Church Ordinances, all have something like Christ in them; but it is all but this number of a man, merely human, carnal Ministry, human gifts, and anointings instead of the Spirit; carnal Church, invented Ordinances; but I pass it at present.

## **SECTION II.**

### **What is his Reign.**

Antichrist's reign is likewise in the spirit, and in the letter; Antichrist or the man of sin, is as high in his reign, as confident of his good estate.

First, his reign in the spirit in the mystery, wherein he sheweth himself, that he is God, he persuades souls, that he is the Christ, his wisdom and his righteousness, his rules and his ordinances, they are of God; and they must stand, although they have neither Scripture nor reason, I mean in the Spirit, for it; and thus this mystery of iniquity hath reigned a long time, beginning to work in the Apostles days.

Secondly, the reign of Antichrist in the letter; he also visibly sheweth himself, that he is God and must be submitted unto, under penalties, fines, and imprisonments; bitter speaking against the Ordinances of Christ, and substituting his own ordinances in their place. And thus he reigns with power, and likewise with much

confidence; for, she sitteth as queen, and saith, she shall see no sorrow, but her sorrows will come in one day, &c. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Rev.18:8.

### **SECTION III.**

#### **The discovery of Antichrist.**

The Revelation of Antichrist may be considered, either first as he openly and publicly reveals himself to be the Antichrist by his confidence, and powerful acting as the Christ, or above Christ; of this the Apostle speaks. II Thes.2:3.

It may be considered, as a mystery of iniquity, and so revealed by the Spirit of Christ unto his Servants; and so the revelation or discovery of Antichrist unto the saints, shall be by the Spirit of Christ in the preaching of the Gospel; as it is a mystery of iniquity in itself; so it must be that hidden wisdom in a mystery, I Cor.2:7, that must discover it. Now where the Lord worketh for his discovery, he first discovers him to be the Antichrist; he helps the soul to find him out; and then secondly, he discovers the evil, the iniquity of him he lets the soul see that it is the greatest and the subtlest adversary that ever it had to deal withal; the most dangerous, because clothed under so fair and Christ-like a garb, and the hardest to be discovered; such an adversary, as bears souls in hand that they are going to heaven when they are in the broad way to ruin, like a cunning hocus pocus, one that judgeth always a man's estate before he is aware of it, and all the while pretends friendship; and thus it is the Spirit of God in the Gospel, that must discover and

reveal Antichrist in the mystery, that same Spirit who revealed it to the Apostle Paul, and the same who revealed both his rising and falling to John in the Revelation, for those who think to attain the discovery of him by human industry, historical readings, &c., are exceeding low in their apprehensions and come short of the discovery of him, for he may be strongly working in a man while he is discovering of him.

## **SECTION IV.**

### **What shall be the ruin of Antichrist?**

The consummation of Antichrist shall be by the same means that discovers him, the bright goings forth of Jesus Christ in the Gospel; for, as the Kingdom of Jesus Christ goes up in the spirit, {for the Kingdom of Heaven is within you, &c.,} so the Kingdom of Antichrist must go down; this is the means foretold and prescribed by the Apostle, who foresaw him in his rising, "and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," II Thes.2:8, the preaching of the Gospel, and the bright comings forth of Jesus Christ in the spirits of his people shall both consume and destroy him. As it is not a human wisdom that shall discover him, so neither is it a human power that must destroy him, for all humanity in the things of God, whether wisdom or power, it is Antichristian. Therefore, not that which shall destroy Antichrist, but that which will uphold him until he be destroyed. The ruin of Antichrist is further held forth, Rev.14:6, the Angell flying through the midst of heaven, preaching the everlasting Gospel, verse 8, and "there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the

wine of the wrath of her fornication." The preaching of the Gospel is the means you see, of Antichrists ruin; and the sermon is, fear God, and give glory to him. This Sermon is that which will ruin Antichrist both in the letter and in the spirit; give glory to God, that is, let God be all, and in all; let God be your enjoyment in the spirit; see you live upon nothing below him, give not glory to creatures, duties, actings; anything either of the first Adam, or Antichrist; give glory to God in the letter, give not glory to man, set not up man in the room of God; do not cry the voice of Man, and not of God, in any of the things of God; and this is the Sermon that shall ruin Antichrist.

See likewise, Rev.12:9, "and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him," the Devil and Satan, the mystical Antichrist, was cast forth of Heaven, to the earth; that is, he shall not be suffered any more to delude souls, in a heavenly shape; the Devil is now turned Christian, and he makes war with the saints, under the name of Christ, both in the spirit, as well as in the letter; and hence the great war is between Christ and Satan in Heaven, that is between the Heaven of Christ and the Heaven of Satan under the name of Christ. But now John saith, he saw Satan cast out of Heaven, that is he shall deceive souls no more, in a heavenly form; neither persecute the saints any more under the name of Christ, {a glorious work and it is coming on apace,} for the most part of souls in that part of the world called Christians are ruined in the Devils heaven, and believe it; this is the great work Christ hath to do in these latter days, the consummation of Antichrists, that is, first of all, Antichrists spiritual delusions by which he hath deceived souls, and all Antichrists, deluding forms and ordinances by which the common sort of people are generally deluded; the work of Christ is to power down vials of

wrath upon the head of the Man of Sin both in the spirit, and in the letter; look about you therefore all you, whose spiritual life consists in nothing, but spiritual and antichristian delusions, with invented and antichristian forms and ordinances. A vial of wrath is coming on you, which will shatter to pieces all your confidence, and then if mercy prevent not you may stand looking on, and crying, alas, alas in one hour is so great riches come to naught? And then when this is fulfilled, there shall be no more war in heaven or spiritual delusion under the name of Christ. "Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come." Rev.18:10. "And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." Rev.18:19.

A glorious word for those that dwell in Heaven, and that which will cause joy to the saints. For, first, they shall be without, and above, all danger of delusions in the spirit or in the letter; and secondly, they shall from the same ground be forever freed from fellowship with hypocrites and literal Christians; for their communion shall be more in the spirit and less in the letter, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, that is, lives earthly, carnal, and profane, or maketh a lie, that is, hypocritical that seems to be what it is not. But they which are written in the Lamb's book of life, and there shall be no more a Canaanite in the house of the Lord forever. This is the great work Christ hath to do in these latter days, the consummation of the Kingdom of Antichrist, who hath a long time sat in his seat, with the exaltation of his own Kingdom in the spirit.

## SECTION V.

### **When Antichrist shall be ruined?**

Answer, first, in the mystery and spirits of the saints, as Jesus Christ comes in, and shines gloriously in the spirit, so shall Antichrist be discovered, and destroyed; and so he hath received a great blow already in this Nation, through the shining in of Jesus Christ in the spirit amongst many of his saints, so that this is the time of Antichrists ruin, when Jesus Christ comes in, and takes place in the spirit of his people, and the Kingdom of Christ increaseth, so the Kingdom of Antichrist decays and consumes away.

Secondly, Antichrist shall be destroyed when the everlasting Gospel shall be preached; that is, when the Angel flies through the midst of Heaven preaching the everlasting Gospel; that is, when the Ministers of the Gospel shall come forth with their full, and heavenly discoveries of God in Spirit and in Truth, being permitted to preach the Gospel by the earthly power in all places with liberty; for, much hath been done already by the witnesses prophesying in sack cloth; that is, almost always in danger of a civil persecution; and much ignorance of the mystery of the Gospel, which hath caused them to prophesy in sack cloth; yet they have had power to cause fire to come from Heaven, as oft as they please, burning up all antichristian forms, and invented delusions; and then, what will be done, think you, when the Ministers of the Gospel shall come forth in the full and bright discoveries of the Gospel of Christ, with liberties here below for the publishing of it.

Thirdly, Antichrist shall be destroyed, when the witnesses have been slain, and lie dead three days, {that is a short space,} and then a tenth part of the City shall fall, and the rest shall have their time prolonged; but, for a time and a season. The first woe is almost past; behold,

a second, and third woe cometh quickly, wait, and it will come apace. "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev.11:12-15.

Thus have I from the light of Truth, with as much brevity as may be, in some measure, hinted at this Man of Sin, this Mystery of Iniquity, with his reign, ruin, with the means and time.

**FINIS.**

**Supplementary Meditations  
on Christ the Mediator of  
the New Covenant; or a  
Discourse on the True  
Gospel Blessedness in the  
New Covenant.**

**Thomas Collier**

**Discourse of the True  
Gospel Blessedness in the  
New Covenant. 1659.**

## **SECTION 1.**

### ***New Covenant.***

I come to state the New or Second Covenant, that is called in Scripture a New Covenant, a Second Covenant, an Everlasting Covenant: "Incline your ear, and come unto me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Is.55:3. A Covenant of Peace: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." Ezek.37:26. A Holy Covenant: "To perform the mercy promised to our fathers, and to remember his holy covenant." Lk.1:72. This Covenant we shall consider; as it lay in promises, so it was from the beginning; the Lord speaking of the enmity that he would put between the seed of the woman and the seed of the serpent, said, "it shall bruise thy head, and thou shalt bruise his heel." Gen.3:15. In these few words is held forth the suffering of Christ and his conquest over the serpent and his seed, which is the substance of the Covenant of Grace. This Covenant we find again renewed in promise to Abraham. "In thee shall all families of the earth be blessed;" and "in thy seed shall all the nations of the earth be blessed." Gen.12:3, 22:18. This seed to whom the promises were made was Christ. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal.3:16. And this is the Covenant the Apostle saith, God made with Abraham in Christ, which the Law could not disannul, Gal.3:17, where you may note by the way that this Covenant is mentioned by

the Apostle as distinct from the Law, that was another Covenant, yet such a one as could not disannul this. Again, this Covenant we have in promise, Jer.31:31-33, Heb.8:8-13, "I will put my laws in their inward parts, and write it in their hearts, and I will be their God, &c." "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer.32:40. In sum, this is the Covenant of Grace, that God now owns his people in; a Covenant of grace and peace in Jesus Christ, the blessing of Abraham, writing the Law of faith, love, and the fear of his Name in their souls, by his finger, the Holy Spirit, interesting them in grace here, and assurance of glory hereafter, by virtue of which they are made willing faithfully to live to him here, and patiently to wait for the glory that shall be revealed. And in this Covenant are none of God owned, but the true seed; namely, Christ and such as are in Him. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal.3:29. And this Covenant as it is written in the hearts of believers, without which in the Gospel account they are none of his, so it is written in the Scriptures of truth, by the same Spirit, and the Spirit in believers works them and guides them to the truth of God in Scripture; {for by this means; namely, the holy Scriptures, it is all first received, and afterwards by degrees increased;} so that it is none of the Spirit of Christ that leads away from and besides the Law of Christ in Scriptures, so that the Law written in the heart, guides to the Law of Christ in Scripture, and makes souls willing to walk according thereunto. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa.8:20. This is the Covenant that gives grace and peace, faith and love, strength and perseverance, even blessedness comes in with this Covenant, both as to grace and glory. This is the

Everlasting Covenant, that is by blood, by virtue of which poor prisoners are delivered out of the pit, wherein was no water. Zech.9:11. So that the first Covenant had relation to the old estate of man, and gathered in the natural seed, the second to the new estate of man, in Christ, and gathers in only the spiritual seed. Here is a mystery too high for the carnal heart, the cold and natural man. Blessed are those that are truly interested in this grace. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom.11:33. Well, I hope that you will remember this, that the old man, and the old Covenant was first, and the new Covenant, and the new man is second; and the carnal seed were in the first, and the spiritual seed are in the second.

## **SECTION 2.**

### ***Two Covenants Distinguished.***

The second difference between the two Covenants was in the manner of administrating, and this difference lieth especially in these two things: 1. In the manner of the giving. 2. In the manner of the execution. The first was given not only, as hath been minded, with condition, but also with a great deal of fear and dread; a sounding of trumpets, a burning of fire, blackness, and darkness, and tempest, which made the people to tremble, Exod.19:16; and so dreadful was the giving of this Covenant, that Moses the Mediator thereof, said at the sight of it, "I exceedingly fear and quake," Heb.12:21; thereby to present its nature, as a dreadful Covenant; hence it is called a fiery Law or a Law of fire. Deut.33:2. But the New Covenant from mount Zion was, and is administered in all

sweetness and love. It preacheth forth Grace and Peace, and there is never a word of dread or darkness therein, but to those that reject it. Hence it is so ordinarily called the Gospel; that is, glad tidings, or good tidings of good things. Tidings of Peace and Reconciliation, tidings of Pardon and Remission of Sins; in a word, tidings of Grace and Glory; and this is the manner of the Ministry of the New Covenant. 2. In the manner of execution; and that in its power, for the Law, as hath been minded, commanded obedience while it continued, but gave no power to obey; but this New Covenant in its ministration begets life, love, and obedience; it accomplishes the birth from above, it begets to a lively hope, &c., for it is the Ministration of the Spirit. There is never a soul actually in this Covenant, but by the virtue flowing therefrom. Hence it is that persons come not visibly into it by natural generation as into the Old, but by regeneration, and the work of the Holy Spirit. Believe it friends, this is a great Gospel Truth, that whosoever cannot set seal unto it, will one day know that they are strangers to it. Notwithstanding the great cheats, and deceits that are in the world about this matter, some carrying on the Covenant in way of generation, and others suppose they come to it of their own will, but both will find it first or last, that they are no further than the first Covenant, that of nature, and short of that of Grace. The old Covenant executed the curse, wrath, and vengeance on all transgressors thereof; but this mercy and forgiveness, healing of backslidings; the voice of the first was, "cursed is everyone that continues not in all things that are written in the book of the Law to do them;" but the voice of the second is, if they sin, "I will be merciful to their unrighteousness, and remember their sins no more." "And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." "If we confess our sins he is Faithful and Just to forgive us our sins, and to cleanse us

from all unrighteousness." This is a Covenant in which Justice and Faithfulness is engaged to forgive the sins of those that are in it. In a word, that Old Covenant in its administration brought first to duty, and from thence some few, even a remnant, were brought to Christ. This brings first to Christ and Grace, and then to duty. What are we to understand by coming or being brought to Christ? To come to Christ is to believe in him. "He that cometh to me, I will in no wise cast out." Jn.6:37. To come to Christ by faith, is to own him in all his offices, to look to him, and rest upon him for salvation, to come to him, as to the Mediator of the New Covenant, to come to him as your Lord and King, to submit to him in all things. To come to him so, as to expect all good from God by him, both in respect of grace and glory. Thus are believers come to Jesus the Mediator of the New Covenant. Those that have come to Christ have seen a need of him, and a worth in him above all the world besides, they have left all for him, and do account their own righteousness as filthy rags, as dung and dross, all their own wisdom to be foolishness, and their own strength to be but weakness; they loath themselves in their own eyes, in the sight and sense of their own vileness, and they are made willing to have all in Christ, and to follow him, {apart from all their vanities and beloved lusts,} through all difficulties they meet withal. Oh; how few are there that are thus come to Jesus Christ, it is true the world is come to him in their own fancies and imaginations, but it is but a cheat and delusion.

### **SECTION 3.**

#### ***Righteousness of this New Covenant.***

The Righteousness of this New Covenant is the righteousness of faith, even the righteousness of Jesus Christ, which comes on all that believe, "and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS," Jer.23:6; and in Him "shall all the seed of Israel be justified, and shall glory," Isa.45:25; for "by him {Jesus Christ} all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39. Note, believers in this Covenant are justified from that which the Law of Moses could not justify them. What is that? From sin, the Law could not justify from sin; that could curse and condemn for sin, but could not justify from sin; but this Covenant justifieth from sin, because the Blood of this Covenant taketh away sin, and that out of the conscience, as well as out of the conversation; so that {in a word} as the righteousness of that Covenant was a righteousness of works, and so was their own righteousness; so saith the Apostle, "not having mine own righteousness, which is of the Law," Phil.3:9; but the righteousness of this Covenant is the Righteousness of Jesus Christ, apprehended, applied by faith, even the righteousness, that is of God by faith. A blessed word for believers, as they stand to God, not in their own righteousness, but in the Righteousness of Jesus Christ wrought for them, revealed to and in them, and applied. Another difference between the two covenants is in the seed with whom the covenants were made, and here lies a truth of very great concernment to distinguish between the distinct seeds of the Covenant. The seed with whom the old Covenant was made were

the natural seed of Abraham; namely, such as came of Isaac, the fleshly seed were the subjects of that Covenant. Take it first as made with Abraham in circumcision, or after as it was enlarged from Mount Sinai, it was given to the body of Israel, to the fleshly seed, and so it continued till Christ came. Gen.17:7,8. But this New Covenant is made with Christ and all the spiritual seed in Him. The New Covenant knows no fleshly seed, though Old Covenant spirited men {law mongers} are loath to know any other seed now than the fleshly seed, yet account themselves instructed in the New Covenant, but the New Covenant "knows no man after the flesh;" "but if any man be in Christ, he is a new creature, old things are passed away, &c.," the new Covenant knows none, nor owns none to be the seed but such as are Christ's; "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal.3:29; be they Jew or Gentile, for there is no difference by nature, all alike, and by grace are the true seed of the Covenant. "The election hath obtained it, and the rest were blinded." Rom.11:7. Oh beloved, it highly concerns every Christian to come to a right distinction in this matter, the one whereof occasions the generality of the sons and daughters of men to content themselves in the old nature, under the Old Covenant, merely the name 'Christian' satisfying, or at best a little reformation, and old Covenant zeal filled with pharisaical pride and self-conceit of their own good estate, making Christians by generation, being strangers to the great New Covenant Work of Spirit Regeneration, and the birth from above. I leave this with you, my friends, as an undoubted truth and the true distinction between the covenants; the one with the fleshly seed, the other with the spiritual, even with Christ, and in Him with all the spiritual seed.

## SECTION 4.

### ***Nature of New Covenant Promises.***

The subject matter of the Old Testament promises consisted in outward things temporal, worldly blessings, &c., "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan." Gen.17:8. You may take a view of it at your leisure, and clearly discern the promises and blessings of that Covenant, as in Deuteronomy chapter 28; "and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out, &c," vs.2-6, so that they were outward blessings. "If ye be willing and obedient, ye shall eat the good of the land." Isa.1:19. These, and the like, were the Old Testament promises; but the New Testament promises are of another nature, not so much of outward blessings, "for God hath chosen the poor of this world, rich in faith, and heirs of the kingdom;" but they are spiritual and eternal blessings. "And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Jn.6:40. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Lk.11:32. "The crown of life, which the Lord hath promised to them that love him." James 1:12. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,"

Matt.25:34; and the like precious promises of the New Covenant that relate to life and glory. Hence it is that Gospel believers look not at the things which are seen, but at the things which are not seen. II Cor.4:18. Another difference is as to the manner of the promises. The first were conditional, as hath been proved. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." Exod.19:5,6. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God," Deut.28:1,2, but the promises of the Gospel Covenant are absolute as hath also been proved. "The dead shall hear the voice of the Son of God; and they that hear shall live." Jn.5:25. "I will be to them a God, and they shall be to me a people." Heb.8:10. Thus they differ very much in the promises; in which respect the New Covenant is said to be established upon better promises. Heb.8:6. The promises of the Old Covenant were on condition of performance, but gave no power; but the New Covenant promises make partakers of the Divine nature. II Pet.1:4.

## **SECTION 5.**

### ***Covenant of Life and Peace.***

They also differ in their ends. The ends of the first Covenant were, "to make sin become exceeding sinful," Rom.7:13 & 3:29; that "every mouth may be stopped,

and all the world may become guilty before God.” Rom.3:19. And so it was a killing Covenant, a ministration of death, and not of life. II Cor.3:6,7. A Covenant that could not give life, for if that Covenant could have given life, then verily righteousness had been by it, even by the Law. Gal.3:21. But God’s end in the New Covenant is to give life by it. Hence it is called a Covenant of Life and Peace. Isa.54:10, Mal.2:5. It was to recover poor lost sinners out of their perishing state and condition; it was to make the comers thereunto perfect, which the other could not do. Heb.10:1. It was to justify believers from all those things, from which they could not be justified by the Law of Moses, Acts 13:39; namely, the First Covenant. In a word, the end of God in the New Covenant was to save from the curse and condemnation of the Old Covenant, without which there is no salvation. “Christ hath redeemed us from the curse of the law, being made a curse for us, &c.” Gal.3:13. Finally, the difference between the Old and the New Covenant, is as much as is between the type, the shadow, and the substance; it was but a shadow, and a representation of the New Covenant, a typical Covenant from first to last. Hence it is that they had types and resemblances of everything in the Gospel Covenant, but they were but shadows, but resemblances. They had a righteousness commanded, which was a righteousness of doing, which they could not attain, a representation of the righteousness of Christ who was to fulfill all, and so become “the end of the Law for righteousness to everyone that believeth.” Rom.10:4,5. Secondly, they had an election and sonship, but it was of the natural seed; the New Covenant is of the spiritual seed. Rom.9:7,8; Gal.3:26,29. They had a priest, a sacrifice, tabernacle and temple, but all typical. They had promises likewise, but typical as well as conditional; so that it is as evident as the sun that shines at noon, to all whose eyes have been opened, that the differences

between the covenants are clear and very great; and therefore it much concerns you not to mistake in this matter, lest you live under the Old instead of the New, for the Old will prove a Covenant of death to those who live and die in it; "but there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit," Rom.8:1; namely, not after the Law or Old Covenant, but after the Gospel or New Covenant, which is called the ministration of the Spirit. II Cor.3:6,8.

## **SECTION 6.**

### ***Conditions of the Covenant fulfilled by Christ.***

The Old Covenant, Priesthood, and Promises were no other ways everlasting than as they led to Christ, the New Covenant and the everlasting rest, so they were everlasting; namely, as they represented and typed out everlasting things, but when the substance was come the shadow did vanish away. Objection: The Gospel Covenant is conditional as well as that of the Law, as at the first entering into it there is the condition of believing. "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned," Mk.16:16; and persons continue in it on condition of continuing in the faith and obedience, and persevering in a way of well doing unto the end. Heb.3:6,14, Matt.10:22, Mk.13:13. And the Gospel promises of life and glory are on condition. Rom.2:7,10, 8:17. Assertion: It is true, on one account it may be said to be so, that as God never intended to save any but by Jesus Christ, and that through faith in him and obedience to him, in persevering in a way of gospel

obedience, all these conditions God hath in his eternal counsel, and therefore he is said to love freely, but it was in Christ, and to those elect and chosen before the world was, but it was in Christ. Eph.1:4. And calling, and justifying, and glorifying, it was all done over in God's counsel. Rom.8:27,30. And all that which may seem to be conditions, God undertakes the performance of them; and as God did elect and choose in Christ, so likewise he did choose them to believe and obey. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." I Pet.1:2. Yet God in the carrying on of the great design of salvation in the Gospel ministration proposes it to us on the terms he had in his Counsel concluded before time; namely, faith in Christ, obedience, perseverance, &c., and that because it is the duty of all the Lord's people so to do, and those that do it not cannot expect the grace of the Covenant; yet notwithstanding all this, faith, obedience, perseverance, &c., is a branch of the New Covenant on God's part to us, so that what he relates to us as duty and is presented on conditional terms, on God's part is a branch and part of the Covenant. As for faith, this is included in the Covenant. "I will put my laws into their mind, and write them in their hearts," Heb.8:10; and "the dead shall hear the voice of the Son of God, and they that hear shall live." Jn.5:25. The Law written in the heart is the Law of faith and love, and where this Law is, there will be persevering in a way of gospel obedience. Christ is said to be the Author and Finisher of our faith, Heb.12:2; if so, then undoubtedly the whole work is effected by Him, and indeed this is the life of true believers, that the Lord hath undertaken for them, and it is He that works in them to will and to do of his own good pleasure. Phil.2:13. So that in a word, interest in the Covenant and in the Promises of life and glory are on such conditions or terms which God

himself has engaged for his peoples performance of; he requires of them, and works to will and to do what he requires, and yet he that doth it not must be damned. Here is a mystery that confounds the carnal heart, and indeed is the height and depth of it, as it is a mystery to the saints; but we may rather cry out with the Apostle, "how unsearchable are his judgments, and his ways past finding out;" than suppose to fathom this depth of God. Let the Lord's people know their duty, and continue in the faith, and persevere to the end, looking up to the Lord, fetching supply of strength and grace from Christ daily, for they are "kept by the power of God," but it is through faith, I Pet.1:5; and this golden truth so full of consolation to the truly godly, no whit derogates from their duty, or leaves an indifference of performance or of spirit in them, but truly engageth their souls to the Lord therein, and that upon the New Covenant account, not in the oldness of the Letter, but in the newness of the Spirit.

## **SECTION 7.**

### ***Everlasting Covenant of Grace.***

Question: Was not the Gospel and New Covenant in being in the time of the Old Covenant? Answer: Yea, doubtless it was, and there was never any saved with an everlasting salvation but by virtue of the New Covenant in Christ, for it was made and lay in promise, Gen.3:15, 12:3, and brought forth into an oath. Gen.22:18. Yet the New and Old Covenants were kept clearly distinct throughout all the time of that ministration, inasmuch that few of them in the Old understood the New. God made the New Covenant first with Abraham in Christ, Gen.12:3, but the Old came first into a ministration as an additional

Covenant till the seed was come, to which the New was made. It is said, that Sarah and Hagar were an allegory of the two Covenants, Gal.4:24, for they were both in Abraham's house at once, and the freewoman was there before the bond, but the bondwoman bare seed first. So it was in the Covenant; and the New Covenant was ministered through the Old, as it typed out Jesus Christ, and required righteousness and made promises, and virtually it was doubtless to the salvation of all God's elect, for as the elect obtained it when Christ came, and the rest were blinded, Rom.11:7, so it was before in the typical Covenant they had Christ and the New Covenant held forth especially in types, in promises, and in prophecies. Question: Was not Jesus Christ the Mediator of the Covenant then, and could anyone be saved by a Covenant of which Jesus Christ was not the Mediator? Answer: Doubtless Christ was as to come, for so the Covenant though made, yet lay in Promise, and they were to look for the Seed {Christ} to whom the promise was made. And so the Covenant, Mediator and all, lay in promise, and they were saved by that Covenant, as Jesus Christ was considered to be the Mediator and Eternal Surety thereof. Hence they must have a typical Mediator, as well as Covenant in both to lead to a Covenant and Mediator; namely Christ to come. Question: Was the Covenant made with Christ only, or with him and all the elect; or are we to understand that the promises to Abraham and his seed, was to Christ personal or to Christ mystical; namely, Christ and all his mystical body? Answer: The Covenant was made first, and chiefly with Christ personally, as the Head of the body the Church, and in him, with all his body and every member thereof, Isa.59:21, but especially, and primarily with Christ personally. So the Covenant and Promises to Abraham in his seed, was Christ personally, as he was the seed to whom the promises were made. "Now to Abraham and his

seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal.3:16. The Covenant and Promises was to Christ, and indeed it would be improper to understand it otherwise; for the promise to Abraham's seed, was, that "in thy seed shall all the nations be blessed." Gen.22:18. If we understand by "seed" in this place the seed mystical; namely, all the elect, then we must read it thus, that in Christ and all the elect the nations shall be blessed; then who will there be in the nations to be blessed by the seed thus understood, for the wicked, though they live a hundred years, yet they must be accursed. Isa.65:20. Therefore the seed is Christ, and the blessing by Him came forth to us Gentiles, and all nations; namely, all that believe in him are blessed, and none else. Hence it is said, "that the blessing of Abraham might come on the Gentiles through Jesus Christ," Gal.3:14; that is, the blessing that God promised to Abraham should come on the nations {that is the Gentiles} in his seed; namely, in Jesus Christ, "that we might receive the promise of the Spirit through faith." Gal.3:14. It is further said that this Covenant was "confirmed before of God in Christ," and therefore could not be disannulled by the Law, vs.17; namely, the Law or Covenant from Mount Sinai, could not prevent the coming forth of Christ, and so make void the Covenant and Blessing promised to the nations in Christ the true seed, so that we are to distinguish {though not divide} between Christ the True Seed as the Head, and his body the Church as members. They are in Scripture called the seed, or children of Christ. Isa.59:21, Psal.22:30, 89:29,30. So that in a word the Covenant is made with Christ, and in him the blessing of the Covenant comes forth to all his people, and by faith they come to claim their interest in this Covenant of free and rich grace, wrought forth and brought to light in and by Jesus Christ in whom all the promises are yeah, and

amen, to the praise and glory of God. II Cor.1:20. Some may object and say, if the Covenant be of such power as you speak of, as to effect what it commands, whence then comes it that godly people should be ignorant of it, and what need is there to earnestly to exhort to the inquiring into it? Answer: The Covenant is free, and full of power, and effects what it requires, it is so in the first work of grace, and converting sinners. Hence it is that the Lord saith, "I am sought of them that asked not for me; I am found of them that sought me not, &.,," and "the dead shall hear the voice of the Son of God; and they that hear shall live." Jn.5:25. Yet, after God in the New Covenant hath communicated life to dead souls, he assures that they will know from whence their life comes, and seek him, and wait upon him in the way that he hath appointed, diligently inquiring after his will that they may know it, and do it. In Ezekiel chapter 36, God having in the former part of the chapter promised what great and good things he would do for his people according to the New Covenant, says in vs.37, "thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them." "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God." Prov.2:3-5.

## **SECTION 8.**

### ***New Covenant Promises in Christ.***

The Covenant then is God's Engagement and Promise in Jesus Christ, in way of Covenant and Oath, freely to do for, work in, and give to his people all things that may

tend to make them truly and eternally happy and blessed. To prove this to be the New and Gospel Covenant I must have recourse unto Genesis chapter 12:3, & chapter 22:18, where the Covenant is most lively stated, made to, and with Abraham in promise, as it was to be promulgated when the fullness of time was come; namely, "in thy seed shall all the nations of the earth be blessed." God upon Abraham's obedience {"because thou hast obeyed my voice" 22:18} in offering his Son Isaac {a lively type of Christ, the true Seed that was to be offered} brings up his Covenant into an oath, and swore to Abraham that he would perform it, that in thy seed shall all nations be blessed; that is, truly and eternally blessed. Hence it is that in the New Covenant the blessing is eternal life, not only life as in the old, but eternal life. And doubtless, there is no blessing spiritual or eternal that the saints are interested in, but it is the blessing of this Covenant, and as God freely gives blessedness in this Covenant, so he works all things in his people in order to do it, without which they could not be blessed; and that is evident in the promise of this Covenant. "I will put my law in their inward parts, and write it in their hearts, &c.," that is, I will work a willing mind in them, to do whatever I do require of them in order to their true and eternal blessedness. Jer.31:31-33. This is the New Covenant that God in Christ {the true seed} hath interested all his people in. Hence it is said that God made this Covenant in Christ. Gal.3:17.

## SECTION 9.

### ***New Covenant Blessings in Christ.***

Now I shall come to open the Covenant in its parts, that so by faith we may suck the sweetness of this honey, and feed upon the marrow and fatness of these New Covenant blessings in Christ; for I do believe that there is not one promise, I mean Gospel promise, to a Christian, but it is either a branch of, or is stated in or upon the New Covenant. The branches or parts of the New Covenant consist mainly, as hath been minded, in these three heads: 1. Doing for his people all things that might tend to make them truly and eternally happy and blessed in Christ. 2. Working in his people all things that might tend to make them truly and eternally happy and blessed in Christ. 3. Giving to his people all things that might tend to make them truly and eternally happy and blessed in Christ. What he hath done for his people on the New Covenant account, consist especially in these two things. 1. He loved them freely, and that while they were enemies; a wonderful mercy indeed! He loved them before they were, and so before they had any love to him. "But God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Eph.2:4,5. Note that God's love was a great love to his people, even when they were dead in sin. Hence it is that God saith, "I have loved thee with an everlasting love." Jer.31:3. {Some may say this was spoken of old Israel, under the Old Covenant; but it is clear that God is discovering in chapter 30 & 31, what he will do for his elect by virtue of the New Covenant, which is not yet performed; and we may truly reason thus, that if God's love were from everlasting to

them in that Covenant, much more is it in the New Covenant; just as we may reason in this as the Apostle doth about the Old.} 2. He gave Jesus Christ freely for them, and this is a New Covenant mercy, Jesus Christ given for us. "Unto us a Son is given," Isa.9:6, and Jesus Christ is the gift of God, for and to his people. "God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Jn.3:16. Jesus Christ was not only a gift, but a great gift, a new Covenant gift, such a new Covenant gift, as without which the New Covenant could not have been established; for the Covenant is established in Him, and with Him, and by Him for us, and God having given Him for us. He hath freely given himself, his life, and blood for us, and that upon the New Covenant account, for his blood is the blood of that Covenant, and the Covenant is established in his blood. "For this is my blood of the New Testament which is shed for many for the remission of sins." Matt.26:28. "Likewise also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you." Lk.22:20. "As Christ also hath loved us, and hath given himself for us." Eph.5:2. "As Christ also loved the church, and gave himself for it." Eph.5:25. This God hath done, and Christ hath done for the Church. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:14. And God having given us his Son, how shall he not with him freely give us all things? Rom.8:32. Here is the exceeding riches of God's grace to his sons and daughters, that he hath given his own only beloved Son for them, that they might have life through him; and this is the great grace of God in the New Covenant. God hath not only given Christ for his people, but he hath also wrought faith in them by the word, and so hath applied Christ to them. This is the rich grace of our God, and all upon the account

of the New Covenant of Grace in Christ. For the word of the Gospel publisheth these glad tidings, and the Lord by that word worketh faith, which believeth and applieth the truth of the doctrine of the Gospel. For faith is the Law that God in the Covenant did promise to write in the hearts of his people. Jer.31:32; Rom.3:27. Hence it is that faith is said to be the gift of God. "Ye are saved by grace through faith, and that not of yourselves, it is the gift of God." Eph.2:8.

## **SECTION 10.**

### ***New Covenant Benefits in Christ.***

God hath greatly enriched this New Covenant with all blessings, and greatly enriched his people in this Covenant, for he hath with Christ given to them all things. First: Remission of sins; for this is to be preached and is freely given in the New Covenant. This is one special part of the Gospel, and branch of the Covenant of Grace, remission of sins by Jesus Christ. "That repentance and remission of sins should be preached in his name among all nations." Lk.24:47. And as it is to be preached in the name of Christ, so it is administered and applied to all true believers; and this is such grace that we do not only need it in our first conversion and work of grace, for the remission of sins that are past, Rom.3:25, but all the time we live here, as sin remains and cleaves to us, so we need remission, and in the New Covenant it is administered to us according to the tenor therein expressed. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb.8:12. "I write unto you, little children, because your sins are forgiven

you for his name's sake." I Jn.2:12. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I Jn.1:9. In all which this blessing or blessed gift is clearly stated. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." Rom.4:6-7. Secondly: Peace and Reconciliation with himself is another blessing of the New Covenant, which the Lord gives to all his people, and this peace is likewise first preached in the Doctrine of the Gospel. Hence it is that God saith, "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD." Isa.57:19. And Christ sent his disciples with the message of peace, Lk.10:5; and the Apostles came "preaching peace by Jesus Christ, who is Lord of all," Acts 10:36, and this peace and reconciliation is applied and enjoyed by faith. "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ; for He is our peace." Eph.2:13,14. "Therefore being justified, by faith we have peace with God through our Lord Jesus Christ." Rom.5:1. Thirdly: The blessing of the Spirit is another blessing of the New Covenant, and truly included in that blessing promised to Abraham; for there is nothing that tends to make the saints truly and eternally blessed, but it must be included in that blessing promised to Abraham, without which persons could not be blessed; therefore this promise of the Spirit is reckoned as one of the blessings promised to Abraham, and not the least neither. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:14. This is the great Gospel blessing and promise of Christ when he was to leave this world and go to the Father, that he would send the Holy Spirit the Comforter, which promise believers now have a share in. "As for me,

this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and forever." Isa.59:21. Therefore let the saints be encouraged to expect such a portion of his promised Spirit as may concur to the effecting of God's Covenant. Fourthly: The adoption of sons by the same Spirit is another blessing of the New Covenant, for out of Christ men are strangers, enemies; but in Christ, friends, sons and daughters to the Lord God Almighty. Oh friends, here is a blessing and a blessed privilege the Lord hath given to his people in this New Covenant. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jn.1:12,13. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I Jn.3:1. "And if children, then heirs; heirs of God, and joint-heirs with Christ." Rom.8:17. Oh, learn to cherish this privilege and this interest in and relation to the Lord. Fifthly: An interest in great and precious promises, both of Grace and Glory. This the Lord gives in this Covenant to all his people. "Whereby are given unto us exceeding great and precious promises &c." II Pet.1:4. Oh, the great and precious promises relating both to grace and glory, that God hath interested his people in, in this Covenant; every New Testament promise is a branch of the Covenant, and must be performed. Promises of pardoning, and purging, and supporting, and preserving grace; promises of the Kingdom and the Glory that is yet to come; this hath God promised in the New Covenant, and given his people an interest in, for the godly have the promises of this life, and of that which is to come. Oh, therefore let them learn to acquaint

themselves more with the promises, and more to prize them, and to live by faith in the expectation of God's faithfulness in performing of them, for they are his people's portion until they come to enjoy the promised possession. Sixthly: Free access to the throne of Grace as sons and daughters in the name of Christ, a great and precious favor, too little prized and developed by the Lord's people. God delights to have his children come to him, and call upon him in the spirit and faith of sons, for this is the Lord's gift, and it is marvelous that he should admit such worthless worms to come to him with acceptance. Oh let us learn to prize it and improve upon it, for it is a New Covenant mercy, that which none can claim a right to but believers. It is their privilege, it is their duty, let them therefore know it, and be encouraged to come with boldness to the Throne of Grace. Never a carnal man in the world can claim a right to this as a New Covenant mercy. "But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" Psal.50:16. Let not the Lord's people be found negligent in this work, nor undervaluing it as a low and legal thing; but know it is a high and precious privilege; be therefore faithful in the cultivation thereof. Seventhly: Outward comforts of this life are given in as New Covenant mercies, although the great promises on which the Covenant is established are spiritual and eternal, and not such on which the Old Covenant was established, yet the New Covenant is not altogether without the promises of this life. Godliness hath the promise of the life that now is, and of that which is to come; for your heavenly Father knoweth that you have need of these things, and all these things shall be added, Matt.6:33, Lk.12:31; namely, added in, with, and to the kingdom. It is true, our Lord hath not promised great things in this life to his people, but food and clothing; therefore having that which God hath promised,

let us be therewith content, for we brought nothing with us into this world, and it is certain, that we shall carry nothing out; and let us learn to enjoy all our mercies, as handed to us in the New Covenant, upon the account of Christ, and improve all for God, not bestow it upon our lusts, but be faithful in answering God's precious ends, in embracing such worthless worms in such an enriching Covenant as this is, in which both grace and glory are included.

## **SECTION 11.**

### ***Freeness of the Covenant.***

It is a Free Covenant. Oh, the freeness of God's love in this Covenant. This Covenant is free, either as relation to God the Author, or relating to man the receiver. First, relating to God, it was free, for his own Council and Purpose of Grace freely conceived it in Himself, and brought forth by, and of Himself. Such was the freeness of the love of God in this Covenant, that nothing could put a stop to Him, notwithstanding he foresaw what man would be and do; and yet this put no stop to the free coming forth of this Covenant, for all the parts of it are free. His doing for, working in, and giving to, are all free. Christ a free gift, so is the work of faith, "of his own will begat he us by the word of truth." Jas.1:18. So is the Kingdom and the Glory. "It is your Father's good pleasure to give you the kingdom." Lk.12:32. Likewise, this Covenant is free in relation to man, there being nothing in us to procure it, neither of desert or desire after it, which puts a very great luster and beauty in the Grace of the Covenant, that is extended to such worthless creatures, who not desiring their own good, but would

rather have chosen the way of sin and death, than the way of righteousness and life, if mercy had not prevented. The Lord meets with poor souls in the way of mercy, when they are hastening headlong to Hell and Destruction.

## **SECTION 12.**

### ***Power of the Covenant.***

The Covenant of Grace is a powerful Covenant, for it effects what it requires in point of power; for it requires faith and gives power to believe; it requires obedience and gives power to obey &c. God in it and by it doth effect it, for God is the Power of this Covenant, as the grace of making, so the power of effecting belongs to God. Hence it is that the language of God is, {as hath been already minded, when he speaks of the work of conversion,} "I will take away the stony heart, and give them a heart of flesh, and will put my Spirit in them," &c., and, "the dead shall hear the voice of the Son of God and live," &c., and when he speaks of the state of saints in the Covenant, the Lord says, "I will keep them that none shall pluck them out of my hands," "none shall be able to pluck them out of my Father's hands," and "I will put my fear in them, that they shall not depart away from me." Thus it appears that the Covenant of Grace is a powerful Covenant. Oh, let the saints learn to live by faith more & more in the Gospel power and strength, which is able to keep them until that day. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles;

they shall run, and not be weary; and they shall walk, and not faint." Isa.40:29-31.

## **SECTION 13.**

### ***Holiness of the Covenant.***

The Covenant of Grace is a Holy Covenant. "To perform the mercy promised to our fathers, and to remember his holy covenant." Lk.1:72. And that not only in the matter of it, for so was the Old a Holy Covenant. "Wherefore the Law is holy, and the commandment holy, and just, and good," Rom.7:12; but this is holy as it effects and works holiness in those who are gathered into it, and this the other did not. But this is a holy Covenant, as it makes holy, as well as requires to be holy. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes.5:23. The God of peace sanctifieth in this Covenant.

## **SECTION 14.**

### ***Graciousness of the Covenant.***

The Covenant of Grace is a gracious Covenant, a Covenant of Mercy, and a Covenant of Peace; hence it is that we call it a Covenant of Grace, because it is free, and effects what it requires, and pardons the defects of those that are in it. Hence it is, that God hath made known

Himself to be a God of mercy indeed, a God pardoning iniquity, transgression and sin. Oh, my beloved friends, in whose hearts God hath written this Covenant, look up and be comforted. It is a Covenant of Grace, Mercy and Peace from God the Father through our Lord Jesus Christ. This Covenant is a rich Covenant. Oh, the riches of this Covenant for it is filled full of precious pearls, so that it greatly enriches those that are in it. "Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures." Prov.8:18-21. Here is a rich Covenant filled with riches and honor, better than gold and silver, because it speaks of spiritual and eternal riches, above and beyond the sight of carnal men. Oh, the blessed state of those that are in this Covenant, for they are greatly enriched in all spiritual wisdom and knowledge; they are interested in a Covenant filled with great and precious promises of grace and glory, an inheritance, a kingdom, an everlasting kingdom that shall never be taken from them. Here is riches indeed, riches of substance that will fill all the saints treasures. Remember this, for it is a rich Covenant indeed! "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Jas.2:5. This Covenant gives an interest in God and Christ, in whom are hid all the treasures of wisdom and knowledge. Col.2:3. Eye hath not seen, nor ear heard, neither hath the heart of man conceived, what riches God hath prepared and will bestow upon those that love him.

## **SECTION 15.**

### ***Everlasting Nature of the Covenant.***

It is an everlasting Covenant, in the Council of God, for it was from everlasting, and in the execution of it, it shall be to everlasting. "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa.55:3. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer.32:40. "He hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire." II Sam.23:5. This is a Covenant that shall never fail. It is said to be everlasting, because it shall endure forever in heaven, it shall stand to eternity; for if we might suppose any time when this Covenant might be broken, we might suppose a possibility of falling from God, even from the state of glory; but the ground of assurance for the saints eternal standing, and not falling after they come to the perfect glory is in this Everlasting Covenant, where the eternal blessedness is contained and promised to the saints; for God hath promised, and sworn that he will not lie to David; namely, to Christ in this Covenant.

## SECTION 16.

### ***Covenant Established in Christ.***

The house of Israel must be understood as the elect in Christ, considered in God's Eternal Council and Purpose, to whom the Promise and Covenant did indeed belong, the chosen of God in Christ before the world was, whether Jew or Gentile. Of the Jew consider and compare the Scripture, and it will appear that although God hath made many promises unto the natural seed of Abraham to do them good, and they are all branches of this Covenant, yet they are to them not as natural, but spiritual, even the elect of God. Therefore not general to all the seed, but to a remnant whom the Lord shall call. "And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." Joel.2:32. "A remnant shall be saved," Rom.9:27; and chapter 11, verse 5 explains this remnant, "even so then at this present time also there is a remnant according to the election of grace." So that there is a remnant at this present time according to the election of grace, and this "election hath obtained it, and the rest were blinded." In a word the Covenant is made to the elect in Christ, and effected in and with believers, whether Jew or Gentile, which is with whom the Covenant is established, and that is with Jesus Christ, and in him with all the elect, and by him, established for the elect, and accomplished in and with them in his times. It is with the Jesus Christ as the Head, he being the foundation of God's election and choice. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles,"

Isa.42:1, "the firstborn among many brethren," Rom.8:29; "that in all things he might have the preeminence." Col.1:18. That this Covenant was first made with Christ is clear from the Scripture. If we take it as given to Abraham, the Covenant was with his seed personally; that is, Christ, as hath been before proved. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ," Gal.3:16; so that the Covenant is clearly stated to and with Jesus Christ, and is with and in him; hence it is that the Apostle saith, "that all the promises are in Him yea and amen, &c." II Cor.1:20. Now all the promises are branches of the Covenant, and the Covenant being with and in him, all the promises must be in Him, and in Him sure, yea, and amen, to the praise and glory of God. And further, if we consider David as personating Christ, the Covenant was with him. God hath sworn by his Holiness that he will not lie to David, Psal.89:35; namely, to Christ, but his Covenant shall stand fast forever.

## **SECTION 17.**

### ***Christ as Head of the Covenant.***

So that Christ stands Head in this Covenant to his body the Church; and as this Covenant is made with Christ, it is in the behalf of all the elect. Christ hath covenanted here in behalf of all the elect for, bringing in; preservation; and giving the kingdom and glory. For bringing in, "all that the Father hath given me, shall come to me." Jn.6:37. Note, here is a giving before coming, which occasions coming, they shall come, a giving before

believing. And it is a giving by Covenant, as is clearly expressed, "for I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Jn.6:38,39. Here is the Father's will, and Christ came to do it, so that here is Christ's will, and the Covenant and Agreement between the Father and the Son, and that before Christ came down from heaven. "For I came down from heaven," saith Christ, "to do the will of Him that sent me." The Father purposed the work and the terms on which it must be undertaken; Christ receives it, and undertakes it. The first part of it is to bring in all that the Father hath given him, "they shall come to me," saith Christ. Objection: All are given to Christ. Assertion: It is true that all are given to him, but to differing ends. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." {Ps.2:8} But the gift we are speaking of is a gift by Covenant, in a way of grace, so that only a remnant are given to Christ, and these shall come to him. "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice." Jn.10:16. That is his elect among the Gentiles; yea all that Christ was to bring to God from among the Gentiles are here included, and they were his sheep before they were born, and before conversion. How his, but by gift, in a way of Covenant; and Christ must bring them in; and why, but to answer the Covenant on this behalf. Secondly: For preservation, "and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Jn.10:28,29. They are in the Son's hand by way of Gift and Covenant, in the Father's hand in way of power, the power of the Father,

and the Son being one and the same in working; therefore the Father worketh, and the Son worketh. Christ holdeth them fast, and the Father holdeth them fast, who is greater than all, and his greatness is manifest in the Son. It is the Father's will that Christ should lose nothing of all that he had given him, but that he should raise it up, and make it good at the last day, and this is Christ's will still, and this is the essence of the Covenant of Grace. Jn.6:39. Thirdly; for the donation and giving of the Kingdom and the Glory, this Christ hath undertaken. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Jn.17:2. This is the Father's will in the Covenant, and Christ receives it, for it is his will too, and so Christ comes into the world about the work and establishment of this Covenant for the elect, that they might be sensibly brought therein, and thereby have their share in it, in his times. And this is the truth we are upon, that Christ hath established this Covenant for his elect, and doth manifest it to them in his times in the work of faith, and now the Covenant is said to be made with them for two reasons: 1. Because now they give consent to it, and resign up themselves to the Lord in what he hath done for them; and believe the Grace and the Covenant of Grace; for now is their acceptance of what Christ hath done, and justifying him in the work, together with their resignation of themselves unto Him as their Head and Lord, in this Blessed and Holy Covenant. 2. They come now to claim a right in the Covenant, which before they could not do, though God and Christ had a special right in them, yet they could claim no right by Covenant in the Father and in the Son, before or without believing, and this is Christ's work, to work faith in all his elect, for he is the Author and Finisher thereof.

## **SECTION 18.**

### ***Everlasting Blood of the Covenant.***

We now come to the fifth particular; namely, the way by which Christ hath established this Covenant, and that is by his blood. Oh friends in this undertaking of Jesus Christ for poor sinners, this Covenant must be by blood, for there must of necessity be the death of the Testator. Hence it is called a Covenant that is by blood. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Zech.9:11. And the blood of Christ is called the blood of the Covenant. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb.10:29. And Christ saith, "this cup is the new testament in my blood, which is shed for you." Lk.22:20. And you will find that the blood of Christ; namely, Christ crucified, his body and blood broken and shed, hath its place in the whole work, for justification and remission of sins must be by the blood of Christ; reconciliation and peace must be through his blood; purging of the conscience must be by blood; redemption must be by his blood; Mediatorship, purchase of the kingdom, all by blood; therefore it is called the blood of the Everlasting Covenant. Heb.13:20. And by the shedding of his blood hath he established this Covenant. Oh, learn hence to prize Christ crucified more and have a high esteem of the blood of Christ, and tremble in the thoughts of such horrid

principles as tend to the trampling underfoot the blood of the Covenant, counting it an unholy thing.

## **SECTION 19.**

### ***Comfort of the Covenant.***

Here is a strong ground of consolation for all true believers, Jesus Christ hath taken away the First, the Old, and established the Second, the New Covenant of Grace and Peace. Here lies the grace, the love, the peace, the glory and all blessedness in this Covenant, and "it is sure to all the seed," and God hath made it to the end that it might be sure, and the comers thereunto might have strong consolation. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." Heb.6:17-20. This is a Covenant in which it is "impossible for God to lie," for he hath covenanted and sworn to it, that we might have strong consolation therein. Oh therefore my beloved friends, I speak to you that are interested in this Sure and Everlasting Covenant of Grace, let it be your work to be much in the meditation and consideration of the grace, the love, the glory of this Covenant, for all true believers may truly say with the Apostle, "so then, brethren, we are not children of the bondwoman, but of the free." Gal.4:31. Not of the

Covenant from Mount Sinai which gendereth to bondage, but of the Covenant from mount Zion which is free, which is the mother of us all. Let it be therefore your pursuit by faith and hope and meditation about the grace and glory of this Covenant to suck the sweetness, and feed on the marrow and fatness that is freely from the Father given to you in Christ Jesus. I am persuaded, nay, I am very much assured, that the Lord's poor people very often go without the comfort of the Covenant of the Grace of the Gospel, for want of feeding their souls thereon. There is bread enough in the Father's house, but there wants a will, or skill to feed thereupon. Either want of sight of its worth, or an appetite to it, or else a supposition of unfitness and unworthiness, occasions many a soul truly interested in the grace of the Covenant to rest short of a right improvement of their interest there, and so lose the comfort and sweetness they might otherwise enjoy. Here is a ground for, and matter of consolation in all conditions, under all temptations, all sins and infirmities. If it be sense of weakness, and fear of holding out to the end, here is all the attributes of God himself engaged for thy support, the promise is {resides} in Christ, thou shalt be blessed. See the great and precious promises of the New Covenant to this purpose, Jer.32:40, Isa.40:28-31, 41:10, 43:1,2, Heb.13:5. These with many more are the promises of the new Covenant. If it be reproach and persecution for the name of Christ, or poverty, or any affliction whatsoever, here is peace and spiritual contentment, and assured promises of the Kingdom and the Glory in the end. "If so be that we suffer with him, that we may be also glorified together." Rom.8:17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

II Cor.4:17,18. And that your souls may live upon the goodness of God in this Covenant of Grace, let it be your care to make much of the Scripture, in which the Covenant is stated and held forth; and acquaint yourselves with the promises of the Covenant, which are all but branches thereof, and they are suitable to all estates, and will afford assured comfort to thy soul if rightly and suitably applied by the Spirit of Christ. And in the promises of the Covenant, if faith be rightly set on work, thou wilt gather in all the Attributes of God for thy comfort, goodness and love in engaging himself, and interesting thee in such a Covenant; power, wisdom, faithfulness and justice in performing. Oh here is a stable and sure Covenant; for saints may draw stable and sure consolation to their own souls therein; yet notwithstanding they may say with David, "although my house be not so with God, yet he hath made with me an everlasting Covenant," II Sam.23:5; although I am weak and frail and in my flesh dwelleth no good thing, and I have cause to loath myself in mine own eyes, yet God hath made with me, {or rather with Christ for me,} a sure Covenant. But some may say, here is a ground of strong consolation indeed for those that are interested in it, and have a right unto it, but how may I know that I have a right to this Covenant, that I may improve it to my comfort. Answer: Notwithstanding that God and Christ hath an interest in persons, and that by virtue of this Covenant, before they believe, yet we cannot claim any interest or right before and without faith; therefore we may truly say as the prophet, "by this I know that thou favourest me, because mine enemy doth not triumph over me." Psal.41:11. So I say, we come to know our interest in the Covenant by the work he hath wrought in us, therefore hath the Lord wrought the work of faith and hope in God through Jesus Christ, and this attended with self-loathing, and a sense of spiritual poverty, and

adhering to, and depending upon the rich grace of God in Christ crucified, and this attended with a true desire and endeavor of living to God and answering of his goodness. I say, if this Law of God be thus written by the Spirit in your hearts, you may comfortably conclude your interest in the Covenant; for I say, you must come to conclude your interest in the Covenant, from the work of the Spirit in you which answers the terms of the Covenant, and holds harmony to what God hath promised in the Covenant. I say not that this work within is the ground of our being in the Covenant, nor the cause, nor the ground of our faith, but a demonstration of our interest therein, for all is grounded upon the free and everlasting love of God in Christ; who hath and doth work his people into a capacity thereof. Therefore remember this, that God's goodness and absoluteness in the Covenant, no whit diminishes the saints duty, but rather supports and engages thereunto.

## **SECTION 20.**

### ***Christ the Mediator of the New Covenant.***

What a Mediator is - the word 'Mediator' signifies a middle person, or one between. It's taken from an umpire or middle person that is chosen between two at difference, to make up the breach between them; and this is what I understand that Job intends in his complaint. "Neither is there any daysman betwixt us that might lay his hand upon us both." Job 9:33. Under his affliction he saw the want of such a one, between God and him, and doubtless he relates to Christ, being low in his faith in this matter, under his pressing affliction. But now Jesus Christ is the daysman, the middle person, that is come between God

and his people, which is the second particular proposed; namely, to prove that Jesus Christ is the middle person between God and man, or the Mediator of the New Covenant. For proof, see not only the text which is full and clear, {"and to Jesus the Mediator of the New Covenant," Heb.10:24; but likewise, {8:6,} where Christ is said to be "the Mediator of a better Covenant;" that is, of the New Covenant which is established upon better promises, &c., "and for this cause he is the Mediator of the New Testament, &c.," 9:15, "for there is one God, and one Mediator between God and men, the man Christ Jesus." I Tim.2:5. Thus you see the truth lieth clear, that Jesus Christ is the Mediator of the New Covenant, a truth of very great and special concernment for the Lord's people to be acquainted with, and established in; it being the enemy's design and great endeavor to ruin faith in this truth, and he hath gone very far in the work with many at this day. Next, note the persons for whom he is a Mediator, and the matter for what, and that not only, generally for men, "for there is one God, and one Mediator between God and men, the man Christ Jesus;" but secondly, and more particularly, and especially he is a Mediator of the New Covenant; so that then he is a Mediator for those included in the Covenant, between the Father and Christ. I have before showed that the Covenant is made with Christ, and in him, with, and for all his elect, and the chosen of the Father, so that he mediates for, and in behalf of those given to him by the Father, in order to the work of conversion, and coming in to own the grace of the Covenant. My beloved friends, I do believe, that there is never a sinner converted from the evil of his way, but it is by virtue of the Mediatorship of Jesus Christ at the right hand of God. Christ saith, "except a man be born again he cannot see the kingdom of God," Jn.3:3; so the word 'born again' in the Greek signifies "from above," and we read, that "every good gift

and every perfect gift is from above, and cometh down from the Father of lights." James 1:17. And truly the work of conversion and faith in Christ is a good work. Therefore it is added, "of his own will begat he us with the word of truth." It is such a gift as he that hath it not must be damned. It is a fruit of the Spirit, that is the earnest of our inheritance, the evidence of things not seen. I suppose that none of spiritual understanding and conscience dare deny but that all good is by virtue of Christ. God gives it by him, and that in a way of Mediatorship. It is true, some there are who are so bold as to deny faith and conversion to be the gift of God, that they would have to be beaten out of their own brains; but as it is a gift from heaven, so it is by virtue of Christ being there. To deny this is to deny salvation by Jesus Christ; for if faith and salvation be not by virtue of Christ, his Mediatorship with the Father, then salvation may be obtained without a Mediator, and this absolutely destroys the Gospel and salvation by Jesus Christ. But the new birth is a heavenly birth; that is, a birth from above. Hence it is the Apostle saith, "Jerusalem which is above is free, which is the mother of us all," Gal.4:26; and speaking prophetically of the New Covenant, and of Jerusalem that city which is above, and the flowing in of the Gentiles, saith, "of Zion it shall be said, this and that man was born in her," Psal.87:5; that is, Jerusalem which is above; from thence is the work wrought, thence is the Spirit given. "If I go away {saith Christ} I will send the Spirit and he will convince the world of sin, of righteousness, and of judgment." Jn.16:7,8. It is the work of the Spirit to convince of sin, &c.; that is, to effect by the doctrine of the Gospel, the whole work of conversion; and the sending of the Spirit is a fruit of Christ's Mediatorship. "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will

send him unto you." Jn.16:7. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Jn.14:16. The Mediatorship of Christ, and the doctrine of the Gospel concurs together, and the Spirit, that is a fruit of Christ Mediatorship, as well as the doctrine of salvation, and is given to conversion, in the preaching of the doctrine of the Gospel. "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?" Gal.3:2. So that it is evident that Jesus Christ is the Mediator of the New Covenant in the behalf of unconverted ones, for their conversion and work of faith, that they might come to know the grace given to them in Christ, and so come to receive the grace prepared for them. Christ is a Mediator for all his people, believers to whom the Covenant is revealed, or made known, he is with the Father for them. He is between God and man; namely, his people. That is it the Apostle saith, "and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c." I Jn.2:1. Christ is now in the presence of God for us; that is, for his people, believers, for when they sin he is their Mediator and Advocate.

## **SECTION 21.**

### ***Acceptance through the Mediatorship of Christ.***

Question: But what does he mediate for, for his people?  
Answer: In brief; he is all to his Father for his people, and brings down all good from the Father to his people; he makes both the persons and services of his people acceptable with the Father, and makes the Father's

goodness, and will, acceptable to and with his people. This is the sum of all, from whence every branch flows. But more particularly, as he mediates to the Father for his people; so he presents their persons and makes them accepted, though they are poor and wretched in themselves; yet, to the Father they are lovely in his Son. "To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved" - Christ. Eph.1:6. A word of singular consolation for poor saints, who live in the sight and sense of their own poverty. "And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Matt.3:17. God is not only well pleased with Christ, but he is well pleased in Him with all his poor people, and that is it Christ saith, "blessed are the poor in spirit for theirs is the kingdom of heaven." Matt.5:3. Jesus Christ is a Mediator for such, and they are made accepted in Him. Thus, through the Mediatorship of Christ the persons of his people are accepted of the Father, and so they stand in an acceptable justified state with God. Their services are by virtue of the Mediatorship of Christ accepted with God; for he is not only well pleased with their persons, but he is likewise well pleased with their services, their obedience in every duty done in faith according to his will, and their praises and prayers, that is made acceptable with the Father by Jesus Christ, for it is Christ that bears the "iniquity of their holy things," obtaining the pardon of all their defects; for he mixes much incense with their prayers, or adds it to their prayers, Rev.8:3,4, even the incense of the precious worth of his death and suffering, being offered up in his Mediatorship a sweet smelling savor to God. Eph.5:2. Thus the services of the saints are presented to God acceptable by Jesus Christ. Oh then let the saints learn to know where and in whom their acceptation is, not in themselves, but in another, even in Jesus Christ who is with the Father for them.

## **SECTION 22.**

### ***Christ's Mediatorial work in Sending the Spirit.***

Christ doth not only make the services of saints acceptable, but he himself who knows their wants better than they, presents their wants for them, which I shall more distinctly speak unto, when I come to show you the manner how he mediates for his people. And as he is all to the Father for his people; so, he is all from the Father to his people; that is, he mediates for, and brings down all from the Father to his people. He mediates for the Spirit; and the Holy Spirit is the fruit of Christ Mediatorship, a special word to direct us to the right way of obtaining a greater measure of the Spirit of promise, for it must be by virtue of the Mediatorship of Christ, if ever we have it. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." Jn.14:16,17. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Jn.15:26. Mark it my friends; the Father will send the Holy Spirit, the Comforter in the name of Christ; in his Authority and by virtue of his Mediatorship. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Jn.16:7. The Father will send the Holy Spirit, &c., for he is said to proceed from the Father, but here Christ will send the Spirit, and what doth this teach us, but first, the unity of the Father and Son, in the work of sending the Holy Spirit. The Father, the Head and Fountain from

whence he proceeds and is originally sent, the Son in way of Mediatorship by virtue of office, and so both Father and Son sends the Spirit. So likewise it is the same according to the Apostle who sets forth that when Christ "ascended up on high, he led captivity captive, and gave gifts unto men." Eph.4:8. He ascended up on high, that he might do it; that is, by virtue of his Mediatorship; so that Jesus Christ brings down the Holy Spirit to his people. He mediates for, and brings down peace to his people from the God of peace, that so he may perform his legacy and promise when he went away. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Jn.14:27. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Jn.16:33. And this he doth by sending down the Spirit of peace, working in the Gospel of peace. "Grace be to you and peace from God our Father, and from the Lord Jesus Christ." II Cor.1:2. Peace comes from God and Christ, from God as the Father and Fountain of peace, from Christ the Mediator for peace. Christ mediates and brings down comfort and consolation for and to his people, according to his promise, "I will not leave you comfortless; I will come to you," Jn.14:18; and the way he comforts his people is by sending the Comforter the Holy Spirit, a fruit of his Mediatorship, to lead them into truth, and apply it to them for their comfort. Christ mediates and brings down the grace of sanctification for and to his people. It is the work of the Father to work a thorough sanctification in his people, that they may be holy in body and in spirit, and meet to possess their holy inheritance. Hence is that prayer of the Apostle, "and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes.5:23. Now Christ prays that his Father would do it.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." Jn.17:15-17. So that the Lord's peoples sanctification and universal conformity to his mind and will is a blessed fruit and effect of the Mediatorial Office of Jesus Christ. Christ mediates for, and brings down the power and strength of, upholding and persevering grace, of performing duty, of overcoming sin and temptations, of holding on in the Lord's way, and holding out unto the end, notwithstanding afflictions, tribulations and persecutions that the saints meet with because of the Word. The Lord Jesus mediates for the strength of grace. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost." Jn.17:11,12. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Lk.22:31,32. Oh friends, look to God for supporting, sustaining, supplying and renewing grace to be given down unto you through the mediation of Jesus Christ; for it is by him your strength is renewed, continued and increased, whereby you run and are not weary, walk and are not faint. Christ mediates for and brings down the answers of all the saints prayers, and a supply of all their necessities. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Jn.14:13. Christ will do it, that the Father may be glorified in the Son; namely, the Father will glorify himself, in and by the Son, in giving answers to his people by Jesus Christ, "that whatsoever ye shall ask of the Father in my name, he may give it you."

Jn.15:16. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." Jn.16:23. "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil.4:19. Mark it my friends, God will supply the needs of his people, but it must be by Jesus Christ as he is the Mediator of the New Covenant. And finally, not to multiply anymore particulars of this nature in this place, Jesus Christ mediates for, and brings down to his people all the blessings of the New Covenant, of which he is the Mediator, for on that account it is that he is the Mediator of the Covenant, for the bringing down all the blessings of Grace and Glory that are contained in the Covenant, and that is as hath been before proved, all things which may tend to make them truly and eternally blessed; justifying, sanctifying, persevering, comforting and glorifying grace. Grace and Glory, and no good thing will he withhold from his people.

## **SECTION 23.**

### ***Heavenly Mediatorial Work of Christ.***

We now come to the next particular proposed; namely, the place where Jesus Christ mediates for his people, and that is in heaven, whither he ascended when he was taken up. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10,11. A truth of special concernment for saints to be established in, for lose the place and lose the Person and Work, and all at

once. A great cheat of the adversary at this day that persuades poor people of such a heaven and Christ within them, as to deny and gainsay Christ and heaven above, and pretend a supposition, that if Christ be personally in heaven, and by his Spirit in his people, it must necessarily make two Christs. But this is a truth, and it concerns all true believers that expect salvation by Jesus Christ, to believe and know that {according to the Scriptures} Jesus Christ is in heaven, at the right hand of God in the work of Mediatorship. "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." I Pet.3:22. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God." Heb.4:14. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb.9:24. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom.8:34. Thus we see that it is clear from the word of truth, {which I believe above all the fancies of men on earth,} that Jesus Christ is in heaven, at the right hand of God in the great work of Mediatorship. He is said to be ascended far above all heavens, Eph.4:10; that is, above all the known heavens that are seen with the eye or understood in their motions, by the skill and art of natural wise men, called therefore the third heaven. II Cor.12:2. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb.8:1. And there it is he mediates, and thither let the saints look, and there let their hearts and affections be. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Col.3:1,2.

## **SECTION 24.**

### ***Blood of the Everlasting Covenant.***

We now come to the fifth particular; namely, the way by which Christ hath established this Covenant, and that is by his blood. Oh friends in this undertaking of Jesus Christ for poor sinners, this Covenant must be by blood, for there must of necessity be the death of the Testator. Hence it is called a Covenant that is by blood. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Zech.9:11. And the blood of Christ is called the blood of the Covenant. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb.10:29. And Christ saith, "this cup is the new testament in my blood, which is shed for you." Lk.22:20. And you will find that the blood of Christ; namely, Christ crucified, his body and blood broken and shed, hath its place in the whole work, for justification and remission of sins must be by the blood of Christ; reconciliation and peace must be through his blood; purging of the conscience must be by blood; redemption must be by his blood; Mediatorship, purchase of the kingdom, all by blood; therefore it is called the blood of the Everlasting Covenant. Heb.13:20. And by the shedding of his blood hath he established this Covenant. Oh, learn hence to prize Christ crucified more and have a high esteem of the blood of Christ, and tremble in the thoughts of such horrid principles as tend to the trampling underfoot the blood of the Covenant, counting it an unholy thing. Note that

Christ mediates with his blood as he was a sacrifice, for when he was on earth, he offered up himself a sacrifice on the behalf of his people. He then performed the priestly work in offering himself, but having offered up himself a sacrifice, he is gone into heaven and makes good that sacrifice there. The high priest was a type of this in entering into the holy place, and that not without blood. Christ is entered with his own blood into heaven itself, there to appear in the presence of God for us. Heb.9:23,24. And by his blood he mediates; that is clear by the words following, "and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:24. The blood of Christ pleads for the Lord's people, for it was shed for them, and therefore it pleads for them better things than that of Abel, Abel's blood cried for vengeance, but the blood of Christ crieth for mercy for poor sinners, for the giving down the good things of the Covenant, for which it was shed.

## **SECTION 25.**

### ***Christ's Mediatorial Intercession.***

Christ mediates vocally in behalf of his people. He prays for them as a Son, as a High Priest, that is the Son of God consecrated for evermore. And that Christ doth so, will appear: 1. From Scripture; the words of Christ are full and plain in this matter. "And I will pray the Father, and he shall give you another Comforter, &c." Jn.14:16. Here is Christ's promise at his departure, that he will pray &c., and this is further clear from chapter 16, verse 7, "if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you;" that is, I will pray the

Father and he shall send him. The words of Christ, "I say not unto you, that I will pray the Father for you," Jn.16:26; that is, I say not only that I will pray for you, but as a further ground of strong consolation, "the Father himself loveth you," by which I'm sure to prevail in what I pray for, and this is evident, for he had promised it before; and I shall prove this from reasons grounded on the Scriptures. Reason 1. From his praying for them when he was in this world, in some sense more remote from the Father, and less exercised in the work of mediation, gives a strong and undoubted grounds to believe and conclude that now that he is ascended to the Father, and is in the work of mediation, he is much more exercised in that work of mediating by praying for them. Reason 2. From the nearness of relation, and that both to the Father and the saints, the only Son of the Father, and elder brother to the saints. "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Jn.20:17. Now may we suppose that this only Son of God, so near to the saints, hath nothing to say to the Father in behalf of his poor people, now that he is in heaven with him, that had so much to say for them when here on earth? Christ's intercession on the behalf of his elect also appears from the various titles given to the work of Christ in heaven, as an Advocate; that is, one to plead for us, an Intercessor. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." I Jn.2:1. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb.7:25. Which clearly demonstrates the truth, that Christ mediates in way of praying for the saints, and on these grounds, I do believe it, in a measure with joy. Christ is a tender and faithful Mediator, one that the saints may confide in, and trust with their cause. Men here on earth, may and often do choose such mediators or

umpires, that they are much in doubt of their tenderness and faithfulness in the cause, but Jesus Christ is both tender and faithful to both parties in his mediation, for he will not, and he cannot be unfaithful to either. The one is his dear and Almighty Father; the other are his brethren, his children, flesh of his flesh and bone of his bone, &c. See both of these; namely, his tenderness and faithfulness, stated in one Scripture. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb.2:17. "Who was faithful to him that appointed him." Heb.3:2. Christ is a powerful and prevailing Mediator, he accomplishes what he mediates for, as he was never denied by the Father of what he asked, nor fails in a tittle of all the good he undertakes to ask for his people. Hence Christ saith; "Father, I thank thee that thou hast heard me; and I knew that thou hearest me always." Jn.11:41,42. Great in power, able to give what he pleads for, and therefore doubtless he will do it. "All power is given unto me in heaven and in earth," Matt.28:18; saith Christ; and "the Father loveth the Son, and hath given all things into his hand." Jn.3:35. He is great in favor with God, the only beloved Son of his bosom, and therefore must needs be a powerful and prevailing Mediator. He mediates by virtue of all his offices, King, Priest and Prophet, and therefore must needs obtain what he mediates for. Christ mediates, particularly and distinctly for all saints, and for all wants. For all his people, for he is no respecter of persons, he respects not the rich more than the poor. The poorest saints are as near and dear to him as the richest. He bears them all upon his heart before his Father. A blessed word of comfort it is for poor Christians, whether outwardly poor or spiritually poor. "Blessed are ye poor, for yours is the kingdom of heaven," Lk.6:20; and, "hearken, my

beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Js.2:5. Christ mediates for the particular ones of his people. He mediates knowingly, for he knows the wants of all his saints, and all their various temptations. He knows it first, as it is their case distinctly, and he knows it secondly, by experience, and therefore mediates suitable to their wants. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted {tested} like as we are, yet without sin." Heb.4:15. Christ is a constant Mediator with the Father for his people; for he doth not mediate for a time, and then have done, but he waits upon the work continually, for it is his office, and he is thereunto appointed by the Father. He is gone into heaven for that very end, now to appear in the presence of God for us. Heb.9:24. My friends, Jesus Christ is not like unto a bad lawyer that will plead suitable to his fee, and it may be when he is most needed may be away about another business, or forget his clients; No, No, beloved friends, although he hath undertaken the cause of all the saints in the world, yet he will not forget one, nor be away while any business is past, for he waits on that very work.

## **SECTION 26.**

### ***Mediatorial Blessings in Christ.***

Next we consider the privileges and advantages that comes to the saints by the Mediatorship of Christ, and that is: 1. Acceptance, and through it boldness with the Father. Oh, my friends, believers may come with boldness to the throne of grace. "For we have not an high priest

which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb.4:15,16. God hath given by Jesus Christ a liberty for a humble, holy boldness to his people. 2. An assured care taken for the well-being of saints. The Father hath taken care in appointing his Son to such a work, and Jesus Christ taketh care in the performance thereof. See both these in John 6:39, "and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," Jn.10:27,28; and this is accomplished by the Mediatorship of Jesus Christ. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom.5:10. Note, we shall be saved by his life; that is, by his Mediatorship, for he ever lives to make intercession, and his ability to save is stated upon his ever living to make intercession. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb.7:24,25. 3. Everything that is good and best for them they shall have. Know Christians, that your Father, your Mediator, knows what is best for you, and you shall have all assuredly. Oh, that the saints did all believe this, how would it tend to quiet and comfort their hearts in all estates? How would they learn that lesson in all estates wherewith to be content? "I have learned, in whatsoever state I am, therewith to be content." Phil.4:11. It is with the Lord's people many

times as it is with children, they would fain have their own wills, when it may be sometimes it would be to their hurt, but their Father knows best what is good for them, and therefore denies their will, and gives them what He will. So doth the Lord, the Mediator of the New Covenant, mediate for and give that which is best to his people, though it may be they murmur at it through weakness and ignorance; for it may be they desire health and he gives them sickness; they desire riches and he gives them poverty, &c. Why? Your Lord, your Mediator knows sickness to be best, and poverty to be best; therefore be content man, with what the Lord brings down. Paul prays thrice that the thorn in the flesh might be taken away or depart from him, &c., God answers him in that which was best for him, gives him another thing for the present, and that is strength of grace, to encounter with it, to resist and bear it until it should be removed. "And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." II Cor.12:8,9. And that was as good or better, than the sudden removal of the temptation, &c.

4. Advantage of the Mediatorship of Christ is the preparation of the kingdom and the glory for the saints. Christ is with the Father in heaven, not only mediating for present supplies and supports, and giving a present acceptance to the persons and prayers of the saints, but he is preparing the kingdom for them, that the Father giveth to them. "I go and prepare a place for you." Jn.14:2. Hark you, friends, Jesus Christ is gone to prepare a place for you, a heavenly, a glorious place, "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." I Pet.1:4. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II Cor.5:1. And this

is done by virtue of the Mediatorship of Christ, for it is purchased by virtue of his death. Hence it is called the purchased possession. Eph.1:14. But it shall be prepared and given to them by virtue of the Mediatorship of Christ. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." Jn.17:24.

## **SECTION 27.**

### ***Mediatorial Blessings in Christ.***

I come lastly to the reasons why the New Covenant, which is Free, Absolute, and altogether Glorious, must have Christ to be the Mediator thereof. Why it must be so? First because it was the Father's Eternal Council and Will, that although the Fountain of love and all good was and is in God from all eternity, yet he never intended to bring it forth to the sons of men any other way, but by the Death and Mediatorship of Jesus Christ. Hence the Apostle saith, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God." I Pet.1:21,22. It being so, there was a necessity that Christ should be the Mediator of this Covenant. This being the way ordained by the Father for the conveyance of grace and glory to his people, and the way for his people to come up to him. Jn.14:6, Heb.10:19,20. So that here is a necessity for Christ to be the Mediator of the New Covenant. Likewise there was, and is a necessity in respect of the fall and miserable state of man by nature, and the weak and poor state of believers through the remainders of the corruption of nature, that without it there was no way of

redemption from wrath, nor of standing and persevering, and no access to God, but alone, and by, and through this Mediator of the New Covenant. So that it appears here was a necessity for Christ to be the Mediator of the New Covenant; namely, for and in behalf of his people interested in the Covenant, for the giving forth of the good things of the Covenant unto them. Secondly; why it is so: Because he was thereunto appointed of God, and it is his Office and his Work to be mediating in behalf of his people, and therefore in it Christ answers the Father's will and performs his office that he was appointed unto. Also, it is so, because Christ hath accepted of, and taken the office upon him, and undertaken too, for, and in the behalf of all his people. "Then said he, Lo, I come to do thy will, O God." Heb.10:9. Christ came to undertake the office and to do the work for those that could not do it themselves. Christ was appointed by the Father, and accepted of the office and work of Mediator; that so salvation might be sure to all the seed; that is the way of assurance that God hath given to his people, that Christ hath undertaken the work for them, and takes the care of them. He is become their good Shepherd and Bishop; namely, the overseer of their souls. He hath undertaken according to the Father's will, to take the care of all the sheep, and to see that they do not perish, and he is enabled to do it by the very power of the Father, that he might be able to accomplish it, in order that salvation might be sure. "I will make an everlasting covenant with you, even the sure mercies of David." Isa.55:3. Sure support and preservation from enemies, that they might be surely and safely kept by the power of God through faith unto salvation.

## CONCLUSION.

In a word all the promises are so many privileges to believers, for they are in Christ all yea and amen, therefore let the saints be oft acquainting themselves more with the promises, although the enemies of the truth dare upbraid us, in saying that our literal promises, will not help us; let them know that there are no promises but such as are literal, that is, recorded in the letter of the Scripture, and that all true believers have an interest in them, through faith in Jesus Christ, and that God will perform his good word in them, therefore take them as your riches, as your interest, and right of making claim, both to grace and glory, for you have nothing here, nor are like to have hereafter, but what God hath promised in his word. Oh, therefore I say again, acquaint yourselves more with the promises, live by faith in God for the performance thereof, and fetch consolation and sweetness from them. My desire is that this poor labour of your poor friend, who desires only to be a helper of your faith and joy, may be useful for that end, and I have my desire accomplished.

*"Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised; there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." I Kings 8:56.*

*"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7:1.*

*"Wherefore comfort one another with these words." I Thes. 4:18.*

**Grace, mercy and peace be with your spirits, Amen.**