

**A
TREATISE
CONCERNING
THE FREE GRACE OF GOD
THE FATHER, AND OF THE LOVE OF
JESUS CHRIST.**

**In which is contained the Fountain of
precious consolation to all the saints
beloved and redeemed.**

By Timothy Batt.

*“There is a river, the streams whereof shall make glad the city
of God, the holy place of the tabernacles of the most High.”
Psal.46:4.*

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DEDICATION

To the beloved churches in God the Father, and in Jesus Christ the Blessed Redeemer, living in Transylvania, sanctified in Christ Jesus, Grace and Mercy be multiplied from God the Father and from Jesus Christ whom he hath sent.

Dearly beloved, seeing that we are bound by the dear love of Christ not to conceal the mind of Christ, and that we are not our own, but everyone bound by the bond of dear affection, to tender the good one of another, not only in temporal and common affairs, but also in spiritual and celestial matters, and not to retain as churlish Nabal, but rather dispense as Boaz unto Ruth; I therefore upon the aforesaid considerations am determined according to the strength and power which Christ hath given unto me, to bring to the view of the saints, this heavenly doctrine of Free Grace, of Vocation by the Spirit, of Adoption, of Mediation by the Lord of Life and Glory, of Reconciliation by his Blood, of Sanctification by the Spirit, of Union through faith and love, and of Glorification through that sweet communion which we shall enjoy in him who is the Lord of life and blessedness forever.

To whom shall I present these lines? Except to you who know the mystery of life and salvation, who are heirs and co-heirs with God in Christ, who have interest in all that is the Father's, and Jesus Christ, whom he hath sent, and walk in the light as Christ is the light of Truth and Redemption. I am persuaded of your entire love and affection to the word of Life and Salvation, and that nothing is so dear unto you as to hear of the praise of your Beloved. In the true knowledge of what is Christ's consists the true solace of heart, joy in confidence, and contentment of mind belonging unto those whose mind is stayed upon the LORD? What joy? What peace? What consolation can be without this knowledge, that God communicates to his elect,

grace, and that entirely undeserving; and that they are called from the kingdom of Satan to the kingdom of Christ; that they who were slaves and captives of hell are made the brethren of Christ, that they are united to the beloved Christ from whom they receive their being, and well-being, that they are sanctified by the Spirit of life, which frees them from the Law of sin and death; that they are clothed with the royal robes of Christ's Righteousness, and that they shall forever dwell with Christ, in the heavenly Jerusalem. This fountain is as Gilead's balm, and the rivers of Damascus; as a continual spring of the sweetest repast, as a fountain of overflowing pleasures, and the delightful delectation of all the faithful. Hath eyes seen, hath ears heard, or mind conceived the admirable joys that God hath laid up for them that love him, or hath eye seen, ear heard, or mind conceived the singular consolation which comes from the knowledge of these to the saints through the hand of a Mediator? Was Jacob joyful because Joseph was yet alive? Was Isaac comforted because of Rebekah his wife? And may not the saints be consoled in this Divine Love and Favour through the testimony of the Holy Spirit of Truth?

Oh, the height of favour; Oh, the depth of love; Oh, the breath of grace, and the longitude of free immense and incomprehensible mercy of God to his poor servants, that the clouds are diffused, the mists and fogs of darkness dispersed, and the saints are beholding the mirror of Divine Glory in the face of Jesus Christ! I confess, beloved brethren, that my talents in number answereth his who had but two, and the composure of these lines are as the gleanings of the vintage; yet doubt I not of your loving and free acceptance; therefore I rest upon your loving acceptance, yet will I never rest, nor cease day and night imploring and beseeching the Father of Supereminent Grace and Boundless Mercy to seal the spiritual and heavenly benedictions to your souls, wishing your strength like Judah's, your blessing like Joseph's, and your triumph like Gad's,

through the goodwill of him who was in the bush, and the sweet pleasure of him who died on the cross; that so you may be preserved from misery unto eternal felicity through the Son of Everlasting Righteousness and Glory, to whom be ascribed all glory and honour forever and ever more. Amen.

Yours in all love, and dear affections in the Rock
Christ,

Timothy Batt.

TO THE CHRISTIAN READER.

Christian Reader, thou art not ignorant that the barren ground is not answerable to the fruitful soil, notwithstanding through the dewy drops, which cometh from the clouds, it yields fruit for the use of man, though that the expressions of lines do not super-abound with the sweetness of phrase, or curiousness of style, yet according to the strength which from Christ I have received, I have not been wanting for thy use or benefit. Insensible creatures express according to that which to them is communicated, and shall not man, who is a sensible creature, express according to communications? The Divine and Abundant Love of God, binds not only life, but pen to move, if it may make for his glory and the honour of Jesus Christ whom he hath sent. Both the great and little foxes run abroad to obscure the doctrine of Grace and Justification; it is neither known to the Papists, nor taught in the churches of the Arminians. It is our crown and dignity not only to hold forth the word of life and salvation by preaching, but also by writing. Light is given to the sun that the lower regions might be enlightened. The end of God's donation to the rational mind is that to others it might be revealed; every element moves to its proper place, the earth and water downward,

and air and fire upward; every good Christian moves to his proper end, to wit, to the glory of his Maker and the good of his brethren. If a man plants a vineyard, it yields its fruits in time convenient; if we have spent our labours in studies, shall it not be declared in time expedient? What is hotter than fire? Love, love as a fire within my breast hath burned a long season. Therefore I could not choose but set my pen to paper in the course of indictment, for these truths have I not indicated because they are not known, but because they are known; or that one young of days could equal the gravest sentences of the ancient, or that my ambition is to answer the meanest of rhetoricians. But because my candle is lighted, and two talents must be inferred, that for the benefit of others it is convenient they should be so used, passing thy mediation. Expect not the strength of the aged, or the boughs of a cedar from a twig, but let thy wisdom and discretion, Christian reader, pass by the weakness of the writer.

More must not be expected than is communicated, therefore it is not meet that acceptation should be further requested, yet requesting that the benefit of these may be to thy conscience sealed, that thou mayest live and not die; that thou mayest die and live no more to the creature, but to God blessed forever, to whom be ascribed all blessedness through Christ for evermore.

Thine in the Lord Jesus Christ, beloved of the
Father, and admired of the saints,
Timothy Batt.

**A TABLE OF THE SEVERAL HEADS
CONTAINED IN THIS BOOK.**

- 1. Of Grace.**
- 2. Of Election.**
- 3. Of the Covenant of Grace.**
- 4. Of Union.**
- 5. Of Vocation.**
- 6. Of Adoption.**
- 7. Of Redemption.**
- 8. Of Christ's Mediation.**
- 9. Of Reconciliation.**
- 10. Of Justification.**
- 11. Of Sanctification.**
- 12. Of Glorification.**

CHAPTER 1

CONCERNING GRACE.

1. Definition. The Hebrew word CHEN from a root word CHANAN, {to bend or stoop in kindness to another as a superior to an inferior,} doth signify to pity; the Greek word likewise signifies to show kindness to a man unmerited or undeserving.

2. Definition. Grace is the free benevolence or gracious favour of God the Father in Christ, through which he loves his chosen and peculiar people, remitting their transgressions; imputing them just and righteous, and bestowing upon them the spirit of adoption, and eternal hope and benediction. "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. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:3-6.

3. The Prevenient Grace of God is that through which God loves his chosen in the Beloved, without any respect to any merits or deserving's in his own peculiar elect. "Not by works of righteousness which

we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit .3:5-7. "We love him, because he first loved us." I John 4:19.

4. The Concomitant Grace of God is that whereby he doth continually supply his own with sweet communion with himself in the day of grace, and perfect fruition and communion with his Christ in the eternal weight of glory. "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 John 1:3.

5. The Subsequent and Prevalent Grace of God are all one and the same, only differing in respect of dispensation. "Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." Col.1:6.

6. Operating Grace is that which changes the mind, will and affection; whilst Cooperating Grace is that which makes the saints move Godward, when the will is changed. "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Cor.6:11. "I can do all things through Christ which strengtheneth me." Phil.4:13. "For it is God which worketh in you both to will and to do of his good pleasure." Phil.2:13.

7. The Grace of Christ is that whereby he dispenses abundantly to the saints from the overflowing and abundance of Grace enwrapped within himself; and procured for his eternal favour, through which they are ever beloved of his Father. "And of his fulness

have all we received, and grace for grace." John 1:16. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 1:21.

8. The overflowing eminence of Divine Grace and Bounty is declared in the Redemption, Union and Salvation of the unworthy and contemptible, through and in the Lord Jesus Christ. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph.2:7.

9. Grace is proposed unto all in the Gospel of Life and Reconciliation, but made effectual to none but the Saints, believing. "For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." Heb.4:2. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." I Thes.2:13.

10. The fruits of holiness and righteousness mediately are produced by the saints communion with Christ; and immediately by grace, the cause of everlasting hope and reconciliation. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." I John 1:6. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Tit.2:11-12.

11. The collocation of inestimable and unspeakable graces abounded in Christ, being anointed with the oil of gladness above his fellows, and the Spirit not given unto him by measure. "Thou hast loved

righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb.1:9. "For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him." John 3:34.

12. There is an inseparable conjunction between the grace of God and the satisfaction of the Lord Christ, the Lord Christ hath no otherwise remitted life and salvation by his merit or satisfaction, save by the favour or divine pleasure of his Father. "Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done." Luke 22:42. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

13. There is an inseparable bond between the satisfaction of Christ and the pleasure of God the Father; hence whatsoever the Lord Christ hath procured, it is his Father's pleasure to bestow it. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt.25:34.

14. The inestimable grace of God, which is collocated in the Lord Jesus Christ, and from him effectually bestowed on the saints redeemed, cannot utterly be abolished or extinguished. "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom.8:39.

15. The Lord Christ by the grace of supplement doth supply the travelers of his hope, in the estate of love and mercy, and by the grace of complement that crown his peculiar with the fruition of glorious and full communion in the estate of glory. "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. "Which is his body, the fulness of him that filleth all in all." Eph.1:23.

16. Answerable to the act of faith pitching upon God the Father in his beloved Christ, so is the gracious enjoyment of the sense of God's Free Mercy and Benevolence in Christ. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph.3:17-19.

17. Pacification of spirit and peace of conscience arises whilst the faithful rest on God's Fatherly indulgence, being certainly persuaded that whatsoever they do according to his pleasure is accepted in the hands of Christ's mediatorial work. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:6.

18. The effects of Divine Grace and Favour are the remission of sins, the imputation of righteousness, the donation of the spirit of peace and consolation, and everlasting blessedness in the kingdom of hope and fruition. "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.

19. Christ died for the sins of his saints, and is risen again for their righteousness and justification; so that he is not only become our salvation, but his Father is gracious and propitious to us for his sake. "Who was delivered for our offences, and was raised again for our justification." Rom.4:25. "This is my

beloved Son, in whom I am well pleased; hear ye him." Matt.17:5.

20. As by the sin of Adam we were estranged from God and destined to destruction, so by the obedience of Christ we are received into favour and imputed righteous to justification. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom.5:19.

21. God began to embrace through free favour those whom he loved freely before the foundation of the world; then it appeared apparently when he reconciled us to himself through the precious blood of his beloved Son. "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. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph.2:13.

22. God through his benevolence hath not only given the body of Christ, but the soul of Christ, to feel the sense of his wrath for the redemption of his own, that although we were lost, we might be found; and although through the law we could hear nothing but condemnation, yet now through Christ we may hear the sentence of salvation. "For as many as are of the works of the law are under the curse, for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal.3:10. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:9-10.

23. In this hath appeared the immense love of God towards men, whilst he was sent into the world for their deliverance; whilst he was made a sacrifice to pacify the wrath of his Father, which wrath was meted out against him, and satisfied to the uttermost. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I Jn.4:9-10.

24. God was most merciful and propitious in the beloved Christ, making him the Redeemer of his chosen generation, whilst the beloved Christ was willing to redeem them. "In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, {in the volume of the book it is written of me,} to do thy will, O God. Above when he said, sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb.10:6-10.

25. The Free Grace of God is the stay of the mind, the prop of the soul, and the hope of the conscience in the midst of all sorrow and tribulations. "This I recall to my mind, therefore have I hope. It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning, great is thy faithfulness." Lam.3:21-23.

26. If any man should set himself before the tribunal seat of an angry God, he shall not stand, seeing that there is nothing in him that may merit favour or deserve love at the hands of the Lord. "If thou,

LORD, shouldest mark iniquities, O Lord, who shall stand?" Psal.130:3.

27. Christ through his obedience hath obtained favour, he has satisfied for our sins; he has borne the punishment for us, and through his obedience God is well pleased. "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.

CONTEMPLATION

Oh, Christian, look to the Rock from whence thou art hewn, and to the hole of the pit from whence thou art digged; all that thou receivest is from the free favour and grace of a loving Father; for had he not favoured thee, where hadst thou remained? Or, where hadst thou been? Assuredly in the bottomless pit, under the heat of everlasting burnings, bound by the black swaddling bands of Satan himself; locked up under the blackness of darkness to the judgment of the Great Day, arraigned by the power of justice and condemned by the moral law, never to have heard the sweet sound of reconciliation, or the heavenly harmony of the gracious doctrine of redemption, except the bowels of overflowing mercy had yearned, and the gracious countenance of thy loving Father had been manifested. The clouds open, and distill their drops, to the refreshing and replenishing of the sublunary creature. Thy gracious Father hath yearned by the bowels of his compassion, and hath replenished and refreshed thy soul with his abundant kindness. Thy days might have been days of sorrow, and thy night nights of terror; the terrors of death, the horrors of hell; and the accusations of a woeful conscience might have saddened thee, had not free love and superabundant grace prevented. Is not his grace better to thee than kingdoms; than consulships; than riches; than honours; than dignities or dominions? The disciples wondered at the rare and famous building of the

temple, and mayest not thou wonder at the excellency and incomparableness of the Free Grace of God thy Celestial Father? Oh, how sweet is his grace unto me; is it not as an ointment poured out; as the sweetest drops distilling from the fullest clouds, and as the sweetest dews upon the tender herb? Did the babe spring in the womb of Elizabeth at Mary's salutation; and does not joy spring in my conscience because of free grace in everlasting redemption? Here is grace incomparable, here is mercy ineffable, and here is bounty unalterable! Is not this the river from whence my soul hath water? Is not this the sun from whence my mind hath light? Is not this the heart from whence my will receives vital motion? I am adopted to be a son elected to eternal salvation, redeemed from legal bonds, united to the Lord Jesus Christ himself; but from whence flows all these, but from the river of free love and the fountain of gracious love and bounty? My life, my hope, my peace, my rest, my faith, my all, is from Christ, all in all, as the apostle saith, "for of him, and through him, and to him, are all things, to whom be glory forever. Amen." Rom.11:36.

CHAPTER 2

CONCERNING ELECTION.

1. Election is the selecting or choosing of some certain men, that the glorious and super-eminent Grace of God may be manifested upon them. "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Rom.9:23.

2. God in the Election of Free Grace wills the glory of the riches of his grace, and the everlasting benediction of his people. Hence he hath disposed a way for them, that they may come to everlasting life

and benediction. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:5-6.

3. Christ is not the meritorious or impulsive cause of election, for nothing in election must be considered, but the mere and free goodness of God our Heavenly Father. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." Eph.1:11-12.

4. The fruition of glorious salvation is founded on the free mercy and bounty of a loving God, the matter upon the Obedience or Satisfaction of Christ, the conveyance thereof is through faith, and the end is the glory or illustration of Divine Mercy. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph.1:4.

5. The elect can never fall finally or totally from Grace received, since in Christ their grace is founded, and that God's love to them in Christ cannot be altered. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee." Isa.54:10. "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom.8:37-39.

6. To the elect is given the sound and solid knowledge of God and Jesus Christ whom he hath sent, since that to them is not only given the knowledge of the letter, but also the revelation of the mystery of God in Christ, through the Spirit. "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. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt.11:25. "He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt.13:11.

CONTEMPLATION

Before man had a being, God moved to man through love the being and well-being of every creature; he singled out angels to stand in the estate of purity, and man to stand in the estate of innocence and integrity. Love chose us before we were chosen; love embraced us before we loved. Much was given to Mary, she loved much; much is given to the saints before they loved; before we were the children of wrath, we were the children of mercy, and whilst we were the children of mercy, we became the children of wrath. We were that we are not; through love we are that we were not; not for beauty, amicableness or comeliness; not for works, doings and performances; not for riches, honours or dignities are we chosen to salvation. Our silver became dross, our excellency became a dunghill of iniquity; and our glory was turned to impurity. The Father of Mercy moved in mercy, showed mercy, and yearning in the bowels of compassion, encompassed poor souls with dear empathies; when they were in their blood, he said unto them, live; when they lay wallowing in their blood, he 'washed' their own filthy robes, and

clothed them in his own righteousness; they were received when the righteous were refused; the poor prodigals are received in their father's house, when the self-conceded are despised. The loveliest firs and the choicest cedars were chosen for the building of the temple; the poorest spirits, and the captives of hope, are chosen to be temples of the Holy Ghost. Oh, my soul, thou art become a child of bounty, through bounty; and a vessel of glory through the riches of eternal glory. Thy Father delighted in thee when thou hadst no delight in him; he loved thee when thou hadst no love to him, and gave thee the right hand of fellowship and communion, when thou didst stand not related to a godly seed by relation or union. Fear not, Oh my soul, what though thou art not famous, nor glorious in the world; what though thou possesses not the riches and pleasures thereof; what, though no eye under heaven show pity or compassion towards thee, yet thy God will extend the bowels of that his tender bounty towards thee. Art thou not chosen of mercy to express mercy? And a vessel of glory to express the riches of his glory? Thou art chosen to be that thou wouldest be, and denied to be that that thou wouldest not be; denied to be a child of wrath and death, and chosen to be an heir of mercy and life. What wilt thou give to God for so great a kindness? What will thou render to God for so great a favour? Though thou canst not answer mercy; yet declare of mercy, and though thou wantest in the expression of favour, yet declare and express the favour of thy loving God and Father. "Who remembered us in our low estate, for his mercy endureth forever; and hath redeemed us from our enemies, for his mercy endureth forever. Who giveth food to all flesh, for his mercy endureth forever. Oh, give thanks unto the God of heaven, for his mercy endureth forever." Psal.136:23-26.

CHAPTER 3

CONCERNING THE COVENANT OF GRACE.

1. Definition. The Everlasting Covenant of Grace is the free promise of God in Christ Jesus, through which he strongly assures his chosen people, that he will be their God, and they shall be his people. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD; 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.31:31-34.

THE DIFFERENCE BETWEEN THE OLD AND THE NEW COVENANT.

1. Under the old they had the promise of Christ to come, we the testimony that Christ is come. "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." I John 5:6.

2. They had the time of infancy and bondage; we the time of freedom and the spirit of adoption. "To

redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal.4:5-6.

3. In old time it was made known only to one people; in our time, to all nations under heaven. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child, for more are the children of the desolate than the children of the married wife, saith the LORD." Isa.54:1. "But the righteousness which is of faith speaketh on this wise, say not in thine heart, who shall ascend into heaven? That is, to bring Christ down from above; or, who shall descend into the deep? That is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach." Rom.10:6-8.

4. They had the Grace of God darkly and obscurely; we plainly, and apparently. "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.3:18.

5. The communication or gifts of the Spirit under the Gospel of Reconciliation are more excellent than those which have been communicated under the Law. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:17-18.

6. The Old Covenant was given by Moses, this by Jesus Christ. "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

7. The Old Covenant binds us over to absolute obedience and righteousness; the New Covenant commands us to seek it in Christ the Lord our righteousness. "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." John 6:40. "To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Rom.3:26.

8. The Old Covenant was given to impel men to Christ; the New to hold forth and exhibit Christ. "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." John 5:39. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself...and they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Luke 24:27,32.

9. The proper object of the Old Covenant was to consternate and humble; the New Promise of life in Christ, to comfort them who are consternated and humbled. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt.11:28-29.

10. They differ by design and through our infirmity, for the Law without the Gospel is insufficient to salvation. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom.8:3-4.

11. The Lord Christ is the Mediator of the New Covenant, not only because the covenant is made with his own, for his sake; but because through the virtue of his Mediation, this covenant cannot be disannulled. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." Heb.8:7-9. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." Mal.3:6.

12. The super-imminent, super-abundant and super-excellent Grace of God, our dear and propitious Father is manifested to his poor servants in that he hath established the Everlasting Covenant of Free Grace and Mercy in the hand of Christ the Mediator. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." II Cor.1:20. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb.9:15.

13. The Covenant of Grace is an everlasting and perpetual covenant, since the foundation of that covenant is the free grace of God; and the ratification and confirmation of the same is the blood of our Lord Jesus Christ. "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.

14. The super-eminence of Divine Grace and Favour hath not only appeared in this, that he hath established this covenant in the hand of a Mediator; but also in this, that he hath written a covenant with the unmeriting and undeserving. "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, thou art my people; and they shall say, thou art my God." Hos.2:23. "And many nations shall be joined to the LORD in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee." Zech.2:11.

15. The Grace of God is the ground, the Blood of Christ is the matter; the end, eternal life and supreme blessedness made over to the faithful in all ages, that they might be certainly and fully assured that God will be their God and Father Everlasting. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the LORD." Hos.2:19-20.

16. The true and solid knowledge of the Free Covenant of Grace and Bounty causes the beloved saints and believers to hate all pharisaical performances, or the righteousness of judicaries. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil.3:9.

17. The benefits of the Free Covenant of Pity and Clemency are the remission of sins and condonation of transgression; the donation of the Spirit, everlasting and continual communion with the Lord Christ in the kingdom of glory; preservation in the state of grace by the all sufficient hand of God, our

clementius and heavenly Father. "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. "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." I Jn.3:24. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet.1:5.

18. The intrinsic seal of the Covenant of Grace and Salvation is the spirit of glory and oblation; the external is the Lord's Supper and Baptism. "And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one." I Jn.5:8. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" I Co.10:16.

19. Whosoever are under the Covenant of Grace, are not under the Law, but under grace; not under the jurisdiction of the devil, but under the rule and command of Christ; not under the dominion of sin and transgression, but under the regiment of the Spirit of life and adoption. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom.8:2. "For as many as are led by the Spirit of God, they are the sons of God." Rom.8:14.

20. The faithful after the time they are assured that God is their God through the Covenant of Free Grace and Mercy, are wholly removed from the bar of justice, to hear what tidings of peace, mercy and salvation shall come from the throne of grace and mercy. "For ye are not come unto the mount that might be touched, and that burned with fire, nor

unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them anymore, {for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake;} but ye are come unto mount Sion, 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, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:18-24.

21. The Covenant of Grace is written with the faithful in Christ, the only and absolute Mediator, before they come to the true and effectual assurance thereof in their hearts and consciences. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have 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, made an high priest." Heb.6:17-20.

22. The joy of the Holy Ghost doth then fill the hearts of the faithful, when in the receiving the seals of the covenant, they through the act of faith, do firmly and strongly behold the marvelous and exceeding freeness of that, to them undeserving. "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful

saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim.1:14-15

23. If any man would have an assured confidence that he shall live immortally, and that grace communicated to him shall never be removed or extinguished; let him turn his eye upon the freeness and newness of the New Covenant, established and confirmed to him in the hand of a Mediator. "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises." Heb.8:6.

24. The Moral Law is no part of the New Covenant, in quality and substance, it is the same which was made with Adam in his innocency and integrity. "And the law is not of faith, but, the man that doeth them shall live in them." Gal.3:12.

25. As the Father of admirable love and kindness makes his covenant with his elect in Christ; so does every believer make his covenant with God in Christ, since that in himself there is nothing but indecency, want and efficiency; and that through Christ the fountain and wellspring of fullness and excellency, he may receive sufficient to perform what he hath promised to God-ward for his own particular. "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." John 15:5.

26. Our covenant is a holy resignation of soul and body, to serve, obey, fear and love God, our dear and loving Father, and Jesus Christ whom he hath sent, in answer to that free covenant which he hath made over to us in Christ, when he chose us to be a peculiar people zealous of good works. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy,

acceptable unto God, which is your reasonable service." Rom.12:1. "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.

CONTEMPLATION

The eye that sees, the ear that hears, the mind that conceives the immense and incomprehensible love of God to his chosen in Christ, may admire that God through grace should make a new covenant of grace to his people, undeserving grace; as he saw them in their blood, defiled, stained, spotted and impure; yet he chose, and did not refuse them in that woeful state and condition. Though they were unfaithful to God in the first covenant, he is faithful to them in the second; through the breach of the first they lost all, through the mediatorial work of Christ in the second they recover all; in that they stood not in the first, they shut the gates of heaven upon themselves; through, or by virtue of the second, heaven is opened for them to have free entrance; though the law of works speaks bitter, heavy and terrible things to the conscience, yet the second covenant speaks not of bitterness, dreadfulness or terribleness, but free favour, bounty and benignity to the soul or spirit. The first was in the hand of man, the second in the hand of Christ. Hence it is so fast, strong and permanent, that neither height, nor depth, principalities, nor powers; neither dominions, nor the prince of darkness with all his rabble can annihilate, disannul or bring to nothing this everlasting covenant of grace. Oh Christian, whilst thou art comprehended, behold that which is incomprehensible; whilst thou art measured, behold that which is immeasurable; whilst thou dost ponder of something, ponder of that which is unutterable. "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.

CHAPTER 4

CONCERNING UNION.

1. Definition. Union is the work of the Spirit of Christ through faith, whereby the saints are knowingly united unto Christ, and to the Father in Christ, to the end that they may enjoy communion in the promises and benefits of Christ in the state of grace, and in the estate of glory, everlasting beauty and perfection. "But he that is joined unto the Lord is one spirit." I Cor.6:17. "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.3:22-23.

2. The faithful are not only united to Christ, by faith as the instrumental cause; by the Spirit, the principal operator; but also by the blood of Christ as the cause material. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph.2:13.

3. It hath not only been the divine pleasure or benevolence of our Heavenly Father, that we should be united to his dearly beloved Son by nature, but that we should be united to him by a secret and mystical union. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:23.

4. The Son of God took upon him the human nature of mankind, through which he is set forth to all men;

but that is infirm and weak, and not able to bring us to eternal glory without the mystical union. "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." John 17:23-24.

5. This Union is produced through Effectual Vocation, through which the Saints are brought from the worlds delectation to love the Lord Christ, with a dear, entire and tender affection. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." I Cor.1:9. "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." II Thes.2:14.

6. By how much the saints feel the sense of God's dear and sweet bounty, and enjoy sweet communion with their Lord that bought them, by so much the more they rejoice in the love and fellowship one of another. "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.

7. There is so strong a union between Christ and his saints, that there is no need of his corporal presence in this vale of misery, since more excellent benefits rebound to the saints by his presence in heaven, than if he should remain on earth. Hence he is said to have consummated the work of our redemption, to sit at the right hand of God, to make intercession for us, and to go to his Father to provide for us an eternal habitation. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

8. The greatest dignity under heaven is to be a member of Jesus Christ; a branch of the vine Christ; and one of the spouses to Christ our royal and loving

Bridegroom. Hence the church glories in her privilege. "Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he saith unto me, write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God." Rev.19:7-9.

9. All the strength, power, and might of all the enemies of salvation, cannot separate the branches from the Vine, the members from the Head, or the spouses of the Lord Christ, from Christ her dear and loving Bridegroom. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:23.

10. Christ by the grace of complement will crown all his purchased possession absolutely with full fruition in the kingdom of beauty, and with the grace of supplication in the kingdom of grace, and primary communion, that they might not want in the day of fiery trials a supply by his gracious hand of dispensation. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." Rev.22:5. "And of his fulness have all we received, and grace for grace." John 1:16.

11. There is an inseparable link betwixt union with Christ, the peace and oblation of the Spirit of glory, and the fruits of holiness and righteousness to the glory of God the Father. "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing...herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:5,8. "For the hope which is laid up for you in

heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." Col.1:5-6.

12. The elect have interest in God through Christ, from whom they receive the spirit of adoption, which worketh in them effectually, that they might be delivered from sin, and regenerated to the hope of eternal life. "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.3:22-23. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Pet.1:3.

13. The members of Christ are moved by the same Spirit, known by the same badge of love, fruit and holiness, and have the same end, which is life eternal and salvation. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16. "Receiving the end of your faith, even the salvation of your souls." I Pet.1:9.

14. Though the Saints, who are united unto Christ may appear to be dead in themselves, yet the life which they received in their first communion and union with Christ, cannot be utterly abolished or extinguished. The ground of this being that there is an inseparable conjunction betwixt the perpetual communion and everlasting union of the saints with and in Christ their Lord that loved them, and bought them with an eternal worth or price inestimable. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you

overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

CONTEMPLATION

Who can search the depth of the waters of the sanctuary? Who can search the depth of this glorious and heavenly mystery? The well of salvation is deep! It is a mystery of mysteries, a depth of depths, and a riddle past finding out. If I had the tongue of a thousand angels, the rationality of a thousand men, yet could I not relate or convey the excellency of this union betwixt Christ and the soul, and the soul and Christ. Rare is the influence of celestial bodies in sublunary creatures; rare is the vital motion in rational creatures, the effectual working of Christ in them, who are his redeemed and united people. Oh my soul, when thou wast as far from Christ as Heaven is from Hell, as the East is from the West, or the North from the South, thy Lord came by his ointments poured forth, by his drops of liquid mirth, by his precious and incomparable blood, and made thee one with him, who was so distant from him. Thou wast a dead branch, fit for the everlasting burnings; thou wast a dead member, fit for hells interring; thou wast as a divorced spouse, not worthy of consideration; yet this eye of love was dear over thee, and thy Lord hath made thee, a branch, not of hell, but of the vine of consolation; a member, not of death, but of himself the Head of his church; a spouse, not of an earthly prince and monarch, but to himself the Beloved, his Father's delectation. Oh, what love is this, that my Lord should go to the gates of death, the bars of hell, the tribunal seat of infinite justice, to prisoners chained under the black swaddle bands of the devil, and fetch my soul from thence, and make me one of his own. Oh, what mercy is this to my soul, that my Lord is become my Bridegroom, to satisfy me with pleasurable and delectable delights; my head, to fill me with wisdom sufficient to salvation; and my vine,

to make me abundantly fruitful through fruition. Am I not bone of his bone, and flesh of his flesh? Should I not enjoy the benefit of his mediation, the fruit of his glorification and the privilege of glorious and sweet communion with that one whom my soul now loveth? Who shall separate me from the love of my sweet Saviour? Shall Satan? No! Shall imperfections and infirmities? No! Shall the Law, or the jailer of hell? No, they are of no force to separate them whom God hath joined by a bond inseparable! Now I am assured that he will fill me with love, confirm with his promise, love me with his beloved ones; watch over my soul and deliver me from the roaring of the devil. Though the pale horsemen of death pursue me, I shall possess his glory of inheritance. Though I fall, I shall by grace arise again; and though I find myself in the shadow of death, I would not be afraid, for his sweet streams would comfort my soul. Hence I will take up the resolution of the psalmist, "therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psal.46:2-3.

CHAPTER 5

CONCERNING VOCATION.

1. Definition. Vocation is a gathering of men unto Christ, by the Gospel of life and everlasting salvation, that they may be united unto him, by a happy and perpetual union. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." I Cor.1:9.

2. Vocation is efficacious. "And I will give them a heart to know me, that I am the LORD, and they

shall be my people, and I will be their God.”
Jer.24:7.

3. Efficacious Vocation is that through which the faithful are called from Satan’s kingdom to the kingdom of Grace and Glory by the sanctifying word of truth, and the effectual work of the Spirit, that they may not want in the appointed time, that glorious salvation which Christ their Lord hath purchased for them. “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” Acts 26:18.

4. Inefficacious Vocation is when the sons of men are under the sentence of the Gospel of atonement and reconciliation, yet never find the effectual operation of the Holy Spirit unto absolute conversion. Hence many are called, and few are chosen.

5. Vocation is universal or special. Vocation universal is that whereby God calls all men through the ministry of peace and propitiation, that they would come to the knowledge of himself, and Jesus Christ, the appointed Redeemer of his elect and peculiar. “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. “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” II Cor.5:18-19.

6. Special Vocation is that whereby God doth dignify his own peculiar people, whilst he doth illuminate their minds, working in their hearts effectually by his

Spirit. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom.5:5.

7. Universal Vocation hath been shadowed out by types or divine oracles. By types, Melchizedek, although he was a Gentile, and without the promises of Abraham, nevertheless, he was the priest of the Most High God. Heb.7:1. By oracles, he shall be the expectation of the Gentiles, for in his name shall the Gentiles trust. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." Isa.11:10.

8. Invocation, there is Christ's oblation, and the believer's reception. Christ's work is efficacious, proclaiming a sufficient redemption, reconciliation and salvation to everyone who believeth, and doth rest upon him, as their assured refuge and eternal sanctuary. "All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt.11:27-30.

9. Christ's proclamation is both internal and external. Christ external declaration is when by the ministers of the word of truth and salvation, he proclaims himself as the only and absolute salvation in heaven and earth. "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.

10. Christ internal message of grace is when he declares himself effectually to the hearts of the faithful, through which they have assured confidence that Christ hath redeemed and saved them from Sin, Satan, the Law, Hell and Destruction, and that the Lord Christ will communicate to them eternal life, peace, joy and everlasting reconciliation. "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Col.2:2-3.

11. Reception is through which the faithful cannot refuse the message of grace and reconciliation, but receive it through the work of the Spirit of glory. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Acts 10:43-44.

12. Sometimes there is a reception of the word of mercy and propitiation, which is not operative or effectual to salvation. "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but endureth for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended." Mat 13:20-21.

13. Reception is either taken actively or passively. Actively, as when the heart rests on Christ the blessed Redeemer of his redeemed and reconciled people; passively as when there is a spiritual operation of grace in the hearts of actual believers. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which

effectually worketh also in you that believe." I Thes.2:13. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." I Pet.2:2.

14. Sometimes the saints are called alone by the efficacy of the Spirit of obsecration; sometimes by the word and efficacy of the word of life and redemption. The Word and Spirit are not separated in the vocation of the saints. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph.1:13.

15. All the faithful have been effectually called from eternity by virtue of God's Decree, notwithstanding the declaration thereof, is, as it may make for their good, and the glory of God their Heavenly and Gracious Father. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." Eph.1:11-12.

16. God calls not all his elect and adopted in the same moment, to the knowledge of his sanctifying truth, and the sense of free and benign favour and experience. "And about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle?" Matt.20:6.

17. Election and Vocation proceed from the free benevolence of a loving God, and are confirmed to the consciences of true believers through the true and faithful testimony of the spirit of adoption. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal.4:6. "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.

18. If we desire to see and know the propitious mind of God, let us turn our faces towards Christ, in whom the Father is well pleased, if we would seek eternal life, and the immortality of the celestial kingdom. Not to any other but to Christ must we flee, for he is the fountain of our life, the author of our salvation, and the ground of our adoption and effectual calling. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." I Thes.5:9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim.1:9.

19. Now hitherward doth our Election tend, but that through the bounty of him, who is propitious towards us, we may enjoy the filiation of sons, immortality and salvation; and although our minds are troubled and our consciences perplexed, yet no otherwise can we know the certainty thereof, but by vocation and absolute regeneration, for absolute regeneration and vocation are assured pledges of our salvation, immortality and eternal life. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." I Pet.1:3-4.

20. Although our heavenly and gracious Father loves all his people, as he loved his beloved Christ; yet it

is his divine grace and pleasure in effectual vocation to try some of his elect in the fiery furnace of sorrows and great tribulation. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." I Pet.4:12-13. "Then said I, Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the LORD of hosts." Isa.6:5.

21. Our life is hidden with God in Christ, and we are called efficaciously from the world unto celestial grace, and from woeful darkness unto his glorious light, that we may live godly in this present world, expecting the coming of our Lord and Saviour. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Eph.4:1. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 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.2:13-14.

CONTEMPLATION

This was the saying of Moses, "who is a Rock, like our Rock, or who is a God like the God of our salvation?" We may say, "who hath a Father like our Father, or who hath found any so sweet and merciful, as he has been to us?" As the sweet influence of the Plejades, and the sweet distilling drops from the clouds, so hath he been in our vocation; his words are rarer than the words of Moses; the one is Law, the other is Grace and Peace. "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. The one a killing letter, the other a quickening spirit. "Who also hath

made us able ministers of the new testament; not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life." II Cor.3:6. The one, the ministry of condemnation, the other the ministry of life and salvation. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." II Cor.3:9. The one written in tables of stone, the other in the fleshly tables of our heart. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." II Cor.3:3. The one accusing us before the bar of justice, the other acquitting us before the seat of mercy. "Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses, in whom ye trust." John 5:45. Hath Moses fetched home the lost sheep; sought the lost coin, or embraced the poor returning prodigal? No, it was our Christ, the great and blessed Shepherd of his Israel. What are the drops or dews without the sun? Or what can the body effect without the soul? Or what can the Law do in the act of vocation, without the effectual operation of the Spirit of Christ. From whence art thou called, O my soul? Not only from the receipt of custom, but from the custom of hell. Not only from profaneness to civility, from civility to morality, but from all to heavenly and celestial grace and glory. What hast thou found in Christ, since he called thee? I have found my life in him, my name in the heavenly register, a hope amongst his peculiar, a rest in his love, a communion in his promises, a fellowship amongst the saints, and the glorious, gracious and loving face of a reconciled Father in Christ. And hast thou not also found rare effects in thee since the time of his overpowering of his precious graces; yea, now his love is more to me than kingdoms, than consulships, than riches, than honours, than dignities, than dominions; yea, than all things. "Yea doubtless, and I count all things but loss for the excellency of the

knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil.3:8. If I were possessed with the wealth of Arabia, the riches of India, the treasures of Africa, and the glory of Europe, what would those be to me without Christ? I would rather choose one dram of his grace than mountains of gold, than a sea of silver, than an earth of pleasures, and kingdoms, and providences of delight. Rachel said, "give me children or else I die." I say, "give me Christ or I shall die." Abraham said, "what avails all these if I go childless?" I say, "what avails anything at all, if I go Christ-less?" Was Jacob comforted when he wanted Joseph? Or, can I be comforted, when I want my Beloved? And did not Rachel mourn, and would not be comforted when her children were not? And do I not mourn, and cannot be comforted, because my Christ is not? From henceforth will I triumph with the triumphers, and take my place amongst the conquerors, for I am not called from the sheepfold, but from the gates of hell, and made a king and priest to God my Father. I am not called from Pharaoh's dungeon, but from the dungeon of darkness to be a son of God the Father, and an heir to the Prince of grace and glory. Therefore I shall see my Father's face, and behold his glory. "And they shall see his face; and his name shall be in their foreheads." Rev.22:4. "The LORD shall reign for ever and ever." Exo.15:18.

CHAPTER 6

CONCERNING ADOPTION.

1. Definition. Adoption is the gracious sentence of God, through which he does accept of the faithful for sons and daughters in Jesus Christ. "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 John 3:1. In adoption there is a gracious

manifestation of the good will and pleasure of God, that he would adopt us in Christ for his peculiar people, who by sin were the children of wrath and of the devil, and were by nature the children of wrath as well as others. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us." Eph.2:3-4. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph.1:5.

2. Adoption proceeds from God's decree, it is collocated in Christ and sealed to the saints through the spirit of adoption. "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." Rom.8:15. Adoption is not only for Christ's sake who hath merited the same for us, but it flows also from God's benignity and bounty towards his elect and chosen. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal.4:6.

3. The faithful do not only look for eternal life through the title which they have by redemption, but also through the title which they have by adoption. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom.8:23.

4. The sweetness and consolation of the faithful arises when instead of the sons of the devil, they through faith apprehend themselves to be the sons of God. "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." John 1:12.

5. As the Lord Christ in justification is applied as a garment to cover sinners, so in adoption he is applied as the Prince of life and salvation. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb.2:10.

6. This conjunction is so strong, that although Christ is properly the Son of God by nature, hence termed the first begotten of God, notwithstanding by this grace of adoption and communion with God in Christ, all the faithful are called the sons of God. "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor.6:18.

7. Although Adam was the son of God by creation, yet not by the mystical conjunction and union with Christ as we are by adoption. "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." John 17:21.

8. The dignity which we have through adoption does not only super-abound that common relation which every creature hath to Godward, but also that which Adam possessed before he relinquished his purity and integrity. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal.4:4-7.

9. God hath taken the adopted into the number of his own flock or family, and given unto them his name, and hath undertaken to be their eternal

Protector in the time of danger. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Rev.3:12. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land anymore be termed Desolate, but thou shalt be called Hephzibah, and thy land Beulah, for the LORD delighteth in thee, and thy land shall be married." Isa.62:1-4.

10. The inheritance to which the faithful are adopted is eternal life, glorious communion and everlasting blessedness. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John 17:2.

11. That blessedness which belongs to the saints redeemed and beloved is not communicated to them for their merits or deservings, but through free grace, through which they have obtained the dignity of sons, through adoption or filiation. "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters, I will give them an everlasting name, that shall not be cut off." Isa.56:5. "And they shall call them, the holy people, the redeemed of the LORD, and thou shalt be called, sought out, a city not forsaken." Isa.62:12.

12. Divine adoption is not ordained to succession, but to the participation of an inheritance assigned. "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.

13. The proper adjunct of adoption is the testification of the Holy Spirit which is given to the faithful; for hence they are said to be sealed by the Spirit. "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor.1:21-22.

14. God hath adopted his elect unto himself, not that he had no other son, for Christ was termed his beloved and only begotten Son, but amongst the sons of men he had no other, until they were adopted to be beloved in Christ. "For ye are all the children of God by faith in Christ Jesus." Gal.3:26.

15. Through the Spirit of Christ we have faith, through which we lay hold upon the death of Christ the Mediator, and the promise of God our benevolent and gracious Father, by which we are adopted to be sons and daughters. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal.3:29.

16. By Adam we were alienated from God, wherefore God hath sent his only begotten and beloved Son, that through him he might choose many sons out of human generation. Hence we are said to be chosen out of the world, through his divine love and free benevolence. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain,

that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." John 17:14.

17. The royal robe of Christ's righteousness is their covering in the day of judgment; the blood of Christ is their peace in the day of evil; and the name of God is their glory in the midst of afflictions. "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." Isa.26:8.

18. The adopted are made kings and priests to God the Father through the blood of the Son of God, Christ Jesus. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Rev.1:5-6.

19. The sons of God by adoption may indeed feel the sense of God's anger; yet God is not angry with them, but exceedingly loving, bountiful and full of clemency towards them in Christ. "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Mic.7:18-19. "And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal.3:17.

20. Though the Father of all grace does crown his dear people with love, grace and mercy, yet he does

not always endow them with outward blessings and prosperity. "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." II Cor.6:4-10.

21. The cries, groans and sighs of the sons of God, whether in the day they want the sense of God's dear love and rarest bounty towards them, or in the time of great and strong temptation overtops the roarings of Satan, the cries of vengeance, and the arrainging sentence of the Law so terrible. "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom.8:26.

22. Though the sons of God may lose the sense of their first communion with Christ, yet they shall forever enjoy that everlasting and perpetual union, so that God for evermore stands in relation unto them as a Father, and they to him as loving and dear children. "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O LORD, art our father, our redeemer; thy name is from everlasting." Isa.63:16. "But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O LORD, neither remember

iniquity forever; behold, see, we beseech thee, we are all thy people." Isa.64:8-9.

23. Though we were the sons of God by creation, yet we became through sin the sons of the devil, of wrath, of incredulity, of dissidence, of this world, and of darkness; notwithstanding by adoption we were received and embraced as sons, partakers of the divine nature, brethren of Christ, and children of light; that we might not sin, that we might be one with Christ through union, and that we might love the brethren with sincere love and affection. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Pet.1:4. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Heb.2:11-12. "This is my commandment, that ye love one another, as I have loved you." John 15:12.

24. The kingdom of our God, the glory of which is unutterable, unspeakable, and unmentionable, hath been prepared of old for those who have a being in Christ, and interest in the free promises, and have been beloved of the Father before the world was. "Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt.25:34.

CONTEMPLATION

Oh, the depth of immense and admirable love, that of the children of dissidence and destruction, through Christ are made saints and sons of salvation; that of vessels of wrath, hell, the devil and damnation, we are made the vessels of rich mercy,

peace, love and happy consolation in Christ. When I was a poor distressed captive taken by the devil, did I ever think to be made an heir with Christ, and freed from the accusing Law and that woeful evil within? Not thy wisdom, but the wisdom of thy dear and benignant Father hath found a way in the time of misery, to bring thee to a glorious and blessed felicity, that was not found in the land of the living. Ask the depths, and they will say that wisdom was not found there. Ask the sea, and it will say, it had no habitation there; in thy dear Father hath been the place of singular wisdom and rarest intelligence. Pharaoh knew his dream, but was ignorant of the interpretation; thou knowest that thou wast a slave, ignorant of thy redemption and adoption. Oh, admirable privilege and excellent prerogative! Oh, wonderful dignity given to the saints by filiation. What is it to be the son of a king, or an emperor, a monarch, or of a potentate? What is it to be an heir to kingdoms, to provinces, or to empires? What is it to enjoy pleasures, joy or delectations in this orb terrestrial, if we enjoy not the privilege of the daughters and sons of the living God? It cannot avail thee to be an heir, and not an heir of Christ's kingdom. It cannot advantage thee to be a son of an emperor, and not to be the son of God by adoption; it cannot help thee to be nephew to a potentate, and not to be an inheritor with the Lord's inheritance. Thou art God's by creation, but art thou God's by a special relation through Christ? Thou hast treasures abundant, but art thou his chief treasure? Thou hast inheritance amongst the sons of men, but hast thou an inheritance amongst the sons of royal possession? Oh, my soul, what will thy sweet Father do for thee? Great things, for he will give thee a name better than of the sons and daughters of men; he will protect thee by an invincible protection and crown thee with everlasting and glorious salvation. The best of the land of Egypt was given to Joseph's brethren; the best of the treasures of mercy and righteousness is given unto thee. Gifts were given to

the sons of Keturah, but the possession belonged to Isaac; gifts are given to the sons of men, but the possession amongst the Lord's inheritance is given unto thee. Oh my soul! Thou hast obtained a lot above all lots, and a mercy above all mercies. Therefore exalt his name with the Church, saying, his mercy endureth forever, and make mention of his love with the apostle, "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 John 3:1.

CHAPTER 7

CONCERNING REDEMPTION.

1. Definition. Chiefly our knowledge consists in this, that having lost that which was given us in the creation, is again restored to us by the hand of Christ in the act of redemption, who shed his blood to redeem us from all evil. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col.1:13-14.

2. The knowledge of Christ our Redeemer is known by the fall of Adam, and by the material cause of our redemption. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn.5:20.

3. Redemption is the bringing of man to the state of liberty from the slavery of Sin and Satan, by the exhibition of a just price. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt.20:28. "So

Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb.9:28.

4. The end of redemption is application, and the first measure rule and reason of application is the same gracious will of God which hath been the cause of man's redemption. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal.2:20.

5. Man being lost, he must seek for the redemption of his soul through the hand of Christ; Christ is the adoption of the elect, the conversation of the church, the instauration after dissipation, and the redemption of his elect from Satan, sin and all miseries. "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.

6. We receive the virtue of that redemption by Christ through the power of the Spirit of Christ, who joins us with Christ. Hence he is called the Spirit of sanctification and adoption, and the seal of our redemption and salvation. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor.1:22.

7. When as in the loins of Adam, whole human-kind was lost, so that the nobleness and excellency of our estate of integrity cannot profit us when we think upon it, but rather turn to our greater shame, until God the Father appear in the Person of his only begotten Son to the saving and freeing of our souls from all calamities. "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." I Cor.1:30-31.

8. After the fall of the first Adam, whole mankind was enthralled, and his knowledge of God unto salvation sure would profit him nothing without a Saviour. Hence saith our Saviour, "and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

9. Whilst we are condemned by the Law, dead in sin; naked, wanting righteousness; poor, wanting riches; and bondmen, wanting liberty; we must seek for these at the hands of our Redeemer, in whom, and at whose hands we may receive these in the time of necessity. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 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.4:14-16.

10. Not rashly, not by hap, or chance, or by the will of man, that Christ should have this name, JESUS, but from the will of God, delivered by the Angels, that he should save 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.

11. God was an enemy to man, till by the death of Christ, he was restored into favour. Man was accursed, till by the sacrifice of Christ, his iniquity was expiated; he was separated, until by the body of Christ, he into conjunction hath been received. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph.2:16.

12. God loves us first, after by Christ he redeemed us unto himself, and until Christ by death redeem us from him that hath the power of death, iniquity doth remain, which may deserve the indignation of God, so that through it we may stand accursed and condemned in his sight. "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Rom.3:19. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal.4:4-5.

13. When as we are redeemed by the death of Christ, it is not so understood, as though now he should begin to love us, whom before he hated, but that now loving us, he doth redeem us to be his people. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal.1:4.

14. It was not sufficient for the taking away of condemnation, that Christ should undergo death, but also that he might feel the sense of his Father's wrath upon him for us, that so our redemption from wrath might be fully accomplished. "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.

15. The Father hath abolished the power of sin, when the curse of God rested on the flesh of Christ, then Christ was a satisfactory sacrifice to his Father for sin, that the strife being ended, through his sacrifice, we may cease to fear the anger of God anymore. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might

destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb.2:14-15.

16. God hath commended his love to us, who gave Christ the price of redemption for us, commanding us to flee for safety to his blood, that through that we might stand secure in the Day of Judgment. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom.5:8.

17. Christ hath been subject to the righteousness of God, that he might perform what was required of us, fully performing that which was absolutely necessary to the delivery of those who are true believers. "For Christ is the end of the law for righteousness to everyone that believeth." Rom.10:4.

18. The great grace and righteousness of God is manifested in the freedom of his elect from sin and condemnation, to enjoy the chiefest good in Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom.8:1-2. "Who remembered us in our low estate, for his mercy endureth forever, and hath redeemed us from our enemies, for his mercy endureth forever." Psal.136:23-24.

19. The application of the delivery is the singular work of the Spirit of life and adoption; hence the Spirit is said to be the earnest of the saints redemption, and the seal of their everlasting delivery and liberation. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the

redemption of the purchased possession, unto the praise of his glory." Eph.1:13-14.

20. Redemption flows from the Divine Decree and Donation of God, whereby he doth give certain men unto Christ that he might redeem and save them from sin and iniquity. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant." Luke 1:68-72.

21. Redemption is not without the mind of Christ, being Christ determined, that his satisfaction should be for the good of them whom he would redeem by his blood unto God. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev.5:9.

22. The shedding of the blood of Christ is not without the acceptation of his Father, being his Father which accepts his satisfaction through his blood as sufficient to salvation, redemption and reconciliation. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col.1:20.

23. Liberation or Redemption from sin and death, not only hath been established in God's decree, but also in Christ, and granted unto us, in him, before it be received of us. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past,

through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Rom.3:25-26. "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." I John 2:2.

24. Christ did satisfy for them only, who by him are saved; although in respect of his sufficiency, he hath satisfaction for all, and everyone. "Who gave himself a ransom for all, to be testified in due time." I Tim.2:6.

25. The death of Christ frees from sin; the blood of Christ from the anger of God and iniquity; the power of Christ from the jaws of Satan; and Christ's active and passive obedience from the force of the moral law. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal.3:13.

26. Through the delivery or freedom from these, we have not only assurance that we shall inherit the kingdom of glory, but also in the state of grace we have assurance, that we shall continually have supplies of that abundant and overflowing grace which is in Christ Jesus. "And of his fulness have all we received, and grace for grace." John 1:16. "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge." I Cor.1:4-5.

27. Peace of conscience, joy in the Holy Ghost, holiness of conversation, are adjuncts of this freedom or redemption. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74-75.

28. Redemption hath been once performed; twice manifested in the day of grace and in the hour of judgment. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom.8:23.

29. Redemption doth so far free the Christian, that he is wholly taken from the bar of justice, and placed always at the throne of grace and mercy. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more...but ye are come unto mount Sion...to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:18-24.

30. The comfort and consolation of redemption by the hand of Christ the Redeemer is according to the act of faith in Christ, by whom this redemption is wrought. "Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head, they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa.51:11. "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." Psal.116:8.

31. There is an inseparable conjunction between election and redemption, since that before the foundation of the world, Christ was chosen to be the Redeemer of his chosen and peculiar. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of

times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph.1:9-11.

CONTEMPLATION

Such was the kindness of God to Israel that once every 50 years, they had a year of Jubilee, in which he who was in bondage and thralldom was set at liberty and freedom. Such has been the bounty of God unto us, that he hath appointed a year of deliverance by the hand of Christ, that we being captives might be set free, and being also bond-slaves, we might be set at liberty. Christ was anointed for that end, not with the oil of olives, or other material substance, but with the abundant and overflowing grace of God, that he might bring poor captives from captivity, and we who were poor bondsmen from everlasting slavery. What is the bondage to man in respect of the bondage to Satan? Or, what is the liberty amongst men in respect of the liberty of Christ Jesus? From what are we freed? Yea, from what are we not freed? From the dominion of sin, the slavery of the law, the tyranny of Satan, and the gates of the pit of hell and destruction. By what art thou freed? Yea, by what art thou not freed? From sin by the precious, incomparable and inestimable blood of Christ; out of the jaws of Satan, by the potent, invincible and unconquerable strength of Christ; from the force of death, by the virtual and efficacious death of Christ, and from the cursing, condemning and arrainging power of the moral law, by the full and satisfactory obedience of Christ. It hath not been in the power of man, nor the will of man to work out the work of satisfaction, or the work of redemption; the winepress of God's wrath would have been too hot, and too heavy for him; it hath not been in the mind of angels, it would

have crushed them to the earth, yea to hell, to have borne that weighty wrath and fiery indignation of God against sin, when neither spear nor shield was found amongst any in the world, for the delivery of mankind; strength and power hath been only found in the arms of Christ, fully to perform the work of deliverance. If a world had been given for the redemption of one soul, it would have been refused. An infinite would admit of nothing finite. Oh, what worth, what value, what price is the blood of Christ, which is of sufficiency to redeem all men. All the power of the creature could not bring one soul out of the slavery of the devil. Oh, what power, what strength, what worth of excellency is there in Christ, who by his power, strength and might hath brought thousands out of the bondage and slavery of hell, and the devil. All the angels in heaven could not by their skill remove one poor soul from the bar of justice and bring it to the mercy seat, to hear one word of mercy. What a sea of wisdom is in Christ, who by his wisdom can bring all the poor and distressed consciences to the throne of mercy, to receive whole rivers of mercy from thence into their souls. Sampson overthrew more at his death than he did all his life; Christ did more in the redemption of his in death than he did in the time of his life. Let us therefore lift up our eyes to heaven and behold the bountiful and benigus mind of God unto us, that whilst our cases were despairable, and we saw no way for deliverance, God hath found out a way, and hath sent from heaven the Son of his love, to be our deliverer. A ram was not provided, but a lamb, that through his blood sins are remitted and God's justice was satisfied; procuring for those whom he represented a joyful and glorious liberty from sin and death, and a freedom to live a life of grace in Christ. God manifested his power from the cloud, and overthrew Pharaoh, his chariots, and the horsemen in the Red Sea; God manifested his mighty strength in the subverting of Satan and sin through the blood of Christ. When Peter was in

bonds, the angel set Peter free; when we were bound by chains, in the dungeon of darkness and death, Christ hath set us free; so that now the consciences and spirits of the faithful, and ours also, are transported by grace, into the enjoyment of heavenly things and spiritual contemplations. Let the Christian therefore think on these things, and triumph with the apostle. "Oh death, where is thy sting; oh hell, where is thy victory?" Let him not fear, for neither law, nor hell, nor death, nor the devil can depose him of his interest in Christ. He is redeemed from the world, though he live in the world, to God above, who is all in all, to whom be ascribed the praise of all for evermore. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." I Tim.1:17.

CHAPTER 8

CONCERNING CHRIST'S MEDIATION.

1. Definition. The mediation of Christ is the presentation of himself, that eternal and infinite oblation once offered to God his Father to that end, that the riches of heavenly grace might be infused, his redeemed might have free access to his Father's Majesty, and his Father everlastingly reconciled to his peculiar and selected. "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. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's, for this he did once, when he offered up himself." Heb.7:25-27.

2. It was necessary that Christ who is the only Mediator betwixt God and man, should be God-man, for unless he had been man, he had not been a fit sacrifice; unless he had been God, his offering would not have been of sufficient virtue. "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.

3. Through the personal union of both natures, Christ is become King of his church, and Head of his body. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph.1:22-23.

4. The humiliation of Christ through which he submitted himself to answer the righteousness of God, and his exaltation which was manifested when he rose again from the dead, ascending on high, leading captivity captive, hath obtained a perfect redemption for the faithful. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." Eph.4:8. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb.9:12.

5. The satisfaction and merit of Christ's mediatorial accomplishments hath taken away condemnation, and hath brought eternal life and salvation. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col.1:13-14.

6. The merit and satisfaction of Christ differ in diverse operations. The exaltation of Christ is no part of the merits or satisfaction of Christ, through which he mediates for his children with his Father. The

ground is this, since the exaltation of Christ as Mediator, follows his cross or satisfaction. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil.2:5-11.

7. Christ is said to be Mediator betwixt God and the faithful, not that it only pertains to the human nature of Christ, but also to his divine nature. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

8. The satisfaction of Christ according to the substance of it presupposes grace, through grace Christ hath been called to the work of satisfaction. "Yet it pleased the LORD to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa.53:10-11.

9. When we speak of the Mediator Christ Jesus we must have reference to the divine pleasure of God, for through that he hath ordained Christ to be Mediator, that he might obtain eternal peace for his

redeemed. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." Isa.53:6.

10. The price of our redemption could not be paid by man, therefore it hath been the work of a Mediator to pay the ransom, to intercede betwixt God and man, not only by payment, procuring redemption, but also by intercession, making a perfect peace and reconciliation. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isa.53:12. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph.2:14.

11. When as our sins were as a cloud betwixt God and us, we being banished and shut out from his presence, so that we could not behold his favour, neither could we ascend to him, unless he had descended down to us by the hand of a Mediator. "And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." Eph.2:17-18.

12. Although man had stood perfect and entire without spot or wrinkle, yet was he of so mean a condition that he could never come to God without the hand of the Mediator Christ Jesus. The ground is this, since it would have been a dishonour to the Lord Christ, if man should have access to God blessed forever, except by himself who was the appointed Mediator and only Mediator. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath

appointed heir of all things, by whom also he made the worlds." Heb.1:1-2.

13. The mission of Christ that he might be Mediator, and that he might be reconciler betwixt God and man, floweth from the divine decree of God, upon which depends the beatitude or felicity of man. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph.1:9-10. "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

14. In the person of Christ the Mediator there are two things considerable, the distinction of nature, and the personal union of both together divine, so far as he is the second person of the Trinity; human, so far as he took upon him the seed of Abraham. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb.2:14-15.

15. The intercession of Christ is twofold; verbal or meritorious. Verbal in his prayers for his whom he would redeem and justify; meritorious, being an oblation of infinite value accepted of his Father, that through that, the prayers, persons and services of believers may be accepted in all ages. "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine." John 17:9. "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.

16. The mediatorial office of Christ is not only to pray for his elect, but to offer up his life for the redemption or deliverance of the life of his people. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt.20:28. "For this is my blood of the new testament, which is shed for many for the remission of sins." Matt.26:28.

17. The mediatorial intercession of Christ is the cause of the intercession of the Spirit within us. "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom.8:26-27.

18. Christ as Mediator intercedes for his dear children with his Father, for he is ever present with his Father; the Father having in perpetual remembrance that sacrifice once offered by him for his elect. "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.

19. The mediatorial intercession of Christ hath been sufficient and efficacious from the beginning, by virtue of the decree, promise and acceptation thereof, and hence Christ is termed a Lamb slain from the beginning of the world. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, 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, that raised him up from the

dead, and gave him glory; that your faith and hope might be in God." I Pet.1:18-21.

20. The adoption of believers depends on the grace of Christ's mediatorial representation. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:4-6.

21. Christ was never promised without the shedding of his blood, being it hath been the eternal counsel of God that none should be cleansed from sin without that blood so precious. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." Rev.1:5.

22. The prayers of all the faithful from the beginning of the world hath had acceptation alone for the sake of Christ the Mediator. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name, for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, for thy city and thy people are called by thy name. And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning,

being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved, therefore understand the matter, and consider the vision." Dan.9:17-23.

23. The anger of God rests upon them who leave Christ the only Mediator, by the appointment of God the Father. "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." John 3:36.

24. God never shows himself propitious to any without the mediation of Christ the absolute and only Mediator between God and men. "And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Matt.3:17.

25. The sacrifices in the time of the Law taught plainly that God would not be merciful to any, but through a Mediator; and that salvation could not be found elsewhere save in the expiation of Christ, who should pour out his blood for his people's ransom. "And Moses took the blood, and sprinkled it on the people, and said, behold the blood of the covenant, which the LORD hath made with you concerning all these words." Exod.24:8. "Likewise also the cup after supper, saying, this cup is the new testament in my blood, which is shed for you." Luke 22:20.

26. As man hath not been able to stand in God's sight through the fear and terror of transgression, and that he might approach the throne of grace without fear and terror, he hath given Jesus Christ our Lord, that he might be Mediator and Advocate with himself on our behalf. "I write unto you, little

children, because your sins are forgiven you for his name's sake." I Jn.2:12. "In whom we have boldness and access with confidence by the faith of him." Eph.3:12.

27. Christ is Mediator today, yesterday and forever; and hence God's people never fail of being accepted in the beloved, who loved them, loves them, and will love them, world without end. "Jesus Christ the same yesterday, and today, and forever." Heb.13:8. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:6. "Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John 13:1.

28. Who of the sons of men could make themselves the sons of God; of captives, heirs of the celestial kingdom, except Christ the Mediator, who assumed the human nature of man that he might give to them that plentitude of his grace which was given unto him, and that he might take to him that which belonged unto them. "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, that, according as it is written, he that glorieth, let him glory in the Lord." I Cor.1:30-31.

29. The prayers which the faithful offer up to God are freely accepted through the mediation of Christ. "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." Eph.5:2. "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts;

and it shall be always upon his forehead, that they may be accepted before the LORD." Exod.28:38.

30. Christ forever appearing Mediator and Advocate in the presence of God; God doth turn away his face from our sins, and turn his face toward the righteousness of his only begotten Son. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Dan.9:24.

31. Through the mediation of Christ, true believers have free access to the throne of grace, from which they are filled with divine grace and heavenly blessings, being freed from the terrors and horrors of their spiritual enemies. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74-75.

32. Damned acts or notions of self preparation will absolutely fail in the hour of death and judgment, when the mediation of Christ will be a city of refuge against sin, and an arc of covert against the rigor of the Law and all evils. "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? Who shall lay anything to the charge of God's elect? It is God that justifieth. 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.8:32-34.

CONTEMPLATION

Such was thy separation, O Christian, from God; that thou nor I could approach nigh to God without the hand of our Mediator Christ Jesus; through our sin the handwriting is written against us; we are laid in the balance and found too light; the mighty wall of separation doth so prevent us from approaching, that unless God did descend down to us by Christ, we could not ascend unto him. If we did but think of ascending to God without Christ, our quaking would be like the quaking of Belshazzar, and our trembling as the trembling of Israel, before Mount Sinai; or we should hide our faces from him as did Adam our Father. How terrible? How dreadful? How angry is God with those who look toward him for mercy without the mediation of Christ! Assuredly if God should but enter into judgment for one sin, should but ponder or weigh one iniquity, none could stand before him. If the angels themselves are impure in respect of the purity of God's holy nature, how much more are sinful or ungodly men? Man may offend or trespass against man, and man may plead for him; but if man sin against God, who shall plead for him but Christ? By him alone we have recourse to the throne of grace for grace, and to the throne of mercy for mercy. Without him the heavens should be as brass and iron, so that our prayers could not enter into the celestial sanctuary, nor find acceptation in the presence or sight of God. Where now is the hand of mercy; the scepter of bounty; and the comfortable answer of God to the conscience, but in Christ who sits at the right hand of the Father making intercession for us. Wherefore if we want wisdom, peace, righteousness, remission of sin, and joy of the Holy Ghost, let us look towards heaven and remember that Christ's oblation once offered is so efficacious and prevalent, that through that we shall have an answer of what our souls desire. Though we may hide our faces as did the cherubims in respect of our own vileness, yet may we look up

to God for spiritual blessings through the mediation of Christ with confidence. No child may go freer to his father, no wife to her husband, than we who have a perpetual recourse to God through Jesus Christ. Whilst our prayers are weak, Christ's mediation is strong; and whilst our performances deserve to be denied, through Christ's oblation they are accepted. Esther found acceptation although the golden scepter of Ahasuerus was not stretched forth; much more shall we find acceptation, since that in Christ the scepter of royal bounty is stretched forth; not faithless requests, loudness of voice, repetitions of hell and of death, cause an answer of desires, for had not Christ merited an answer, we could not be answered. Hence before our requests touch the heavens, we have an answer on the earth. "At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision." Dan.9:23.

CHAPTER 9

CONCERNING RECONCILIATION.

1. Definition. Reconciliation is an act of the free and dear love of God, our heavenly, gracious and clementious Father, whereby through the death and blood of the Lord Jesus Christ, he hath reconciled us unto himself, to the end, that we might enjoy everlasting peace and communion with himself, through his beloved. "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.

2. As the blood of Christ is the cause of redemption from sin, so it is the cause of reconciliation to God. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by

him, I say, whether they be things in earth, or things in heaven." Col.1:20.

3. The only subject in whom we are reconciled to God our Father, is Christ Jesus our Lord, since that in him alone God does not impute our sins unto us. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." II Cor.5:18-19.

4. The ends of reconciliation are peace of conscience, the dignity of Christ our Mediator, and the faithful fruition of God's presence, which was obscured or hidden from them by reason of iniquity. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph.2:14.

5. Whilst the soul apprehends not this reconciliation with God in Christ, there is nothing but disturbance; but when the Spirit of God doth assure us of our reconciliation with him, we then enjoy the peace of conscience. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Isa.26:3.

6. The sense of reconciliation through the hand of Christ our Mediator is the beginning of tranquility of mind, and the upholder of our spirits against the fear of the hour of death and judgment. "LORD, thou wilt ordain peace for us, for thou also hast wrought all our works in us." Isa.26:12. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb.2:14-15.

7. The more a believer hath the sense of this estate and condition in Christ, the more he is heavenly in his meditation, the more comfortable in declaration, and the more holy in his conversation. The ground is this, since the dear love of God in the act of reconciliation is the ground of our affection to God in the heavenly places, and of obedience to God's blessed and sacred Majesty. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." I Jn.4:9-11.

8. It is impossible that the child of God should lose God's favour anymore, who through the death of Christ is to God reconciled, since that sins handwriting is entirely removed, and that this precious death is a sufficient ransom from all iniquity. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col.2:14. "Who was delivered for our offences, and was raised again for our justification." Rom.4:25.

9. The faithful Old Testament believers under the Law did not only look for salvation, but also for reconciliation by the hand of Christ. "LORD, thou wilt ordain peace for us, for thou also hast wrought all our works in us." Isa.26:12. "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." I Jn.1:1-2.

10. God was reconciled to man before it was virtually manifested, and after virtual manifestation, he is

reconciled, even before it is received in faith. The ground is this, since it is the wisdom of the Father that in himself there should be the primary ordination, afterwards answered by Christ in the act of reconciliation, and conferred to the saints by way of reception. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph.1:3-7.

11. Forasmuch as it is impossible, that any creature could reconcile himself to God infinite in nature, so it hath been the free grace of God to send his beloved Son, that being infinite, he might answer, what infinite justice did require. "I have trodden the winepress alone; and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Isa.63:3.

12. He that supposes that by an answer to the moral Law, he either could pacify God's justice, procure God's favour, or make peace with God, is utterly deceived, for there is no other means under heaven to give us a rest in the day of great necessity, or peace in the depths or gulfs of misery, save by the death and sufferings of the Lord Jesus Christ. "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed." Isa.53:5.

13. To attribute reconciliation to any creature save unto Christ the Mediator is blasphemy, and a point of high Arminianism. "That, according as it is written, he that glorieth, let him glory in the Lord." I Cor.1:31. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil.3:3.

14. Although we have been estranged from God through sin, heirs of anger, of eternal death, subject to destruction, shut out from all the hope of salvation and alienated from the blessings of God, and under the yoke and bondage of the moral Law, notwithstanding, such hath been the love of God unto us in Christ, that he would remove all these, and not only reconcile us unto himself, by the blood of Christ, but also by his death. "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.

15. By the knowledge of God's anger against us, we come to the knowledge of our misery, and of his mercy; and unless we know how great a separation or distance there is betwixt God and us, we can never truly value or prize the exceeding or excellent virtue of our reconciliation by Christ. "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. 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." Rom.3:19-22.

16. As God first loves us before he doth redeem us, so does he love us, before he doth reconcile us unto

himself; albeit, we have no assurance of his love until we through faith apprehend him to be reconciled unto us through Jesus Christ. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." II Cor.5:18. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I John 4:10.

17. Incomprehensible and Immutable is the love of God, that although we were actually reconciled through the blood and death of his Son, yet he loved us before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph.1:4. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev.13:8.

18. As Redemption, Adoption, Union and Communion can never be disannulled, since they are obtained by Christ, and in him established, so Reconciliation being the work of God in Christ, and procured both by the precious blood and virtual death of Christ can never be annihilated. "As the Father hath loved me, so have I loved you, continue ye in my love." John 15:9. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil.1:6.

19. Not only the presentation of the chosen of God, but also the glory of God, and the honour of Christ the Mediator, hangs upon the everlasting reconciliation of the faithful to God by Christ. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." Col.1:21-22. "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.

20. The infinite worth and power of Christ in the matter of our reconciliation is so sufficient to answer all the demands of God's infinite purity, that God's pure nature desires no more in the matter of reconciliation. "For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased." II Pet.1:17.

21. Though there is a participation of the virtue of Christ's reconciliation whilst our sojourn continues upon the earth, yet the full fruition is not enjoyed by the faithful, until they come to the heaven of eternal felicity. "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." I Cor.2:9.

22. The assurance that the faithful have of the answer of mercy, and of the treasures, riches and wisdom of Christ, is, because that through the infinite worth of Christ's death and blood, they are absolutely reconciled to God the Father. "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ." Col.2:2. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." Col.1:21-22.

CONTEMPLATION

The saying of Ahaziah, king of Israel, to Jehu, "is there peace," to which he answered, "what peace?" The reply of the wounded conscience is, "is there not peace?" The answer is given, there is peace, for God who was an enemy is now become a friend; his hatred against sin was so great, that it could not be pacified or assuaged by any human creature. The bars of hell, the gates of death, the iron bands of sin, the fierceness of God's moral law is removed by a person infinite; the same virtue and worth, which hath procured redemption, hath procured reconciliation. The strength of Samson was more than the gates of Azzah; the virtue and worth in Christ, hath been above the enmity betwixt God and man. What is like to this great and wonderful work of reconciliation? As nothing can parallel the work of Redemption and Union with God through Christ, so nothing can equal the work of reconciliation to God by the hand of Christ. When we see the rainbow, we admire, yet we cease to admire, when we consider the exquisite hand of him that designed it. When we behold the famous work of reconciliation, we may indeed wonder, yet cease to wander when we consider that hand of him that accomplished it. How comfortable is the calmness of weather after stormy times? How wonderfully comfortable is the peace of conscience from reconciliation to God, after the stormy times of temptation? Out of the sweet comes corroboration, and out of this comes the greatest consolation. When Balaam saw the standing of Israel in the wilderness he said, "how goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" When the faithful through the eye of faith behold the fruits of reconciliation to God, they say, what great delight and comfortableness arises from the peace which is made betwixt God and their souls. Hence from this work of Reconciliation comes the work of believers moving to Godward with freeness of spirit. Hence comes the Gospel of reconciliation, which speaks

better things than the Law; the Law speaks evil, as Micah against Ahab, as Doeg against the priests of the Lord, and as the Jews against our Saviour, but now the Gospel speaks graciously and sweetly of peace, of grace, of mercy, being that man to God is reconciled through the hand of the Mediator Jesus Christ. Turn therefore thine ear from the Law to the Gospel, and walk thou in the comfort thereof, till thou come to see thy Redeemer's face in Zion, and the brightness of the countenance of thy loving God and Father, blessed for evermore. Then shalt thou be satisfied with his sweet savour, filled with joys, and his sight and image shall be thy great contentment. Then shalt thou say with the psalmist, "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.

CHAPTER 10

CONCERNING JUSTIFICATION.

1. Definition. To be justified signifies to be made righteous; that is, to account some men just or righteous. "To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom.3:26.

2. Justification is the gracious sentence of God, through Christ apprehended by faith, whereby he doth free the sinner from sins, death and condemnation, and repute them just to life, glory and salvation. "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom.3:24. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:21.

3. This gracious sentence of justification proceeds from God's decree, that it might be pronounced in Christ our Saviour to his people, and virtually sealed to the soul by the Holy Spirit, that the saints might be assured of the condonation of iniquity, and the imputation of Divine and Heavenly Righteousness. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage; he retaineth not his anger forever, because he delighteth in mercy." Mic.7:18. "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." Rom.5:18.

4. By the same grace whereby Christ was called unto the office of a Mediator, the elect are called to union and communion with Christ, and by that accounted just in the sight and presence of God. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." Heb.3:1-2. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." I Cor.1:9.

5. The efficient cause of our justification is the rich and free grace of God; the meritorious cause is the merit of Christ; the instrumental cause is faith, apprehending and resting on the promises of God; the end is the glory of God and the salvation of believers, and the illustration of Divine Mercy. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom.5:17.

6. Christ is dead, and all those whom he represented are dead in him, that the righteousness of one might be imputed to all. "And that he died for all, that they

which live should not henceforth live unto themselves, but unto him which died for them, and rose again." II Cor.5:15. "But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Rom.4:24-25.

7. Christ willingly died, and was willingly crucified, and willingly did bare the sense of his Father's wrath for our sakes, that he might break the bonds and chains of death, that he might satisfy the justice of his Father, and bring in everlasting peace, atonement and reconciliation. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth, he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa.53:4-7.

8. Christ changes our estate and condition, and doth clothe us with his pure, divine and spotless righteousness, that in his Father's sight and presence we might find acceptance. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:6.

9. This is the stream of sweetest consolation, that the Lord Christ was accounted unjust, that we might be counted just; and that he stood in the place of the unrighteous, that we might stand in the place of his righteousness alone. "For Christ also hath once suffered for sins, the just for the unjust, that he

might bring us to God, being put to death in the flesh, but quickened by the Spirit." I Pet.3:18.

10. Christ the Son and Lord of righteousness, who is our life, and everlasting righteousness, overcoming death, shines in the light of the Gospel, making us now sit with himself in the heavenly places, that there might be nothing wanting to our felicity, and to the praise and riches of his grace and bounty to us in Christ. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph.2:6-7.

11. Now the Son and Lord of righteousness doth shine, and we have the perfect beauty of his divine and pure righteousness revealed in the Gospel of life and reconciliation; such as is the clearness of noonday, although in former ages it hath been hidden and obscured. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph.3:8-9.

12. Adam whilst he stood in his integrity, innocency and purity, was not so pure in the sight of God as the saints who are presented spotless in the flesh of Christ and imputed righteousness, through the righteousness of Christ the Lord, and Prince of righteousness. The ground being this, that the righteousness which is given to the saints through union with Christ surmounts that which was given to Adam when he was created. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. 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. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:17-21.

13. The righteousness of God is not sufficiently manifested and declared unless by that the saints and redeemed may be accounted sufficiently just in his sight, and that God should communicate righteousness to the un-deserving. "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim.1:14-15.

14. This is our trust and glory, that Christ the Son of God, the only Author of our salvation is become our sole righteousness in the sight of God, and that we in him are the sons and heirs of the celestial kingdom, made partakers of the divine nature and called to the hope and expectation of everlasting life. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet.1:3-5. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom.8:17. "Whereby are given unto us exceeding

great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Pet.1:4.

15. The sinner is received into communion with Christ, whilst by the grace of God he is reconciled, and by the blood of Christ he is purged from transgression; and not otherwise doth he stand before the tribunal seat of God, except by the righteousness of God his Saviour, and of Jesus Christ his blessed and sweet Redeemer. The ground is this, since no righteousness can answer the righteousness of God, but the pure and infinite righteousness of Christ. "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. "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.

16. There is an inseparable conjunction between the pardon and remission of sins, and the imputation of divine and absolute righteousness, which is conveyed to the saints through communion with the Lord Jesus Christ, so that their imperfections are covered, the spots and filthiness thereof are removed, lest they may come into question by eternal and absolute judgment. "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve." Jer.50:20.

17. If we seek by what means the heart is fixed, and the conscience satisfied, by no other way or means shall we find it, save by the power of the cross of

Christ, interest in his death, the efficacy of his resurrection, and the imputation of pure and everlasting righteousness. "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.

18. Whosoever doth desire to be just before God, he must seek to be free from sin by the precious and incomparable blood of Christ, and from the rigid force of the moral Law, by his active and passive obedience. "For Christ is the end of the law for righteousness to every one that believeth." Rom.10:4. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14.

19. By his purity all our spots are covered, and the uncleanness of our imperfections to us are not imputed, and our transgressions in Christ's grave buried, that they might never plead against us before the bar of justice. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom.6:4.

20. When we are inserted and engrafted into Christ, then doth he dignify us, making us one in himself, that we may be ever joyful to be admitted into fellowship and communion with the Father, with himself, and with his people who are sanctified by the Spirit, and accounted a glorious people through his glorious and perfect righteousness. "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.

21. Although justification is for and in Christ the beloved Mediator, notwithstanding the saints are not justified in their own consciences until faith is given unto them, by which the Lord Jesus Christ is apprehended. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom.5:1-2.

22. Christ is the satisfactory object of faith, so far as faith doth justify. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." Gal.2:16.

23. Faith upon no other consideration is said to justify, except, in that it apprehends the superabundant grace of God in reconciliation, applies Christ's death, blood and resurrection to the establishment of their hearts in grace, and rests upon the promises of God, which are yea, and amen, to the glory of the Father in Christ Jesus. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor.1:20-22.

24. This is the life of faith through which a sinner doth come to the possession of his own salvation, whilst by the doctrine of the Gospel, he does acknowledge himself reconciled to God, redeemed

and ransomed by the inestimable blood of Christ, sealed by the Spirit of life and oblation, and filled with joy unspeakable and glorious. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." I Pet.1:8-11.

25. We are justified before men by holiness and uprightness of conversation, but before God by the imputation of righteousness in justification. "Yea, a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." Jas.2:18. "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.

26. In the justification of the saints through faith, we must consider the remission of sin and transgression; the imputation of divine and celestial righteousness, the gracious acceptance of the saints prayers and praises through their mediatorial representative, and that free and gracious reconciliation with God our bounteous and celestial Father. "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. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." Col.1:13-14. "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.4:16.

27. True justifying faith, being a certain evidence of our acceptance in Christ, hath always joined with it a particular persuasion of the bounty and exceeding mercy of God the Father in Christ Jesus. "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." Heb.6:18-19.

28. Though the saints after their justified estate and condition may ask of the pardon of sin, and the forgiveness of iniquity, notwithstanding the end thereof must be the further assurance thereof, the exaltation of the riches of grace, and the praise of the blood of Christ, which is the cause of condonation or remission. The grounds are these, that diffidence and unbelief may be removed, and the exaltation of the love of God in Christ may be exalted. "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. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." I Jn.1:7-10. "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. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

29. The new creature presented in Christ unblameable and unproveable in the sight of God through reconciliation, made perfect and pure in the presence of God through justification, endued with the heavenly and pure grace of sanctification, is so freed from sin, iniquity and transgression, that God beholds no more sin in them than in the Lord Jesus Christ. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:23. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working, which worketh in me mightily." Col.1:28-29. "Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb.13:21.

30. Oh, admirable change! Oh, garment most sumptuous! Oh, royal and beautiful robe of Christ's pure and divine righteousness, wherewith the saints are adorned, his chosen invested, and his beloved friends and brethren enrobed, that they may be forever and ever presented glorious in the sight of God, who is most righteous and holy. "And one of the elders answered, saying unto me, what are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev.7:13-14.

CONTEMPLATION

The church of Christ is all glorious within through the rare endowment of the Spirit of grace; she is all glorious without, through the righteousness of Christ

imputed to her. God her Father beholds her complete in the garment of her elder Brother; when she sins, she is washed; if she is washed, she is purified; if she is purified, she is spotless, being purged by the blood of the Lamb Christ Jesus. That rich robe of Christ's spotless righteousness wherewith she is attired is not beggarly but rich; not impure, but pure; not finite, but infinite. Though the world judge her poor, naked and miserable, yet she is holy, pure and clean; she is as she is made to be complete in Christ, who is her Head and Bridegroom. We believe that there is a holy Catholic Church, although we see it not, for it is invisible, notwithstanding God's imputation is not to be contradicted by the rabble of unlearned doctors. If God speak the thing it is so; if God impute her just, shall it not be so? If the Son make her free, she is free indeed; if God account her just, she is just indeed! If a King forgive a rebel, who shall impute that fault to him? If God acquit his church, who shall lay anything to her charge? When Jacob was clothed with the garment of Esau, his nakedness appeared not to the sight of his Father Isaac. The church being clothed with the righteousness of Christ, her nakedness appears not in the sight of God her heavenly Father, through this garment wherewith she is so wonderfully invested, she is worthy to follow the Lord Christ from earth to heaven; not only by the ascent of heavenly meditation, but by ascent of her soul after her pilgrimage is ended. For what ends, but to participate in all the rich and celestial treasures which have been prepared for her before the foundation of the world, and to see the face of her loving Father in celestial glory. What now shall terrify her? Shall wrath; shall anger; divine justice or indignation? No, for she is accepted and beloved through her well beloved Christ, the very angels rejoicing, because she is made rich and given heavenly treasures, beautiful and exceedingly amiable through the beauty and amiableness of Christ which is given unto her. Had not Benjamin a

suit surpassing the suits of his brethren, and hath not the church of Christ a righteousness surpassing the righteousness of the Pharisees? Hence she loves, knows and embraces this perfect righteousness, nor doth she acknowledge any other righteousness save the righteousness of Christ; she detests even her own works in the matter of justification; she will wear no garment mingled of linen and woolen, for her pride is great, and her ambition much in that very particular, for all her glory is in the Lord her righteousness, all her thoughts are now to love and praise her dear Redeemer, and cease from working anymore in the way of justification; confessing that of, and from, and in him she enjoys it, ascribing continually to him the praise of all righteousness. She giveth the glory of glory to the Prince of glory; she renders the praise of life to the Lord of life; she subscribes the honour of peace to the Mediator of peace, and she attributes the dignity of righteousness to her Lord of righteousness. She is in Christ, as a branch in the Vine through union. She is in Christ as a man in the Son, by glorification; she is in Christ as a man in his garment through justification. She desires none to rest in her, but Christ the hope of glory; she requests to be in none but Christ her everlasting righteousness, for his righteousness is the righteousness of God, and it is his Father's good pleasure, that he should become the Lord her righteousness; upon which consideration, he is termed the God of her righteousness. "Hear me when I call, O God of my righteousness, thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer." Psal.4:1. "He shall receive the blessing from the LORD, and righteousness from the God of his salvation." Psal.24:5. "Surely, shall one say, in the LORD have I righteousness and strength, even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." Isa.45:24-25. "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.23:6. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD." Isa.54:17. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan.9:24.

CHAPTER 11

CONCERNING SANCTIFICATION.

1. Definition. Sanctification is a real transmutation from the filthiness of sin, unto the purity of the image of God. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph.4:22-24.

2. There are two degrees of sanctification, being that of infancy and strong age; the one is the estate of grace, the other is the estate of felicity and glory. "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.3:18.

3. In sanctification, there are two parts considerable, being that of mortification and vilification. Mortification is the first part of sanctification, through which sin is mortified and the force thereof is weakened and abated. "For if we have been

planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom.6:5-6. Vilification is the second part of sanctification, through which the image of God is restored and renewed. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." I Cor.15:49.

4. The efficient and absolute cause of sanctification is the Father of eternal grace and mercy. "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. Faithful is he that calleth you, who also will do it." I Thes.5:23-24.

5. The meritorious or formal cause of sanctification is the precious and dear blood of the Lord Jesus Christ that bought us, Heb.10:10, by the which will we are sanctified, through the offering of the body of Jesus Christ once for all. "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.

6. The instrumental cause of our sanctification is the precious and sanctifying word of the Lord Jesus Christ. "Sanctify them through thy truth; thy word is truth." John 17:17.

7. The Spirit of life and glory is the cause principally working and perfecting our sanctification; hence the Spirit of Christ is termed the Spirit of sanctification. "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." II Thes.2:13. "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Cor.6:11.

8. There is an inseparable link in conjunction between the act of justification, by or through the righteousness of the Lord our righteousness, and the act of sanctification, through the Spirit of life and adoption; the ground being this, since the end of justification through the love of God and righteousness of Christ, is the holiness of our lives and conversations. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Tit.3:4-8.

9. Whilst the inability of man is insufficient to mortify sin, transgression and iniquity, the Spirit of life and consolation, works faith in the hearts of the faithful, which lays hold upon the dear blood and precious death of the Lord Jesus Christ, and draws all strength from thence, to the subduing and mortifying of corruption. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb.9:14. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom.6:6-9.

10. Whilst man is insufficient to restore again the image of God, which he lost in paradise, to him is given the Spirit of life, through which he is freed from the law of sin and death, and raised again to live by the life and resurrection of Christ. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom.8:2. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom.8:11.

11. The new creature, reconciled through blood, justified through righteousness and sanctified by the Spirit, is really and absolutely freed from blame, reproof and sin in the sight of God the Father. "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.5:17. "In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." Col.1:22.

12. As God hath glory by faith in his promise, love to his name, and hope in his salvation; so he hath glory by holiness and sanctity in our lives and conversations. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Rom.4:20. "And all mine are thine, and thine are mine; and I am glorified in them." John 17:10. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt.5:16.

13. Though the Father of Glory and God of all Consolation gives us life eternal without the desert of holiness and sanctification, yet he doth not give the joy of the Spirit, and supply of grace, without the means of sanctification. "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.

14. Answerable to the sense of God's divine favour, the apprehension of the divine love of Christ, and the over-fillings and over-flowings of the joy of the Spirit, so is the faithful progress to the high calling of God in Christ. "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil.3:14.

15. So far as our sanctification or holiness is a declaration of our glory and blessedness hereafter, that it shall receive the crown of hope and approbation in the day of judgment, and that through it we glorify our heavenly Father, before the sons of men, rejoicing before God, with an assured confidence of our standing by Christ, and in Christ. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Acts 24:14-16.

16. Neither the terrors of the Law, the fear of hell, the dread of justice, nor the affrightment through condemnation, ought to move the saints to the obedience of the Gospel of life and salvation, since they are bound to the obedience thereof by the constraining love of God, a reconciled Father, and Jesus Christ whom he hath sent. "This is my

commandment, that ye love one another, as I have loved you." John 15:12. "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." John 14:23.

17. Though believers for their sanctity and holiness be not assured of life and immortality; yet without sanctity and holiness, they can never, unless deceived, be settled with an assurance by grace, in Christ, seeing that the Spirit doth work in all believers a willingness both to will and to do the Lord's good pleasure. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil.2:12-13. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb.12:14. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." II Pet.3:11.

18. When the faithful do not consider their justified estate and condition, and their glorious presentation in Christ through the act of reconciliation; but rather equating and comparing their works with the commands and precepts of the moral Law, it doth possess them with dreadful grief and woeful sorrow. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them anymore, for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart, and so terrible was the sight, that Moses said, I exceedingly fear and quake. But ye are come unto mount Sion, 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, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:18-24.

19. The work of sanctification makes the saints not more beloved of God the Father or purer in his sight or presence; the ground being this, since the absolute, free and eternal love of God the Father, and the righteousness of Christ, precedes the work of sanctification. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:3-6.

20. The imperfection of sanctification is not imputed to the saints and redeemed, since they are absolutely done away in the blood of the Lord Jesus Christ; the ground being this, since the end of the effusion of the blood of Christ is the pardon or remission of all iniquity and impurity. "For by one offering he hath perfected for ever them that are sanctified." Heb.10:14. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." I Cor.1:2.

21. Whilst the faithful present themselves in the sight and presence of God the Father, they must not

look to their own weaknesses, infirmities and imperfections, but exclusively to God's sweet and loving acceptation of them in Christ, in whom God alone is well pleased; the ground being this, since the end of God's acceptation of them in Christ is that through which the saints may have or enjoy the remission or condonation of iniquity, weakness and infirmity. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:6. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." Col.1:13-14.

CONTEMPLATION

The Lord Christ is the Author and Finisher of our faith, the fountain and wellspring of our refreshment, the ground of all our hope and dependence, and is the cause and finisher of our sanctification. The lower spheres are moved by the first motion; just so, our affections are moved by the power and might of the Lord Jesus Christ. Doth the mighty waters move without the motion of the moon; or the body move without the intellect; or the soul move to Christ without the exceeding and operative power of the Spirit working conformity within? Oh, my soul, thou hast to deal with that roaring lion the devil, the bonds and cords of iniquity, the strong gates and bars of death and all evil; and with the flesh, which is an enemy against the spirit of life and glory. Thy knees are indeed feeble, thy hands are very weak, and thy spirit fails thee in the day of battle; therefore thou canst not ride the wild ass's colt, or bring the untamed unicom to thy command. The day is Christ's, not thine! Thou dost indeed triumph, but only by his power; thou art victorious, but only by his might; thou art an overcomer, but it is only by his strength; thy righteousness, thy life, thy peace, thy joy, thy love,

thy hope and communion is all from Christ. Thy mortification, thy vivification, thy sanctification, is from Christ all in all. Is his blood the cause of remission; is his righteousness the cause of justification; is his Spirit the cause of thy adoption, and is not his life and death the cause of thy sanctification? To thee is given the life of faith, the life of love and obedience to live unto God, blessed forever. To thee is given power from the death of Christ, {who could not be retained by the bonds of death,} blessed for evermore. Where then are the fiery darts of Satan; the presumption of the flesh; the high looks of principalities and powers? Since thou art made altogether victorious through the Lord of victory, and hast obtained a triumph, through our Lord who hast overcome all on our behalf. As the weak fall before the mighty and valiant, and light gives way to darkness, so doth hell, the flesh, the devil, and evil give way to the spirit of glory and sanctification. In the day of the cross, that roaring lion, the devil, could not stand before the Lion of the tribe of Judah. In the day of the resurrection, the black king of darkness and terrors could not stand before the Lord of Life, Light and Salvation. In the day of thy fight or combats, the powers of hell or the bars of death cannot stand through thy Lord that loves thee. Oh my soul, where now is thy thought, lower than the throne of grace? No, where is thy contemplation? Lower than the mercy seat? No, where is thy affection? Below the heavenly places? No, thy Lord hath drawn thee, and thou art drawn; thy Lord hath allured thee, and thou art allured. In the time of his love, he brought thee from an earthly residence to a heavenly standing in Christ; from hell and death, to possess a principal of heavenly life. Where thy Lord is, there wilt thou be; if he was upon the cross, there wouldst thou behold him; if he were in the grave, there thou wouldst lodge with him; if he be at the right hand of his Father, there wilt thou dwell with him. All thy songs are praise and glory; all thy praise, power, and wisdom, all thy

meditations, wisdom and strength be ascribed to thy Lord of life and light. So that thou sayest with the heavenly host, "Amen, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Rev.7:12.

CHAPTER 12

CONCERNING GLORIFICATION.

1. Definition. Glorification is a real transmutation from the misery, punishment, guilt, and impurity of sin, into eternal felicity and everlasting beatitude and glory. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev.21:4. "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.

2. It is called a freedom from sin, and a conservation from anger, death, and the kingdom of darkness. "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. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt.4:16.

3. It is called beautification, benediction, life eternal, glory, and the kingdom of our God and of our Lord Jesus Christ. "And this is the record, that God hath given to us eternal life, and this life is in his Son." I Jn.5:11. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph.1:3. "And I heard a loud voice saying in heaven, now is

come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night." Rev.12:10.

4. Such shall be the glory of the faithful in the kingdom of their God and Father, that no ear hath heard, no mind conceived, nor any tongue can speak of that glory so unequalled and incomparable. "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." I Cor.2:9. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt.25:34.

5. Though the glory of the saints hath been intended before the world was, nevertheless it hath been in time by the Lord Jesus Christ procured and purchased, and after time, by the exuberant saints shall be possessed and enjoyed. "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph.1:14. "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.

6. The glory and dignity of the kingdom of our Lord and Saviour consists not in temporal joys, fleeting pleasures or earthly jocundities, but in the divine manifestation of the blessed presence of a God most loving. "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep, for thou, LORD, only makest me dwell in safety." Psal.4:7-8. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Psal.17:15. "For I know that my Redeemer liveth, and that he shall stand at the latter

day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27.

7. Not only the entire church, espoused, redeemed and reconciled, shall have possession in the kingdom of hope and consolation, but also they shall be possessed of it forever and ever more; hence she is said to reign forever and ever more. "And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." Rev.22:4-5.

8. That privilege from bonds by redemption, the righteousness of communion with Christ, and of the bright shining and glorious countenance of God in Christ, shall be more fully comprehended in the kingdom of felicity and glory than hath been comprehended or apprehended in this vale of misery. "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." I Jn.3:2.

9. The sense of the dear and tender love of God through union and communion with the Lord Jesus Christ is that happiness, felicity, glory and blessedness which shall be enjoyed of the saints forever and ever. "Saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev.5:12-13.

10. The abundant, fluent, and preeminent grace of God poured upon the faithful and beloved saints in the estate of grace, is their glory, hope and bliss in that estate and condition. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom.5:2.

11. The heavenly Canaan hath been illustrated forth by the promised land of Canaan, and our heavenly Jerusalem hath been symbolized by the earthly Jerusalem. "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal 4:25-26.

12. Predestination from eternity, vocation by the word of truth, and the Spirit of glory; justification through the admirable and pure righteousness of Christ; sanctification by the death and resurrection of Christ are inseparably conjoined to the glorified estate and condition of the saints in glory. "Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Rom.8:30.

13. Joys preeminent, comforts in abundance, consolations received and relished are conferred to the faithful and dear children of glory when they think and consider that they shall have an end of all their hopes, the fullness of all their desires, in that heavenly, glorious and illustrious city where their loving Redeemer and dear Father dwells and inhabits for evermore. "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the LORD hath spoken it." Isa.25:8. "For with thee is the fountain of life, in thy light shall we see light." Psal.36:9. "Therefore are they before the throne of God, and serve him day and night in his temple, and he that

sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Rev.7:15-17.

CONTEMPLATION

Sweet are the streams which are in paradise, precious are the streams which flow from the fountain of grace and glory; it is a free glory which is bestowed upon the saints beloved. Freeness of grace is the cause of justification, the freeness of love the cause of sanctification, and the freeness of all richness in Christ is the cause of glorification. What worth, what value, what dignity hath there been in thee, O my soul? For in thy conscience hath been impurity, in thy will contradictions, in thy affections unfaithfulness, and in thy flesh an influx of toxic effusions. Thou that wast in thy own estimation purer than the purest Nazarene art become more leprous than Naaman the Syrian. Thou that wast more polished than the polished sapphire becamest most vile by thy own wicked nature, being brought to a confession of complete nothingness, but thy Christ is all; yea a thousand nothings are swallowed up by his imminent fullness. This glory was determined for thee before the world was, promised to thee in the everlasting covenant of Free Grace treasured up in Christ the Mediator, and sealed by the spirit of adoption, life and glory. What said I, is all laid up in Christ? Yea, for in him is thy power, thy wisdom strength and felicity; and in him is thy peace, rest, life and glory; in him is thy redemption, wisdom, righteousness and excellency. Hast thou not heard that in him the Father is well pleased, and that in him dwells the fullness of the Godhead bodily, and that the light of the glory of God shines in his face and favour. Not only is direct

communion granted to thee in the day of grace, but continual communion shall be granted to thee in the day of thy glory and felicity. Is it meet that Christ who is the Redeemer of poor souls, the Justifier of the ungodly, the Reconciler of them who were at enmity, the Selector or Chooser of a people undeserving, that he should be the fountain of their blessedness and felicity. It is an honour too great to be given to principalities, to powers, to dignities, or to dominions, for this only befits Israel's Eternal Shepherd, the Author of their peace, and the Prince of their consolations. This hath been the Father's good pleasure, that as all their joy, love, peace, righteousness and promises should be communicated to the saints by Christ in this their earthly pilgrimage; this hath been the Father's bounty, that the communion of the saints, the perfection of his people, the coronation of his martyrs, should be given to his in him, in that state so happy. The end of predestination is vocation; the end of vocation is union; the end of union is communion; the end of communion is hope and righteousness, and the end of hope and righteousness is everlasting bliss and blessedness. O ye sons and daughters, O ye watchmen of Israel, marvel not though I exalt the glory of the Lord of glory, for I have none to mediate my cause in heaven but him; nor any to comfort my distressed soul on earth besides him. Do the thirsty long for water, the hungry desire bread, and the hart bray after the rivers and springs of water; and do not I long, desire and bray after my Lord that bought me? I cry, how long Lord, how long shall I be made to wait before I see thy glorious face and loving countenance. O my soul, what, though thy tears trickle down thy cheeks; what, though thy face is covered with tears; what, though thy heart is full of heaviness; the battle is strong between thee and that black prince of death and darkness; the world hates and condemns thee, and the pious religionists have made thee worse than the filth of the earth,

yet shalt thou not be dismayed, for there is a city provided for thee, whose maker and builder is God; in which, there is the crown of righteousness, the crown of life, and the crown of glory; in which there is fellowship with the angels, with the saints, with the Father, and with Christ the beloved Mediator and Reconciler; in which there is everlasting praise, eternal comfort and infinite fruition. Therefore I will walk with the travelers, run with the runners, and fight with the fighters, laying hold upon eternal life in Christ, saying with all lovers of Free Grace, all beggars for mercy, and the poor captives of hope, "praise be given to God our celestial, gracious and bountiful Father, honour be ascribed to Jesus Christ, our propitious and benignus Mediator, now and forevermore. Amen."

FINISH

HEAVENLY CONTEMPLATIONS

PART I

"And they shall see his face; and his name shall be in their foreheads." Rev.22:4.

AND THEY SHALL SEE HIS FACE

They which go down to the sea, and occupy in the great waters, they see the works of the Lord, and his wonders in the deep, and so likewise they that go into the church of Christ and view what Christ hath done for his church and chosen, they see the works of Christ, and the wonders which he hath wrought; Christ who hath showed forth his admirable work in the act of redemption, his estimable work in the act of justification, and who hath showed his admirable work in the act of donation. What hath Christ given; yea, what hath he not given? He had given his redeem saints to see his loving face, and his lovely countenance, "and they shall see his face, and his name shall be in their foreheads."

THEY

What they? Yea, they shall see his face, being those whose names are written in the book of the living, whose lives are hid with God in Christ, who are presented spotless, blameless, and unreprieveable in the sight of God their loving and beneficial Father. What they? Yea, they who are cleansed from sin by the blood of the spotless Lamb immaculate, who are blessed with spiritual and celestial blessings, who are collocated in the heavenly places in Christ, and have undervalued their own lives to the death for the cause of Christ. What they? Yea, they who are brethren to Jesus Christ, sons of God the Father,

redeemed from all evil, and beloved before the world was, according to the text, "and they shall see his face, and his name shall be in their foreheads."

THEY SHALL

Not now, yet now in part, not in full perfection or fruition; now they stand and rejoice under the hope of glory, now Christ is in them the hope of glory; now by the spirit of life and adoption they pass from glory to glory; now though environed with great tribulations, they mourn with the saddest lamentations. Are not their mournings as of the mournings of Rachel? Their tears are superfluent, as the tears of Jeremiah; and their sadness as the sadness of Hagar. They see in grace, though not in glory, yet not without glory; they see in glory without the perfection of grace, yet not without grace; though grace and glory is no cause of heaviness, yet sometimes the saints are in heaviness, but their Lord will see them again, and their hearts shall rejoice, and their joy shall no man take from them.

THEY SHALL SEE

Can mortal man behold the face of God in glory? No. Can mortality behold him who is invisible? No. Or can the frail creature eye him who is immortal? No! No man hath seen God at any time, but the Son out of his bosom hath declared him; but when corruption shall put on incorruption, when weakness and frailty shall be clothed with strength; and feebleness and mortality shall put on immortality, then shall they see his face.

HIS

What the face of an earthly potentate? No. What the sight of an earthly prince? No. What the

countenance of a mighty monarch? No. What then? The face of him who is the God of sweetest consolation, the Father of divine and shining glory, the Creator of the heavenly hosts, and the orbs terrestrial, the Lord of hosts, our Israel's king, and the God only wise, blessed forevermore. Amen.

HIS FACE

Where are the fountains of pleasures? Where are the springs of all heavenly desires? Where are the rivers of substantial joys and consolation? Only in his sweet and gracious presence! It is not that the river that makes glad the city of our God? Is not that the stream which makes glad the tabernacles of the Most High? Is not that the sweetest spring that refreshes all the saints beloved? Are not Abana and Pharpar, rivers of Damascus, comparable; the waters of Jordan answerable; or the waters of Bethlehem in parallel to this? No, the captives say that by this they are delivered; the wounded affirm that by this they are healed; the dead relate how that by this they are revived; this makes the thirsty land a pool of pleasant waters; and the driest land a spring of sweetest solace; and the desert place a place of hopeful situation. If we might enjoy heaven, and not this, what sweetness? If we might enjoy the company of celestial beings, what delightfulness? If we might enjoy all things, and not this all, what cheerfulness? The thought thereof makes the travelers to heavenly glory comfortable and triumphant in their walkings; the fighters for the heavenly crown of righteousness, valiant and victorious in battle, and the prisoners in bonds and chains for Christ's sake, pleasant and joyous in praises. O, what thought like this thought? Or what cogitation like this cogitation? What consideration like this ponderous and serious consideration? To

consider that through the light of this countenance, and the cheerfulness of this blessed face and favour, the saints shall be delivered from all evil, to enjoy the highest and supremest good, "for they shall see his face, and his name shall be in their foreheads."

What hath delivered from all evils? Yea, by this the Law hath no more power to accuse before the bar of justice, arraign before the tribunal throne of God, condemn through the infinite and eternal justice of God; or to command us, in and of ourselves, to stand righteous or holy in the sight and presence of God. By this the fears of death are removed, the tremors in the light of our imminent destruction obliterated, and the terrors of death abolished; the sting of death extinguished, and the delivery of death unto the second death prevented; by this the roarings of that roaring lion the devil are stopped; the cunning of that old crafty serpent subverted; the fireballs of the black prince of darkness repulsed, and the power of the prince of the power of the air utterly annihilated. By this the spot of sin, the impurity of iniquity, the wrath and indignation for transgression cannot take hold upon the saints redeemed. By this they are delivered from the outcries and blasphemies of the damned, the chains of miserable and woeful darkness, the judgment of the great and notable day of the Lord, from the woes and miseries of hell forevermore, for they are a people blessed, beloved of the Father. "For they shall see his face, and his name shall be in their foreheads."

To enjoy the chiefest good, what said I, the chiefest good indeed? Yea, for in the enjoyment of this hopeful and blessed countenance, they shall enjoy all the promises of God in Christ. Shall not the dead enjoy the promises of life? Shall not the weary and heavy laden enjoy the promise of rest? Shall not

the fighters for glory enjoy a crown of righteousness? Shall not the saints and martyrs enjoy the crown of glory? Yea, for his word is more fixed than heaven and earth; his decree as absolute as the decree of the Medes and Persians, and the foundation of his truth more stable than the center of the earth. Hath he not engaged himself by oath, affirmed by his word, and established by his promise? His promises are in Christ, yea, and amen, unto his glory.

Shall they not understand the infinite and eternal price of redemption, the sweet and the delightful price of reconciliation, the glorious beauty of the righteousness of Christ in justification, the blessed communion and union with Christ, annexed to effectual calling, and that eternal and blessed weight of glory in glorification? What benefit hath been procured by the cross of Christ, what conquest by the death of Christ, what life in righteousness through the resurrection of Christ? Or what privilege through the mediation or intercession of our Lord Jesus Christ that is not communicated to the saints through his blessed grace and favour? "For they shall see his face, and his name shall be in their foreheads."

As they may glory, so will I glory and triumph in the preciousness and glory of my Lord Jesus Christ, for though the sea roar, and though the mountains be cast into the midst of the waters; though the earth should quake, and the heavens should be shaken, yet will I not fear, for the Lord maketh me to stand, and I stand solely in him, beholding his perfections, even in the light of my imperfections, and rejoicing in his righteousness alone! Oh my soul, what if thou was cast into a den of lions with beloved Daniel; what though thou was cast into the fiery furnace with Shadrach, Meshach,

and Abednego; what though thou was in prison with poor Peter, bound in chains, yet this alone will refresh thee. What though thou wast with David shut out from the Lord's inheritance, suffering the want of light in a dungeon of darkness, and sustaining the loss of all goods, friends and acquaintances? Yet this would replenish thee, the well of salvation being a bottomless source of the rich grace of God in Christ, and this will make thee more joyful than others, even with all their corn, and wine in abundance. This will make thee more cheerful than others, having rich Gospel treasures that the world knows nothing of. This will make thee more delightful than others that possess all things with extravagance. When thou dost awake with this image, thou mayest be satisfied with the sweetness of his face and blessed vision; thou mayest be ravished, for in his presence is fullness of joy, and pleasures for evermore. Shall others see, and not I? Shall others behold, and not I? I shall indeed behold him, which is ever nearer, and I shall see him, and not far off. Therefore will I glory with them that glory, since my lot with theirs is fallen in goodly places. "For we shall see his face, and his name shall be in our foreheads."

AND HIS NAME SHALL BE IN THEIR FOREHEADS

Oh, admirable privilege, the wonderment of all the churches, because of the favour of thy sweet ointments, thy name is an ointment poured out, the virgins love thee. Is this a small matter to be called branches, members, and the spouse to Christ thy worthy and loving bridegroom to his redeemed and chosen? Is this a thing of no worth to be called heirs, co-heirs with Christ, and sons and daughters of the living God? Is this thing of no consequence, that we

should be called the redeemed of the Lord, the friends of Christ, and the Lord's inheritance? Oh my soul, shalt thou not rejoice, and rejoice again to consider that thou dost bear the name of God, the new name of the city of our God, even of the New Jerusalem. Now, thy name is altered and changed, for thou was called a child of wrath, but now a child of favour; a servant of the devil, now a servant of Jesus Christ; an alien from the commonwealth of Israel, now a citizen of the kingdom of heaven; a limb of the house of hell and death, but now a member of God's household, who is become in Christ thy dear and tender Father; a stranger from the covenant of promise, but now one of the familiars and acquaintances of Christ. Was that a privilege that Abram should be called Abraham, and is not this a privilege to thee, that wast such a slave to thy own corruptions, a follower of thy own darkened imaginations, that thou shouldest be called a child of life and light. Was that a dignity that Jacob should be called Israel, and is not this a dignity to thee, that thou who wast a vessel fitted to thy own destruction, should be called a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work? Oh my soul, triumph that thou hast a name better than the sons and daughters of this earth, better than of kings and princes, better than Adam in the day of purity and integrity, for thy name is written in the Book of Life, it is known in the land of the living, and engraven on the breast of Israel's Redeemer. Thou therefore with boldness shalt bear his name in thy forehead; and neither principalities, nor powers, nor dominions shall affright thee; neither prisons, chains, nor bonds shall amaze thee; neither sword, famine, nor pestilence shall discourage thee; neither shipwreck, whips, nor reproaches shall daunt thee; thou shalt

with boldness confess his name before men and angels, for thou shalt behold his face and glory with all those that love his appearing in that day. "And they shall see his face; and his name shall be in their foreheads." Rev.22:4.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." Rev.22:5.

AND THERE SHALL BE NO NIGHT THERE

It was said of Asher, that his bread should be fat, and that he should yield royal dainties, fit for a king. It may be said of this, that the fruits thereof will be sweetness, it yielding sweetness to those washed in the blood of the Redeemer and beloved of God their Father. It was spoken of Naphtali, that he should be as a hind let loose, speaking goodly words; and thus it may be spoken of Christ, that he came out from the Father, uttering gracious speeches; and of Joseph, that his bow abode in strength, his hands being strengthened by the hands of the mighty God of Jacob, the unmovable Rock of Israel. It may be related of the saints that they abide invincible, that their faith is unconquerable, committed into the hands of that heavenly Shepherd that always keepeth his sheep, their assurance being entrusted to God in Christ, having received a strong consolation, as they lay hold upon the hope set before them, that hope of receiving an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them, who are kept by the power of God through faith unto salvation, which

hope they have as an anchor of the soul, both sure and steadfast, by the hands of the Lord of life and salvation, and by the words of the great Shepherd, the Redeemer and Seeker of his Israel. By what words? By the words of death, of darkness, of sin, hell and condemnation? No, but by the words of life, light, remission, heaven and salvation according to the text, "and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

NO NIGHT THERE

What, no night there? What, no darkness there? What, no dimness there? No, the time was that they sat in the region and shadow of death, but to them the light of Christ the Sun of righteousness hath appeared. Time was that they sat in darkness, being bound with affliction and iron, but to them the brightness of glory in the face of Jesus Christ hath been manifested. Time was that the god of this world had blinded their eyes, that they could not behold the glory of the Lord in the land of the living, but now Christ the light of the world, the Son beloved of the Father, to them hath been declared; and in this light of Christ made manifest, is it possible to sit in solitary places? No! Shall their bonds be everlasting bonds under darkness? No, nor shall their feet stumble upon the mountains, for the Gospel of life and light is their clarity, the Son of glorious righteousness their glory, and the shining countenance of their heavenly Father their beauty, for "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

AND THEY NEED NO CANDLE

Consider not the candle that yields light in the hidden and secret places, that is a pleasure unto sublunary creatures, and that directs the paths of them that walk in obscurity? No, rather consider the word of reconciliation that is a lantern to our feet, and a light to our paths; that which sought out man upon the mountains of sin, and the craggy rocks of iniquity, and that which bringeth in life, peace and immortality? There is no need of a physical and earthly light, but only of that light which is spiritual and heavenly, that alone is needful, the day-star arising in our hearts, and as Christ ascends in our thoughts and affections, the lesser lights are extinguished. As the Son of light and glory makes his appearance, the inferior lights are removed. Though we need a candle in the day of grace, yet we need no candle in the estate of glory, for the Lord God who giveth grace and glory, immediately enlighteneth by his glory, "for there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

NEITHER LIGHT OF THE SUN

Consider not the light of the sun, which is as supreme amongst the planets, the rarest of lights, the delight of the creation, the beauty of the world, the illumination of hidden and secret places, and the rejoicing of the lower orbs and inferior regions. No, rather consider Christ who is the effulgence and character of his Father's person, the image of the invisible God, the Son in the bosom of the Father, full of grace and truth, the Mediator of the new covenant, the Prince of peace, the Lord of life and salvation, the great Shepherd of his sheep; the Son of light, righteousness and immortality. Yea, for as our life is deadness without his life, our righteousness unrighteousness without his

righteousness, and our glory deformity without his beauty, so our riches are poverty without his treasure, and our light darkness without his shining beams of grace and truth. Though there is no need of the light of the sun, yet there is need of the light of the Son of righteousness, for "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

DOTH ENLIGHTEN THEM

Oh, admiration of admirations! Oh, wonder of all wonders! Oh, gift of gifts! That high and holy one of Israel, the Father of eternal mercies, of incomprehensible and infinite kindness, who dwells in light inaccessible should communicate this light and glory to poor distressed captives, who walking upon the dark mountains, being bound by Law and Justice to everlasting chains under darkness; who were blinded by the fearful king of terrors, that roaring lion, whose dwelling and habitation is in eternal woe and misery! Oh my soul, was not this thy darkness worse than the darkness of Egypt? Was it not more terrible than the darkness of the night season? Wast thou not as blind as the Sodomites! Yeah, thy blindness was far worse than the blindness of the Aramites! In that day of darkness and obscurity, thou didst see nothing but sin, transgression and iniquity; nothing but hell, death, and calamity; nothing but justice, wrath, and fury; and nothing but destruction, woe and misery, though the glory of God doth shine in the land of the living, though the beauty of Christ is relished amongst all the believing, yet thou beholdest not his glory. But now he hath enlightened thee, when he became the day-star in thine heart, a sun of brightness in thy understanding, and his glory did shine in the face of Jesus Christ upon thy conscience. What light is like this light wherewith thy Father hath enlightened thee? Not the light of the stars, for

Christ thy day-star is thy illumination; not the light of the candle, for the Spirit of Christ is to thee the spirit of revelation; nor the light of the sun, though it shine in the Meridian. That sun doth enlighten the earth, but this doth ravish thy heart, and satisfy thy conscience. Our actual sun doth set and rise, but this light of Christ doth rise and never set; a light indeed that shineth in a dark place, until the day dawn, and Christ, the day-star doth arise in your hearts. This light of Christ doth lift thy soul as high as the heavenly places, enlightening towns, cities, and countries; enlightening thee to the heavenly city, whose Maker and Builder is God. Oh my soul, is light sown for the righteous, and not for thee? Hath light appeared in a dungeon of darkness, and not to thee? Or hath Christ the light of the world appeared, and yet not to thee? Yea, for though thou wast born blind, yet now you see; and though you were encompassed with obscurity, yet now thou dost behold him. What dost thou behold, yea, what dost thou not behold? For his grace is thy glory, his face thy comfort, his promise thy rest, his Christ thy hope, his kingdom thy end, and the fruition of his grace thy great felicity. Thou didst see the sun, even whilst the Son of righteousness was obscured; and when the Son of righteousness appeared, that sun in the midst of the planets was eclipsed, so that whilst thou wast deprived of the one, thou didst enjoy the other, as the text relates, "for the Lord God giveth them light, and they shall reign for ever and ever."

AND THEY SHALL REIGN FOR EVERMORE

What, they who have received the holy unction, who have been made kings and priests unto God their Father, through the blood of Jesus Christ, who have washed their robes through that blood most precious. They, yea they, who have been cast out to the open shame and contempt of their persons, who have been as unsavory salt, whom no eye did pity;

yea, they who have not been ashamed of chains, fetters and bonds for the sake of Christ, who have endured reproaches, slanders, shipwrecks, whippings and rebukes for Christ their Master; who have not been ashamed to confess the name of Christ before kings, princes and the monarchs of the earth. They, yea they who have been strangers from the Commonwealth of Israel, alienated from the covenant of promise, without Christ, and without God in the world. Yea, they shall reign with Christ for evermore.

THEY SHALL

These who are more than conquerors through Christ that loves them, who have had many encounters with sin, fought with Satan, overcome death, and by the power of their blessed and loving Mediator have suppressed all evils, and have broken the force of powers and principalities. They, who are already anointed with the holy unction, filled with the fullness of grace and mercy, made kings through Christ the beloved King and Lord of Life and Reconciliation. Christ lives in them, and they abide in Christ. Christ reigns in them, and they reign and conquer by his power exerted on their helpless behalf, and they shall reign for evermore.

REIGN

These are they who have wandered in sheepskins and goatskins, they who have been reckoned as sheep to the slaughter, and have been slain all the day long for his namesake. They who have not had the gift of unction, who have not had an inheritance amongst the sons of men, who are the despised of the world, the derision of the people, judged unworthy, though most worthy in him, whom the world is not worthy of. These are they that shall enjoy a kingdom not earthly, but heavenly; not mortal, but immortal; not momentary, but eternal;

not made of stone, of lime, of gold, of silver, or established upon any earthly foundation whatsoever, not fenced with walls of brass, posts and gates of wood and iron, but encompassed about with an eternal protection; not filled with terrene fruits and pleasures delectable, but with heavenly pleasures, and joys indescribable; not with earthly or terrestrial profits, accounted valuable amongst the sons of men, but with heavenly treasures and things most priceless. Oh, the hymns, the songs and psalms that are in that city! Oh, the praises and honours that are in that Jerusalem! Oh, the exclamations of worship, thanksgiving and extolling that belongs to that kingdom! There is nothing but peace, love and joy in the Holy Ghost; there is nothing but blessedness, life and felicity; there is nothing but heavenly fruition, glorious communion and the excellent and eternal weight of glory, for the Lord God Jehovah dwells there, and therefore they shall need no light, and they shall reign for evermore.

FOR EVERMORE

These shall reign, not for days, times, years, months and hours; not for ten, hundred, thousand, and millions of seasons, but for all eternity. What day like that day wherein the Sun of Righteousness shall never set, what time like that time wherein the splendid, glorious and gracious countenance of God shall shine upon the saints forever and ever! What season like that season wherein the saints shall enjoy the fruit of inestimable redemption, the benefit of unspeakable reconciliation, the effect of that most glorious and so blessed union, and the blessing of that gracious presentation in the act of justification! Oh, my soul, that shall be to thee a lot of lots, a portion of portions, and a blessing of blessings! That shall be to thee a mercy of mercies, a dignity of dignities, and a fruition of all fruitions! Was Jacob satisfied when he saw the face of Joseph,

and shall not I be satisfied when I shall behold that day of light and beauty? Was Elkanah better to Hannah than ten sons, and is not this better to thee than ten thousand? Therefore rest in this rest, hope in this hope, and wait for this communion and glory, wherein tears shall be no more, death shall be annihilated, and sorrows shall flee away, for thou with them shall reign for evermore, and there shall be no night there, neither need of the candle, neither of the sun, for the Lord God doth give them light, and they shall reign for evermore.

HEAVENLY CONTEMPLATIONS

PART II

"And now also a prisoner of Jesus Christ." Phm.1:9.

PRISONER OF JESUS CHRIST

Why did not Paul glory that he was an inheritor of an inheritance immortal and immarcescible? Why did he not glory that he was admitted to sweetness of communion and nearness of union with his Lord and Mediator? Why did he not glory that he had the gift of healing, the excellency of ministry, and the power and casting out of evil spirits? But rather, he gloried in bonds and chains for the name of Christ! For this is a great and exceeding dignity, greater than either kingdom or consulship, for nothing is so glorious as chains about those hands, as fetters about those feet, as iron bonds about those necks which are borne for the sake of Jesus Christ. To be a prisoner of the Lord is better than to be an apostle, than to be a teacher, than to be an evangelist. If any man love Christ, he knows what I speak of; if any man be ravished and inflamed with the love of his

dear Master, he knows the force of those bonds; for he would rather be a prisoner for Christ than to dwell in heaven. He shows to them those hands more bright than any gold, than any king's crown, for a crown set with precious stones doth not so gorgeously set out the head whereupon it sits as an iron chain wherewith one is bound for Christ's sake. Perhaps this is more honorable than to set him upon the twelve thrones; perhaps this is more glorious than to set him at his own right hand; perhaps this is more glorious than to enjoy all terrene and earthly blessings. But what I speak, I speak of earthly things, for I am ashamed to compare riches and ornaments of gold to those precious bonds in Christ; I am ashamed to compare mountains of pearls to those chains; I am ashamed to equal seas of riches to those fetters. If any man would give me heaven or such sufferings, I would choose those sufferings. If one would place me with the angels above, or with Paul in prison, I would rather choose to be with Paul in prison. If any would make me one of those powers that be about heaven, I would rather choose to be such a prisoner. I would gladly see those chains which the devils fear and tremble, and the angels reverence. I would gladly rest in those places where those bonds remain. Do I count Paul to be blessed for that he was taken into paradise, as I do for that he was cast into prison? Or do I count him so blessed for that he was so ravished with the joys of heaven, as I count him blessed in imprisonments? Oh my soul, if thou art brought to the cross with thieves, if thou art carried to answer in chains before princes and monarchs; if thou art adjudged worthy of death with the condemned, spat upon, buffeted and reviled; yea, notwithstanding Christ shall be thy glory. The gift of suffering is greater than the staying of the sun and the moon; greater than the moving of the world, than to conquer Satan or drive away devils. The devils are not so grieved when they are driven away by faith, as when they see thee valiant and stout in bonds and fetters. How great rejoicing,

how great honour, how great glory, how great pleasure it is to be in bonds for such a Saviour! Oh, blessed hands which are so adorned with those invaluable chains. Doth our Lord say that they are blessed who raise the dead, or that they are blessed who open the eyes of the blind? No, but they are blessed to suffer for righteousness sake. They are now in heaviness, but their Lord will see them again; their hearts shall rejoice, and their joy shall no man take from them. They are now despised, yet beloved; now abhorred, yet embraced; now undervalued, yet esteemed. What shall I say, oh that I might have seen the cave where David was? Oh, that I had seen the prison where Peter was, or that I had seen the fiery furnace of those worthy sufferers, or the den of lions where Daniel was; for then should I have admired that gracious hand and admirable providence of Christ to his poor sufferers. The lions did honour Daniel's sufferings, the fiery flame did abate at the three children's enduring, and the vipers did reverence Paul's chain as it was glorious. Have the sufferers for Christ lost their names? They have a name written in the book of life. Have they lost their liberty? They have the liberty of grace and glory. Have they lost their lives? They have a life laid up with God in Christ. Have they lost their treasures? They have hidden and glorious treasures. And have they lost all? They shall possess and enjoy Christ, Lord of all. Oh my soul, whilst others glory in riches, in honours, in pleasures, and in the vanities of this world, thou shalt glory in bonds, in fetters, in chains, in scourgings, in reproaches, in stonings, in shipwrecks, and in all imprisonments, for thy Lord hath said in the world thou shalt have tribulation, but with him thou shalt have peace, for he will see thee again, and thy heart shall rejoice, and thy joy shall no man take from thee. Thou shalt therefore glory as much in those chains, as in the robe of righteousness, as in his precious blood, as in his rich inheritance, and in his faithful promises, for though thou hast been a

prisoner for Christ, yet thou are not bound in Christ; though a prisoner to Christ, yet not bound by chains of iron, but by bonds of love, a prisoner of Christ. Since thou hast suffered reproaches, imprisonments, stoning and contempt for his namesake, no marvel though the apostles were more than conquerors; no marvel though they went rejoicing from the Council; no marvel though Paul and Silas sung in bonds and fetters. Since the presence of Christ is as delectable in prison as in heaven, the love of God as precious in prison as in the heavenly places, and the chain of Christ in prison more rich than a chain of pearls and jewels, therefore the apostle gloried in this chain. "Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ." Phm.1:9.

FINIS

A CONFESSION OF OUR FAITH, ACCORDING TO THE ORDER OF THE GOSPEL.

I

We believe that Jesus Christ is the Eternal Son of God, who was with the Father before the world was, appointed by an eternal election Mediator, Redeemer and Reconciler of all those whom the Father out of his eternal and free love had ordained unto eternal life. "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." John 1:14. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

II

We believe that it was the Father's divine pleasure to ordain Jesus Christ to be King over his church and peculiar, and the sole and only Prophet from which the church should receive all her treasures of divine and rarest wisdom. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph.1:21-23. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut.18:18. "We give thanks to God and the Father

of our Lord Jesus Christ, praying always for you.”
Col.1:3.

III

We believe that the Church of Jesus Christ was freely chosen and selected out of the free and eternal love of the Father resting in the bosom of Jesus Christ, to the end that it might be a partaker of all the heavenly treasures of divine grace and righteousness, being made conformable to the will of God their heavenly Father, and to the mind of Jesus Christ the blessed and glorious Redeemer. “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Eph.1:4-5. “Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” II Pet.1:4. “And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” Rom.8:27.

IV

We believe that Jesus Christ the Lord of life and salvation, laid down his life in special for her, according to the absolute and divine appointment of the Father, to the intent that he might confirm upon her the super-eminent riches of glory, the exceeding riches of mercy, and the marvellous dispensation of his amazing kindness which proceeds alone from his free and divine pleasure. “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the

church of God, which he hath purchased with his own blood." Acts 20:28. "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. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph.5:25. "And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev.5:9-10. "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. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph.2:7.

V

We believe that the Church which hath been redeemed by the precious blood of our Lord and Master, that she hath received the spirit of adoption, glory, sanctification and oblation, to the intent that she might be absolutely assured of everlasting glory, of God the Father, of the precious riches of grace in Jesus Christ, and the promises which are in Christ, yea and amen, unto the praise and glory of the Father. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom.5:2. 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." I Cor.1:30-31. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." II Cor.1:20.

VI

We believe that Jesus Christ having paid an eternal price and ransom to his Father in the behalf of his church and peculiar, therefore the price in itself being eternal, infinite and unmeasurable doth comprehend in itself a remedy for the miseries of all mankind whatsoever. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt.20:28. "Who gave himself a ransom for all, to be testified in due time." I Tim.2:6.

VII

We believe that the Gospel of Jesus Christ is a Gospel universal, and is to be preached amongst all creatures whomsoever, to the intent that the Father of eternal love and mercy might single out his people out of the world, show forth the dignity of his own Son, manifest the marvellous riches of his own glory, and leave the creature without excuse. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt.28:19. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col.1:23. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph.2:12. "He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." I Jn.5:10. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this

is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:18-19.

VIII

We believe that the church being called by the word of life and salvation to participate in the glorious riches of Christ is bound by an everlasting bond of love and favour to yield all loyal obedience and subjection to Jesus Christ our Lord and Master. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." I Cor.1:9. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom.12:1-2.

IX

We believe that the Church of Jesus Christ is presented glorious in the sight of God her heavenly Father through union with Jesus Christ, and her interest in his royal robes of righteousness. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil.3:9. "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa.61:10.

X

We believe that neither Sin, the Law, nor Justice is any cause of her chastisement; only the free and dear love of her heavenly Father, to the end that he might teach her the way to glory, weaken the power of the flesh, and make her live by faith and love before him all her days. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb.12:6. "As many as I love, I rebuke and chasten, be zealous therefore, and repent." Rev.3:19. "Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." Psal.119:6-7. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." II Cor.12:7. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." I Pet.1:6-7.

XI

We believe that although her God and Father is in every place, and beholds all things, and by consequence seeth sin as it is in the flesh; notwithstanding, having presented her just by the act of reconciliation through the blood of the Son of God, justifying her through the non-imputation of iniquity, and made her stand in Christ forever through union with him, hence she stands in his sight forever without spot or wrinkle.

XII

We believe that though in the days of Adam, we with Adam stood under the Old Covenant; yet that covenant is now entirely abolished, and that now enjoying the law of faith, mercy and peace, we stand forever under that New Covenant which hath been proposed in Christ, and hence it comes to pass, that we are freed absolutely from the law of sin and death and are brought under the law of freedom and life in Christ Jesus. "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD; 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." Jer.31:32-33. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb.8:6. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom.8:2.

XIII

We believe that the saints are to be a dear, a tender, and a loving people, from the love that is given them in and through Christ Jesus, and are bound to walk in the bond of love, to the intent that they may show themselves children of light, holding forth the love of Jesus Christ and the glory of God their heavenly and dearest Father. "This is my commandment, that ye love one another, as I have loved you." John 15:12. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:22.

XIV

We believe that the expressions of this love stands not only in the communion of gifts, but also of goods, insomuch that it is possible they are to live in one body as one commonwealth, nothing differing from the state of the churches in the City of Jerusalem. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:44-45.

XV

The saints are to be a quiet, peaceable and loving people, since they are of the kingdom and patience of Jesus Christ, God having called them to peace, having given them a command to have peace with all, and love towards all men. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD." Isa.65:25. "And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war anymore." Isa.2:4. "He that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Rev.13:10. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev.12:11.

XVI

We believe that those that are to enter into a church state, are to make known to the church their experience of the Spirit and Faith in Jesus Christ, insomuch that none are to be admitted into a church state but such as are cordial in their faith and experimental through communion with the Lord Jesus Christ. "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:37. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Acts 10:47. "And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." Acts 9:26-27.

XVII

We understand, that although there ought to be a special love of the saints one toward another; notwithstanding, they are to show themselves loving, courteous and gentle to all that are without, not reproaching but praising, praying and blessing God for all that hate them. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye, do not even the publicans the same?" Matt.5:44-46.

Trust ye not in a friend, put ye not confidence in a guide, keep the doors of thy mouth from her that lieth in thy bosom. Therefore I will look unto the Lord, I will wait for the God of my salvation, my God will hear me, for "the Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa 50:5-7. We judge no man! If any man is contrary minded God shall reveal it according to his Divine Love and Rarest Mercy in the Beloved.

FINIS