

GOD'S MATCHLESS LOVE

TO A SINFUL WORLD:

DISPLAYED IN

SEVERAL SERMONS.

BY JOHN MOORE,

OF NORTHAMPTON.

Preacher of the Gospel of the Grace of God.

FIRST PRINTED IN 1722; AND PREACHED AT SEVERAL PLACES
NEAR BRADFORD, AND LEEDS, IN YORKSHIRE.

A New Edition, revised; with some Account of the
Author;

BY J. A. JONES,

*Editor of "Bunhill Memorials," and Author of many other
Works.*

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P R E F A C E.

DEAR CHRISTIAN READER,

If you are in search of sterling gospel Truth, then I think that this little volume will exactly suit you. I met with it in Northamptonshire, more than thirty years ago; and, prizing it highly, I placed it among my choicest books of rich unalloyed Divinity; and I now esteem it a great privilege to be induced (through the kind aid of a valued friend) to present it again to the Church of Christ. One hundred and thirty-two years (1722) have ran their eventful round since it was printed; a copy is rarely to be met with; it has therefore arisen, as it were, from the dead. As the author went to his rest, in January, 1726, it is presumed that *this* is the *only* production of his pen which he gave to the public.

In my long ministerial life, I have *done what I could* in order to resuscitate *Old Divinity*. Modern things won't do for me. I rescued from almost oblivion (after the lapse of 110 years), "*Christopher Ness* against Arminianism." No less than six thousand copies, in seven successive editions, were all disposed of, besides witnessing five *unjust* and pirated editions. Then I sent forth *Ryland's* inimitable poetical Essays, after it had lain forty-six years on the shelf. Also *Anne Dutton's* most precious volume, with several others. The above books, with some of a polemical nature, are now entirely out of print. Latterly I have re-published "Brine's Treatise on various subjects," concerning which one Reviewer writes—"We beg to assure our readers that the value of "Brine's Treatise" is *above* our commendation." And another says, "We have long been familiar with the publication before us, and have prized it as a piece of precious Theology, a Body of Divinity in miniature."

My age has already extended five years beyond the usual term of human existence; but, having my eye to the Lord's word, "Whatsoever thy hand findeth to do, *do it with thy might*, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest;" Eccles. ix. 10. I am, therefore, *still* in the *harness*, having no wish to die in the *stall*. In all probability, this may be my last effort of *literary* employ, in the service of a forgiving and most indulgent Master, who has sustained his unworthy servant, in the midst of many severe trials and sore exercises; and enabled me, from the commencement of my feeble ministry, up to this hour (a period of more than forty-five years), to maintain, undeviatingly the glorious free-grace gospel of the ever blessed God *To Him be praise!*

PREFACE.

On the knee of prayer I send forth this little volume. Such sermons are rare to be met with now-a-days. A worthy minister in the north of England, writes, saying—"It is a rich volume altogether." And in another letter he says,—“ I am gratified that you are re-printing *Moore's Sermons*. They are most truly excellent ; the marrow of gospel truth is in them.”

It certainly contains, in some places, the *quaint* language then in use ; but a *modern idiom* would have subtracted from its original beauty. Dear reader, take it as it is. An unpolished *diamond* is a desirable acquisition, a jewel not to be despised by a judicious lapidary.

The first sermon is very long ; but remember, 'tis as “ water gushing out of the rock, and flowing like a river.” Although I expect that, in *preaching*, it comprised *several* sermons. The laborious author, in order to *enrich* this sermon, has dipped his ministerial *ladle* into the golden *bowls* of more than twenty old gospel worthies,* whose choice writings are very rarely (if at all) to be met with ; and has presented the reader with the *rich cream* of their blessed views of *scriptural Theology* ; so that this Sermon *alone* may well be styled, “ *a body of Divinity*,” both doctrinal, experimental, and practical. In the sublime language of the prophet, we are *here* presented with,

“ A feast of delicacies, a feast of old wines ;

“ Of delicacies exquisitely rich, of old wines perfectly refined.”

Isa. xxv. 6. L. Trans.

Moore was not only a well-taught Divine and sound doctrinalist, but also an amazing textarian, one “ mighty in the Scriptures ;” (Acts xviii. 24.) The first sermon alone, contains upwards of five hundred apposite Scripture-references, in proof of the *doctrines* advanced ; he is very precious in real *biblical experience*, (see in particular pages 136—144) and also most decided for *ecclesiastical* godly practice.

The last Sermon on “ The Saints Portion,” *crowns the whole*. But I will not detain the reader, except most humbly and heartily to desire and pray, that *he* may derive *much* soul-profit in the perusal of this inestimable volume. I remain

His unworthy Servant.

In the Gospel of Jesus Christ,

JOHN ANDREWS JONES.

Jireh Chapel, London.

April 21, 1854.

* Goodwin, Owen, Zanchy, Jacomb, Usher, Rutherford, Pemble, Norton, Holland, Brinsley, Elton, Marryatt, Crisp, Reynolds, Grew, Twiss, Cole, Chauncy, Hutcheson, Byfield, &c. These gigantic men spent their days, exhausted their strength, and wore out their lives, in penetrating into the *mysteries* of the gospel.

DEDICATION.

TO HIS COUNTRY-MEN, FRIENDS AND RELATIONS, IN SPIRITUAL AND NATURAL BONDS, RESIDING IN YORKSHIRE AND LANCASHIRE, THE DEDICATOR HEREOF WISHETH GRACE, MERCY, AND PEACE, FROM GOD OUR FATHER, AND FROM JESUS CHRIST OUR LORD.

DEARLY BELOVED,

It was amongst you that I drew my first *natural* breath, (being born at *Okeworth-hall*, in the parish of *Kighley*, in the county of *York*.) It was amongst you that I had my education in my childhood and youth, under the care of my religious parents, and by the instruction and tutorage (chiefly and especially) of *Mr. John Moore*, in *Pendle Forest, Lancashire*, and of *Mr. W. Hustler*, at *Bingley*, in *Yorkshire*. It was from amongst you that I took a damsel to wife, who, as a faithful consort and help-meet indeed, hath ever since, to this day, been my companion in my pilgrimage and removings from place to place, in prosperity and in adversity. It was amongst you that I drew my first *spiritual* breath, being convinced of my undone state under sin and the law (as near as I can remember) in the sixteenth year of my age, and lying many years at the foot of *Mount Sinai*, often under the terrors of the law, and under

horror of conscience ; but the Lord was pleased at length (about the twenty-fifth year of my age,) to speak comfort to my bewildered, tossed, troubled soul, more immediately by suggesting some precious absolute promises into my mind, and partly by and under the ministry of that laborious and faithful minister of Jesus Christ, *Mr. William Mitchell*, whom I esteemed very highly in love. It was amongst you that the first-fruits of my *ministry* were sown. Yea, amongst you I spent some years, preaching the gospel of the grace of God ; the Lord making my poor labours (I hope) useful to some. And I have many friends and kinsfolk yet living in those *northern counties*, for whom I have endeared affections, and whom I have daily in my remembrance.

On these accounts, and for these and such like reasons, I take leave to dedicate and present to your more serious consideration the ensuing discourses ; and the rather, because all, except the last of them, were, (as to the substance thereof) delivered among you ; and took from my mouth by the pen of a ready writer ; by which means I have been the more capable to send them abroad in this form. So I leave both them and you to the blessing of God, and rest,

Yours in Christ,

JOHN MOORE.

PASTORAL ADDRESS.

TO THE CONGREGATIONAL CHURCH OF CHRIST, NOW
ASSEMBLING IN COLLEGE-LANE IN NORTHAMPTON,
WHEREUNTO THE AUTHOR OF THE ENSUING DIS-
COURSES DOTH BEAR THE RELATION OF A PASTOR ;
GRACE AND PEACE BE MULTIPLIED THROUGH THE
KNOWLEDGE OF GOD THE FATHER, IN CHRIST THE
MEDIATOR, BY THE SPIRIT OF WISDOM AND OF
REVELATION.

DEARLY BELOVED IN OUR LORD,

AFTER I had met with, and passed through several and various scenes and turns of providence in the course of my life and Christian progress in Yorkshire and Lancashire, it was my lot, in the thirty-seventh year of my age, to be cast in this county, in order at first to serve as chaplain to Arthur Brooks, Esq., of Great Oakley. But it pleased God to visit that religious gentleman with a violent fever, whereof he died within a month after I was received into the family : upon which I soon found that I could not stay long there, his lady being otherwise minded as

touching the worship and service of God. This being known, I had many invitations to preach the gospel in several places, being also solicited by the churches at Kimbolton and Kettering, and by friends at Corbey, to go in order to abide with them : and by *you* in particular. Whereupon, through your continued importunity, I found my heart inclined to answer your desire ; and accordingly I came, with my family, to this town, in March next following. And upon your declared approbation of my ministry, &c., you were pleased to call me to the pastoral office among you, on July 30. Upon my accepting whereof, I sent for my dismissal at your request ; and was, (with my wife,) by virtue of a letter of dismissal from the church in Rosendale, in Lancashire, received into your communion on Oct. 30, and was ordained Pastor (in the presence of many witnesses,) on Dec. 3, 1700. And through the mercies of God I have continued with you ever since to this day ; serving the Lord (as I hope) with all humility of mind : passing through many reproaches, temptations, afflictions, distresses ; through honour and dishonour, through evil report and good report. Notwithstanding all this, I have sometimes thought that I could in some measure say, with the apostle, 2 Cor. i. 12, “ Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.” Though I confess I am poor and unworthy, less than the least of all saints ; and do count it a special privilege and happiness to be as a door-keeper in the house of my God. Yet I dare appeal unto

you, and take you to record this day, that I am pure from the blood of all, having not shunned to declare unto you all the counsel of God, according to that capacity, light and ability which God hath been pleased to give to me ; the relation which I stand in to you, as well as the work of the ministry itself, which Christ Jesus hath put me into, rendering it my incumbent duty to build you up (*as much as in me lies*) upon that sure and only foundation, which the Lord God hath laid in Zion, which is Jesus Christ, and to keep back nothing that may be profitable unto you. To this end, after frequent hesitations and struggles in my own mind, I forced myself (in compliance with the repeated intreaties of some professing a cordial respect to me, as well as profit by my ministry,) *to publish somewhat as a testimony of my respects to you* : and as an instance or taste of the doctrine, which, through grace, I have in some measure learned, and which I have maintained amongst you ; in the faith whereof I desire to live and die. I beseech you to bear with the plain style and unpolished dress wherein the following lines are presented to you ; forasmuch as I am, and ever was willing, (both in my preaching and writing) to set the truths delivered in a clear light, and desirous to be understood by those of the meanest capacity, rather than to court the vain applause of men of itching ears, with excellency of speech, or enticing words of man's wisdom.

Now, that this weak performance may be made useful and advantageous to saints and sinners, I earnestly request your prayers to the Lord God, who alone teacheth to profit.

And now, brethren and sisters, I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. So rests,

Your unworthy brother,

In the bonds of the gospel,

JOHN MOORE.

WATER OUT OF THE ROCK ; OR, LIFE AND COMFORT TO
SINNERS THROUGH THE CRUCIFIXION OF CHRIST.

A SERMON

PREACHED AT

Great Wood-House, near Leeds, in Yorkshire,

AUGUST 22, 1703,

BY JOHN MOORE,

Pastor of a Congregational Church in Northampton.

*“ He opened the Rock, and the waters gushed out ; they
ran in the dry places like a river :”* PSA. cv. 41.

DAVID was, doubtless, the penman of this Psalm ; in which he excites the church and people of God, the posterity of Abraham, to magnify and praise the Lord, in remembrance of his signal providences and wonderful kindnesses extended to Abraham, Isaac, and Jacob, and their seed, in his taking them from amongst *idolaters*, and making them his peculiar people by covenant, promising to the fathers, and giving to their seed the land of Canaan for an inheritance, &c.

We may therefore observe, First, The Psalmist's exhortation to the seed of Abraham to praise the Lord, and to remember his marvellous works that he hath done ; verses 1--7.

Secondly, The grounds hereof, or several arguments laid down to induce and stir up God's people to praise and glorify God, viz.—

1. Their *covenant* relation unto God.
2. God's *judgments in the earth*, executed on the behalf of his covenant people, ver. 7.

3. God's *remembrance* and *confirmation* of his covenant made with their *fathers*; particularly, as to his giving the *land of Canaan* to them *for an inheritance*; verses 8—12.

4. God's providential *dispensations* to, and his gracious *dealings* with *them* and their posterity, in pursuance of his *covenant*: and that,

(1.) Before they went down into *Egypt*, as appears, verses 12—23. Where we may observe God's special *protection*, (ver. 16,) and his wonderful *sustentation* of them in a grievous *famine*, by means of *Joseph*, &c. (ver. 23.)

(2.) Whilst they were in *Egypt*, (verses 23—37,) where we may note God's *preserving* and *greatly multiplying his people*; and his inflicting sore plagues and judgments on the Egyptians.

(3.) When they were brought out of *Egypt*, and afterwards, till they were possessed of the *promised land*, (ver. 37, to the end of the Psalm;) and here God's *providential kindness* is set forth,—

1. In the manner of his *bringing* them out of *Egypt*, verses 37, 38. 2. In his safely and mercifully conducting them through the *wilderness*; covering them from the sun's heat, and directing them by day with a pillar of a cloud, and lighting and guiding them by night with a pillar of fire, (ver. 39); and feeding them with quails and manna for food; and with water out of the rock for drink, verses 40, 41. 3. In his giving them possession of *Canaan*, ver. 44. *Lastly*, God's end designed in all this his kindness, is asserted, (ver. 45,) viz., that *his people might observe his statutes, and keep his laws*.

The words of our text refer unto the Israelites travelling through the wilderness; mentioning one instance of the Lord's providing for them, particularly in his miraculously supplying them with *water*, and that, notwithstanding their murmurings and provocations; for, although the hand of God had eminently appeared with them, and for them, yet they were ready, ever and anon, to murmur, repine, and rebel against him: nevertheless, the Lord, through his infinite goodness, was graciously pleased to overlook their unworthiness and their rebel-

lions time after time, and to administer of his favours and blessings in abundance unto them, some of which are here recited ; and now we may note, from the consideration of the Lord's marvellous kindness to, and his gracious dealings with his people in their passage through the wilderness, through a desert land, a waste howling wilderness, (as it is called, Deut. xxxii. 10) that rather than God's own children and people should want, he will not be wanting to work miracles for their supply. He sustained this people *forty years* miraculously in the wilderness, so that they lacked nothing : their raiment waxed not old upon them, nor did their shoes wax old upon their feet during all that time, Deut. viii. 4 ; xxix. 5 ; Neh. ix. 21. When they were destitute of food for their sustentation, the Lord rained down quails and manna from heaven, for them to eat, Num. xi. 31, 32 ; Psa. lxxviii. 24, 27 ; Ex. xvi. 13. So when they wanted water for their refreshment, and for the refreshing of their children and cattle, (for there was no water in all their journeyings through the wilderness but such as was bitter,) the Lord was pleased to cleave the rocks in the wilderness, and to bring out water from thence in abundance, as is expressed in our *text* ; so in Psa. lxxviii. 15, 16, 20 ; Num. xx. 11 ; a particular account hereof we have in Ex. xvii. In the beginning of that chapter we read how the people murmured for want of water, at Rephidim, chiding with Moses, and saying, " Give us water that we may drink ;" to whom Moses said, " Why chide you with me? wherefore do you tempt the Lord?" and, as follows, " The people thirsted there for water, and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us, and our children, and our cattle, with thirst?" ver. 2, 3. Whereupon " Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me," ver. 4. The Lord gives him an answer in ver. 5, 6. Now, considering the people's murmuring and rebellions, the Lord might justly have taken occasion to have destroyed them ; or, instead of granting their desired request, might have caused his *judgments* to have

been executed upon them : but, behold a wonder of Divine mercy and sovereign grace, which comes over the unworthiness and rebellions of his people ! “The Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel ; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.” Thus you have the passage relating to this Rock being smitten when the children of Israel were travelling through the wilderness. But what I shall make it my business to speak of at this time, shall be a little with respect to the *spiritual* meaning of the words of our *text* ; what is intended, or typified and held forth by this *Rock*, and the *opening* thereof, and by *the waters* that are said to gush out therefrom, &c. And, in order to a due consideration hereof, we may observe in general in the words, 1. A positive assertion—*He opened the rock*. 2. The effect thereof, or what was consequent hereupon—*the waters gushed out*. 3. What followed upon both these—*the waters ran in the dry places like a river*.

First, In this assertion or position laid down by the Psalmist, “*He opened the rock*,” there are *three* things to be considered and unfolded :

1. What, or who is to be understood, *in the spiritual sense of the word*, by the *Rock* here mentioned ?

This is plain from the apostle Paul’s own interpretation, 1 Cor. x. 2—4 :—“Our fathers were all baptized unto Moses in the cloud, and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink : for they drank of that spiritual rock that followed them, and that rock was Christ.” Here is plainly expressed what we must understand by this *rock*, viz., *the Lord Jesus Christ* ; he that is frequently styled the Rock of salvation ; he is the *Rock upon which his church is built, so that the gates of hell shall not prevail against it*. Mat. xvi. 18. He is that *sure foundation laid in Zion*, on whom whosoever believeth,

shall not be ashamed nor confounded. Isa. xxviii. 16 ; Rom. ix. 33 ; 1 Pet. ii. 6 ; 1 Cor. iii. 11. This is the *Rock* which is here spoken of, as spiritually understood.

2. We are to consider what was done, or executed upon, or with respect unto this *Rock*. It is here said, "*He opened the Rock.*" Sometimes it is termed a *smiting the Rock*, as in the place before cited, Ex. xvii. 6 : "*Thou shalt smite the Rock,*" &c. ; so likewise in Num. xx. 10, 11. In ver. 8. we may see the direction that is given by the Lord, in this case, to *Moses* : "Take thy rod, and gather thou the assembly together, and speak ye unto the rock before their eyes ; and it shall give forth his water, and thou shalt bring forth to them water out of the rock ; so thou shalt give the congregation and their beasts drink." And hereupon it is said in the following verses, "Moses took the rod from before the Lord, and Moses and Aaron gathered the congregation together before the rock ; and Moses lift up his hand and with his rod he smote the rock twice." Sometimes it is called a *cleaving* the rock ; as in Psa. lxxviii. 15, 16. The Psalmist giving some account (in this 78th Psalm) of the journeyings of the children of Israel, hath this passage, amongst others, "He clave the rocks in the wilderness, and gave them drink, as out of the great depths : he brought streams also out of the rock, and caused waters to run down like rivers." So likewise in Isa. xlvi. 21, "They thirsted not, when he led them through the deserts ; he caused the waters to flow out of the rock for them ; he clave the rock also, and the waters gushed out." So, then, as to what was done to the *rock*, we hear it is said sometimes, that it was *smitten* ; sometimes, that it was *cloven* ; and sometimes, that it was *opened*. Having therefore shewed briefly, that *Christ Jesus* is shadowed out by this *rock*, now let us consider what is meant by the *smiting*, *cleaving* and *opening* of the *rock*.

These expressions do signify, and typically set forth the *death* and *sufferings* of the *Lord Jesus Christ*, when the *sword of Divine vengeance* did wound and pierce him, according to that in Zech. xiii. 7 :—"Awake, O sword, against my Shepherd, and against the Man that is my

Fellow, saith the Lord of hosts ; smite the Shepherd, and the sheep shall be scattered ; and I will turn mine hand upon the little ones." O what grace ! What amazing grace is this, that the sword of divine vengeance should wound and pierce the very heart and soul of the Lord Jesus Christ for sinners' sake—for the sake of rebellious souls, that so the infinitely *holy* God might, in a way of love and mercy, *turn his hand* upon them, they being from eternity designed for glory and future happiness ! O the wonders of Divine love and sovereign grace ! See also Isa. liii. The whole chapter hath reference to this very matter, viz., the *death* and cruel *sufferings* of the Lord of life and glory, particularly ver. 5 :—"He was wounded for our transgressions, he was bruised for our iniquities," &c. ; and again, ver. 10 :—"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," &c. "It pleased the Lord to bruise him," or, (as the Hebrew word *dacha* imports) to *pound*, *crush*, or *beat*, as wheat or spice is beaten in a mortar with a pestle. O the dire and cruel sufferings of the Lord of life and glory ! He underwent and passed through the scorching heat of flaming vengeance : he came under the heavy rod of the incensed God—the heavy stroke of vindictive Justice, and hath done and suffered whatever Divine Justice had to exact or inflict on the account of man's rebellion—on the account of his people's sins and transgressions. Thus the *Rock* was *smitten* and *opened*.

3. We are to consider whence it was that Christ thus suffered ; or, by and from whom it was that this spiritual *Rock* was thus smitten and opened.

It is true, Satan made his assaults and subtle and violent attempts upon the Lord Jesus Christ ; and the men of his own nation, his own countrymen, the chief priests, the scribes, the elders and rulers, and people of the Jews, were the chief instruments in executing very grievous sufferings and cruelties on the person of Jesus Christ, namely, on his *body* and *cutward man*.

Aye, but this was not all ; it was *God himself* that was the principal and efficient cause of all the sorrows and

sufferings of Christ. His own God and Father takes his *rod* into his hand, and severely lays it on his own Son, the Lord Jesus, as finding him *now* standing in the sinner's law-place, charged with all the sins and rebellions of his people ; Justice will not spare him at all : "He spared not his own Son, but delivered him up for us all," saith the apostle, Rom. viii. 32. "*He spared not his own Son ;*" no, no ; he was resolved to take payment and satisfaction to the *full* at the hands of *Jesus Christ*, according to the strictest demands of offended Justice, for and on the account of our sins and transgressions. So in Isa. liii. 10, we read, that "it pleased the Lord to bruise him," &c. Thus it appears that it was *God the Father* that executed his fiery wrath and terrible vengeance upon his own Son, the Lord Jesus Christ : yea, though men were instruments as to his *bodily* sufferings, yet (as the apostle declares) "he was delivered by the determinate counsel and foreknowledge of God : Acts ii. 23. But his *bodily* sufferings were but light, if compared with his *soul* sufferings : his sufferings (I say) in *body* by the hands of wicked men, were but small in comparison of the sufferings which he underwent in his *soul*. Oh ! *there* did he feel the wrath—the burning wrath of God his Father breaking in, and issuing forth (like a mighty deluge) upon his precious *soul*. And this he did willingly undergo,—this did he willingly pass through on the account of such poor, sinful, rebellious creatures as we, according to what is expressed in Psal. xl. 7. 8 :—"Sacrifice and offering thou didst not desire," (saith he) &c. "Then said I, Lo, I come..... I delight to do thy will, O my God : yea, thy law is within my heart." And again, in Isa. l. 4—6, see the willingness of the Lord Christ to *suffer* for poor sinners. "The Lord God (saith he) hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary ; he wakeneth morning by morning ; he wakeneth mine ear to hear as the learned. 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."

He “was not *rebellious*,” no, no ; he willingly “*gave his back to the smiters*,” &c. And here again we may observe that it was *God* himself that brought the heavy stroke of his *rod* upon his own Son ; “He wakened him morning by morning.” What grace was this to poor rebellious ones that the Lord Jesus should be *awaked*, and required (as I may say) to pay our debts, that we might be acquitted ! That we might go free, Divine Justice comes and knocks at Christ’s door, *wakens* him morning by morning, and calls upon him for payment of our debts, which he was graciously pleased to take upon himself, and freely to engage for the payment of, in our behalf, most willingly espousing our cause, and undertaking to be sponsor and surety for us. So then, it was God the Father that did *this wound* and *bruise* the Lord Jesus Christ, his own Son ; *he opened the rock*.

Secondly, as to the effect of God’s smiting, or opening the rock—“the waters gushed forth :” there are two things especially to be considered here.

First, What are we to understand by *waters* ?

It is true, more nearly and immediately, we may look upon these waters as figuring out and intending the *blood* of Jesus Christ : when he was *wounded* and *pierced*, how did the *blood* start out of the veins of his precious body, as, when he was in his *agony* in the garden it is said, “His sweat was as it were great drops of blood, falling down upon the ground,” Luke xxii. 44. So when he was upon the cross, one of the soldiers thrust his spear into his blessed side, “and forthwith there came out blood and water,” John xix. 34. The *crown* of thorns upon his head, the *spear* in his side, and the *nails* in his hands and feet, drew *blood* from those several parts of his precious body. And, O sinner ! what grace was this, that the Lord Jesus Christ should step into thy room and mine, and so willingly come under the dreadful sentence and stroke of God’s incensed justice and avenging *wrath* upon our account, and in our stead ; and that his precious *blood* should come streaming from his blessed *body* for our purgation and healing ! Yet this is not all that is signified by these waters : but I rather judge that the virtue, or

efficacy, and gracious effects of the death, sufferings and bloodshed of Jesus Christ is intended and to be understood by these waters that gushed out of the rock thus opened. And what is that ?

There are several things that I might notice, as denoted by these waters, as—

1. There are *waters of life*, as they are sometimes called in Scripture ; that is to say, *the Spirit* and *spiritual influences*. The Spirit of grace is frequently signified and intended by *water*, as in Isa. xlv. 3, “I will pour water upon him that is thirsty, and floods upon the dry ground :” explained in the following words, “I will pour my Spirit upon thy seed, and my blessing upon thine offspring.” So in John vii. 38, 39, “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water ; but this spake he of the Spirit.” See also John iv. 10, 14.

2. The efficacious operations and influences of the Spirit of grace are sometimes intended by *water*, as in John iii. 5, “Except a man be born of water and of the the Spirit, he cannot enter into the kingdom of God.” By *water* here we are to understand the grace, the purifying virtue, or influences, and powerful operations of the Holy Spirit, in his effectually applying the blood of Christ to the soul and conscience : see also Ezek. xvi. 9, and xxxvi. 25. These purifying waters, or vital *influences*, do flow in upon the souls of God’s elect through the blood and sufferings of the Lord Jesus Christ ; that is, from, by, and through Christ as crucified for them.

3. By these waters, the special *displays* of divine grace and love may be signified. 1. The grace that flows from the heart of Jesus Christ (I say) may be understood by these waters gushing out, “Ye know the grace of our Lord Jesus Christ, (saith the apostle) that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” 2 Cor. viii. 9. The grace of Jesus Christ was manifested in his suffering, bleeding, and dying for poor sinners : that *grace* which was in his heart from eternity ; that *love* which he had to his people from everlasting, hath *broke forth* in a wonderful wise in his bleeding and dying for them. 2. The grace likewise and

love of God the Father may be understood by these waters ; the way for manifestation of the rich grace and love of God the Father was through a wounded, bleeding, dying Jesus : *He opened the rock and the waters gushed out.* That sovereign grace, that eternal love, which was in the heart of God towards his children, hath found a vent, a passage, even through the opened sides of Christ, that it might flow forth and extend itself unto their persons, though guilty and defiled by sin and transgression. This, this, is the way wherein Divine *favour* is manifested, even through the blood of Christ, through the bleeding, dying wounds of a once crucified Saviour and Redeemer.

4. By these waters we may understand, Divine *consolation*, even the *comforts* of the Holy Spirit ; as the waters gushed out from the smitten rock, so true and solid comforts flow forth from and through a bruised, crucified Jesus. See Zech. ix. 11.

5. In short, these waters may denote our *justification* and *sanctification* ; the grace of God that justifies, and the grace of God in Christ that sanctifies, may be understood by these waters gushing forth ; the souls of the redeemed being hereby purged and cleansed from both the guilt and the defilement of sin, through the blood of Christ, Eph. v. 26 ; 1 John v. 6, 8 ; Heb. ix. 14.

6. By these waters we may understand not only this or that particular benefit, but *all* spiritual blessings flowing from Jesus Christ, the fountain of living waters, as in Ezek. xlvii. 1 ; Joel iii. 18 ; Zech. xiv. 8 ; Rev. xxii. 1.

Second. We are to consider what we are to understand by the *gushing out* of these waters.

Hereby is intended the *freeness*, and the *abounding* of Divine grace and love, and other blessings, before mentioned. These waters came not from the rock *sparingly*, they did not fall by drops, drop by drop ; no, no, they *flowed* forth from this *opened* rock in abundance, by streams ; they *gushed out*, saith our text. And, answerably hereunto, O how hath the water of life, grace, consolation, &c., *gushing out*, flowing down in *abundance* through the opened, pierced, wounded sides of our dear

Redeemer, the Lord Jesus Christ, to the poor souls of miserable sinners !

Then as to the next clause, the third general head observable in our text, viz., what followed upon the rock being opened, and the waters thus gushing out therefrom ; *they ran in the dry places like a river*. Here, two things are observable : the *plenty*, or *abundance* of these waters ; and what is *predicated* thereof.

First. The plenty of these waters, expressed by the word river ; they ran—*like a river*. They did not come by drops ; neither are they said to *run* like a small brook, but *like a river* ; to intimate the *plenty*, the *abundance* thereof. Hereby we are to understand the *plenteousness* and *abounding* of Divine grace, favours, blessings, &c. As in Psalm xlv. 4 : “There is a river, the streams whereof shall make glad the city of God.” The gracious presence and blessing of God is refreshing to the souls of his people ; yea, his consolations are abundant, free and ever running, like a *river*. Also Psal. xxxv. 8 ; “Thou shalt make them drink of the river of thy pleasures :” those rich, plentiful, and delightful provisions, which thou hast prepared for them. See also Joel iii. 18 ; Rev. xxii. 1. Thus we read of the *riches* and *superaboundings* of God’s grace, Eph. ii. 4, 7 : “God who is rich in mercy, for his great love wherewith he loved us : that in ages to come he might shew the exceeding riches of his grace :” not only his grace, but *riches* of his grace ; and not only so, but the “*exceeding riches* of his grace, in his kindness towards us through Christ Jesus.” So Rom. v. 20, 21 : “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.” So then, by the *gushing* out of these waters, and by their *running like a river*, is intended the great plenty, *abundance*, exceeding *riches* of Divine grace and love, consolations and spiritual blessings in Christ Jesus, streaming forth and flowing down from and through the opened, pierced sides of that blessed Person, who is the Lord of life and glory.

Second. As to what is predicated of this river, or this plenty of water ; it is said to *run in dry places*. By which

expression is particularly specified the place where these waters gushed out, and ran down, viz., *the dry and barren wilderness*. For the children of Israel were now in the wilderness; in the solitary, desolate, waste howling wilderness, where there was no water; Deut. viii. 15; xxxii. 10; Jer. ii. 6. This, according to the spiritual sense and import of the words, may denote, either—

1. Such nations, or parts of the world, that are destitute of the public worship and ordinances of Christ, devoid of the gospel and means of grace, pointed at in that sweet invitation, Isa. lv. 1. “Come ye to the waters:” such as are those, at this day, overspread with Paganism, Mahometanism, Antichristianism: such as David was in, when he expressed such a *longing* and *thirst* for God: Psal. xxvii. 4; xlii. 1, 2; lxiii. 2; lxxxiv. 2. Or, such as the Jews were in, when carried away captive by Nebuchadnezzar, Zech. ix. 11; from whence they are said to come with weeping and with supplications, &c. Jer. xxxi. 9; and l. 4, 5.

2. These dry places may intend and hold forth the *souls*, or the *persons* of the elect, in a dry, barren, desolate, bewildered case and condition.

1. Poor sinners in their *unregenerate* state may be hereby understood; who, by reason of sin and transgression, are indeed in a desolate, wretched and forlorn condition, as in a *terrible wilderness*, Deut. viii. 15. Alas! for poor unconverted sinners! they may well be compared to the *dry places* in a wilderness, forasmuch as they are destitute of the Spirit of grace, and of the true grace of God; they have nothing of the waters of life to refresh their souls, nothing of the bread of life to feed upon, they have nothing for soul-nourishment, or solid satisfaction, they have no consolation of the Spirit, but lie dead, and dark, and dry, and barren, and altogether insipid, as to anything of God, and the things of the Spirit of God, and so are in a *doleful* case by nature.

2. Not only the unregenerate; but even the *regenerate* children of God are sometimes in a bewildered, desolate, distressed condition, and, so considered, may be understood by these *dry places*: for notwithstanding they have, through grace, passed from death unto life,

and have been brought to believe in Christ, &c., yet they many times do find themselves, whilst they are yet on this side glory, to be in a *wilderness-like* state and condition : their spirits overwhelmed within them, their hearts within them desolate, (as David said of himself Psal. cxliii. 3, 4 ;) and this, through the power of temptation, or prevalency of unbelief, and of indwelling sin and corruption : yea, how do they experience themselves oftentimes, as it were, *in dry places*, with David, Psal. lxiii. 1, where he thus expresseth himself, “ O God, thou art my God ; early will I seek thee : my soul thirsteth for thee ; my flesh longeth for thee, in a dry and thirsty land, where no water is.” It is probable David might speak with respect to his outward state and condition, which he was then in, he being banished from Jerusalem, and so from the temple and sanctuary of the Lord his God, where his desire was to be ; being forced, through king Saul’s cruel persecutions, to fly and hide himself in the wilderness of Judah : but, doubtless, he had also a special reference to the present case and experience of his soul, as being destitute and distressed through the want of God’s public ordinances ; therefore he most ardently breathes after, and longs for the presence of God, and sweet, soul-satisfying communion with God in his said ordinances in his sanctuary : thus crying out in this his desolate condition, yet in the exercise of faith, “ O God, thou art my God,” &c. You that have believed on the Lord Jesus, come look into, and consult your own *experience* : have not you sometimes found it on this wise ? though *sometimes* you have had refreshings in the inner man, sometimes you have been raised and greatly comforted in your souls, mounting up with wings as eagles, lying in the embraces of Jesus, lodging in the bosom of love ; yet at *other* times you have been dejected, sunk, and brought low in your spirits, and filled with doubts and slavish fears ; though sometimes you have found the Scriptures, and especially the free and absolute promises of God, very sweet and reviving and comforting to your souls, in your reading them, or hearing them, or having them injected into

your minds ; yet at other times, it may be, you have taken your Bibles, and found and read such passages, which formerly were *sweeter to you than honey and the honey-comb* ; but you now find them dry, empty, and without savour ; you feel nothing of life or virtue in them, for your soul's nourishment and comfort.

Thus it is with gracious souls, with true believers many times ; they are, as it were, in *dry* places, in a desolate and wilderness condition.

But O what marvellous kindness is this, that the *rock* should be *opened*, and a way made for the rich grace and free love of God to flow forth upon our barren hearts, our dark, dry, and dead souls, even through the wounded, the opened sides of Jesus !

Another thing, therefore, implied in our text, is the blessed *effect* of what followed upon the waters thus running in the dry places.

As to the history, it is evident, these waters ran down in dry places so plentifully, not only to soften, cool, and fructify the ground ; but especially to refresh and satisfy the people and their cattle, Num. xx. 11. So, as to the mystery, these waters, spiritually understood, as issuing forth from and through a crucified Jesus, &c., were graciously designed and ordered by the Lord for to mollify, quicken, nourish, refresh, comfort, exhilarate, and strengthen the poor souls of God's elect. O the gracious and wonderful efficacy of the blood of Christ ! O the blessed operations of the free grace and love of God in Christ upon the souls of poor sinful, nothing creatures !

Before I enter upon the *doctrinal* part of my present discourse, I shall take a little further notice of this word *Rock* ; it is true, the word *Rock* passeth under divers acceptations in the Holy Scriptures : I shall just mention a few.

1. It is frequently used, and to be taken literally and properly for an high, strong, firm place of stones, Judg. vii. 25 ; xx. 45 ; 1 Sam. xiv. 4 ; xxiii. 25.

2. It is often used metaphorically, when something else is intended, though likened thereto. As,

(1.) God is termed a *Rock*, as being a place of safety,

Deut. xxxii. 4, 13, 15, 31; 1 Sam. ii. 2. "There is not any Rock like our God." Psa. xviii. 2, 31.

(2.) Idols, or heathen gods are so called, Deut. xxxii. 31, 37. "Where are their gods? the rock in whom they trusted?"

(3.) The first of a people, the head, or chief of a family is so styled: Isa. li. 1: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged:" explained in verse 2: "Look unto Abraham your father, and unto Sarah that bare you."

(4.) A rock may intend any strong and safe place, or solid foundation. Num. xxiv. 21; Matt. vii. 25.

(5.) Sometimes by the word rock, is to be understood unprofitable and unfruitful hearers, so termed from their *obduracy* of heart, and want of *root* in themselves. Luke viii. 13. But,

In many places, and particularly here in our text, Christ Jesus, as God-man, Mediator, and Surety of the covenant of grace, is to be understood by this Rock, according to the spiritual sense and import of the words, as hath been before demonstrated.

What I have further to add, as touching this Rock, is to shew, in a few particulars, why, or in what respects, and under what considerations, Christ is termed or compared to a rock.

1. Rocks are generally the highest parts of the earth. Job xxxix. 27, 28: "The eagle makes her nest on high, she dwells upon the rock." See also Jer. xlix. 16. Well may Christ be compared to a rock in this respect. He is "highly exalted," Phil. ii. 9. "Far above all principality and power," &c.: Eph. i. 21. "Exalted a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins:" Acts. v. 31. He is said to have the "pre-eminence in all things:" Col. i. 18. Thus our Lord Jesus is the highly exalted *Rock of ages*, the Rock of our salvation.

2. Rocks are hard, strong, and almost impregnable and impenetrable, especially the rock pointed at in our text, which is therefore called "the *flinty* rock: Deut. viii. 15; xxxii. 13. Our Lord Jesus Christ is compared

to a rock in this respect also, in some senses ; thus he is called “a stone, a tried stone, a precious corner-stone :” Isa. xxviii. 16. The devil has tried him, and wicked men have tried him ; and yet his bow hath still abode in strength notwithstanding, and he hath been found to stand it out against all the shocks, batteries, and assaults of Satan, and all the cruelties and indignities of men : yea, Divine Justice itself hath tried him,—he hath passed through the armies of vindictive justice, and the sharp arrows of flaming vengeance, and hath borne the heavy weight of Divine wrath, and yet hath come off with triumph. Yea, God’s elect in all ages have tried him, by casting their souls upon him, venturing themselves and their eternal states into his hands ; and none of them ever did, or ever shall, find him deceitful, or unable to save them, even to the uttermost. He is a *solid* Rock, a sure Foundation : “whosoever believes on him shall not be ashamed nor confounded.” He alone strongly sustains his church. Here, then, is safety for poor souls. None can storm or undermine this Rock, nor prevail against them who are built on it. Matt. xvi. 18.

3. For permanency and durableness, Christ may be compared to a rock : rocks do not decay, nor consume away through age ; yet rocks are not so durable and lasting, but this our *spiritual* Rock, Christ Jesus, is much more so. He endures for ever and ever ; he continues unchangeable from generation to generation ; he is, and abides one and “the same yesterday, and to-day, and for ever :” Heb. i. 8 ; xiii. 8. He is, and still continues full of grace, and love, and bowels of pity and compassion to his people : his heart is always big with love to poor souls, even to all given him by the Father.

4. Christ may be compared to a rock, in respect to what is mentioned in our text, as to *waters flowing* out therefrom. In many places, where you have high and great rocks, there are the most pure and pleasant springs of water flowing out therefrom. Well, thus it is with respect to this Rock of ages, Christ Jesus ; no waters like the waters that flow from this Rock : all the streams

of joy and comfort,—all the rivers of Divine pleasures flow from Christ; we have our soul-refreshing from him; “with him is the fountain of life.” It is from the opened Rock, Christ crucified, that the living waters issue forth. Psa. xxxiv. 8, 9; John iv. 10, 14. As water doth cool and refresh the body, and quench and satisfy thirst, and as some waters are of a purging and healing quality; so especially the waters that gush out from this spiritual Rock, the Lord Jesus, are of a cooling and refreshing nature; they cool the burning heat of sin, and refresh the soul and conscience, and comfort and make glad the heart: they are of a quenching and satisfying nature; they quench a sinner’s thirsting after worldly lusts and pleasures, and satisfy the soul’s longing and thirst after spiritual and heavenly blessings; they remove and take off the guilt that lies upon the conscience, and satiate the weary soul: yea, these waters have a purging and healing quality; they purge and cleanse the soul and conscience from its filthiness and uncleanness, and heal its sores, wounds, and diseases. Again,

5. Sometimes we hear of *honey* issuing out from rocks, as in Deut. xxxii. 13 :—“He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock.” So in Psa. lxxx. 16 :—“He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.” Christ Jesus, our gracious Mediator, may not unfitly be termed a Rock under this consideration. All our spiritual refreshings and sweet consolations flow from Christ, our spiritual Rock. The gracious words which proceed from his mouth are sweet to the taste of regenerate souls; yea, “sweeter than honey and the honey-comb.” Psal. xix. 10; cxix. 103. As *honey* is sweet, wholesome, and nourishing, and hath in its nature a cleansing and healing virtue, so the vital influences and distillations of grace from Christ are most sweet, nourishing, and comfortable to the souls of his people, and have a cleansing and healing property. There is no such honey as flows from this Rock, the

Lord Jesus Christ crucified. O those streamings forth of grace, those sweet influences, and overflowings of love, which freely flow from the heart of Jesus to the hearts and souls of poor sinners, how refreshing and relieving, how cheering and comforting, how healing and strengthening they are !

6. Rocks are said also to yield and send forth *oil*, as in that place before mentioned, Deut. xxxii. 13 : "He made him to suck honey out of the rock, and oil out of the flinty rock." So in Job xxix. 6 : "When I washed my steps with butter, and the rock poured me out rivers of oil." This is likewise typical of that virtue and efficacy, or of those good *ointments* which flow forth from the Lord Jesus Christ, viz., the Holy Spirit, and his gifts and operations. And as *oil* is of an healing, cleansing, softening, nourishing and cheering nature ; so, and much more, is this *spiritual oil* of an healing, cleansing nature, &c. O the virtue and efficacy of the sacred oil, which this our spiritual Rock sends forth ! How greatly doth it refresh and strengthen the heart ! Yea, what a cordial is it to the fainting soul, to the sinking spirits of a child of God !

7. Naturalists do affirm that precious stones, or *jewels* are the spawn, or sweat of rocks, or a gum issuing from rocks. In this respect our Lord Christ, as crucified, may be compared to a rock. It is in Christ that all the treasures of grace, wisdom, and knowledge are hid, John i. 14 ; Col. ii. 2. It is from Christ Jesus, the Rock of ages, that the pearls and precious stones, the jewels and ornaments of the saints, do issue forth ; the grace, even all the graces, or fruits of the Spirit, are the rows of *jewels*, and precious ornaments, &c., wherewith the bride, the spouse of Christ is adorned : Isa. lxi. 10 : Cant. i. 10 ; 1 Pet. iii. 4 ; Prov. i. 9.

8. And lastly, rocks will shade and shelter persons from the scorching heat of the sun, and from stormy and foul weather : so Christ Jesus is a spiritual rock, to shade and screen the saints from Divine wrath, and from the violence of temptation, and to refresh their weary souls, Isa. xxxii. 2 ; Psal. xvii. 8.

But having noted the several parts observable in our

text, and thus far insisted upon the explication thereof : I shall now proceed to observe what *doctrine* these words will afford for our present instruction and comfort.

The proposition then, or point of doctrine, which naturally flows from the words of our text, thus opened and paraphrased upon, is this :—

That the Lord Jesus Christ hath suffered the fierce wrath and vengeance of God, to the end that poor sinners might have life and peace, comfort and eternal salvation.

This proposition is fairly deducible from our text, considered in the spiritual or gospel sense thereof ; and is agreeable to the analogy of faith, as well as to the whole scope and current of the Holy Scriptures. I shall produce a few texts for the proof and confirmation hereof :

1. That the Lord Jesus Christ did suffer, is evidently and abundantly demonstrated in Isa. liii., as also in that account given of him by the four Evangelists, and in many places of the Epistles of Paul and Peter. The Spirit of God in the prophets testified beforehand the sufferings of Christ, 1 Pet. i. 11 ; Christ himself owns and affirms that he *ought* to have suffered, Luke xxiv. 26 ; and the apostle Paul alleged and showed from the Scriptures that Christ must *needs* have suffered. Acts xvii. 3. This is likewise intended in those expressions of the apostle, Rom. iv. 25 : “Who was delivered for our offences :” and chap. viii. 32, “God spared not his own Son, but delivered him up for us all.” So also in 1 Cor. ii. 2, “I determined not to know anything among you, (saith he) save Jesus Christ and him crucified.” Again, it is said in Eph. v. 2, “Christ gave himself for us, an offering and a sacrifice to God for an odour of a sweet smell.” So in 1 Pet. ii. 21, Christ is said to have suffered, leaving us an example. And in chap. v. 1, the apostle declares that he was a witness of the sufferings of Christ.

2. Likewise, that Christ suffered for sinners in the room and stead of poor sinners, is abundantly testified in the Scriptures of truth, as in Rom. v. 6, 8 : “When we were yet without strength, in due time, Christ died for the ungodly : and God commendeth his love towards us,

in that while we were yet sinners Christ died for us." So in 1 Pet. iii. 18 : "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God : being put to death in the flesh," &c.

3. It is also evident from Scripture, that Christ Jesus suffered the fierce wrath and vengeance of God. Hence the Lord is said to bruise him, to put him to grief, to make his soul an offering for sin. Isa. liii. 10. His soul was tormented with the sense of God's wrath. This is likewise intended in that saying, Zech. xiii. 7, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts : smite the shepherd," &c. Christ is therefore said to be made "a curse for us." Gal. iii. 13. Not only detestable unto men, but bearing the wrath and indignation of God due for sin.

Lastly, the word of God doth likewise abundantly testify that the special end of Christ's deep and dolorous sufferings was, that poor sinners might have life, peace, consolation and salvation ; as, for instance Christ himself saith in John x. 10, "I am come that they might have life, and they might have it more abundantly." Rom. v. 10 : "When we were enemies, we were reconciled to God by the death of his Son," "who hath made peace by the blood of his cross." Col. i. 20. It is said of him, Rev. i. 5, 6, "that he loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." O the rich benefits and large privileges, the great and manifold kindnesses and blessings, which are showered down and do flow in upon poor souls for whom Christ Jesus hath suffered, as proceeding and issuing out, from, and through, his opened and bleeding sides !

Time will not enable me to insist upon particulars in the prosecution of this doctrinal proposition observed from our text. I should have spoken somewhat more fully touching these sufferings of Christ and the blessed effects thereof ; as namely, from whom he suffered, and what he suffered, and for whom he suffered, and also for what ends he suffered, with the true cause of his sufferings.

I shall add a little, very briefly, to what hath already been said upon this notable subject.

First. It is worthy of our serious consideration and remark, from *whom* the ever blessed Jesus did suffer, *who* inflicted those severities, that punishment upon him, which he underwent. It was not only by and from the devil (as before hinted) that he was set upon; though this innocent person was hotly assailed by Satan's wily solicitations and violent temptations, not only when he was hungry in the wilderness (a place and time fit for his purpose) Mat. iv. 1, 2, &c.; but at other times, John xiv. 30; Heb. iv. 15. Neither was it only by and from *men* that he suffered; although he was set at nought, mocked, reviled, and shamefully, cruelly, and spitefully used and ill treated by men, and by their wicked hands crucified and slain, Luke xviii. 32; xxiii. 11; Mat. xxvii. 39—41; Psa. xxii. 6, 7; John xix. 1; Acts ii. 23: but he suffered chiefly and especially *by and from the hand of God*; his own God and Father did lay the heavy stroke of his rod upon his own Son the Lord Jesus Christ; as hath been sufficiently demonstrated and proved in the explication of the words of our text. O how was the holy Jesus, the blessed immaculate Lamb of God stricken, smitten of God, and afflicted! How was he wounded, oppressed and bruised, and that by Jehovah himself, for our iniquities, transgressions and sins, laid on him by the Lord! See Isa. liii.

The principal reasons for God's smiting, bruising, punishing his own beloved Son, are—

1. The good pleasure of God. Isa. liii. 10: "It pleased the Lord to bruise him;" or, the Lord willed, pleased, delighted, or dearly loved to bruise him; all the acts and works of God, both eternal, and in time, are founded in his eternal will and good pleasure. Eph. i. 9—11.

2. Another ground and reason of God's inflicting punishment upon Christ, the Son of his love, was his absolute determination and resolution upon, and according to the best and wisest counsel, "the counsel of his own will." Acts ii. 23; iv. 28; Eph. i. 11. The counsel of peace was "between them both," Zech. vi. 13. That

Christ should undergo his Father's wrath and hot displeasure was the product and result of the most solemn counsels of all the three Persons in the blessed Deity before all time, and "his counsel shall stand, and he will perform all his pleasure." Isa. xlvi. 10.

3. Another reason hereof is taken from the mutual contract, or covenant-agreement transacted between the Father and Son before the foundation of the world; wherein Christ voluntarily engaged to undergo the curse and wrath threatened in and by God's righteous law, on the behalf and in the room and stead of the elect; so that hereupon God the Father would, and did, hold him to his word and engagement, according to Isa. l. 4—6; liii. 10—12.

4. Another reason why God himself did smite, wound and bruise the Son of his love, was, because his injured, violated *justice* would have it so. It is one of the properties of God, that "he will by no means clear [absolve or acquit] the guilty." Ex. xxxiv. 7; Nah. i. 3. "He is of purer eyes than to behold evil; he cannot look on iniquity;" Hab. i. 13; *i. e.*, he doth not, will not, cannot behold *sin* with the least allowance, or approbation. Now, if the Lord should insist upon having satisfaction, for the injury done unto him, from the persons themselves that have transgressed his holy law and violated his justice, they must unavoidably sink and perish eternally. Witness the angels that sinned, and such of mankind that live and die in their sins; 2 Pet. ii. 4, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." See also Jude vi. And in 2 Thes. i. 8, 9, the Lord is said to "take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power." But the sins of the elect being transacted upon Christ, the Lord having laid them (or made them to meet) upon him, as in Isa. liii. 6; "He hath been pleased to wound him for their transgressions, to bruise him for their iniquities." Divine justice could not be satisfied

any way in the world but this : for, as Dr. Crisp truly saith, " If any man should undertake to make agreement for his brother, he could not give God content. None can by any means redeem his brother, nor give to God a ransom for him : for the redemption of the soul is precious, and it ceaseth for ever. Psal. xlix. 7, 8. It cost *more* to redeem a soul. It could never be accomplished that way. It is not the fruit of the *body* that can answer, or give God content for the sin of the *soul*. Though a man could establish an innocent righteousness ; nay, I will go higher, if he could establish an angelical righteousness, yet this could not satisfy God to his content." Again he saith, " All the creatures under heaven, put them together, could not give God perfect satisfaction for *one* sin." And yet no sinner can possibly have acceptance with God, nor be eternally saved, unless a plenary satisfaction be made for *all* his sins and transgressions to Divine Justice : for, (as the same author saith) " When Adam had sinned, and by that act had involved himself and his whole posterity into a state of transgression, nay, into a constant course of enmity and rebellion against God ; whereby justice was extremely violated, and the Divine Majesty insufferably affronted ; it concerned God, for the vindication and maintenance of his own justice and honour, to take order for the reparation of this violation of justice, and affront of majesty. I say, it concerned God to repair his *justice* in the largest and amplest way of satisfaction, that might answer it to the full." Wherefore the Lord, having laid the iniquities of his people upon Christ, was pleased to bruise him, and to make his soul an offering for the same. And thus God hath taken full satisfaction upon Christ. Vindictive justice, violated by our sins, is repaired and perfectly satisfied by the perfect obedience and sufferings of our glorious Surety, Christ Jesus : " He opened the rock." The Lord was pleased to take this way to satisfy himself, to repair the wrong done to his pure justice : so that he now doth acknowledge himself satisfied, yea, " well pleased for Christ's righteousness' sake." Isa. xlii. 21. He could not be

reconciled unto sinners, but upon a legal expiation ; he hath, therefore, fixed upon *this way*, as most convenient and likely to set forth his extreme hatred of, and his inexorable severity against sin, Rom. iii. 25 : “ Whom God hath set forth a propitiation, to declare his righteousness ;” *i. e.*, God hath in his eternal council proposed, fore-ordained, fore-appointed Christ Jesus as the true mercy-seat and way of atonement, for the declaration or shewing forth of his vindictive justice in his just proceedings against sin, viz., in his condemning and punishing sin in and upon Christ, our blessed Surety.

5. Another reason of God’s smiting and bruising Christ Jesus, the Lord of glory, was, the demonstration and shewing forth of his truth and faithfulness in his promises, and in fulfilling all the types, prefigurations and prophecies of the holy Scriptures, referring to Christ in that case. Luke xxiv. 25—27, 44, 46. John xix. 28, 30, 36, 37. Christ was the *true* sacrifice and offering, whereby our sins were expiated and put away, as he was the antitype and substance of all the sacrifices offered up to God under the law : the scripture promises and predictions were fulfilled in him : so that God’s truth and faithfulness were eminently discovered and manifested in the open exhibition of Christ, and in the dolorous sufferings which he underwent. But then,

Secondly, What were the sufferings of Christ, or the punishments which Christ suffered ? The smiting and opening of this rock, doth typify and denote the smiting, wounding, and bruising of Christ, (as before observed in the opening of our text ;) although Christ was but a reputed sinner, yet he was a real *sufferer* for sin ; as “ he bare our sins in his own body (or human nature) on the tree.” 1 Pet. ii. 24. So he bare the punishment due for the same. Isa. liii. 4, 5 : “ He hath borne our griefs and carried our sorrows :—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.” He suffered in his body, and he suffered in his soul : and that both in the

whole course of his life, and especially in the closure, or cutting off of his days.

1. The punishments which Christ suffered in the course of his life here upon earth, consisted in manifold defects, or sinless infirmities of human nature: and these (as Bishop Reynolds well saith) “were either corporeal, as hunger, thirst, weariness, &c., or spiritual, as fear, grief, sorrow, reproaches, temptations, &c.”

2. The sufferings of Christ in the closure, or last period of his life, were (as the same godly and learned bishop saith) “either corporeal, as mockings, buffetings, shame, scourgings, condemnation, an ignominious and accursed death,” &c.

He suffered greatly in his body: O, how was his precious body abused, disjointed, torn and mangled! He gave his “back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting.” Psa. xxii. 14, 17; Isa. l. 6; Matt. xxvii. 29, 30, 31. He was by wicked hands crucified and slain; the *nails* piercing his precious hands and feet, the *spear* his blessed sides, and the *crown of thorns* his tender temples, &c. O souls, come let us take a turn by faith to Mount Calvary, and there let us behold the smart, the anguish and sorrow which Christ Jesus underwent in our room and stead: let us see how the blood trickled down from every vein of his precious body on our account; yea, how his very heart’s blood gushed out from him for our sakes: let us view the open passage (as I may say) which is made by the sword of Divine Justice into the very heart and bosom of our gracious Redeemer; and there let us take some pleasant prospects, through faith (in the light of the word and Spirit of God) of the large dimensions of his heart—boundless love, and amazing grace! But to return:

I say, the punishments which Christ suffered at last were either corporeal, or spiritual; and those were principally two-fold, first, a punishment of dereliction, according to that in Matt. xxvii. 46, “My God, my God, why hast thou forsaken me?” There was some kind of *separation* between God and Christ, during the time of

his sufferings for sin, viz. as to the fruition of the *light of God's countenance*, and of his glory and favour : there was a dereliction by the withdrawing of his *countenance*, not by the dissolving of his *union*. Secondly, Christ suffered a punishment of malediction. He did undergo the curse of the law, and the fierce wrath of God ; he did grapple with the powers of darkness, he felt the scourges due unto our sins in his human nature, which squeezed and wrung from him those strong cries, those deep and woeful complaints, that bloody and bitter sweat, which drew compassion from the very rocks. Whatever the sufferings of Christ were in the *kind* of them, they were in their weight and pressure equally grievous with those which *we* should have suffered : God dealing with Christ as a God armed against the sins of the elect, which were then upon him.

In like manner, Dr. Grew, treating of Christ's taking upon him the guilt and punishment of our sins, doth assert that "Christ suffered *penal* hell, though not *local* : Christ suffered the essential or substantial punishment, the same in nature and proportion that was due to us for our sins, and for the satisfaction of Divine Justice, which lieth in *pœna damni* and *pœna sensus*, in the punishment of loss, and the punishment of sense. Matt. xxvii. 46, and xxvi. 28." Beloved, these sufferings were such as no man, considered as mere man, could endure and go through : they were such as made Christ, the Lord of life and glory, (in the prospect thereof, before they came upon him) to shrink, and cry out, "O my Father, if it be possible, let this cup pass from me." Matt. xxvi. 39. Let this cup of wrath and vengeance pass from me, if it be possible : aye, but this could not be ; God could not alter his decree, nor falsify his word ; there was an eternal engagement between God the Father, and the Son, on the account of the elect ; wherein Christ the Son of God put himself under obligation to give *satisfaction* for their sins ; and this covenant-engagement could not be revoked nor disannulled ; this obligation could not be made void, until the condition thereof was performed.

God the Father would hold Christ his Son, to his word and engagement : wherefore he must do, he must suffer what was *fully satisfactory* to Divine Justice for our sins and transgressions : and these sufferings which Christ underwent, which Christ waded through, would have *sunk all the men in the world down to hell and eternal perdition*. Nay, if that load, that weight of wrath had been laid upon the angels themselves, who are mighty in strength, they would have sunk down under it, and been held under it for ever. But, adored be free grace ! the Lord Jesus Christ, our glorious Surety, was capable and well able to go through those heavy and dolorous sufferings which were inflicted on him, because he was all-sufficient, infinite and almighty ; he was God as well as man—God equal with the Father, as well as man like unto us, and therefore could and did go through those bitter sufferings ; he drank of that “brook in the way ;” he drank up the impetuous torrent, the whole river or sea of his Father’s wrath, due to our sins ; and (having so done) “he lifted up the head ;” he conquered all his sufferings, and effectually defeated all his and our enemies by his own power, triumphing over them as absolute conqueror. *Psa. cx. 7 ; Col. ii. 15.* And here note, that Christ was not forced against his will thus to suffer : no, no ; he freely and willingly “laid down his life for his sheep.” *John x. 15.* He voluntarily “humbled himself, and became obedient unto death, even the death of the cross.” *Phil. ii. 8.* He delighted to do his Father’s will. *Psa. xl. 8.* And as it pleased the Lord to make the iniquities of all his people to meet upon Christ, so it pleased him to inflict on him all that curse and wrath, to the utmost degree, which was due for the same, that they might go free. O stupendous grace and love indeed ! It is matter of wonder and astonishment that the holy and ever blessed Jesus should be made sin and a curse for us, that the Lord of life and glory should undergo such extreme sufferings : sufferings equivalent and proportionable to those of the damned in hell, so far as free from sin ; which consist (as before expressed) of the punishment of loss or dereliction ; and the

punishment of sense or malediction. 1. They have lost all their enjoyments, privileges and blessings, which, through the common providence of God, they were partakers of whilst here: there are no privileges, no mercies, no favours, no comforts, no hopes of ever coming into acceptance with God *now* for those that are departed this life without an interest in Christ. No, no; they suffer the punishment of loss indeed; they are separated from God, and Christ, and glory, for ever; they are never likely to have any comfortable enjoyment of God, or of Christ, nor any society with saints, or good angels. So the Lord Jesus Christ, during the time of his last and greatest sufferings, did undergo the punishment of *loss*: he was left to suffer alone: of the people there was none with him—none to assist him, none to help, uphold or comfort him. Isa. lxiii. 3, 5. “He looked for some to take pity, but there was none; and for comforters, but he found none.” Psa. lxxix. 20. “All his disciples forsook him and fled.” Matt. xxvi. 31, 56. Yea, his own God and Father turned his back upon him, *withdrew* from him, *withheld* his comforts, his favourable presence and the smiles of his countenance from him, as he stood in our stead, bearing our sins: this was the ground and reason of his crying out, as in Psa. xxii. 1, “My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?” compared with Matt. xxvii. 46. “God looked upon Christ, (as Bp. Reynolds saith) and treated him as a God armed against the sins of the elect, which were then upon him.” Thus Christ was under the hot displeasure of God the Father when, and as considered as our Surety, sustaining our persons, he was made sin for us: yea, God the Father is said to have rejected and abhorred him, (viz., as he was found in our law-place, in our room, with our sins upon him). Psa. lxxxix. 38. “But thou hast cast off, or removed far away, and thou hast abhorred, [despised, reprobated, or hated] thou hast been wroth with thine anointed [thy Christ].” But secondly, the damned in hell undergo the punishment of *sense*: they “*feel* the

worm that dies not " continually gnawing : their consciences are continually under horror and anguish : they are continually "tormented in the flames, in the fire that is unquenchable, in the lake of fire burning with brimstone." Mark ix. 44 ; Luke xvi. 24 ; Rev. xix. 20, and xx. 15. They feel the flaming, scorching wrath and vengeance of the great God poured forth upon them incessantly night and day ; yea, they are made to drink the very dregs thereof. Psal. lxxv. 8 ; Rev. xiv. 10. This is their lot, and this is their portion for ever and ever, who die without an interest in Christ, without faith in his blood. In like manner, the Lord Jesus Christ did undergo the punishment of sense ; "the sword of Divine Justice was sheathed into his innocent soul ; the arrows of vindictive wrath pierced his very heart. "The waters (saith he) are come in unto my soul. The floods overflow me." Psal. lxix. 1, 2. The flaming vengeance of God was executed upon the Lord Jesus Christ when he hanged upon the tree in our room and stead ; that burning wrath, that hot displeasure, that terrible vengeance, which was justly due to *thee* and *me* for sin, was, in greatest severity, inflicted upon Christ Jesus, when he, as our Surety, had our iniquities laid on him. O the extreme heaviness and excessive sorrows, the great troubles and bitter agonies, the sharp pains and exquisite tortures and death-pangs that seized upon the Lord Jesus, and which he felt and laboured under, when he sustained our persons, and bore our sins ! Matt. xxvi. 37, 38 ; Luke xxii. 44 ; John xii. 27 ; Acts iii. 24. "Christ drank the full cup of God's wrath, (saith the renowned Bp. Usher) filled unto him for our sakes, the whole wrath of God due to sin being poured forth upon him ; and therefore in his soul he did abide most unspeakable vexations, horrible griefs, painful troubles, fear of mind, feeling as it were the very pangs of hell ; into which, both before, and most of all when he hanged upon the cross, he was cast." But,

Thirdly, For *whom* did Christ, the Son of God, thus suffer ? It was not for the *angels* that he endured such

indignities, such sorrows, such grievous things : 1. Not for the elect angels ; Christ needed not to suffer for *them* : they having never fallen, having never violated the law of their creation, nor lost their primitive glory, needed not the sin-atonement mediation or sufferings of Christ. 2. Christ did not suffer for the *fallen angels*.

But it was for his church and people that Christ suffered : so the Scriptures do abundantly testify. And we must understand by Christ's being said to suffer and die for *us*, &c., that he suffered and died, not only for our *profit* or *benefit*, but also in our place, in our room and stead, so as to save and deliver us from death, by laying down his own life : hence he is said to give "his life a ransom for many." Matt. xx. 28 ; Mark x. 45. Thus Christ suffered in the room of sinners, submitting to the like punishment that *they* should have undergone in their own persons, giving *himself*, his flesh, his blood, his life, a price, a redemption-price, a counter-price for *them* : like as when a man doeth or suffereth that in the room of another, which that other should have done or suffered in his own person ; as when one man yields up himself a bondsman, or captive for the redeeming and delivering another out of slavery ; or lays down his own life for the saving another man's : so the Lord Jesus Christ gave himself for poor sinners—life for life, body for body, and soul for soul. Eph. v. 2 ; John vi. 51 ; 1 Pet. i. 18, 19 ; Rev. v. 9 ; John x. 11 ; Titus ii. 14 ; Isa. liii. 10, 12. Yet here I would have you to consider and understand, that though Christ thus suffered for fallen man, for sinners among mankind (as before demonstrated), yet he did not thus suffer for *all* mankind universally, not for *every* individual sinner among mankind ; for then, either all must be eternally *saved* ; or the sufferings of Christ are not sufficient, or effectual to satisfy for some men's sins, that they *may* be saved ; or else there is something inherent in some men, or something done, or omitted by them, which renders the death and sufferings of Christ invalid and of none effect to them : any of which, is most unwarrantable. I grant that all men have some benefit by

the death and sufferings of Christ, even such who are not eternally saved, they have a reprieve for a time, (the curse is not immediately executed upon them so soon as they exist), and they have the enjoyment of many temporal blessings and outward accommodations, &c. But yet Christ did not suffer *for all* equally and alike ; no, he suffered, in a special and peculiar sense, for a certain select and distinct number of sinners, for those *many*, intended and pointed at in Isa. liii. 12 ; Matt. xx. 28, and xxvi. 28 ; Mark x. 45 ; Rom. v. 19 ; Heb. ix. 28. So then Christ suffered,—

1. For all God's elect-ones amongst mankind, both Jews and Gentiles, of all ranks, sexes and conditions. Hence those, whom God "chose in Christ before the foundation of the world," are said to "have redemption in him through his blood." Eph. i. 4, 7. Yea, God hath appointed some "to obtain salvation by our Lord Jesus Christ, who died for them." 1 Thes. v. 9, 10. The Assembly of Divines, in their Confession of Faith, do say, "they who are elected, being fallen in Adam, are redeemed by Christ :—neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only." Again, "their number (who are predestinated unto everlasting life) is so certain and definite, that it cannot be either increased or diminished." And here note, that Christ's undertakings and sufferings were not any *cause* of election, (much less was God's foresight of faith, or holiness, or any other thing in the creature ;) but because we were *chosen* in Christ to salvation, *therefore* Christ suffered for our sins.

2. Christ suffered for all those (and only for those which the Father *gave* to him) before the world began ; hence he assures us that "he will in no wise cast out" such ; that "he will lose none of them, but raise them up at the last day, and that none shall pluck them out of his," nor "out of his Father's hands." John vi. 37, 39, 40, 44, and x. 28, 29. It is these that he *prayed* for, and "*not* for the world." John xvii. 9, 24. From whence we may certainly gather, that Christ did not

thus suffer for the *world*, (here intended) but for those only which the Father *gave* him.

3. Christ suffered for the *children of God*,—for all God's elect, whom Christ was to gather into one body, one mystical person, or one new man, (Eph. ii. 14—16;) really and truly the children of God, viz., by adopting grace, and by eternal election, being “predestinated into the adoption of children.” Eph. i. 5. They being, therefore, near and dear to God, “he spared not his own Son, but delivered him up for them.” Rom. viii. 32. See likewise, Heb. ii. 14 : “Forasmuch as the children were 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.” Rather than the children of God should be destroyed by Satan, or perish eternally, the eternal Son of God would assume their nature, and suffer and die in their room and stead. O astonishing grace indeed !

4. Christ Jesus suffered for “his people, his seed, his church.” Matt. i. 21 ; Isa. liii. 10 ; Acts xx. 28 ; Eph. v. 25. He therefore suffered and gave himself for poor sinners, because he loved them, because he had a special propriety and interest in them, because he stood nearly related to them, he was their *goel*—their near kinsman, to whom the right of redemption did belong. Isa. liv. 5.

5. Christ Jesus suffered, and laid down his life for his sheep, his own sheep, in contradistinction from all others, as appears from what he himself saith, John x. 11, compared with ver. iii. 4, 14, 15, 17, 26, 27 : “I am the good shepherd ; the good shepherd giveth his life for the sheep,” *i. e.*, for his *own* sheep, such as were properly and peculiarly *his own*, to whom he had a proper right, in whom he had a special propriety, even before he laid down his life for them, viz., by his Father's donation, ver. 29 : they were his sheep, as given to him by his Father, and therefore he gave himself, his life for them. By what hath been said, it is evident that Christ, in his own person, underwent these racking

tortures, these bitter sufferings (before hinted), not for *all mankind universally*, but for a certain *select* number of mankind, whom he accounts and asserts to be *his own* : “his own, in the world,” (John xiii. 1 ;) though “not *of* the world, even as he himself was not of the world,” whilst yet he was in it, (John xvii. 16 ;) a *peculiar* people, a people distinct from the world, whom the Father “gave him out of the world,” (John xvii. 6 ;) and whom he himself “hath chosen out of the world,” (John xv. 19 ;) who are dignified and distinguished by such honourable titles and appellations as are before mentioned, viz., his *people*, exclusive of all others ; his *seed*, in opposition to those styled the serpent’s seed, or children of the devil ; his *church*, as distinguished from the world ; his *sheep*, as opposed to the goats, which are therefore said to be separated from the sheep, and “set on the left hand.” Matt. xxv. 32, 33. Yea, the people, for whom Christ laid down his life, are styled “his *portion*,” and the “*lot of his inheritance*,” (Deut. xxxii. 9,) which the Father gave him, John xvii. 2, 6, 9 ; Heb. ii. 13. He is the Head, they are his body, (Eph. i. 22, 23 ; Col. i. 18 ;) all the members of which body were written in God’s book (of eternal election) when as yet not one of them (openly existed). Psa. cxxxix. 16. Yea, so near is the relation, and so intimate the union between Christ and the persons for whom he gave himself, that they are denominated “members of his body, of his flesh, and of his bones.” Eph. v. 25, 30. In contradistinction to the *non-elect*, who have no part with Christ, no real interest in him, no such relation to him, no saving benefit by his undertakings. John xiii. 8, and viii. 44, 47, and x. 26 ; Rom. ix. 13, and xi. 7. So then, the death and sufferings of Christ are peculiar and effectual to the *elect* only, to the *church*, the *spouse*, the *seed*, the *sheep* of Christ only. “He hath not redeemed all, for then, what should hinder their salvation ? (saith Mr. Holland.) He redeemed the elect only. Now, (saith he) all are not elected, or ordained to eternal life, for then all would have been prayed for by Christ, (John xvii. 9,) and all would have believed in him.

Acts xiii. 48. But we see few believe ; yet all Christ's *do*, or *shall* believe." This is further evidenced from Rev. v. 8, 9 ; where the church are said to be "redeemed to God by the blood of the Lamb, [out of] every kindred, and tongue, and people, and nation : " " which rationally implies (saith Mr. Cole on this text) that the bulk of those people and nations were not redeemed with them." Likewise in Rev. xiv. 3, 4, a certain number viz., 144,000 chosen ones, sealed and sanctified ones, are said to be redeemed "from the earth," and "from among men ;" now, if some be redeemed from among others, then it follows of course that those *others* were excepted, were *not* redeemed.

6 And lastly, Christ Jesus thus died and suffered for all that ever did, now do, or hereafter shall receive, or believe in him ; for, Old Testament saints, (I mean such of the children of God, who lived and died before Christ's incarnation,) were justified and saved the same way that God's children *now* are, viz., by and through the undertakings, the obedience and sufferings of Christ ; and through faith in his blood, only with this difference : those believed in the Messiah *to* come, and these believe in him as being *already* come in the flesh. Believers under the Mosaical dispensation, had their transgressions forgiven by virtue of the death of Christ *then to come*, shadowed forth by those sacrifices then in use, which were typical of him and his death and sufferings ; when God so indulged our fathers as to pardon them on the account of what was to come, as our annotators say on Rom. iii. 25, and Heb. ix. 15. Hence Abel is said to have "offered unto God a more excellent sacrifice than Cain," Heb. xi. 4, inasmuch as he had an eye *to*, and faith *in* the great sacrifice of the promised seed, to be offered up for him in due time, typified by that bloody sacrifice, which he brought and offered up unto the Lord. Gen. iv. 4. So then, as Christ suffered for those who, in Old Testament times, did believe on him, being taught to look to him in and through those legal and typical sacrifices offered up to the Lord : so likewise he suffered for all those who should *afterwards*

believe on him, as is abundantly evident from Scripture : See John iii. 14, 15 ; it is here said, that Christ, “the Son of man must be lifted up, [viz., upon the cross, so as to be crucified and slain] that whosoever believeth in him should not perish, but have everlasting life.” So in verse 16, it is said that “God gave his only begotten Son,” for the same end and purpose. In verse 18, “He that believeth on the Son, is not condemned.” Again, verse 36, “he that believeth on the Son hath everlasting life.” So Acts xiii. 39, “All that believe [in Christ crucified] are by him justified.” And Rom. iii. 26, 28, 30, God is said to “justify him that believes, and to justify Jews and Gentiles, by and through faith.” Now, if they (and only they) that believe, be exempted from condemnation, are justified, and have everlasting life, &c., then Christ Jesus died and suffered for them, and for them only, *that believe* : “for none are justified or saved, but those for whom Christ suffered, and whom he hath redeemed by his blood.” Rom. iii. 24, and v. 9, 10, and viii. 34. Yet let none mistake me here ; Christ did not thus suffer and die for any, because they *did* believe, or because God *foresaw* they would believe : our faith, or believing, is not any *cause* ; I say, it is not any cause, condition, or reason of Christ’s suffering for us, nor yet of our justification and acceptance with God or salvation ; only it doth, under the Holy Spirit, discern and apply the death and sufferings of Christ : and so is the *evidence* of our right, title, and interest to and in redemption, justification, and salvation by and through Christ. Faith itself doth but *receive* a right and title ; doth not *give* one. But to proceed.

Fourthly, What are the *effects* of Christ’s dolorous sufferings, or, to what end did he thus suffer ? Now, with respect to this matter, it is necessary to know and consider that the sufferings of Christ, together with his perfect righteousness, (commonly styled his active and passive obedience) are a *full answer* to the demands of God’s holy law, which we had transgressed and broke, and a perfect fulfilling thereof, both as to the righteousness required, and the penalty denounced thereby.

Hence he is said to "fulfil all righteousness," (Matt. iii. 15 ;) to fulfil the law, (Matt. v. 17 ;) and to be "the end of the law for righteousness," (Rom. x. 4 ;) viz., by his yielding a personal perfect obedience to it, and by taking the curse of it upon himself. Whatever the law required that we should do or suffer, Christ hath fulfilled and perfected it on our behalf.

Now, the end of Christ's obedience and sufferings is, in general, two-fold. 1. The glorifying of God. 2. The salvation of his people.

1. The chief and ultimate end of Christ's death and sufferings was the glorifying of God his Father. Now, God could not be glorified by Christ himself, by any addition to his *essential* glory, but only by manifesting and making known to the world his glorious name, publishing his will, and demonstrating his goodness, power, wisdom, truth, justice, mercy, and other his attributes. And this Christ did, *first*, by his preaching, by his spiritual and heavenly doctrine, by the works and miracles which he wrought, and by his whole life and conversation ; and *at last*, by his sufferings and death upon the cross, in obedience to his Father's will ; and so, by accomplishing the work which was assigned to him, and enjoined, or laid upon him to perform. See John xiii. 32 ; xvii. 1, 4, 6. As the saints are said to glorify God by their holy lives and martyrdom, (Matt. v. 16 ; John xv. 8 ; xxi. 19 ; Phil. i. 20 ;) so, and much more, did Christ Jesus, our blessed Mediator and Surety, glorify God his Father by his holy obedience and sufferings.

2. The eternal salvation and felicity of God's elect was another great and special end of Christ's assuming human nature, and of his obedience and sufferings in that his assumed nature ; hence the apostle Paul assures us that "Christ Jesus came into the world to save sinners," 1 Tim. i. 15 ; and that "we, being justified by his blood, shall be saved from wrath through him." Rom. v. 9. And the church of Christ is said to be "purchased," and "redeemed to God by his blood." Acts xx. 28 ; Rev. v. 9. This is the reason which was

given by the angel of the Lord, of his name being called Jesus ; “for (saith he) he shall save his people from their sins.” Matt. i. 21. Now salvation, as it denotes and intends *grace* and *glory*, or eternal life, may and ought to be considered, *first*, in the original grant or settlement of it, and *secondly*, in the conveyance and actual possession of it. It is in this latter respect only, as I apprehend, that salvation was the end and the gracious effect of Christ’s obedience and sufferings, in subordination to his glorifying of God his Father, before mentioned.

For salvation, and the gift thereof, as it consists of grace and glory, or eternal life, was purposed in the will of God, concluded and resolved upon in council, [the glorious council of his will,] and absolutely granted, settled, ensured, and confirmed to and upon Christ, and in him to and upon all and every one of God’s elect, in and by an everlasting covenant. Thus God is said to have “promised eternal life, [viz., to the Mediator—to Christ, our glorious representative and covenant Head, and to us, viz., to all the elect in him,] before the world began.” Tit. i. 2. Yea, in Eph. i. 3, God is said to have “blessed us with all spiritual blessings in the heavenlies in Christ.” It is not said he hath *designed* to bless us, or, he hath *purposed* all blessings for us, or, he hath chosen us *to* such blessings or blessedness ; but, “He *hath* blessed us, *i. e.*, really, absolutely ; or, he hath freely given and granted to us, bestowed and settled on us, all spiritual blessings, together and at once, in Christ, before the foundation of the world, “according as he hath chosen us in him.” Look : as God hath chosen us in Christ, and ordained or appointed us to eternal life and salvation, to be obtained in and by, or through him, Acts xiii. 48 ; Eph. i. 11 ; 1 Thes. v. 9 ; so he hath designed, allotted, and foreordained grace and all blessings for us ; and, therefore, hath fully and absolutely granted, given, and confirmed the same to us *in Christ*, lodging, and laying up, and securing the same for us *in him*, as in a safe repository or storehouse : Col. i. 19 ; Psal. xxxi. 19 ; and all this before Christ

came in the flesh. To the same purpose is that passage in 2 Tim. i. 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 given us in Christ Jesus before the world began." From hence it is evident, 1. That grace was not only *purposed* for us, but *given* to us in Christ before all time ; viz., all grace, including glory itself, (for there is no specific difference betwixt grace and glory,—grace being glory begun, as glory is grace consummated.) 2. That salvation, as it comes to us through Christ, under the Spirit's influence, is exactly according to God's own purpose, and according to this original grant and settlement in Christ Jesus ; for this eternal settlement, or deed of gift—this gift of grace in Christ, is the original platform, exemplar, or pattern, by and according to which the Spirit of grace doth, *in time*, work in and upon us. This is the prime deed of settlement, containing and securing *to us* and *for us* all purposed blessings, to be enjoyed by us here and hereafter for ever. And here observe, that grace thus conferred, or an heavenly inheritance thus settled in the council of peace before all time, between the Father, Son, and Spirit, on the children that should in time be begotten and born of God, is as sufficient a *title* of an indefeasible inheritance to them, as an estate in land settled upon marriage is to the heir upon whom it is settled ; and that without that heir's doing anything in order to make it sure, more than his entering upon it when he comes to age. Thus it appears that salvation was given and granted by an *irrevocable* decree, yea, by an irreversible act of grace, to God's elect ones in Christ before the beginning of time.

But, as an estate in land, though settled on such an one and his heirs for ever, may be clogged, burdened, incumbered, and mortgaged, through one or more of the persons' extravagancy, or undue practices, who are interested therein, so that they, nor their succeeding heirs cannot enjoy and possess the said estate clear and free, till the said incumbrances or mortgage be taken off ; so our heavenly inheritance, the blessings of grace

and glory, though absolutely settled on us in Christ, as is before shown, are under mortgage and just suspension, and so are retained and withheld from us, by reason of our apostacy and misdemeanours, until our whole debt be paid, and the mortgage, or hand-writing that was against us, be cancelled and taken out of the way, and until certain provisos and conditions, in this case requisite and necessary, be performed and fulfilled ; *both* which our great Surety, the Lord Jesus hath *wholly* and *effectually* done ; 1. In God's account, from the foundation of the world : Rev. xiii. 8. And 2. In *very deed*, when he laid down his life without the gates of Jerusalem : Heb. xiii. 11, 12.—For God, from eternity foreseeing, and designing to permit the apostacy and transgression of his own elect, did constitute and fore-ordain Christ Jesus to be their Redeemer, and to make good and clear up their right and title to the said blessings, by removing all incumbrances, paying off their debts, &c., so that, by Christ's undertakings—by his obedience and sufferings, way is made for these blessings to come into their *own hands*—into their own actual possession, and that in a way of highest justice, as well as of grace and mercy. No blessing, though granted in the eternal settlement, and secured in the everlasting covenant, and confirmed by God's unchangeable word and oath, and all this by and according to his immutable counsel, could be actually *bestowed* on any sinner, without Christ's espousing his cause and his nature, and shedding his precious blood ; and now no blessing can justly be suspended or withheld *from* any soul for whom Christ hath thus suffered.

Thus it appears, by what hath been said, that salvation, in respect of its *conveyance* to us, and our *possessing* and *enjoyment* of it, is another gracious end and effect of Christ's sufferings.

But more particularly, the ends and gracious effects of Christ's sufferings were either immediate or more remote.

First. The immediate effects of Christ's bitter sufferings were the abolition of our sins, the payment of

our debts, full satisfaction to Divine Justice, reconciliation, redemption, justification in the sight of God, victory over Satan, &c.

1. One special end and immediate effect of Christ's sufferings was the abolition and removal of the sins of his people, viz., in *God's* account, so as not to be marked or laid to their charge, nor to be remembered against them. Sin indeed dwells and works in them, and they are not exempted from vicious inclinations, nor secured from committing sin in thoughts, words, and actions, during this mortal state; nay, truly, of themselves they can do nothing but sin. And God abhors and condemns sin in them, yea, even in the holiest of men: yet, notwithstanding this, God doth not, will not *impute* sin unto them, nor condemn them for sin. The reason is, because he hath made their iniquities to meet upon Christ. Isa. liii. 6. "He hath made Christ sin for us." 2 Cor. v. 21. "And Christ himself hath borne our sins in his own body, on the tree." 1 Pet. ii. 24; Heb. ix. 28. As was foretold by the prophet Isaiah, chap. liii. 11, 12. He bare the load and weight, the fault and guilt of *all* the sins of the elect, by way of imputation, and that in their greatest heinousness and highest aggravations. Hence he was looked on and treated as a criminal—as standing surety for sinners. "He was numbered with the transgressors, and bare the sins of many." Isa. liii. 12. He was looked on by the eye of Divine Justice as a criminal, (Zech. xiii. 7;) *i. e.*, a criminal representatively, in their place and stead, whose persons he sustained, and whose crimes, or sins and iniquities, he bare, as being laid on him, and judicially charged to his account, by the Lord. Yea, it is evident that Christ was so reputed criminal, though altogether guiltless in himself, yea, innocent and holy to perfection, in that he owns the sins of his people to be *his* sins, as in Psa. xl. 12:—"Mine iniquities have taken hold upon me." So in Psa. lxix. 5:—"O God, (saith he) thou knowest my foolishness, and my sins are not hid from thee." The iniquities, yea, the foolishness and sins of the elect being laid on Christ, he takes them as his own,

he calls and reckons them his own. He made our sins to be his own ; and he bare them as his burden. Isa. liii. 11. He carried them up ; for the Greek word in Heb. ix. 28, and 1 Pet. ii. 24, signifies to take, carry, or bear up on high :—"It is (saith Dr. Jacomb) an allusion to the priests, who *carried up* the sacrifice, and with it the sins of the people, to the *altar* : Christ did the same with respect to his cross, whither he first carried up sin, and then carried or bore it away." Christ bare the sins of the elect, 1. *Virtually*, and by way of obligation from all eternity, as the Lamb slain from the foundation of the world. In the everlasting covenant he came under obligation to assume our nature, and to bear our sins, and the punishment due for the same ; by virtue whereof God's people, before Christ's incarnation, were discharged, justified, and saved. And then 2. He bare the sins of his people *really*, and by way of execution, when he had assumed human nature, and especially in the last period of his life ; then did he actually take upon him our sins, the sins of all the elect, and so took them away by his death and sufferings. It will appear that the iniquities, transgressions, and sins of the elect were abolished, destroyed, and done away by the sufferings of Christ, if we consult and consider these plain, express texts of Scripture :—1 John iii. 5 :—"He was manifested to take away our sins ;" viz., by taking them upon himself. So in John i. 29, this "Lamb of God" is said to "take away the sin of the world." In Heb. i. 3, he is said to have "purged [effected the purgation of] our sins by himself." Heb. ix. 26 : "He appeared once in the end of the world to put away [disannul, displace, or abolish] sin by the sacrifice of himself." In Rom. vi. 6, our old man is said to be "crucified with Christ, that the body of sin might be destroyed" [abolished, or rendered of no force.] Therefore it is said in ver. 10, "In that he died, he died unto sin once:" and in ver. 11, we are advised to "reckon [or account] ourselves to be dead indeed unto sin in him." Chapter viii. 3, God is said to have "condemned sin in the flesh" [of Christ, as suffering the penalty

denounced.] “O, (saith Dr. Jacomb) when this flesh of Christ hung upon the cross, then sin received its condemnatory sentence—its mortal wound. When Christ was condemned, sin was condemned also. God fell upon sin, (saith he) and severely punished it in Christ’s person.” In Eph. ii. 16, Christ is said to have “slain the enmity in himself,” [by expiating sin, the cause of it.] The reign, the strength, the tyranny of sin is broken and destroyed, and its poison and destroying quality expelled in and by the death and sufferings of Christ, our blessed Surety, as may be gathered from Rom. v. 21 ; 1 Cor. xv. 56, 57.

This is consonant and answerable to the Jewish sacrifices, and the predictions of the holy prophets. The old sacrifices were substituted in the place and stead of the offenders themselves ; the sins of the people, and the punishment due thereupon, were laid upon, transferred over to, and borne by the creature sacrificed. Lev. ix. 15 ; x. 17. Hence the beasts offered in way of sacrifice are, in the Hebrew text, frequently styled sin, guilt, and trespass ; rendered in our translation, sin-offering, trespass-offering, &c., they being made sin typically, as Christ was made sin really, by imputation. Christ’s soul is said to be made (Isa. liii. 10,) an offering for sin. So in Lev. xvi. 21, 22 :—All the iniquities of the children of Israel, and all their transgressions in all their sins, were to be put upon the head of the live goat ; and he was to bear upon him all their iniquities into the wilderness, or unto a land of separation ; a land that is not inhabited. There is nothing more plainly holds forth Christ’s bearing away our sins, so as to be remembered no more, than this of the scape-goat. So that notable prediction in Dan. ix. 24, holds forth the same truth : there the angel Gabriel doth make known to Daniel the time that was “determined to finish [utterly to consume or absolve] the transgression, to make an end of [to seal up] sins.” He so made an end of sins as that he buried them in his grave, and set a seal on them ; so that, though *he* rose again, yet they never did nor shall rise more.—He sealed them up to

be remembered no more. Many more texts of Scripture might be produced, but these may suffice to shew that Christ bare our sins, our very sins, by way of imputation, and in bearing them took them away from before God ; so that, though sin be ours in respect of the *fact*, yet Christ hath so done it away by his sufferings, that it is no longer ours in respect of *imputation*. Our sins, as laid upon Christ, were the material and meritorious cause of his sufferings, and by his sufferings they were expiated and utterly abolished.

With reference to what hath been said upon this head, I commend to your consideration those three or four sweet and comfortable texts of Scripture, viz., Psa. ciii. 12 : "As far as the east is from the west, so far hath he removed our transgressions from us." Isa. xxxviii. 17 : "Thou hast cast all my sins behind thy back." Mic. vii. 19 : "Thou wilt cast all their sins into the depths of the sea." Zech. iii. 9 : "I will remove the iniquity of that land in one day." From these Scripture-expressions we may observe (1.) That the sins of God's people are *removed* far away from them, being transferred over from them to Christ, and by him borne away. (2.) That they are *put out of sight*, taken away from before God's face, so as not to be marked or charged by Him upon them. (3.) That they are *buried* in the grave of oblivion, and shall never rise nor be found more. (4.) That they were all, (viz., all the sins of all the elect,) together and at *once* removed and taken away, viz., by the death of their Redeemer, who, by "one sacrifice [once offered] hath perfected for ever them that are sanctified:" Heb. x. 10, 12, 14. Christ, by once offering up himself, did quite take away all the sins of the elect *at once*. To this agree those words in Isa. xliii. 25 :—"I, even I, am he that blotteth out thy transgressions, [as debts in the creditor's book are crossed or blotted out when they are paid :] and will not remember thy sins," (as *thine*, so as to impute them unto *thee*, to charge them upon thee, or to punish thee for them) See likewise Jer. l. 20 :—"The iniquity of Israel shall be sought for, and there shall be none,

[it being taken away, blotted out, utterly abolished by Christ ;] and the sins of Judah, and they shall not be found, being removed, cast into the depths of the sea, or covered with a thick and close covering, as the word denotes. Dan. ix. 24 ; Psa. lxxviii. 38 ; compared with Gen. vi. 14. Then,

2. Christ having put away sin, it must be granted as a certain truth, that he hath *paid our debts*, whether by the word *debt* we understand sin itself, or that punishment for sin, which is due from us in answer to the just demands of God's righteous law violated by us. Now, in Matt. vi. 12, 14, and Luke xi. 4, our sins are called or compared to debts, and so both words (sin and debt) seem to denote one and the same thing ; or, if they differ, yet they are inseparable ; for, as Dr. Owen observes, "As there can be no punishment, properly so called, nor liableness unto punishment, but where there is the guilt of some fault, or sin considered with its guilt : As there can be no obligation to punishment where there is not the *desert* of punishment, so there can be no debt but where there is some delinquency, obliquity, or transgression. Whatsoever then we owe, or is due to Divine Justice from us, as transgressors, may be properly styled our debt." "The debt which we owe to God (saith bishop Usher,) is two-fold. 1. Perfect obedience. 2. The punishment due for our sins, which is the curse of God and everlasting death." Now the actual payment of our debts, viz., of the debts of all God's elect, was one gracious end and immediate effect of Christ's sufferings, or of his obedience unto death. Christ hath made full payment of our debts. 1. By performing that perfect obedience which we did owe. 2. By suffering that punishment due unto us for our sins.

For, in view, and upon the consideration of our transgressing God's holy law, God hath been graciously pleased to resolve upon, and admit of the stipulation and suretyship of Christ to answer for our sins, and to pay our debts : to which end Christ was made of a woman, made under the law, and had our sins—our

debts transferred or made over unto, and charged upon him, with his own free consent ; whereupon Christ was accepted and accounted as the debtor or guilty person in our stead, viz., by imputation, and in the eye of the law. “ Our sins, (saith Dr. Owen,) were so transferred to Christ, as that thereby he became responsible to God, and obnoxious unto punishment for them. Thus one may be, and be said to be a debtor, who never borrowed nor owed one farthing on his *own* account, if he become *surety* for the debt of others. So Paul, by his undertaking for Onesimus, became a debtor to Philemon, who before owed him nothing.” Philemon ver. 18, 19. Christ, in the eternal covenant, came under obligation and engagement to God as Surety in our behalf, and gave bond for the whole of our debt, as a surety gives bond for the very debt of the principal to a farthing, and by giving bond, made himself the debtor or paymaster in our room : therefore, when he came into the world in our nature, in a servant’s form, sustaining our persons, bearing our sins, and charged with our debts, the sword of Divine Justice was awaked against him, Zech. xiii. 7, and he was, by the Lord God our Creator, summoned to make his appearance, and give answer to the demands of Justice ; and he was not rebellious, but readily complied to do and suffer what was required of him ; “ being obedient unto death, even the death of the cross.” (Heb. x. 5—7 ; Phil. ii. 8.) “ He gave his back to the smiters, and his cheeks to them that plucked off the hair ; he hid not his face from shame and spitting.” Isa. l. 4—6. So then Christ, as our Surety, hath paid our debts, but with his own money, viz., his own perfect obedience and sufferings ; for he performed the obedience which was due from us, and underwent the self-same punishment in substance, as to the kind or nature of it, which we should have undergone. “ He was made a curse for us.” Gal. iii. 13. All the curses denounced and threatened in God’s law against the transgressors of it, were executed upon him : as, for instance, it was threatened as a curse on fallen man, that “ in the sweat of his face he should eat his

bread :” Gen. iii. 19. “Our Saviour, (saith bishop Usher) must undergo this curse ; he must work hard for his living, as a servant at his father’s trade : Mark vi. 3. He must get a living with his own hands for himself and his poor mother,” &c.

Again, sorrow, distress, and misery in this life were threatened on the account of sin : Gen. iii. 16, 17. Our blessed Saviour, as standing in our law-place, did undergo this curse too : “he was a man of sorrows, and acquainted with grief ; he bare our infirmities, griefs, and sicknesses, and carried our sorrows :” Isa. liii. 3, 4 ; Matt. viii. 17 ; Heb. xii. 2, 3. O the slanders, reproaches, and temptations that our glorious Surety underwent through the whole course of his life, from his cradle to his cross, from the womb to his tomb ! Thus Christ suffered in the room of sinners.

Again, we find it a curse on “bloody and deceitful men, that they shall not live out half their days :” Psa. lv. 23. A man’s age (as bishop Usher observes) was accounted by Moses to be threescore years and ten. Psa. xc. 10. “Half this (saith he) is thirty-five years ; and our Saviour was taken off before this thirty-five was expired. He was to take on him all the curses due to sinners. He was cut off in the midst of his days—in the midst of his vigour : he was cropt off as a branch, lopped off as a twig out of the land of the living : he was not suffered to live out half his days.”

Lastly, Death itself, in all its terror, pain, and bitterness, was threatened in case of transgression and disobedience, Gen. ii. 17 : “thou shalt surely die (or, dying thou shalt die.)” Answerable to this are the apostle’s words in Rom. vi. 23 : “the wages of sin is death.” Now our surety, the Lord Jesus, died for us ; for and in the place and stead of all the elect : he died a cursed, shameful, and painful death ; he received the wages of sin in our room, in our behalf. Thus by Christ’s obedience and death, our debts were fully discharged. God (our creditor) did not compound with us, nor with Christ our surety ! he would not make any abatement, but insisted on the full and perfect payment of our

debts to a farthing. "He spared not his own son." Rom. viii. 32. And Christ, our surety, hath truly and punctually paid our debts, to the uttermost farthing (to the very last farthing : Matt. v. 26.) Blessed, for ever blessed be his name ! And (as Dr. Chauncy saith) "this bearing of our sins, and payment of our debts, was in the eye of God from eternity, as if already done : hence the Patriarchs were actually and personally justified thereby." And (saith Dr. Owen) "that which the Lord Christ paid for us, is as truly so paid, as if *we* had paid it ourselves." He obeying and suffering as a common head, a second Adam, a public person, in our room and stead, the payment made by him doth (upon this ground) become available for *us*. Therefore,

3. Satisfaction to divine justice was another special end, and immediate effect of Christ's death and sufferings. By our sins and transgressions we broke God's law, affronted his sovereignty, cast dirt in the face of his infinite purity and flaming holiness, arraigned his truth and faithfulness, contemned his authority, and so struck at his infinite justice : wherefore the Lord our God, whom we have thus highly offended and provoked, hath demanded and peremptorily insisted upon satisfaction, a plenary satisfaction. And whereas no mere man, nor any creature whatsoever, could possibly give satisfaction for the offence committed, nor make a reparation for the injury done to the justice and honour of God, he himself hath provided a surety to espouse our cause and to undertake for us ; to whom therefore God was pleased to impute and reckon our sins and our debts ; Christ freely and heartily yielding up himself, and consenting to be accountable to God for the same : whereupon he was obliged to answer the demands of offended justice, and (blessed be his name) hath effectually done it. He hath made a full, proper, complete, and infinite satisfaction to God for our sins, by his perfect obedience and sufferings. And here note, that it was requisite and necessary that Christ should be both God and man ; that he should be *man*, that he might obey and suffer ;

and that he should be *God*, that his obedience might be of an infinite value, that so he might satisfy the infinite offended Deity, by obeying and suffering in his assumed human nature. It was of God's free, rich grace, that this surety was provided, deputed, and accepted on our account, and in our stead ; and that his undertakings, and his actual obedience and sufferings in answer to the will and command of God, in the room and place of such delinquents as we, were accepted, esteemed, and declared, or acknowledged satisfactory to divine justice, as appears, "Heb. vii. 22, and viii. 6, and ix. 15, Christ was constituted, or made the mediator and surety of the new covenant. And Heb. v. 5—10, "Christ glorified not himself to be made a high-priest, but was called of God an high-priest after the order of Melchizedec." So in Isa. xlii. 21, "Jehovah is well pleased for his righteousness sake." The righteousness wrought out, and brought in by Christ, is so well approved and accepted of by Jehovah, that he proclaims his well-pleasedness therewith, and with his people for the sake thereof. God was not in justice obliged to accept the payment of Christ for sinners, but he condescends, and comes under bonds to Christ. Heb. vii. 21. He confirms his unchangeable counsel, by an oath to Christ, that he shall be a Priest ; his sacrifice shall be accepted, his blood shall be a full satisfaction for sin ; he shall have a church. Whereupon God's language, concerning every elect sinner, now is, "deliver him from going down to the pit, I have found a ransom (or an atonement)." Job xxxiii. 24, "Christ suffered in our stead (saith Dr. Owen), and made full satisfaction for all our sins. He whose sins were not actually and absolutely satisfied for, in that one offering of Christ, shall never have them expiated to eternity." It was then, and then only, that Christ actually satisfied for all the elect ; in undergoing the very penalty due unto them. So the Assembly, in their confession of faith, "Christ, (say they) by his obedience and death, did fully discharge the debt of all those, who are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. He was

given by the Father for them ; and his obedience and satisfaction was accepted in their stead, and both freely, not for anything in them."

4. Reconciliation was another gracious end and immediate effect of Christ's death and sufferings : 1. God's reconciliation to man ; and 2, Man's reconciliation unto God.

(1) By this complete satisfaction made by Christ to divine justice, God is reconciled to his elect, (if it be proper so to speak of him who never really was their enemy). The awakened sinner, who is indeed made sensible of his sin and deserved misery, and therefore lies drooping and disconsolate, bemoaning himself, bewailing his condition, looking on God as an angry and terrible judge, and longing to know how to turn away his anger, how he *may* be reconciled ; cries out under doleful apprehensions of divine wrath and displeasure, "What shall I do to be saved ? Wherewith shall I come before the Lord ? How shall I appease him ? What shall I do to obtain his favour ?" &c. Poor soul, it is a *mistake* to think that any sinner can possibly make his peace with God, or in any measure gain his love and favour, by the works of his own hands : but yet let me tell thee for thine encouragement, (and the Lord help thee to receive it, and to believe it for thyself) peace is *already* made with God : God is already actually, fully, heartily reconciled to all his elect in Christ ; and that without *any* previous dispositions or qualifications in them, without any works, or conditions performed by them to avert his wrath, to procure his favour, or to move him to be reconciled to them. For if the Lord should not love us, until he find lovely conditions *in* us, surely he must hate us for ever : if God should not be reconciled unto *us*, until we are reconciled unto *him*, he must continue our enemy for ever. His love and mercy to us was before all qualifications in us : his love and mercy to us is the cause of all qualifications *in* us : God doth not therefore love us, because he foresaw we would repent and believe, &c. But he therefore causeth

us to repent and believe, in his time, *because* he loveth us.

But, you will say, how then is God reconciled to his people? I answer, so far as this term (reconciled) may in this case be admitted, it was, (1) by and through his own good pleasure, and the counsel of his own will, through his great love, free grace and rich mercy to them in Christ, as the efficient and moving cause. As the Lord is said to "set his love upon his people and choose them, because the Lord loved them," &c. Deut. vii. 7, 8. So he may be said to be reconciled to them, because he would be reconciled, because such was his good pleasure. It is because God loved us, that he "sent his Son to be the propitiation (the peace-making sacrifice) for our sins." 1 John iv. 10. The Greek word rendered (propitiation) properly signifieth *placamen* (saith Mr. Brinsley) *i. e.* somewhat whereby another being offended, is pacified. Or (as Zanchy) that by and for which both sin is expiated, and God pacified. Yea, "God commendeth (or confirmeth) his love towards us, in that while we were yet sinners Christ died for us." Rom. v. 8. And therefore, (2,) the righteousness, the obedience, and sufferings of Christ, is (in a sense) the material cause of God's reconciliation to his people. And pray observe, God was not only made reconcileable, but was perfectly reconciled. The ransom demanded, is paid and accepted; full satisfaction to divine justice is given and taken; and God rests contented and appeased, &c. Christ hath borne and carried away, not only the sins and transgressions of his people, but all that wrath and sore displeasure of God, with all the dismal and painful effects thereof, which they deserved: God laid all their sins upon Christ, and poured out all that wrath and vengeance, and inflicted all that punishment upon him, which was due to them. Isa. liii. 4—10. And in his bearing the wrath of God *for* us, he hath borne it *from* us, 1 Thess. i. 10, "he hath delivered us from the wrath to come." Rom. v. 9, "We shall be saved from wrath through him." Beloved, sin is of that heinous, odious, and abominable nature, and the

justice of God is so pure, perfect and inviolable, that God cannot but hate, and execute his fiery indignation upon every one, to whom he imputeth, and on whom he chargeth sin, unless the person charged can give plenary, perfect, and present satisfaction, to his injured justice ; which all the elect have done in and by Christ, their Surety and Representative, He satisfying for them : “ For (saith Dr. Goodwin) in Christ, as a common person, we may be said to have done what *he* did, and *we* are reckoned by God to have done it.” Now, whereas all the iniquities, transgressions and sins of God’s elect, great and small, were transferred and imputed to Christ, it is worthy of our remark, that they were no sooner laid and charged upon him, but he answered, and gave full satisfaction for the same, being “ the Lamb slain [in God’s eye and esteem] from the foundation of the world.” Rev. xiii. 8. Hence was that early revelation, or gracious declaration made, just upon man’s fall, which contains in it the nature and force of a promise, Gen. iii. 15 : “ He shall bruise thy head.” This was spoken, not only to the terror of Satan, but also for the consolation of fallen man ; and implies, yea, is a sure proof of God’s great love and special favour to his elect ; who were therefore before-hand secured in Christ, as being chosen in him, given to him, accepted of, and undertaken for by him ; and so were considered and looked on by God, as having a representative-being in Christ from all eternity : wherefore they are said to be greatly beloved, and highly favoured [or, made freely accepted] ; yea, to have grace given them, in Christ Jesus, not only when they believe, but when they were dead in trespasses and sins, yea, before the world began, even from everlasting : Jer. xxxi. 3 ; Eph. i. 6, and ii.—4, 5 ; 2 Tim. i. 9. So that though they sinned and fell in and with Adam, their nature-head and representative ; yet they did not, nor could fall from Christ, as Head of Grace : though they fell by their breaking the law, or covenant of works ; yet they were (at the same time) secure in the covenant of grace, and in the arms of divine love : though by nature, and as they descend

from and stand related to the first Adam, they are children of wrath, and under the sentence of the law ; yet, by grace, and as they stand related to Christ, they are children of God, vessels of mercy, &c. For, such is God's irreconcilable hatred against sin, that had not Christ beforehand undertook, had not he interposed, and stood in the gap, God's wrath and flaming vengeance had fallen upon, and utterly destroyed our first parents, (and their whole posterity with them) so soon as they had transgressed and violated his righteous law. But behold ! so soon as our first parents had sinned, Christ [in a figure] was slain, and they were cloathed with the robe of his righteousness : the beasts (hinted at Gen. iii. 21) were offered a sacrifice to God, to make atonement for them, and the Lord God clothed them with coats, which he made of the skins thereof : [an evident shadow of Christ, the true sacrifice for sin ; and of his righteousness, the matter of justification]. And, as the offerings and sacrifices were consumed with fire, so this consuming-fire kindled upon, and spared not Christ himself, as made sin for us, being substituted in our room, in our law-place : for "in this sense (as Dr. Owen saith) he was most combustible, namely, as considered guilty of all our sins and transgressions, and thus the Lord pleaded with him by fire, as Isa. lxvi. 16." And the Lord God (against whom we have sinned) did and doth smell a sweet savour in this offering and sacrifice of Christ : Gen. viii. 20, 21 ; Eph. v. 2.

But yet, (notwithstanding what hath been said) let us not so much as once think, that the act of reconciliation [whether of God to man, or of man to God] doth, or possibly can change God's mind, or move him to alter his thoughts and intentions, so as to love those whom he hated before, or to embrace and delight in those who were really objects of his vindictive wrath and vengeance before ; for then we must suppose God to be *changeable*. Mr. Pemble lays down several arguments, or reasons, and these two (amongst others) to prove that God doth actually love the elect before they are regenerate, or can actually believe, viz., "1. Where God is actually

reconciled, there he actually loveth ; for love and reconciliation are inseparable : but with the elect, before they are converted, and believe, God is actually reconciled. Ergo, he loves them before their faith and conversion : the minor (saith he) is evident, because before they are born, much more before they are regenerate, a full atonement and satisfaction for all their offences was made by Christ, and accepted on God's part ; whereupon actual reconciliation must needs follow. This the scripture makes manifest, Rev. xiii. 8 : ' Christ is the Lamb slain from the beginning of the world ; ' and Matt. iii. 17 : ' this is my beloved Son, in whom I am well pleased ; ' [well pleased with *him* for the unspotted holiness of his own person ; well pleased with *us* in him for his invaluable merits.] 2. If God did actually love the elect before Christ's time, when an actual reconciliation was not yet made, then much more may he actually love the elect after the atonement is really made by Christ's death, even before they do believe it : but the former is true, as appears by the salvation of the patriarchs ; and therefore the latter may not well be denied, &c." " The act of reconciling (saith Mr. Rutherford) puts no new thing in God, neither doth the merit of Christ move the divine will, nor can it possibly change God from being unwilling to be willing, or from hating us to love us. In order of nature, God loved us, and ordained us to eternal glory, before he determined to give Christ for a mediator ; hence he truly loved us, whilst not as yet reconciled, nor called by grace, and consequently before we believe ; and therefore (as an effect of his love) he resolved to give Christ as a reconciler, whilst as yet we were enemies to God. John iii. 16 ; Rom. v. 10 ; Ezek. xvi. 6—8 ; Eph. ii. 4. Nothing (saith he) is more false than that *Arminian* opinion, that none are beloved in Christ, unless they be actually *in* him by faith : for (saith he) it is by and through Christ, and for his sake, that the Holy Spirit is *given*, by whose grace we believe. John vii. 39, and xiv. 16. Therefore God loves us in Christ before we believe. Nay, that divine favour and love, wherewith God loves

us, is one and the same unchangeable love, as well before, as after the death of Christ. And forasmuch as God's loving us to eternal life is neither a natural act in God, nor an act of mercy, nor yet formally an act of justice, but an act of sovereignty, it was not necessary that God should seek the satisfaction of justice, before he could justly love us to life eternal ; neither was it necessary that satisfaction made to justice should complete this act of love, as though it were incomplete before ; because the satisfying of justice was in itself at God's choice."

Again, he saith "reconciliation doth not put anything in God to complete the act of election, neither doth it put anything in the will of God, which was not in it before ; but only causeth [or makes way] that God, who loved us most freely to eternal life, may in a way of justice actually bestow on us all that good, willed and assigned to us in eternal election. For, the act of willing life to us, is an act of God's sovereignty, not an act of justice ; but the actual giving of life is restrained to justice. For God may efficaciously will both grace and glory to us, which he cannot actually bestow on us [without wronging his justice] without a satisfaction given, either by us, or Christ for us, &c."

But then, (2.) Man's reconciliation to God, was a special end, and immediate effect of Christ's sufferings. Now this is that reconciliation that is frequently treated of in the holy Scriptures. Now this reconciliation of man to God is two-fold : 1. Reconciliation in and by Christ without us, and yet for us ; which some term original reconciliation, and the reconciliation of our nature. 2. Reconciliation in our own persons, called by some actual reconciliation, even the reconciliation of our persons, or souls and consciences. It is the former of these I intend in this place : as to which, we may consider, 1. God himself was the principal efficient cause of this reconciliation, the first mover and actor in this affair : O admirable grace and love ! That fallen man should *entreat* God to be reconciled, is what we might reasonably imagine, seeing it was not God, but

man that had offended ; but that we should find God *already* fully reconciled, and taking effectual methods to reconcile man to himself ; this is, indeed, inexpressible kindness : See 2 Cor. v. 18, 19, “all things are of God, (saith the apostle) who hath reconciled us unto himself, by Jesus Christ, [reconciliation is already made] and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world [elect sinners, Gentiles, as well as Jews] unto himself, not imputing their trespasses unto them.” 2. It is to God himself that sinners are (in this sense) reconciled, as the text now just quoted declares : God hath reconciled us unto himself, and he was in Christ reconciling the world unto himself. So Col. i. 20 : It pleased God to reconcile all things unto himself, by the Son of his love. So in Rom. v. 10, it is said : “we were reconciled to God.” And in Eph. ii. 16 : both Jews and Gentiles are said to be reconciled to God. 3. This work was undertaken, managed and completed by Jesus Christ, as the forementioned texts do plainly show ; and he accomplished the same by, or through his death, his cross, *i. e.* through his obedience and sufferings, as the material and meritorious cause thereof. Rom. v. 10 ; Col. i. 22 ; Eph. ii. 16 ; 2 Chro. xxix. 24. And, 4. It was in Christ that elect sinners were thus reconciled to God : in himself, in his flesh, in one body, or in the body of his flesh : Eph. ii. 15, 16 ; Col. i. 21, 22, viz. : in him as their common head, root, and representative : as in Adam we all sinned, before we had committed any actual transgression, yea, before we had a being in the world ; so in Christ we were reconciled to God, through his death, whilst we were yet sinners, enemies, unreconciled in our own persons, yea, before we actually existed, (Rom. v. 8-10). And therefore we were reconciled (in this respect) without any qualifications or conditions in us, or performed by us. “The work of reconciliation (saith Mr. Hutcheson, on John xvii. 4,) was given to Christ to be done on earth, and he finished it there. There was nothing committed to Christ by the Father, to be done on earth, for the purchasing of our redemp-

tion, but he did finish it : so that the debt is paid, justice is satisfied, and sin, Satan and death spoiled ; so that nothing remains now but the *application* of his purchase, and the communication of that to his people, which they already have in him their head." So Mr. Elton, (on Col. i. 20) saith, "reconciliation and peace between God and his elect (by taking away sin) is made only by the bloody death of Christ, by Christ's sacrifice on the cross. The apostle here sets it down as the proper fruit and effect of Christ's death : and we find it not in any place of scripture ascribed to any other thing, but only to the death of Christ." It was then, and then only, he actually reconciled all the elect to God by the sacrifice of himself.

5. Redemption was another special end, and immediate effect of the death and sufferings of Christ. The Greek word sometimes improperly denotes a temporal deliverance, or deliverance from outward troubles and dangers. Psa. xxv. 22 ; Heb. ix. 35. But properly it intends that spiritual and eternal redemption which was effected, procured and obtained by the Lord Jesus Christ (Heb. ix. 12.) Which kind of redemption I know, is commonly taken to intend and include in it the whole work of a sinner's salvation, so far as undertook and performed by Christ ; and to consist both in his humiliation and exaltation : though I rather judge that it is founded in his humiliation, as being effected by his obedience and sufferings, and so bears date from his death ; and that his resurrection, and other steps of his exaltation, are a manifestation, or declaration and evidence thereof. It usually passeth under a two-fold consideration, viz., redemption by way of impetration and procurement, and redemption by application and possession. It is the *former* of these which I here intend. And this was effected two ways ; viz., by price, and power ; or, by ransom, and conquest. I shall at present consider it in the former sense : redemption then (in this sense) is the ransoming, recovering, buying again, or purchasing and getting again what was sold, alienated, forfeited or lost ; and is two-fold, of, and for the church and people of God.

(1) The Redemption, the buying, or purchasing, as the same act is sometimes termed, or the acquisition of the church and people of God, was a special end and immediate effect of Christ's death and sufferings. Tit. ii. 14 ; 1 Pet. i. 18, 19 ; 1 Cor. vi. 20 ; Rev. v. 9 ; Acts xx. 28. With reference to this affair we are to consider, 1. That such as were redeemed by Christ, were God's own, and Christ's own people, *before* they were, or *needed* to be redeemed ; God the Father had a special interest and propriety in them, they were his by election, by predestination and fore-knowledge : Eph. i. 4, 5 ; Rom. viii. 29. Christ also had a special right and title to them, and propriety in them, they were his by his Father's donation, and by his own determinate choice and acceptance. John xv. 16—19, and xvii. 6—10. But alas ! (as far as in them lay) they alienated, sold and lost themselves. Col. i. 21 ; Isa. l. 1, and lii. 3 ; Luke xix 10 ; Rom. vii. 14. Indeed, they could not absolutely sell, nor dispose of another's right and property : God and Christ (notwithstanding this *their deed of sale*) do still keep, hold, and assert their right and propriety in them, refusing to disclaim, or give it up, refusing to set hand and seal (as I may say) to this their act and deed ; or to deliver up the bargain for ever ; See Lev. xxv. 39, 40, to the end. O what grace is this ! But yet so far as they had power over, and propriety in themselves, they have sold themselves. As Ahab and Israel are said to have sold themselves to do evil. 1 Kin. xxi. 20—25 ; 2 Kin. xvii. 17. So man hath, in and by the fall, sold himself to the devil, and so is fallen into the hands of Divine Justice, being cast and condemned by the law, and is by nature under the power, dominion and tyranny of sin and Satan. 2. The Lord Jesus Christ did, in the eternal covenant, undertake the redemption of the elect ; and accordingly, in pursuance of the will, counsel and purpose of God, and of this covenant-agreement, he hath actually performed and finished this work. Fallen man cannot redeem himself, he hath nothing to give "in exchange for his soul." Matt. xvi. 26. Neither can any mere man by any means

“redeem his brother, nor give to God a ransom for him,” Psa. xlix. 7, 8. There is no other redeemer but Christ : Isa. xlv. 6, and xlix. 26 ; Acts iv. 12 ; and he is an all-sufficient Redeemer : Psa. cxxx. 7 ; Heb. vii. 25.

3. The price, or ransom that Christ paid was (not any corruptible thing, though precious and of great esteem among men, Isa. lii. 3 ; 1 Pet. i. 18, but) himself, his own blood, his life [or, soul]. Eph. v. 2 ; 1 Tim. ii. 6 ; Tit. ii. 14 ; Acts xx. 28 ; Matt. xx. 28 ; Mark x. 45.

4. Christ hath effectually redeemed the elect from all their sins and iniquities : Psa. cxxx. 8 ; Tit. ii. 14 ; and this redemption was by, or through his blood : Eph. i. 7 ; Col. i. 14. The apostle here accounts redemption *from* sins, and the remission *of* sins, both one and the same thing ; in whom we have redemption through his blood, even the forgiveness [the remission, or removal] of sins. And indeed, to be redeemed *from* sin, and to be under the guilt *of* sin, are terms inconsistent. Consequently, Christ hath redeemed the elect from the bondage and curse of the law. Heb. ii. 15, 16 ; Gal. iii. 13, and iv. 5, viz., from deserved wrath : Rom. v. 9 ; 1 Thess. i. 10. From death, from hell, and the power of the grave. Isa. xxv. 8 ; Hos. xiii. 14 ; 1 Cor. xv. 55—57.

5. Christ hath redeemed sinners to himself, Tit. ii. 14 ; Eph. v. 27, to God, Rev. v. 9. He did, this way, assert his right, avouch and challenge such and such amongst mankind for his own. “By redemption (saith Mr. Wilson) the elect of God are freed from the bondage of sin and death, by the price of Christ’s blood paid to the righteous judgment of God.” Again, 6. Redemption is originally and representatively in Christ Jesus ; so that the elect may be said to have it in him, their Head, before they themselves receive and enjoy it. Rom. iii. 24 ; Eph. i. 7. On which words Dr. Goodwin saith, “The apostle speaks not, in this place, of the redemption that we have here, [*i. e.* the *fruits* of redemption], but of the *work* of redemption, which Christ himself hath wrought, which is the cause of all the redemption we receive. And we have redemption in Christ as in a common person ; and we have it not only when it is

applied to us, but, as we had condemnation in Adam before we were born into the world ; so we had redemption in Christ when *he* died."

Then (2) the redemption or purchase made for the elect was likewise a gracious end and immediate effect of Christ's sufferings. As amongst men there is occasionally, not only the redemption of persons, who were taken captive, or had listed, and sold themselves, &c., but also of lands, or other goods, mortgaged or pawned, &c. So in this case, Christ hath not only redeemed the persons of the elect, but he hath also (if I may so express it) redeemed and perfectly recovered for them the inheritance [or rather, an indisputable and undoubted right and title to the inheritance] and all the blessings settled on them in Christ before all time, but forfeited (as it were) and suspended by reason of their dissolute living, as hath been before demonstrated. Jesus Christ was not only an *able*, but a *suitable* Redeemer, being our near kinsman, therefore the right of redemption was his, and he did and will do the part of a kinsman for us and to us : he is our *Goel*, our spiritual Boaz, who hath purchased us to be his spouse, and hath also redeemed our inheritance, [*i. e.* hath taken off all incumbrances, and answered all the demands of God's law, and so hath made way for our possessing our said inheritance ; see Ruth iii. 9—13, and iv. 9, 10.] The "land shall not be sold for ever," saith the Lord, (Lev. xxv. 23), &c. It is rich grace indeed that we could not waste, consume, nor utterly lose, sell, or alienate our inheritance for ever, though we have been such spendthrifts and prodigals. Special grace and glory, spiritual blessings and eternal life could not (properly and strictly speaking) be lost, sold, or alienated by Adam when he fell, because he was not [actually, in his own person] possessed thereof : no, no, they were absolutely settled upon, granted and given to all the elect in Christ before the fall : Eph. i. 3 ; 2 Tim. i. 9 ; and reserved and secured for them in and by Christ [notwithstanding the fall], to be actually bestowed upon, and communicated to them, and that in a way of justice through Christ, in God's

own appointed time. Hence, we read, that eternal life, the heavenly inheritance, grace and glory, &c. were promised, and given to God's elect. Tit. i. 2 ; 2 Tim. i. 9 ; 1 John v. 11 ; Rom. vi. 23 ; Psa. lxxxiv. 11. Yea, we read of their being begotten again thereto, and of their being made meet [apt, or fit] for the same : 1 Pet. i. 4 ; Col. i. 12 ; and of their receiving and possessing thereof, as being actually conferred on them. Acts xx. 32, and xxvi. 18 ; Dan. vii. 18, 22, 27. But I do not remember that eternal life, &c., is ever, in the sacred scriptures, said to be bought, purchased, or redeemed : so that if we use these expressions in this case, they must be understood in a limited sense. Christ did not by his death purchase life and salvation for all ; no, not for the elect : for it was not God's end, in his sending Christ to purchase love and life ; but to *make out* love, and purchase *us* to love. To purchase spirits into life, and into love. John iii. 16, 17 ; 1 John iv. 9, 10. To declare and make out what life and love there was in God, before there was a world : Rom. iii. 25, 26 ; 2 Tim. i. 9, 10. For, Christ could not do this, but he must be, and was made under the law, and did suffer the justice and power of the law, viz. the wrath of God, and so is said to bear our sins and iniquities : and this he did, to remove the dark cloud that lay upon us ; and to bring forth life and love to the view of the sons of men ; that as before they were under death, so now they might be under the discoveries of life. Rom. v. 18 ; Mark xvi. 15.

6. Justification in the sight of God, or in respect of the righteous judgment of God, was also a gracious end, and immediate effect of Christ's sufferings. Now justification consisteth of two parts, pardon of sin, and acceptance of our persons as righteous in God's sight, in and for the righteousness of Christ alone. Or (as some express themselves) it consists of the pardon of sin, and a title to life and glory.

(1) All the sins of God's elect, past, present, and to come, were freely, fully, and for ever remitted and pardoned at, and from the time of Christ's oblation ;

and that upon the satisfaction thereby made to Divine Justice. Col. ii. 13, 14; Heb. x. 14, 15. Now, if justice be satisfied, the debtor is thereupon discharged; it is inconsistent with the righteousness of God, to hold a person under obligation unto wrath, whose debt is *fully paid* by an approved surety. Justice itself pleads the discharge of the principal, and gives up the bond immediately. There is no more charge, action, or molestation, of, or against the principal; insomuch that there is a challenge made, Rom. viii. 33, 34: "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." The Holy Spirit dates their discharge from the time of Christ's death. By his death he *procured* our discharge, by his resurrection he made it *manifest*. Dr. Ames saith, "the transaction between God and Christ, was a certain previous application of our redemption and discharge to our Surety, and to us in him; which hath the nature of a certain efficacious pattern to that secondary manner of application, which is completed in us; *that* being the representation of *this*, and this produced by virtue of that. Hence our freedom (or discharge) from sin and death was not only determined in God's decree, but also granted and communicated to Christ; and to us in him, before it is perceived by us, Rom. v. 10, 11." The famous Dr. Twiss proves forgiveness to be *before* faith, even at Christ's death, yea, from eternity, saying, "Forgiveness of sins, if you consider the quiddity (or essence) thereof, is nothing else but either the denying of punishment, or the denying of a will to punish; therefore to remit (or forgive) sins, is nothing else but not to will to punish: now this, as it is an immanent act of God, was from eternity. From whence it is gathered, that Christ by his death obtained of the Father for *us* not only a potential, but also an actual remission of sins. In short, we conclude (saith he) that the immediate effect of Christ's death was the expiation of sins, or a plenary satisfaction for sins; which indeed doth not become

known to us but through faith and the operation of the Holy Spirit."

(2) The acceptance of our persons, as righteous in God's sight, in and for the righteousness of Christ imputed to us, was also a special end and immediate effect of Christ's death. "The righteousness of Christ was ours (saith Dr. Twiss) before we did believe ; ours in respect of right, because in the intention both of the Father and of the Son it was performed for us ; though not in respect of possession and enjoyment. When Christ rose there was a radical justification of all the elect in him ; if there had not been so, they could never be *personally* justified." Mr. Rutherford declares, "that in the mind of God, sins are remitted from eternity ; and that justification is an eternal, immanent act in God ; as well as an act terminating in *time* on the consciences of men." Dr. Goodwin saith, "a man, before he is called, is justified *in* Christ, but not *with* Christ, *i. e.*, it is not actually applied to the man's person. We are perfectly glorified *in* Christ now, but not *with* him : so we were perfectly justified in Christ when he rose, yea perfectly justified *in* Christ from all eternity, and we are justified *with* Christ *when we believe*." There is a double justification : 1, In God's sight ; and this goeth before all our sanctification ; for even whilst the elect are unconverted, they are then actually justified and freed from all sin by the death of Christ ; and God so esteems of them as free, and having accepted of that satisfaction, is actually reconciled to them. 2. In our own sense ; which is but the revelation and certain declaration of God's former *secret act* of accepting Christ's righteousness to our justification.

(3) A title to life and glory (or, the making out and clearing up our ancient right and title) was a gracious end and immediate effect of Christ's death, Rom. v. 18 : By the righteousness of *one* the free gift came upon all men (that stood related to the second Adam) to justification of life, and that together and at once ; as condemnation came upon all men, together and at once, by the offence of *one*. The righteousness of Christ is

freely imputed and given to us, and that is it which covers our guilt, and entitles us [considered as having sinned] to life and happiness. All redeemed ones have a right, an hidden right in Christ, before they believe, yea, before they naturally exist. It is one thing to have a right *to* a thing, and another to have a right *in* a thing, or actual possession. A child new-born, or to be born heir of an estate, hath a good right to the estate, though it lies dormant till the time of claim and possession : the apostle seems to speak in this way of allusion, Eph. i. 11, saying, "In whom we have obtained [or, are allotted unto] an Inheritance." And it is grounded on what he saith in ver. 7 : "In whom we have redemption through his blood." The Homilists say, in the Sermon of Christ's Passion, "No tongue surely is able to express the worthiness of this so precious a death ; for, in this standeth the continual pardon of our daily offences ; in this resteth our justification ; in this is the everlasting health of our souls ; yea, there is no other thing that can be named under heaven, to save our souls, but this only work of Christ's precious offering of his body upon the altar of the cross. Christ's passion is the ransom and whole amends for our sin. Christ being perfect God, and the Son of God, gave his body to be bruised and broken on the cross for our sins, and so hath delivered us from sin, yet not so that we shall be free from committing sin, but so that it shall not be imputed to our condemnation." "Our whole salvation (saith Dr. Goodwin) hath been perfected between God and Christ, by I know not how many acts, and each do make the whole sure, sure, over and over."

7. Victory over our enemies was another gracious end and immediate effect of Christ's death and sufferings. This work of Christ is commonly styled redemption by power, or by conquest. Christ hath, through his death, destroyed the devil ; he hath broken the serpent's head and power, and hath led captivity captive. Gen. iii. 15 ; Psa. lxxviii. 18 ; Col. ii. 15 : Heb. ii. 14. As sin was expiated in that nature wherein it was committed, so

Satan was baffled and conquered in that nature over which he had been victorious : *he* overcame man, and man overcame *him* : Christ hath beaten him upon his own ground. Christ, the captain of our salvation, hath overcome the world, (John xvi. 33 ; Gal. i. 4) ; yea, he hath overcome death, hell and the grave, (Hos. xiii. 14 ; 1 Cor. xv. 55—57). How may we then triumph over all our enemies, saying, “Who shall separate us from the love of Christ? We are more than conquerors through him that loved us.” Rom. viii. 35—37. A man need not fear his enemy, especially when he knows that he is killed before he comes near him.

8. The confirmation of the covenant of grace was a special end and immediate effect of Christ’s death. Christ was the testator, and he confirmed the testament (or, covenant) by his death. Heb. ix. 15—17. The promises made to the Fathers were confirmed by Christ’s death, and his resurrection was a signal manifestation of the fulfilling or confirmation thereof. Acts xiii. 32, 33 ; Heb. xi. 13. He ratified the covenant of grace by his own blood. Zech. ix. 11 ; Heb. xiii. 20. Hence the cup in the Lord’s-supper is called the blood of the New Testament, *i. e.*, it is a symbol [a figure, or sign] of his blood, with which the New Testament, or Covenant, was confirmed. Matt. xxvi. 28 ; Luke xxii. 20. But to proceed,

Secondly, the more remote ends and effects of Christ’s sufferings, were many, as for instance :

1. Life is a most gracious end and effect of Christ’s death. The waters of life gushed *out* of this opened rock. All the elect indeed are mystically alive, even before their conversion, alive *in Christ* their common head, root, and representative : their life hath a being in Christ *before* they believe, and is reserved in Christ for them *till the time of believing*. Our eternal life, which God hath given us, is fully and completely in Christ, both as to grace and glory : I say fully, fundamentally, originally, and as in a fountain, or root, and of this fulness we do receive, even faith the first vital act, &c. The apostle assures us in Rom. vi. 10, that Christ, in

that he died, died unto sin once ; but in that he liveth, he liveth unto God, viz., not only in his own person singly, but as our head and representative : wherefore, we are advised (in ver. 11) to reckon (from hence to gather and conclude) ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

But not only life in this sense, but also life spiritual (in our own souls) springing, or growing up into life eternal, (John iv. 14), *i. e.* life produced in the soul in and by *regeneration*, as well as the life of glory in the world to come, is a special end of Christ's death. Hence Christ is said to have abolished death, and to have brought life and immortality to light through the gospel, as a gracious effect of his death. 2 Tim. i. 10. Therefore, all the ministers of Christ are to preach the gospel, which is life through the death of Christ. Alas ! poor sinners, the elect as well as others, by sin and transgression have laid themselves under the curse and condemnation of the law, and are by the law justly sentenced to death and eternal destruction ; and so may be said to be dead in law, as considered transgressors ; they are dead in law by nature, as being condemned to die by the holy and righteous law of God. As felons tried before a judge of the assizes, when the judge hath passed sentence upon them, they are said to be dead men, dead in law ; and are therefore fettered and manacled, and closely confined to the day of execution : so the whole race of Adam, even the elect themselves, as standing related to the law, are dead men, dead in law, as being found guilty, and so cast, condemned, and sentenced to death by the righteous law of God : but the Lord Jesus Christ stepping into their law-place, and taking the sword of Justice into his own bowels ; the execution of the law-sentence upon himself, in their stead, screens and secures them therefrom, and in and by his so doing, procures their release and saves them : so then they have life through his death ; yea, though dead in sins by nature, they are quickened, or made alive together with Christ, (Eph. ii. 5), they pass from death to life. Hence Christ

declares that he came into the world that his Sheep "might have life, and that they might have it more abundantly." John x. 10. And that he would give his "flesh [his body, to be crucified] for the life of the world." John vi. 51. So then, "he that hath the Son hath life." 1 John v. 11, 12. For, the free gift of God is eternal life in [and so through] Jesus Christ our Lord. Rom. vi. 23. Thus life, spiritual and eternal, doth issue and flow forth from and through a wounded, bleeding, dying and crucified Jesus. No soul hath any spiritual life, but what proceeds from and through this head of influence, this spiritual root, the Lord Jesus Christ. What cause then have we to bless God, who hath provided such a way of life for such poor sinners as we! That the dead should be quickened, and have life in, by and through, a crucified Christ, is rich grace and matchless kindness indeed.

2. Removal of guilt from the conscience, is another end and gracious effect of the death and sufferings of Christ, (Heb. ix. 14). The blood of Christ purgeth the conscience; yea, cleanseth it from all sin. 1 John i. 7—9. "Hereby (say our Annotators) the most quick, lively and sensible part of the immortal soul, conscious of sin, is freed from the guilt, filth and fears of sin that did cleave to it." And therefore,

3. A Conscience-discharge of and from all our debts is likewise a gracious end and effect of Christ's death, or, obedience unto death. For, Christ having made full payment of our debts, and thereupon receiving a general discharge, so far as concerned himself and us, *we* were then and thereby discharged *in him*; and consequently, in God's due time are discharged *personally*; a full discharge is sent, applied, and revealed to the conscience by the Spirit of grace.

4. Actual reconciliation to God in our own persons, or, the reconciliation of our persons, or of our *souls* and *consciences* to God, is also a gracious end and effect of Christ's death and sufferings. This reconciliation consists in our *apprehension* of God's being reconciled to us, and of our [original] reconciliation to God in Christ,

through his blood and death before treated of ; and in the subduing us to Christ, and inclining and drawing out our souls after God, so as to yield up ourselves to him, to follow him, and to observe his commands. Thus,

(1.) The soul is actually reconciled unto God by having that rebellious principle (which is in every one by nature) tamed and subdued. We have a dark and biased understanding ; an obstinate, perverse and sullen will ; vile, turbulent and unbridled affections and passions, are all in conspiracy against the Lord and his Anointed. Now the power that vanquisheth these is Christ's power, Psa. cx. 3. All opposition falls before his victorious grace : he mollifies the hard heart, he illuminates the mind, scattering the clouds that envelope the understanding ; he bows the stubborn will, conquering the obstinacy and perverseness thereof ; he sanctifies and spiritualizes, and calms the impure and unruly affections ; and bows the whole man to his royal sceptre and sovereignty. Thus the soul is brought to yield up itself to God.

(2.) The soul is actually reconciled to God by *believing* : for, in and upon our regeneration, we are through grace helped to believe that God is reconciled to us ; and also that we were [in Christ] reconciled to *God, at and by his death* ; and so we are brought to believe in God's way of salvation (which before we were strangers to, and averse against), and to embrace the gospel and Christ revealed therein. So that he, who before had no beauty nor comeliness in him (in our esteem) is now precious to us, and altogether lovely, as beheld with an eye of faith.

(3.) The believer is actually reconciled to God by having his heart (through the energy of divine grace) inclined and drawn out to observe and walk in his commandments and ordinances : so that God's commands, which before were grievous and irksome, are now his delight ; Christ's yoke is easy, and his burden light, his ways are ways of pleasantness, and his paths peace.

(5) Redemption, as to the application and possession

thereof, is also a remote end and effect of Christ's death. I speak now of that application which is mediately to sinners through Christ : which is twofold, (1.) A partial or imperfect application of redemption to elect sinners by the Spirit of grace in effectual calling ; upon which they are made, in some measure, partakers and possessors thereof. (2.) A full and perfect application, participation, and possession of redemption, or of all the fruits and benefits of Christ's obedience and sufferings, which will be at the last day ; when all the elect shall be wholly freed and delivered from all sin and corruption, from all afflictions and oppressions, servitude and sorrows, yea from death itself and the grave ; when there will be a full consummation of their bliss and felicity ; according to Luke xxi. 28 ; Rom. viii. 23 ; Eph. i. 14, and iv. 30 ; Acts iii. 19—21 ; Rev. xxi. 4.

6. Justification taken passively, as terminating on the conscience, is another remote end and gracious effect of Christ's obedience and sufferings ; and that, both in respect of the application and revelation of pardon to the soul by the Holy Spirit, together with a true sense and apprehension thereof by faith : and also in respect of the application and manifestation of Christ's righteousness to the soul, and the soul's discerning and laying hold thereon by faith, for acceptance with God. 1 Cor. vi. 11 ; Acts v. 31, and xiii. 38, 39 ; Rom. iii. 28—30 ; Gal. ii. 16.

7. Dispossession of Satan, and actual deliverance from his power, is another remote end of Christ's death. Luke xi. 22 ; Acts xxvi. 18 ; Col. i. 13 ; Rev. xii. 10, 11.

8. Another special end of Christ's sufferings is our having free access to God, and that with boldness. John xiv. 6 ; Eph. ii. 13—18, and iii. 12 ; Heb. x. 19, 20, 22.

9. Another end of Christ's sufferings and obedience unto death was, that he might set before men an example of obedience, zeal, humility, patience, submission to God's will, &c. Matt. xi. 29 ; 1 John ii. 6 ; 1 Pet. ii. 21.

10. Sanctification and holiness of life is another gracious end and effect of Christ's death and sufferings. 2 Cor. v. 15 ; Eph. v. 25—27 ; Tit. ii. 14 ; Heb. xiii. 12.

11. The saints' final perseverance in the state of grace is another remote end of Christ's sufferings. Heb. ix. 12—15, and x. 10, 14 ; John x. 10 ; 1 Pet. i. 5.

12. Glorification, or God's actual donation, and our possession of eternal life and glory, is another special end of Christ's death and sufferings. Rom. v. 17, 21, and vi. 23 ; 2 Thess. ii. 14.

Thus having, in many particulars, endeavoured to shew you the gracious ends and effects of Christ's sufferings, I shall proceed to enquire and demonstrate,

Fifthly, What was the true *cause* of Christ's sufferings? what was the cause of God's smiting and opening this rock—of his smiting, wounding, bruising his Son, who was the delight of his soul? Having before laid down several reasons for God's smiting and bruising Christ, I shall here observe only one thing as the true, special and principal *cause* of the deep and tragical sufferings of Christ ; and that was *God's great love*, his inconceivable, matchless love to his people, his chosen ones. This is abundantly evident from many plain texts of scripture, as for instance, in John iii. 16, Christ himself declares that " God so loved (so greatly, so heartily, so inexpressibly and inconceivably loved) the world [Gentiles as well as Jews] that he gave his only begotten Son." So in Rom. v. 8 : " God commendeth [or confirmeth] his love towards us, in that whilst we were yet sinners, Christ died for us." Again, in 1 John iv. 9, 10 : " In this was manifested the love of God towards 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. God loved his elect in Christ before all time, even with an everlasting love. Jer. xxxi. 3. " God's love (saith Mr. Pemble) is perpetual and one, from all

to all eternity ; without change, increase or lessening towards every one of the elect. His love to the persons of the elect is from everlasting the same, nor doth their sinfulness lessen it, nor their sanctity increase it ; because God in loving their persons never considered them otherwise than as most perfectly holy and unblameable in Christ." So that though they apostatized from him, sinned and rebelled against him, yet his love to them in Christ failed not, abated not, cooled not ; he still rested in his love, and confirmed and manifested his love to them, in that he substituted Christ Jesus, his beloved Son, in their law-place, laid their iniquities on him, made him to be sin for them, who knew no sin, and so wounded him for their transgressions, and bruised him for their iniquities, executing the just sentence of his holy law upon him in their room and stead, even all that curse, wrath and death, which they deserved ; to the end that by and from, and through him, all needful supplies of grace, and all the blessings of life and salvation, might freely and plenteously flow forth and be actually conferred on them for their comfort and happiness. Yea, (as Mr. Pemble saith) " When God's fiercest wrath was shewed against the sins of the elect in the person of Christ, then did God most compassionately love the persons both of Christ and of all the elect." O wondrous, matchless, and amazing love indeed ! Thus I have gone through the doctrinal part of the text, first by way of explication ; and then by clearing, illustrating, and confirming the several heads observed from the grand proposition deduced therefrom.

I shall leave the *application* to the Lord the Spirit, whose proper work it is to *apply* the truths of the gospel to the *conscience* ; and so conclude, desiring He may seal instruction to your souls, and give you understanding in all things.

CHRIST, AS MEDIATOR, THE CHRISTIAN'S TREASURY.

A SERMON

PREACHED AT

Heaton, near Bradford, in Yorkshire,

JUNE 24, 1711,

BY JOHN MOORE.

"For it pleased the Father that in Him should all fulness dwell." COL. 1. 19.

THE apostle Paul being in bonds and close confinement, under his latter imprisonment at Rome, wrote this epistle to the saints and faithful brethren at Colosse, a city in Phrygia, in Asia Minor, near Hierapolis and Laodicea, upon his being informed of their case by Epaphras, their pastor.

The chief design of his writing was,

1. To instruct and establish them in the doctrines of the gospel, which Epaphras had preached among them : this he doth in chap. i.

2. To caution them against the impostures and errors of false teachers, both Jewish and Paganish ; which he doth in chap. ii.

3. To excite them to, and instruct them in several duties of Christianity, both more general, common to all believers ; and more special, peculiar to some particular relations, in chap. iii. and iv.

In this first chapter, after the inscription, and usual salutation, ver. 1, 2, he insinuates himself into their affections sundry ways, and so makes way for his principal

design : ver. 3 to 12. Then he proceeds to the doctrinal part of the epistle, laying down the substance of Christianity,—

1. In respect of the gracious work of God the Father in his fitting elect sinners [or making them meet] to partake of the inheritance [or lot] of the saints in light. (1) By his delivering them from the power of darkness. (2) By translating them into the kingdom of Christ, the Son of his love, as in ver. 12, 13.

2. In respect of the benefit of *Redemption*, in and through Christ, explained by its principal part, *remission of sins*, and by the price paid, *his blood* : ver. 14. Then, upon his mentioning Christ, the Son of his Father's love, and redemption in him, he falls upon a noble description of his *Person*, as to his excellency, completeness, and all-sufficiency ; as (1.) "That he is the image of the invisible God." (2.) "The first born of every creature:" ver. 15. (3.) "The creator of all things, and the samplar and end of all :" ver. 16. (4.) "He is before all things, and *in* and *by* Him all things consist :" ver. 17. Then he goes on describing Christ as *related to his Church*, shewing, (1.) "He is the church's head." (2.) The *beginning*, root and spring, or fountain-cause of the church, and of all her graces. (3.) The first-born, or first begotten from the dead : ver. 18. Thus the apostle concludes his description of Christ, confirming the same,— (1.) From the end of his being such a person as here described, viz., "That in all things, [even in death itself, and the resurrection from the dead] he might have the pre-eminence." (2.) From the efficient, impulsive, and ordering cause thereof, viz., *the good will and pleasure of God*, as in our text, "*For it pleased God that all fulness should dwell in Him.*" It was from and according to the good will [or good pleasure] of God, that Christ should be filled with *all fulness*, that so he might be fit and thoroughly furnished for *the work of mediation*, &c.

These words, as referable to what immediately precedes, are a proof of Christ's pre-eminence in all things. But I conceive that they more properly refer to the apostle's discourse in several foregoing verses ; and

express the true reason why Christ was to be such a person as is before described ; being a clear and full proof of Christ's *suitableness* and *sufficiency* to redeem and save his people, &c.

We may observe in these words, 1, the matter treated of, with the extensiveness, sufficiency, and perfection thereof, viz. *fulness* yea, *all fulness*. 2. The receptacle and subject hereof, viz. Christ Jesus, the mediator of the new covenant. 3. How or in what respect Christ is the subject of all fulness, viz. as all fulness is lodged, laid up and reserved, and so hath residence and abode in him, as in the proper *treasury*, and mansion, seat, and *storehouse* of it. 4. The true original ground, reason, and cause of all fulness dwelling in Christ, viz., *the good pleasure of God* [the Greek word is emphatical, denoting an *inexpressible liking* and *affection* to a thing]. "The word "Father," indeed is not expressed in the original, though inserted by our translators : "It was the good pleasure of the blessed Trinity," (saith Mr. Marryat, on this text) ; "It pleased God the Father Son, and Spirit, that a plenitude of perfections and graces, of all authority and power, should be lodged in the man, Christ Jesus : that all supposable excellencies, all fulness should center and dwell in the *Person of the mediator*, that so he might be accomplished and authorized to discharge the important trust of *redeeming the elect*, and bringing the *sons of God* to glory."

The doctrinal proposition observable from these words, for our instruction and comfort, is this :

It is the good pleasure of God that all fulness should dwell in the person of Christ as *Mediator*.

In prosecuting this point of doctrine, I shall endeavour to demonstrate and make manifest,—

1. What this fulness is, and wherein it consists.
2. To what end and purpose is all fulness lodged, and doth dwell in the person of Christ.
3. Whence it is that all fullness dwells in Christ.

Lastly, I shall close the whole with some *uses* that may be made of this doctrine.

I shall consider the two first of these heads together ;

as to which we may observe that this fulness (here said to dwell in Christ) was designated either, 1, For the constituting Christ as *Mediator*, and so for the capacitating, furnishing, and qualifying him for the due discharge of the great work and office of mediation. Or else, 2dly, to be derived and conveyed from him to others.

I shall consider the words of our text, and the proposition observed therefrom, chiefly and especially in this latter sense, after I have briefly premised a few words with reference to the former, for I do not altogether exclude that sense. Wherefore,

If we take the words in the *former* sense, then by this fulness (I conceive) is intended—

1. All the fulness of the Godhead, which is said to dwell in Christ bodily, really, personally, substantially : Col. ii. 9. All the Persons in the glorious Trinity are one in essence and nature, though Three in personality, or subsistence ; and there is a near union and conjunction betwixt Christ as Mediator, and the Father and Holy Spirit ; so that the Father is said to be and dwell in Christ, and He in the Father : John xiv. 10, 11 ; and the Holy Spirit is said to be given to him without measure, and to rest and abide upon him : John iii. 34, and i. 32 ; Isa. xi. 2. Yea, Jesus Christ, as man, hath the Deity personally dwelling in him. The very Godhead, in the whole fulness thereof, did from the first moment of his incarnation, and still doth, and for ever will dwell and abide in the body, or humanity of Christ, which bespeaks him to be perfect God, co-equal with the Father. This is indeed a great mystery, that there should be such a near, close, and intimate conjunction betwixt the infinite God, and finite man, the man, Christ Jesus ; yea, such an hypostatical union of the two natures [Divine and human] in the Person of Christ, which is not by way of mixture, confusion, conversion, or any other mutation ; but bodily, or personally. It is indeed far above and beyond the reach of human reason to comprehend, or conceive of it, but yet being a matter of *Divine revelation*, it ought

to be reckoned *inter credenda*, amongst the Christian verities to be believed ; yea, the whole of our salvation doth depend, and is grounded upon the Deity of Christ, and the hypostatic or personal union, before hinted.

Consequently, all the glorious attributes and properties essential to the Divine Being; are ascribed and do belong to the Person of Christ, and do abide in him, even all that immense and incomprehensible abundance of perfections and excellencies, whereof the Supreme Being is full ; whereby he is richly furnished and fitted for his mediatorial office.

2. All power, judgment, and authority is given to and lodged in Christ, as Mediator. Matt. xxviii. 18 : "All power [saith he] is given unto me in heaven and in earth." John v. 22 : The Father "hath committed all judgment unto the Son," "and hath given him authority to execute judgment also, because he is the Son of Man." Ver. 27.

3. All the treasures of wisdom and knowledge are hid, and close laid up in him. Col. ii. 3. Christ is said to be "the Power of God, and the Wisdom of God." 1 Cor. i. 24. See also Prov. viii. 12, 14 ; Isa. xi. 2—4.

4. He is eminently endowed with, and doth manage affairs in truth and faithfulness, in the highest equity, justice, and righteousness ; as abundantly appears from John xiv. 6 ; Psal. xlv. 4, 6, and lxxii. 1, 2 ; Heb. i. 8 : Isa. xi. 4, 5, and xxxii. 1.

5. A plenitude of *grace*, and all needful accomplishments and endowments of mind, to fit him for the discharge of his office of Mediator, was conferred on him, and dwells in him. Psal. xlv. 2 : "Grace is poured into his lips." John i. xiv : He is "full of grace and truth." Yea, the Father is said to have "given all things to him, or into his hands. Mat. xi. 27 ; John iii. 35.

Lastly, all fulness of merit, therefore, dwells and hath residence in Christ, as in its proper and only subject ; for the ground of merit is the personal union, his being God and man in one person. Innocent Adam

could not have merited any thing for himself, much less for others ; much less can fallen, sinful man merit any thing. But Christ hath merited, not for himself singly, but for many thousands of others. He merited for all his people, pardon of all sins, grace of all kinds, a good title, and an indisputable right, in law and justice, to eternal life and glory.

The words of our text seem to be limited to this sense only by our Neonomians, and some others, who deny Christ to be a public person, a common head, root, and representative ; alleging that all that fulness which is in him, and the Spirit given without measure to him, was only to qualify *him* singly, and for himself, and not to be *conveyed* and *communicated* to others. Mr. Fergusson, on this text, saith, "The apostle here gives a reason *why* the Redeemer Christ was to be such a person as is before described, taken from the Father's will and pleasure, that he should be one filled with all fulness, both of the Godhead, and of the graces of the Spirit without measure, that so he might be thoroughly furnished to discharge that great work of mediation. No less furniture than this fulness was required for the thorough discharge of the mediatory office, and in order to that, all fulness did dwell in him." But I conceive this is not the sense, at least not the whole and *only* sense of our text. Therefore,

Secondly, all fulness dwells in Christ, for this further end and purpose, viz., to be conveyed and communicated to, or transfused into *others*, especially and particularly his own people, his seed, his members, for their good. For, besides the fulness before mentioned, there is (as I may call it) a redundant, or overflowing fulness dwelling in Christ, from whence his *creatures* are supplied. All fulness whatsoever, that poor creatures stand in need of, which God is pleased to give to them, or furnish them with, whether for the *outward* or *inward* man, in them and to eternity, is treasured up, and doth dwell in the person of Christ, for their use, benefit, and behoof.

I shall now speak a little touching this fulness, and

endeavour to *shew what it is*, and wherein it *consists*, and so to what *end* it dwells in Christ.

The fulness here intended (in the sense now under consideration) may be considered under these four heads : 1. All nature-fulness, or fulness of nature-good. 2. All fulness of morality. 3. All fulness of grace. 4. All fulness of glory.

First. All nature-fulness, or fulness of nature-good, dwells in the person of Christ. As he is God, he is the God of *nature* : and as he is God-man, and Mediator betwixt God and man, all nature-good is lodged and doth reside in him, and is given forth in measure, and communicated to others from and by him. Here we may consider Christ Jesus, as God-man, to be constituted a head of *nature*, as well as a head of *grace* and *glory* : and as he is a head of nature, all the nature-good, all the natural accomplishments that Adam in his innocency had and enjoyed, did proceed and flow forth from him ; and all those natural endowments that mankind, since the fall, are in any measure partakers of, do proceed and flow forth from him, for there is no such thing as immediate converse or dealings between finite creatures and an infinitely glorious God ; no emanation or communication from an infinite to a finite being, without a *middle* person ; therefore the Lord Jesus was set up as an head of *nature*, as well as of *grace*, according to Prov. viii. 23 ; “ I was set up [saith he] from everlasting, from the beginning, or ever the earth was.” It is from *him* that mankind hath any *natural life*, or *light*, or any other endowment whatsoever.

If we consider Adam in his pure unfallen state, he had indeed life and being, light and power, &c. from God ; but how were these bestowed upon, or communicated to him ? Not immediately from God, as God, but from this transcendent head of nature, Christ Jesus, from the man in God, the man of God's right hand, whom he hath made strong for himself. Psa. lxxx. 17. So there is something of this nature, some nature-good given forth from this head of nature,

Christ Jesus, as derived from his fulness, to mankind, *since* the fall, notwithstanding their dismal apostacy by sin and transgression : as,—

1. Natural *life* and *being* is conveyed from Christ's fulness ; he is the Fountain of natural, as well as of spiritual life. Psa. xxxvi. 9. It was in this image, and after this likeness of God, that man was created. Gen. i. 26. Col. i. 15, 16. Hence we are said to be members of his body, of his flesh, and of his bones. Eph. v. 30. He giveth to *all* life and breath, and all things ; yea, it is in him we *live*, and *move*, and *have our being*. Even an heathen (the Greek poet, Aratus) could say, "For we are also his offspring ;" which St. Paul cites, and owns as a truth. Acts xvii. 25, 28, 29.

2. That *natural light*, which reasonable creatures are, in any measure, endued with, proceeds from Christ's fulness, as he is head of nature, viz., reason and natural understanding, and so all that wisdom and knowledge in and about *natural* things, which men and women are more or less furnished with. The wise man tells us, that the spirit of man [the reasonable soul, or the soul as endued with reason and understanding] is the candle of the Lord (a light set up in man for his information and direction). Prov. xx. 27. To this agree the words of the apostle in 1 Cor. ii. 11 : The spirit of man which is in him, knows the things of the man. Thus, the Lord is said to have put wisdom and understanding in Bezaleel and Aholiab, viz. enduing them with knowledge, and a capacity to work all manner of work for the service of the sanctuary. Exod. xxxv. 31, &c, and xxxvi. 1, 2, &c. Thus the ploughman is *instructed* by his God to plough, and to sow, &c. Isa. xxviii. 24, &c. It is our blessed Immanuel that instructs to discretion in and about all human affairs, all natural things. This wisdom and understanding doth not descend immediately from God, but mediately through and from the man, Christ Jesus, the middle Person between God and us, in whom all the treasures of wisdom and knowledge [natural, as

well as spiritual] are hid, not only for himself singly, to fit him for the discharge of his office (as before), but to be communicated to us. Col. ii. 3. Whether you have a due apprehension of what I am speaking, or no, I know not, but I am satisfied it is a truth, whether you receive it or no, that all nature's fulness, and therefore all fulness of nature's light, is lodged and doth dwell in Christ. Therefore the evangelist John assures us, that he was that true light that "*lighteth every man that cometh into the world.*" John i. 9. I know interpreters differ in their sentiments upon this text ; some persons there are amongst us that ground their notion of Christ's being *in* every man, and that universally, on this text ; asserting that Christ is the light within (which they so much talk of), viz., in every individual person in the world ; which, in a sense, may be granted for truth, but not in *their* sense — But more of this by and by. Some understand this of the light of gospel-revelation, which Christ exhibited to all the world, according to Mat. xxviii. 19 ; Mar. xvi. 15 ; Col. i. 23. Others judge that inward illumination, or *spiritual light*, which enters into the heart in and upon regeneration,—is here intended,—alleging that Christ is said to enlighten every man, because no one is enlightened but by him, or because some of all sorts are thus enlightened by him, or that Christ is the true light that lighteth every man that comes into the [*new*] world, or that is born from above, or created anew in Christ Jesus. These, undoubtedly, are in themselves great truths, but (as I conceive) not the genuine sense of this text. I rather (with some others) take this to be the sense and meaning of the Holy Spirit in these words, viz. : that the Lord Jesus, as he is head of nature, and of morality, is the true light, which lighteth every individual person of mankind that cometh into this world, with *natural light*, the light of reason and natural understanding. This light must not be supposed to come by nature, or to proceed from nature *strictly*, but must be acknowledged to be derived or given forth from nature's fulness in Christ, or from Christ, as the

head of nature ; He is the person that lighteth every man ; Adam was thus enlightened, perfectly, by him, and every man since the fall, is, in a measure, thus enlightened by him also.

Natural strength and power, health and all other natural endowments, are conveyed from the nature-fulness, which dwells in Christ. He is the receptacle, the treasury and fountain of all nature-*good*, from whence all are supplied. He upholds the whole frame of nature in all respects ; he supports our nature in all our tribulations and distresses ; hence the apostle speaks of the life (the living power, and influences) of Jesus being made manifest in our body, in our mortal flesh. 2 Cor. iv. 10, 11. Yea, He is “the resurrection and the life.” John xi. 25. He will be so to the saints’ bodies hereafter, by virtue of his *union* to them and influences upon them ; and, in a sense, he is so now. Thus, all nature-fulness dwells in Christ, not only to shew, or prove him to be real and perfect man, as well as God, in respect of his own Person, consisting of a reasonable soul and human body in union with the eternal Son of God ; or to constitute him Mediator : but also in him is lodged a fulness over and above, (as I may say) a redundancy, from whence is imparted and communicated to all mankind in measure, as He sees good. There is no such thing as any natural endowment, or natural good, which any man partakes of, but it comes from hence : no understanding, discretion, or judgment in and about human affairs, temporal, or worldly concerns, but what comes from hence.

The special end for which natural life, light, strength, &c. are communicated from Christ’s fulness is, First and principally, God’s glory and honour. And, Secondly, It is for the fitting and qualifying persons for natural actions and employments, and for the managing and ordering human affairs, &c.

Secondly, Christ Jesus is the head of *morality* ; and all fulness of *moral* good doth dwell in him ; and from this fulness all rational creatures are supplied and furnished : As

1. All that moral righteousness and holiness, which the blessed angels are endued with, was derived and given forth from this fulness of Christ. He created them perfectly righteous and holy ; and he is a head of *confirmation* to them : they are supported, influenced, and supplied by and from him. Col. ii. 10.

2. All that integrity, moral light, righteousness, and power, which Adam in his state of innocency was endued with, was communicated to him from Christ's fulness, as he is the head of morality ; and Christ could have confirmed him and made him to *stand* in his primitive integrity and creational excellency, as he did the elect angels ; but that would not have answered the designs of sovereign grace and infinite wisdom.

3. Christ is the head of morality to the fallen race of mankind, even whilst unregenerate, and it is from his fulness that that principle of moral righteousness, that moral light, and power to act righteously, which is in fallen man, doth proceed. All mankind indeed sinned in Adam, and fell in and with him, and lost that righteousness, and that free will and power to work righteousness, which he was to perfection endowed with. Yet, notwithstanding this woful apostacy, it is the good pleasure of the Lord to communicate something of moral light, righteousness, and power to all mankind. It is hence that fallen man (though full of malice, envy, hatred, and all evil) is *restrained*, and prevented from running into *all manner* of impiety and profaneness, as did and do the apostate angels ; Christ suffers sinful men to run on in sinful courses *as far as he pleaseth*, and *restrains* or *draws them back* as he pleaseth ; he hath his *bridle* to curb and hold them in, yea, he makes them and their actions (in some or other respect) subservient to his own designs. Psa. lxxvi. 10 ; Gen. i. 20. Thus, the Gentiles, who have *not* the law, are said to do by *nature* the things contained in the law, and to be a law to themselves ; their conscience also bearing witness therewith, and their thoughts [or reasonings] in the mean while accusing, or else excusing one another. Rom. ii. 14, 15. Thus, Christ was that true light,

which lighteth every man coming into the world ; not only with the light of reason and natural understanding (as before said), but also with moral light, with something of the light of morality. Here, by the way, you may observe and evidently discern their gross mistake, who affirm Christ, or the Spirit of Christ, to be this light, the light *within*, which lighteth every individual person in the world ; and that by men's *obeying* or *walking up* to this light (which they suppose all have power to do), they shall be saved. Their mistake is apparent ; for,

1. It is Christ, as head of *nature*, or as head of *morality*, only, who lighteth every man.
2. The light, therefore, wherewith every man is enlightened, is only *natural* or *moral*, not *gospel*-light ; for the very heathen, who have not the written law, who know not Christ, nor have the gospel preached amongst them, have *this* light, and are in a measure thereby enlightened ; as well as those who reside in places where Christ and the gospel is preached.
3. No man is, nor possibly can be justified, or saved, by his highest obedience to this light ; forasmuch as no man shall be justified in God's sight, or saved by the law, or by the works and deeds of the law, or by works of righteousness done by him. Rom. iii. 20 ; Gal. ii. 16 ; iii. 11 ; Tit. iii. 5. Alas ! *this* light will lead poor souls no further, no higher than *nature*, or *morality* ; though, it is true, there may be a following the conduct of this light, and thereby a coming up to higher degrees and measures of natural understanding, and of moral righteousness, but *that is all ; and, alas ! this will not save my soul* : this is but still a building upon nature's bottom, or a repairing and vamping up old tattered, ruinous Adam. Special grace is not, nor can be attained by the greatest improvement of reason, morality, or what is called common grace. The poor soul, notwithstanding the highest improvement or proficiency in this respect, still abides in a natural, unrenewed state, and is not settled upon the true and sure foundation. Moreover, these persons suppose a will and power in fallen man above and beyond what the Scriptures allow of, alleging that

if persons will but *obey*, or *walk* up to the light within, they shall be *saved*. What is this but *free-will*? But truly I know no such thing; I find no such thing in *my* experience, nor yet attested in Scripture, as an innate power, or free-will in man, since the fall, to anything that is good; there is indeed a free-will in all men to *sin*; yea, there is something of a free-will and power, given in common to mankind, to perform *natural* and *moral* actions; so that a person in an unregenerate state may be granted to have (ordinarily) a will and power to go to improper places, or to refrain; also to frequent the means of grace, or to be absent; to give to the poor, or not to give, &c., though even this natural and moral power and freedom of will is from above; but no *unregenerate* person hath any power, free-will, or disposition to what is *spiritually good*; so that if the poor soul abide here, he falls short of true happiness. Therefore, sinners must be brought higher than this, if they be saved. We must be concerned with Christ after another manner, in another respect, if we come to glory, and not only as he is head of nature, or morality.

4. It is from Christ's fulness, as he is the Head of morality, that such as are renewed by grace have morality continued, and now more eminently shining in them. The moral law, in reference to them, is in the hand of Christ, and under the management of grace; therefore they do not *do this* and *that* for life, but *from* life, from a *living principle planted in the soul*; grace engageth and influenceth to moral acts. That moral power, whereby the saints are kept from immoralities, is given and maintained by Christ, and is under the power and management of grace. Though the saints themselves, when the Lord withholds the influences of his grace, *may* and often *do* act morally, *i. e.*, perform moral duties, barely from principles of morality, or from that moral light and power which the Lord is pleased to afford them.

Thus, both natural and moral light and power, wisdom and righteousness, &c., are communicated from

Christ's fulness, as he is constituted Head of nature and morality, to mankind in general, before and after the fall, *i. e.*, to man *as* man, in what measure and degree it seems good to infinite wisdom and goodness ; and that for God's own glory, and for the fitting them, in some measure, for human society, for a public good, for an agreeable behaviour, for mutual usefulness, serviceableness and benefit to one another, &c. Job xxxv. 8 ; Tit. iii. 8, 14.

Thirdly, *All fulness of grace dwells in Christ*, and that both in respect of the number, and the measure of graces. "No natural head (saith N. Byfield) is so full of senses, as Christ is full of grace. There is (saith he) a fulness and absolute completeness in Christ, 1. In respect of members, &c. 2. In respect of grace, not only in respect of the grace of personal union, or of office, or of adoration, but in respect of habitual [created] graces, or gifts and endowments ; which (saith he) is meant here." And this fulness was placed, lodged and treasured up in Christ, not only to qualify him singly, and for himself, as an individual person, but for the use of others ; it doth not dwell, or continue and abide in him, so as to be restrained, or confined to him alone, but to be communicated to his people : yet not so to be communicated, as to depart from him, or to cease to be in him. No, no, though the children of God do daily and continually receive of this fulness, yet it doth still abide the same in the person of Christ : yea, though all the saints, from Adam to this day, have partaken of, and shared in this fulness, yet it is not diminished, but remains the same to this day. Now, though this is a mystery, yet it is matter of comfort to the children of God, under their various distresses and temptations, that *all fulness still dwells in Christ*, though all the saints throughout the world, in all ages, have been supplied therefrom. As a springing well, or fountain, you know, is continually sending forth *streams*, and yet is *always the same, full and overflowing* ; you may go to a fountain, and fetch what water you need for your use, and yet the fountain is not a whit the

emptier ; so it is in this case, this fulness that dwells in Christ is *inexhaustible* ; 'tis a fountain that *cannot* be drawn dry, though the saints are constantly supplied therefrom. By this *fulness* I mean all that plenitude of spiritual grace which gushes out and flows down from Christ as Head, upon believers as the members. Beza understands hereby, that superabundant plenty of all Divine things, from which fulness in Christ, as from an inexhaustible fountain, all graces are derived unto us according to every one's measure : for by the article in the Greek we may understand some certain fulness to be intended, *i. e.*, that which is diffused from the head into the body. Dr. Davenant, on this text saith, "There is in Christ a fulness of habitual grace [which was a created quality,] and was due to him in a way of meetness, by reason of his union to the word ; which was also necessarily due, from the supposition of the end,—for grace was conferred upon him, not as a *private* person, but an universal principle, from whom it is transfused into others, as the apostle shows, Eph. iv. 7." So then, *All fulness of grace* doth really, wholly, eminently, and transcendently *dwell in Christ*, as in a proper receptable, repository, or treasury ; as he is the Root, Head, Husband, Representative and Surety of the elect : for it was not thus lodged in him, or conferred on him, for himself singly, but for the good of *others*, and to be imparted and communicated to others, *viz.*, his people, his sheep, his seed, or spiritual offspring, his members, even all that the Father chose in him, and gave to him, who are through grace, sooner or later, brought to *believe* in him.

I shall now endeavour to demonstrate, in some particulars, what this fulness *is*, and wherein it consists ; for Christ being the seat and treasury of all that grace, which his church, and every individual member thereof, are interested in and made partakers of, *all must be in him in fulness*. Therefore,

1. The Holy Spirit was given to him and is in him without measure, John iii. 34. He was anointed with the Holy Ghost, with the oil of gladness above his

fellows. Acts x. 38 ; Psa. xlv. 7 ; Heb. i. 9. And from this fulness his people do in measure receive the same Spirit, who therefore is said to be, or reside, and act in them, to dwell with them for ever, to lead them into all truth, &c. John xiv. 16, 17, 26 ; xv. 26 ; xvi. 7—14 ; Rom. viii. 9—11. As the precious ointment upon the head [of Aaron], ran down upon his beard, and went down to the skirts of his garments, (Psa. cxxxiii. 2,) so the Holy Spirit poured upon Christ, our great High Priest, is shed, or poured forth by and from him to the church, his body, and to the meanest member thereof, whether Jew or Gentile. Acts iv. 31 ; x. 45, 47 ; Rom. viii. 15.

2. *Life* in its fulness, or a fulness of spiritual life dwells in Christ, for his people to share in and partake of. He is the fountain of natural, spiritual, and eternal life, Psa, xxxvi. 9. He is styled *the Life*, in a way of eminency, John xi. 25. "I am (saith he) the Resurrection and the Life." John xiv. 6. "I am the Way, the Truth, and the Life." 1 John v. 20. He is "the true God, and Eternal Life." The Father hath given to him to have life in himself. John v. 26. Not only for himself singly, but for his seed. Their life hath a being in Christ, fundamentally, and originally (as in a fountain or root) even before they believe ; and till then, is reserved in him for them. Christ Jesus, as he is the Head of grace, hath spiritual life lodged in him for all his seed and spiritual offspring. He is not only life itself as considered in himself, but he hath life in him *for his people* : and it is from this Fountain of life that life is conveyed into the souls of elect sinners, who are by nature dead in trespasses and sins. When the Lord Jesus comes to deal in a way of grace and mercy with any particular soul, he infuseth *life* into that soul from himself ; he gives down his Spirit into that soul, and by the Spirit *life* is derived from the fulness that dwells in Christ into that soul. So that, "He that hath the Son hath life." 1 John v. 11. "He that believeth in Jesus Christ is passed from death unto life." John v. 24. There is no such thing as a believer in Christ who is

not spiritually alive, a spiritually-living soul ; and that life wherewith such a soul is endowed comes from Christ the *Fountain* of life, and is maintained by him, as our Lord assures his disciples, saying, "Because I live, ye shall live also." John xiv. 19. It is by vital influences proceeding from Christ, as the Head of grace, that the believer's spiritual life is *maintained* from day to day : otherwise that seed, or principle of life, which is infused into the soul in Regeneration, would quickly decay and die ; it would soon consume and perish, were it not upheld and maintained by *fresh supplies* continually from this fulness, were it not preserved and recruited (as I may say) by vital influences from the Lord Christ, the Fountain of life. The Lord Jesus, as the Head of grace, doth not only communicate life in the work of regeneration to his seed, even to every one of God's elect ; but also by *fresh nourishment* and vital influences doth *maintain* and *continue it* in the souls of believers from time to time whilst they abide in this mortal state, till they *launch forth into endless glory*. Thus the apostle, Gal. ii. 20, "I am crucified with Christ, (saith he) 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."

3. There is a fulness of spiritual *light* in Christ Jesus, from whence the children of God have light. The fulness of grace, which I am speaking of, consists in spiritual light, as well as life, which doth originally reside in Christ, and from him is conveyed, in some measure, to his people in and upon their regeneration. As the sun in the firmament is the fountain of *outward* light, and communicates light to this lower world, so the Lord Jesus is the Fountain of spiritual light, and communicates light to others. The light that is communicated to his own people in regeneration, which I now speak of, is conveyed from Christ as Head of grace, and is supernatural, divine, and spiritual. It concerns us, in our enquiries into Divine mysteries, to take heed of mistakes, especially in matters respecting our eternal welfare. O that poor souls may beware of resting in

nature, or satisfying themselves with a natural or moral light ; *it is dangerous resting here.* The Lord give you to understand and be sensible of these things, and reveal Christ as the Head of grace to your souls ; for it is from him, as so considered, that spiritual light proceeds ; hence he is said to be given for a light of the Gentiles, a light to lighten the Gentiles, and the glory of his people Israel. Isa. xlii. 6 ; xlix. 6 ; Luke ii. 32 ; Acts xiii. 47. David could say, "The Lord is my light and my salvation." Psa. xxvii. 1. So Christ himself saith, "I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12. Therefore it is said that "God, who commanded the light to shine out of darkness (in the creation of the world) hath shined in our hearts, to give the light of the knowledge of the glory of God in the face (or person) of Jesus Christ." 2 Cor. iv. 6. Hence the children of God are said to be "light in the Lord." Eph. v. 8. And to be "enlightened with the light of the living." Job xxxiii. 30. So that the soul which is endued with this new and spiritual life and light is brought, as it were, into a new world, another world : he sees with new eyes. As for the natural, carnal, unregenerate man, he cannot receive, know, or discern the things of the Spirit of God ; but the spiritual man, the renewed, enlightened soul, in God's light doth see light ; he is led to see a glory and excellency in Christ, a beauty in holiness, &c. 1 Cor. ii. 12, 14 ; Psa. xxxvi. 9. Therefore,

4. All the treasures of wisdom and knowledge are hid, lodged, laid up in Christ. Col. ii. 3. Not only natural, but *spiritual* wisdom and knowledge, are treasured up in Christ, not for himself singly and alone, but also to be communicated to his people. The Spirit rests upon Christ, "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." Isa. xi. 2. And the Saints do partake of the same Spirit, and so are in a measure endued with spiritual wisdom, knowledge, and understanding, from Christ as the head of grace and out of his fulness. So it is from hence that poor souls

have any wisdom, knowledge, or understanding in the things of God, in the mysteries of salvation. Paul and Timothy ceased not to pray that the saints at Colosse might "be filled with the knowledge of God's will, in all wisdom and spiritual understanding." Col. i. 9. So the apostle prayed for the saints at Ephesus, that "the God of our Lord Jesus Christ, the Father of glory, would give to them the spirit of wisdom and revelation, in the knowledge of Him," &c. Eph. i. 17, 18. This knowledge of Christ and of God in Christ, is from the Spirit of wisdom and revelation given into our hearts, and this Spirit doth derive it from the fulness that dwells in Christ, as he is Head of grace. "Indeed, all understanding," saith Dr. Owen, "however it be abused by most, is the work and effect of the Holy Ghost; 'for the inspiration of the Almighty giveth understanding.' Job xxxii. 8. So is this spiritual understanding in an especial manner."

5. There is in Christ, as he is the Head of grace, a complete Righteousness, a fulness of righteousness, or righteousness in its perfection, for the justification of sinners in the sight of God. Christ is not only righteous *himself*, in his own person, but he hath performed and brought in an everlasting righteousness for *others*, viz., for elect sinners, to give them acceptance with God, to render them fair and beautiful, amiable and perfectly righteous; so that the eyes of pure, strict Justice, can see no spot nor blemish in them, as clad and adorned with this righteousness. "Thou art all fair," saith Christ, "my love, there is no spot in thee." Cant. iv. 7. But how can this be, that vile, polluted, guilty sinners can be all fair? See what is said in Ezek. xvi. 14.—"Thy beauty was perfect through my comeliness which I put upon thee, saith the Lord God." And in 1 Cor. i. 30: "Christ is made of God unto us wisdom, righteousness," &c. So in 2 Cor. v. 21: "God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Hence Christ is called "the Lord our righteousness." Jer. xxiii. 6. So that the believer may with comfort say, as in Isa. xlv. 24, "Surely, in the Lord have I righteousness and

strength." Christ Jesus is the subject of this righteousness ; it is in him subjectively and inherently ; it is his people's by *imputation* and donation, not by inhesion ; it resides and abides in Christ, though, through rich grace, it is *imputed* to his people, and accounted theirs. Isa. liv. 17 : " Their righteousness is of *me*, saith the Lord." See Rom. iv. 6 ; v. 16—19.

6. A plenitude of *sanctity* dwells in Christ Jesus for his people. This fulness of grace in Christ consists in sanctification, as well as in righteousness for justification : there was *water* as well as *blood* flowed from Christ's side. John xix. 34. He is made unto his people sanctification as well as righteousness. 1 Cor. i. 30. The apostle having mentioned several sorts of notorious sinners, 1 Cor. vi. 9, 10, applies himself to the church at Corinth, saying in ver. 11, " 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." It is by Christ that his people are washed in respect of sanctification, as well as of justification. It is from that original *sanctity lodged in Christ*, as the Head of grace, that his people participate of the principle or grace of *holiness*. It is from this Head of influence that they are sanctified. There is no such thing as a possibility of obtaining sanctification by our own power or industry ; it is through the Holy Spirit's deriving influences from our Mediator, Christ Jesus, that our persons are *personally* sanctified.—Here observe, that Christ, as Head of grace, influenceth believers to *act* morally : they receive from his fulness grace and strength to perform *moral duties evangelically*, viz., from a principle of life, through the influence of Divine grace, to the glory of God. Thus wives are sweetly inclined to love, honour, and obey their husbands, and husbands to love their wives ; children to obey their parents in the Lord, and parents not to provoke their children to wrath ; servants to obey their masters, and masters to act righteously towards their servants, &c.—In short, to conclude this head,

7. All the stores and manifold varieties of grace are lodged in Christ, or given into his hands. He is not

only infinitely gracious, as he is the Son of God ; neither is he only filled with grace from God, as he is God-man, to render him capable of mediating between God and man, and to fit and qualify him for the due discharge of the work and office committed to him ; but all communicative grace, or grace to be communicated to his people, is *treasured up in him*, viz:—Not only grace in the before-mentioned respects, but also faith, love, repentance, humility, patience, temperance, peace, joy, &c., even all the *fruits* of the Spirit, so called, because *produced* and *wrought in the soul*, and also maintained and drawn forth into exercise, by the Spirit of Christ : and they all proceed from Christ and his fulness ; even every particular grace that the children of God partake of, flows from Christ as he is the head of grace. See Psa. lxxxiv. 11 : “ The Lord God is a sun and shield. The Lord will give grace and glory. No good will he withhold from them that walk uprightly.”

Here, beloved, by the way, observe, there is a distinction to be made between grace and grace ; between the grace of God, or Christ, as discovered and manifested unto us, and that grace which is *imparted and infused into us*. That grace of God which is *manifested* to the soul, is that love and special favour that is *in his heart*, which cannot be communicated or passed over from him to the creature. But the grace which is *communicated and given*, or infused into the soul, is a created quality derived from Christ's fulness. Here, likewise, beloved, you may consider the distinction between graces communicated from Christ's fulness, and the glorious attributes, by some commonly styled the incommunicable attributes of God. As touching which I must be plain, if I speak anything of the matter amongst you ; I do not believe that the attributes of God, as such, are, or can be communicated to his creatures ; for then those creatures would be *deified*, (which was an ancient heresy, long since exploded) ; for the attributes, or properties of God are essential to *His* nature, or substance, nothing whereof

is communicable to any mere creature. All that is in God is God, and therefore God may be said to be what his attributes are, as the apostle saith in 1 John iv. 8, 16: "God is love." So God is wisdom itself, goodness itself, truth and faithfulness itself, &c., as being infinite, eternal and unchangeable in his love, wisdom, justice, holiness, goodness, truth, and so in all other his attributes. Wherefore we derogate from God's incommunicable nature and essence, if we suppose that any of his attributes are communicated to, or upon his people. Although it is granted there be many graces and gifts communicated to the creature, which pass under the same *names* with the attributes of God, as for instance, wisdom, holiness, love, mercy, &c., are attributes of God, but, as such, are not communicable. And yet wisdom, holiness, love, mercy, and many other graces, named as the Divine attributes are named, are communicated to God's people; but then it is out of Christ's fulness; they being first given to, or created in Christ Jesus, *for communication*. For, as no creature can have any immediate commerce, dealings, or converse with the glorious God, but in, by and through this middle person, Jesus Christ; so no creature doth or can participate of anything from God, but by and through Christ Jesus, and from his fulness.

So, then, all those spiritual endowments comprehended under this general term, or expression of *grace*, all communicable graces, let them pass under what particular and distinct appellations soever, are in their fulness, originally resident and abiding in Christ; and it is from this fulness of grace that grace, is given unto every one of his people, "according to the measure of the gift of Christ," as in Eph. iv. 7. He gives grace, and more grace to the humble, Jam. iv. 6. Knowledge, righteousness and true holiness flow from Christ's fulness, Eph. iv. 24; Col. iii. 10. He was exalted to give repentance and forgiveness of sins, Acts. v. 31. He hath received gifts for men, and therefore gives gifts unto men. Psal. lxxviii. 18; Eph. iv. 8. Yea, the evangelist declares him to be "full of grace and truth," and testifieth,

saying, "Of his fulness have all we received, and grace for grace." John i. 14, 16. Beloved, the whole stock of grace is put into the hands of the Lord Jesus, and it is well for us that our portions of grace are in such a friend's hand. Alas! we can never get a stock of grace into our own hands, or hearts; and suppose we could, we should soon, one way or the other, lose or be deprived of it. Adam soon lost what was conferred upon *him*, though he was sinless and upright; much more should we, who are sinful, weak and helpless creatures, soon forfeit and lose *our stock*, our share of grace, if that measure of grace, designed for us, was *put into our own hands*. Therefore the Lord is pleased, as I may say, to give us grace, or to supply us with grace, by little and little, as we stand in need; for which end and purpose *the stock of grace is lodged in the hands of Christ*, our Surety. Here I may allude to Joseph: he was set over all the land of Egypt, and all the stores of Egypt were committed into his hand, to be disposed of, as he saw meet, to those that came to him in their necessity Gen. xli., &c.; so it is in this case, the Lord Jesus, our spiritual Joseph, is made lord treasurer of heaven and earth, and hath all the stores of grace in his hand, and at his disposal; and of his fulness all his people receive, and grace for grace, *i. e.*, abundance of grace, or whatever grace they have, one grace in order to another, grace for grace's sake, or grace answerable to the grace that is in Christ, for, whatever grace is in Christ, the like is stamped on the hearts of his people. Christ doth not, will not fail to communicate all needful supplies of grace from his fulness to his people, through the whole course of their lives. They shall persevere in grace; *There is no such thing as a saint's total or final falling away from the state of grace*: "He that hath begun a good work in them, will perform it until the day of Jesus Christ." Phil. i. 6. "They are kept by the power of God through faith to salvation," 1 Pet. i. 5. None shall pluck them out of Christ's, nor out of his father's hands, John x. 28, 29. They were given to Christ by the Father, and Christ hath engaged that they

shall never perish, but shall possess eternal life in spite of all enemies and oppositions whatsoever. It is matter of comfort to the children of God, that they are (in a special manner) under his watch and care, his trust and charge from day to day, from time to time. "The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing," or, anything that the Lord *sees good for them*. *Psa. xxxiv. 10.*

Thus you see that all fulness of grace, grace in the greatest degree, grace in its greatest lustre and eminency, dwells in Christ our Mediator; and from this fulness grace is conveyed to the souls of God's elect. But for what ends? I answer, for these ends especially, *viz*:—The glory of God the Father, the honour of Christ, and also the honour and glory of the Spirit of grace, who is concerned and employed in deriving grace from Christ's fulness to particular souls; yea, for these further gracious ends, *viz*:—The spiritual advantage, prosperity and comfort of the people of God, for the supply of their wants, for the fitting and furnishing them for what he calls them to, and for making them meet for his kingdom and glory, and fitting them for communion with himself, &c.

Fourthly. All fulness of *glory* dwells in Christ; not for himself only, as a single, individual person; but to be *communicated* to his people. Glory in every respect, glory in all its varieties, degrees, and greatness, is treasured up in Christ, and from his fulness it is, or shall be imparted and communicated to all his children. There is glory begun *in* and *upon* the saints in *this* life; glory suitable and adapted to the kingdom of Christ in the latter day, and glory peculiar to the ultimate state of happiness after the last judgment, in the highest heaven. All our glory and happiness was laid up in Christ before the world began.

1. There is a glory which the saints have here, whilst yet in their mortal state; *Grace is glory begun*; hence our Lord saith, John iv. 14, "Whosoever drinketh of the water that I shall give him,—it shall be in him a well of water springing up into everlasting life."

And John iii. 36, "He that believeth on the Son, hath everlasting life." See also. 1 John v. 11, 12 ; Heb. xi. 1. So the apostle, in 2 Cor. iii. 18, witnesseth, saying, "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."

2. The saints shall exceedingly flourish and shine in glory in the kingdom of Christ ; then shall be fulfilled what is prophetically asserted in Isa. lx. 1, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." And in ver. 19, 20, "The Lord shall be thine everlasting light, and thy God thy glory." The psalmist assures us that, in his days the righteous shall flourish, *Psa. lxxii. 7.* This glory of the saints will consist in the sight and enjoyment of Christ, conformity and likeness to him, honour and dignity with him, joy and comfort from him. "They shall see his face," *Rev. xxii. 4.* They shall "see him face to face," *1 Cor. xiii. 12.* They shall be ever with him, *John xiv. 3 ; 1 Thes. iv. 17.* They shall be with him, where he is, that they may behold his glory, which the Father hath given him, *John xvii. 24.* When they awake, they shall be satisfied with his likeness, *Psa. xvii. 15.* "When he shall appear, then shall they appear with him in glory," *Col. iii. 4.* "And shall be like him, for they shall see him as he is," *1 John iii. 2.* "Then he shall change their vile body, that it may be fashioned like unto his glorious body," *Phil. iii. 21.* He hath made them unto God, kings and priests, and they shall reign on the earth ; they shall reign with him a thousand years," *Rev. v. 10, and xx. 4—6 ; 2 Pet. ii. 12.* "They shall sit with him in his throne," *Rev. iii. 21.* They shall share in his joy, *Matt. xxv. 21, 23.* Yea, their heart shall rejoice, and their joy none taketh from them, *John xvi. 22.* Though they "sow in tears, they shall reap in joy," *Psa. cxxvi. 5, 6.* "The Lord shall then comfort Zion, he will comfort all her waste places, —joy and gladness shall be found therein, thanksgiving, and the voice of melody," *Isa. li. 3.* The top and quintessence of the saints' glory and happiness in

that day will be their beholding His glory, and their enjoyment of uninterrupted communion with Him; together with the great honour which shall then be conferred on them, and the dazzling splendour in which they shall appear. All which transcendent glory (a glory beyond our present conceptions) will *proceed from our glorious Mediator*.

4. The saints shall inherit eternal life and glory in heaven, after the last judgment, when Christ "shall have delivered up the kingdom to God the Father, and God shall be all in all," as in 1 Cor. xv. 24, 28. Christ as head and surety of the elect, is already possessed of eternal life for them; and of all that exceeding and eternal weight of glory, which was settled upon them and made sure to them in and by the everlasting covenant. And they shall hereafter be actually and personally taken into the *full possession thereof* with Christ. Now it is from Christ as the head of glory, and through Christ as crucified, that the children of God shall partake and have the fruition of all that comfort, joy, glory and felicity, even whatever constitutes and makes up the blessedness and salvation designed for them. "Our *eternal life* (saith Dr. Chauncy) which God hath given us, is fully and completely *in Christ* both for grace and glory, as in a fountain or root, and of this fulness we do receive," &c.

From what hath been said, it appears, that we must distinguish upon Christ's headship; He is the head of nature to all creatures; He is the head of morality to all rational creatures, elect and non-elect; but he is the head of grace and glory to the elect only. So that, it is one thing for Christ to be a head of nature, or of morality, and another thing for him to be a head of grace and glory.

Thus having endeavoured to shew what this fulness is, and to what end and purpose it dwells in Christ, I shall proceed to shew—

Thirdly. Whence it is, that all fulness doth dwell in Christ. And to this the words of our text do plainly affirm that it is from the good pleasure of God.

The true and only ground, or foundation, or moving cause of all fulness being treasured up and abiding in Christ is the sovereign will and good pleasure of God. It seemed good, it was well-pleasing to God ; it was agreed on in counsel ; it was according to the counsel and good pleasure of God's will, that all fulness should dwell in Christ, and that for others, as well as singly for himself. Poor sinners have not deserved that fulness, in any respect, should be placed in the person of Christ for them ; they have no hand in this affair, as any procuring or moving cause thereof : it is not for works of righteousness done, or to be done by *us* ; it is not on the account of foreseen faith or holiness in us ; but wholly and solely from and according to the good pleasure of God, and by his eternal decree and appointment, together with Christ's own assent and consent, or acceptance. This is the way that sovereign grace hath taken, that infinite wisdom hath found out, for the use, benefit, and happiness of his elect. It is the sovereign will and good pleasure of God to have mercy on some, and not on others, Ex. xxxiii. 19 ; Rom. ix. 15 ; to hide gospel-mysteries from the wise and prudent, and to reveal them to babes, Matt. xi. 25, 26 ; to predestinate some to the adoption of children, Eph. i. 5 ; to make known to some the mysteries of his will, Eph. i. 9 ; to work in the saints both to will and to do, Phil. ii. 13 ; to save some by the foolishness of preaching, 1 Cor. i. 21 ; to give the kingdom to Christ's little flock, Luke xii. 32. So it is the good pleasure of God that all fulness should dwell in Christ, the Son of his love, for the special ends and purposes before mentioned.

Having now finished the *doctrinal* part, I shall continue the present discourse with some few inferences and uses deducible therefrom.

First. I shall draw some inferences from what hath been doctrinally delivered, as—

1. If this be so, that it is the good pleasure of God that all fulness should dwell in Christ Jesus as Mediator, then we may infer that God is well pleased in and with Christ ; he always was and is his Father's delight, beloved by him with an infinite love. Isa. xlii. 1 ;

Prov. viii. 30 ; Matt. iii. 17 ; John xvii. 23, 24, 26. Therefore hath he withheld nothing from him, but hath given all things into his hands. John xiii. 3. Matt. xi. 27.

2. If God was well pleased that all fulness should dwell in Christ, then we may from hence infer, that no mere creature, no one besides, or short of Christ himself, is (nor ought to be esteemed) a receptacle, or subject of all fulness, as the Papists vainly imagine, ascribing a fulness of grace to the Virgin Mary, in their Ave Maria [Hail, Mary, full of grace]. Paul, indeed, prays for the saints at Ephesus, that they might be filled with all the fulness of God. Eph. ii. 19. And the apostles advise the brethren to look out from among them men full of the Holy Ghost, and wisdom, to be ordained deacons, Acts vi. 3 ; and Stephen, Barnabas, and others, were men full of the Holy Ghost, and full of faith and power. Acts vi. 5, 8, and vii. 55, and xi. 24. Yet notwithstanding this, there is a vast difference between the fulness of Christ, and the fulness which the saints are endued with, for the fulness that is in saints is but a particular fulness, but the fulness in Christ is a general fulness. *All* fulness is in him ; the fulness that is in saints increaseth and decreaseth, *ebbs and flows*, but the fulness that is in Christ is a constant, *abiding* fulness ; it continues and dwells in him without any diminution ; all the fulness that saints are endued with flows from the fulness that dwells in Christ, and (strictly speaking) is only for themselves, will but serve their own turns, and supply their own need only. Indeed, they do, and ought to employ, improve and exercise their gifts and graces for the good of others ; but they cannot impart or communicate the least dram of grace, light, life, or holiness, &c., unto others ; but the fulness that dwells in Christ as *Mediator*, was given to and lodged in him, and received by him, not for himself, but for others ; and is sufficient to serve *all* the saints, yea, all the creatures in heaven and earth. “The sun hath abundance of light in his body (saith Mr. Bridge) but it is not for himself, but for the world ; the woman hath milk in her breasts, but not for herself, but for her child ; the liver hath a great deal of blood in it, but not

for itself only, but that it may communicate it to all the members of the body ; and the head hath all the senses and animal spirits seated in it, but not for itself only, but for all the parts of the body ; so Jesus Christ, as *Mediator* and *Head of the Church*, hath received abundance of grace and holiness, &c., but not for himself barely, but for others."

3. If God was well pleased that all fulness should dwell in Christ for others, that others might be supplied, then we may infer that God judged him faithful ; and indeed Christ Jesus always was, is, and will be faithful in conveying and giving out from his fulness to *others* what was designed and allotted for them. "If Christ should receive gifts for others [as Mr. Bridge argues] and then run away with all himself, or keep all to himself, and not be willing to give them out, he could not be faithful : but he is faithful." So saith the apostle, Heb. iii. 2, 5, 6 ; "He was faithful to him that appointed him ; as Moses was faithful in all his house, as a servant ;" so, and much more was Christ, as a Son over his own house, eminently faithful and true to his trust. Yea ; Christ is infinitely willing and ready to communicate and give out of his fulness to others, and especially to his own people.

4. Is this so, that God was well pleased to have all fulness treasured up in Christ for the good of his people, that they may participate thereof, and have all their need supplied therefrom ? Then we may from hence be informed of the great and exceeding abundant grace and kindness of God towards his elect in Christ. Oh, what boundless, matchless love was in the heart of God, that hath induced him to lay up such vast, *inexhaustible* treasures of grace and blessings in Christ Jesus, for such poor undeserving creatures as we ! This indeed betokens and demonstrates great love, and unparalleled kindness in the Father's heart, that such rich and large provision should be made for *us*, and lodged in the hand, and under the care and trust of our spiritual *Joseph*, the Lord Jesus.

Secondly. The uses deducible from this doctrine are several ; I shall mention only two or three.

1. Use of consolation. This doctrine affords matter of consolation to the children of God, even in their lowest frames, in their most necessitous and distressing circumstances. How may the saints, the regenerate children of God, be filled with comfort and spiritual joy, when they are assured that all fulness of grace and glory doth dwell in Christ ; that such plentiful and all-sufficient provision is laid up in such a safe hand, committed to the trust, care, and disposal of such a faithful friend as the Lord Jesus is to his people ; especially when they consider that this rich provision, this inexhaustible fulness, was lodged in Christ by the God of all grace, on *purpose* for the elect ; and that because so it seemed good in God's sight ; it was the good pleasure of his will ! And O what abundant reason have believers evermore to rejoice in the Lord, who hath so graciously and richly provided for them !

2. Use of exhortation to believers. (1.) Bless the Lord for his exceeding abundant kindness demonstrated and discovered in his treasuring and laying up all fulness in the person of Christ for you, for your good, comfort, and happiness. O admire and adore his great love, and stupendous, free, and distinguishing grace to you on this account.

(2.) In all times and cases of need, seek to the Lord by prayer for *supplies*. Doth all fulness dwell in Christ, and that for others, especially for the supply and relief of his people ? This is one reason hereof, viz., To invite, encourage, and oblige poor souls to a frequent and importunate addressing of themselves to the throne of grace. O intreat the Lord to give you, day by day, your daily bread, spiritual, as well as material,—substantial, needful, sufficient food,—the food of your *allowance*, or, which is in the eternal counsel of God allotted and appointed for you. Luke xi. 3 ; Prov. xxx. 8. “ If any of you lack wisdom,” saith the apostle [or any other grace, or blessing], “ let him ask of God, who gives liberally to all, and upbraids not, and it shall be given him.”

Jam. i. 5. "Ask, and ye shall receive," saith our Lord, "that your joy may be full." John xvi. 24.

(3.) Stir up your own souls, and one another, to be daily making application to Christ's fulness, for whatever grace you stand in need of. O that you may make it your every-day's business to go to this fountain for fresh supplies, and with joy to draw water out of these wells of salvation ! Isa. xii. 3. I must tell you (though you cannot but know it) that you have nothing but what you have received ; you have no spiritual life, strength, nor comfort, but what the Lord is pleased to bestow : and it is from this fulness of grace, which is treasured up in Christ, that all his people receive grace, life, &c., according to the measure of the gift of Christ, Eph. iv. 7. Hence it is that they are kept alive in their souls in some measure, and their spiritual life maintained ; therefore it concerns believers daily to make use of this fulness, for it was placed in Christ, and doth continue in him, on purpose for their use. What are your fountains and wells in your yards, or near your habitations for, but for your daily use and supply ? The Lord lead you and me more and more to this fountain-fulness that dwells in Christ Jesus, for it is from his fulness that our souls must be fed, nourished, revived, and attain to a real growth in grace, and in spiritual knowledge. Col. ii. 19 ; 1 Pet. ii. 2. It is from this fulness that we must have strength, and so go on from strength to strength, till we appear before God in Zion. Psa. lxxxiv. 7 ; 2 Cor. iii. 18. O what grace is it to be helped to live upon Christ and his fulness at all times, *in all conditions* ; and especially when we are dead, and dry, and insipid in ourselves, and find nothing but darkness and emptiness in our own souls ; it may be, in thy own feeling and apprehensions, thou art brought very low, and art deprived of those inward refreshings, sensible enjoyments, and sweet spiritual frames, which thou hast heretofore been favoured with ; it may be thou *hast been* dandled upon the knee of love, and there has been sweet intercourse between thy soul and thy dear Saviour. But alas !

all this is now gone, and thou art left in the dark, and destitute. If thou dost look into thy heart, thou seest nothing but confusion and disorder, thou findest nothing in thyself to yield thee any true comfort or satisfaction ; so that upon thy taking a view of thy present case, when it is thus with thee, thou art ready to be dejected and cast down, not knowing what to do ; but consider—the Lord help thee to consider, that *all fulness dwells in Christ*. Though thou dost experience but little or no meltings of heart, refreshings, or quickenings ; but little or no life, or grace in thyself ; yet thy “life is hid with Christ in God.” Col. iii. 3. And the apostle adviseth Timothy to “be strong in the grace that is in Christ Jesus.” 2 Tim. ii. 1. Not in grace received and *inherent in himself*, but in that grace which is *in Christ Jesus*. Here is good ground for thy encouragement and consolation ; if the Lord is pleased to lead thee to that fulness of grace which is in Christ Jesus, and give thee the skill of faith, thy soul may feed freely, and live sweetly thereupon. Though thou mayest not live upon that which is inherent in thee, upon thy own frames, *enlargements*, or enjoyments, yet thou mayest live and feed upon Christ and his fulness, even then, when thou findest nothing in thyself but darkness and emptiness, &c. It may be, if the grace and favour of God have been sensibly displayed, and if thou hast met with refreshings, warmings, and elevations of spirit, or some sweet communications, &c. (before hinted at) thou hast been ready to *idolize* these things, resting therein, and depending thereupon, rather than upon Christ, the dispenser thereof, and the fountain from whence they flow, and are conveyed unto thee ; therefore, give me leave to add this needful caution :—(4.) Take heed of *idolizing thy sensible enjoyments, inherent grace, &c.* ; we are apt to live upon grace received, to *rest in the streams* without going to the fountain, to live more on the acts than on the object of our knowledge, faith, love, joy, &c., and so are making *idols* of those spiritual endowments communicated to us ; instead of looking *above and beyond* them to the *Author and Donor*

thereof; instead of resting and living wholly *out of ourselves* on the person and fulness of Christ. See Ezek. xvi. 6, 7, &c. The Lord there declares how gracious and kind he had been to that people, in quickening, washing, anointing, and clothing them, and in decking them with ornaments [the graces of his Spirit]. But, saith he, verses 15—17, “Thou didst trust in thine own beauty, and playedst the harlot,” &c. “Thou hast also taken thy fair jewels, of my gold, and of my silver, which I had given thee, and madest to thyself images,” &c. This is oftentimes the case with the children of God; they are apt to make *idols*, even of the *graces* and *gifts* of the Holy Spirit bestowed on them; therefore it seems good to the Lord hereupon to *withdraw himself* from them, and leave them to themselves, and to Satan’s buffetings, &c., that they may be ashamed of their evil, in setting up the *gifts* above the *Giver*, and living upon that which is dispensed and communicated, and not eyeing, nor living upon *Christ himself*, and the fulness which dwells in him. I shall conclude with a word to sinners.

3. Is this so, that it was and is well pleasing to God, that all fulness should dwell in Christ for others? O then what matter and ground of encouragement is this for poor sinners! All fulness of grace and glory is laid up in Christ, not only for such as are already called by grace, but for elect sinners also, who are yet in their blood, and dead in trespasses and sins. Yea, this fulness doth continue, and had need to continue in Christ, for the enlivening and enlightening of the elect, not yet gathered, as well as for the supply of the saints. O that sinners, then, might take encouragement to be looking to the Lord Jesus, as Head of grace, for a part in this fulness! Poor soul, if thou missest of Christ, thou missest of grace and glory. It is absolutely necessary that thou be united to Christ, otherwise thou canst not share in this fulness; let me entreat thee therefore, man, woman, young, old, to consider thy state by nature, read, search, and ponder the Scriptures of truth, see what a condition God’s word declares

sinners (the elect as well as others) to be in by nature ; dead in trespasses and sins, alienated and enemies in their minds by wicked works, under the dominion of sin, under the power of darkness, under Satan's jurisdiction, &c. *The Lord open your eyes*, and give you to see your wretched state and condition, and draw you to Christ. O what a mercy would it be if the Lord would please to come down this evening, and reveal his holy arm and bring you out of darkness into his marvellous light ! Sirs, it highly concerns you to attend the administration of the gospel, and to pray to the Lord ; though, whilst in a natural state, you cannot pray in *faith*, yet you may pray from those natural and moral endowments which the Lord hath bestowed on you, and it is your duty to pray as you can, and to wait on the Lord. O do not trifle about the concerns of your immortal souls and eternal state ! It is true, it is God that gives the Holy Spirit, and the Spirit that regenerates and produceth faith and other graces in the soul, and enables the soul to venture upon Christ : this is above and beyond the reach and power of nature to effect ; but yet the Lord is pleased, usually, to work upon, and lead poor sinners to himself by, and in the use of *means*, in the way of his appointment : so saith the apostle, Rom. x. 17, "Faith cometh by hearing, and hearing by the word of God." And know this, that our Lord is abundant in grace and love, and rich in mercy ; for in this respect, also, (as I might have shown) all fulness may be said to dwell in Christ ; there is an immense, an infinite fulness of love, mercy, and peculiar kindness in Christ to his people, even whilst yet in their blood, in their unregeneracy. "The heart and love of Christ now in heaven (saith Mr. Bridge) is the same towards poor sinners, towards his children, towards believers, towards men, as it was when he was upon the earth. When Christ was upon the earth, there was a fulness of pardoning love and mercy in him : he would then pardon men before they did come for pardon ; "Father, (saith he) forgive them, for they know not what they do." Luke xxiii. 34. You count

it a great act of love, where the fault is great, to forgive a man upon *his acknowledgement* of the fault : but our Lord Christ did not stay for their acknowledgement, but whilst they were reeking in their sins, he forgives : yea, when men were putting forth the highest acts of sin, he was putting forth the highest acts of his love ; when Peter was *denying* Christ, Christ was suffering for Peter, &c. Here is love indeed ! “ He loved us, and gave himself for us, an offering and a sacrifice to God for a sweet smelling savour.” Eph. v. 2. He loved us, and died for us. And I say, his heart is the same still : certainly, beloved, the Lord Jesus is as full of love and tender affection towards his (though yet unrenewed) now he is in heaven, as he was when he was upon the earth.” Be encouraged therefore, poor sinners, to look to him, to call upon his name, attend his ordinances ; and the Lord exert’ his almighty power, and thereby quicken you and illuminate your minds, reveal Christ, and discover his grace to your souls.

THE GIFT OF CHRIST, THE EFFECT OF GOD'S LOVE.

A SERMON

PREACHED AT

Bromsgrove, Worcestershire,

MAY 22, 1698.

BY JOHN MOORE.

“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 iii. 16.

THIS book is entitled the Gospel according to John, from the penman thereof, viz:—John the son of Zebedee, one of the twelve apostles, whom Jesus loved. In this gospel history, the evangelist describes, 1. The Person of Jesus Christ, as God-man, chap. i. ver. 1—15. 2. Christ's office, as attested by John Baptist, viz:—as prophet, king, and priest, chap. i. ver. 15—35. 3. Christ's execution of his office in his state of humiliation here upon earth, to the end of the book. (1.) We have an account of the calling of some disciples to Christ, chap. i. ver. 35, to the end. (2.) His beginning to work miracles, chap. ii. 1—12. (3.) His going to Capernaum, ver. 12, and then, (4.) His journey to Jerusalem, ver. 13; where, 1. He purged the temple, ver. 14—17, and thereupon gave the Jews a sign, &c., 18—22. 2. He works miracles on the feast-day, ver. 23. &c. 3. He preacheth to Nicodemus the Pharisee,—1. The necessity of *regeneration* in order to salvation, chap. iii. 1—14. 2. The necessity and benefit of faith in Christ crucified,

ver. 14, 15. 3. The great love of God to the world, specified in and by his sending Christ in the flesh, ver. 16, 17. The words, then, of our text, are a confirmation and illustration of the foregoing Doctrine, as this particle “for” doth import.

In handling this text, I shall take this method. 1. I shall briefly paraphrase upon the same. 2. I shall consider the several parts thereof. 3. I shall observe, and prosecute some doctrinal propositions, plainly deducible therefrom. First, I shall briefly explicate, or give the plain sense and meaning of the words in this text. *God* the Father, who is the God of all grace, infinitely glorious in the enjoyment of himself, *so loved* so greatly, so unconceivably, so freely, so incomparably and infinitely loved *the world*—mankind in this world, that is, poor sinners of the *Gentiles*, as well as *Jews*, that *He gave his Son* to die as a sacrifice for their sins, to suffer in their room and stead, and to satisfy offended justice for them ; and this *Son* was not any of his sons only by creation, as the angels and the first Adam were, Job xxxviii. 7 ; Luke iii. 38, or merely by *adoption*, as all believers are, 1 John iii. 1, 2 : but His only begotten Son ; so styled, not (as the Socinians say) from His peculiar and miraculous generation of the Virgin Mary, without the help of man ; but from his eternal generation, he being eternally begotten of God the Father, and the first-born of every creature, and is co-equal and co-essential with God the Father, and therefore was in *Being* before he was sent, or before he could be given ; he was first God’s Son, and afterwards was given, or sent forth when the fulness of time was come ; *that whosoever believeth him*, &c., these words *restrain* the foregoing universal term “world,” so that from hence it is evident, that Christ was given to be a sacrifice and a Saviour, (viz. in a special manner, 1 Tim. iv. 10,) only for the *elect*, for *some* in the world, viz : such, all such males or females, rich or poor, Jews or Gentiles, who through grace come to believe in him ; and that to this end, that all and every one of the world of God’s elect, believing into him, *might not perish*,

might not be utterly destroyed, or eternally damned, as they have justly deserved ; but *might have everlasting life*, might be eternally saved, or glorified and made happy.

Secondly, I shall consider the parts of the text,—

1. In general, the words principally consist of three parts. (1.) The subject matter thereof,—*God's great love to the world*. (2.) How, or wherein this His love is manifested,—*In giving his only begotten Son*. (3.) The end hereof,—*That all that believe into him might be eternally saved*. But,—

2. More particularly, we may observe in these words, (1.) The great unparalleled lover discovered,—*God*. (2.) The object of his love,—*The world, i. e., poor sinners, lost mankind*. (3.) The greatness and largeness of his love—implied in this particle, *so*. So greatly, or so inexpressibly, &c. (4.) The demonstration of his love, or a special instance wherein this his love appears,—*His giving his only begotten Son*. (5.) The end of all this, that is to say, wherefore, or to what end, God so loved the world as to give his own Son. This is expressed (1.) Negatively,—*That every one that believeth into Christ might not perish, i. e., that every one of those, who through grace come to, and lay hold on Christ by faith, might be delivered from hell and everlasting punishment*. And (2.) Affirmatively,—*That all such might have everlasting life, or, be eternally saved*.

Thirdly, From the words thus explained, I shall observe these two *doctrinal* propositions. 1. That the love of God to the world, in giving his only begotten Son, is inconceivably great. 2. That whosoever is through grace enabled to believe in Jesus Christ, as given by the Father, he is in a safe and happy condition. Such an one shall be delivered and secured from eternal damnation ; and shall inherit and be made a partaker of everlasting felicity.

First, That the love of God to the world, manifested in his giving his only begotten Son, is an inconceivably great love. Now, first, in the prosecution of this point of doctrine, I shall endeavour to show four things ;

1. What is intended by God's giving his Son.
2. When he gave him.
3. For whom, or on whose account.
4. To what ends he gave him.

First, What is intended by God's giving his Son? For the clearing hereof, we are to consider these several things, as implied in this act of God.

1. That God the Father *elected* his Son to the office and work designed. Isa. xlii. 1; 1 Pet. ii. 6.
2. That he foreordained and set apart, or appointed him to the said work. 1 Pet. i. 20; Acts ii. 23.
3. That he commissioned him thereunto; and that, (1.) By calling him out. Isa. xlii. 6, and xlix. 1. (2.) By giving him all power, Matt. xxviii. 18; John xvii. 2. (3.) By giving him a special command and charge to undertake and execute the office and work designed, John vi. 38, 39, and x. 18, and xii. 49. (4.) That he actually and really sent him down from heaven into this world, John iii. 13; Rom. viii. 3; 1 John iv. 14. (5.) That he capacitated or fitted him for the performing of the said work: 1. By preparing and giving him a body. John i. 14; Heb. x. 5, and ii. 14, 16. 2. By giving him the Spirit above measure. John iii. 34; Isa. xi. 2, and lxi. 1; Luke iv. 18; Acts. x. 38. (6.) Here likewise is implied Christ's own willingness, freedom and readiness to come and engage in this work, Psal. xl. 7, 8; Heb. x. 7.

Secondly, *When* God gave his only begotten Son.

1. More generally, he gave, or sent his Son in the fulness of time, or, "when the fulness of the time was come," Gal. iv. 4, viz: at the very time appointed and determined by God, at the time agreed upon in the eternal covenant between the Father and Son.
2. More positively and particularly, God sent his Son at the very time foretold and prophesied of, just when the sceptre was departed from Judah, &c., according to Gen. xlix. 10. Augustus Cæsar, emperor of Rome, having even then subdued the land of Judea to his government, as in Luke ii. 1, 4, 5. See also, Dan. ix. 24—26.

Thirdly, For whom God gave his Son.

1. More generally and in a large sense, God gave his Son for the whole world of mankind; for all were

bought by him, for his use; and do receive *some* benefits from him, Matt. xiii. 44; 2 Pet. ii. 1; 1 Tim. iv. 10; Psa. xxxvi. 6; Matt. v. 45. But,

2. More particularly and especially, God gave his Son for all such of mankind in the world, as belong to, and are of the number of *God's election*, such as were before time ordained to eternal life. Who have (together with the non-elect) in and by the fall of Adam, deviated and apostatised from God, and thereupon become slaves to Satan, subjected to the dominion of sin, and a total contamination and pollution of nature, both in respect to soul and body. And therefore, are in Scripture denominated, (1.) Sinners, and ungodly. Matt. ix. 13; Rom. v. 6, 8; 1 Tim. i. 15. (2.) Enemies. Col. i. 21. (3.) Children of wrath by nature. Eph. ii. 3. (4.) Rebellious. Psa. lxxviii. 18. And (5.) Persons without strength, yea, dead in trespasses and sins, Rom. v. 6; Eph. ii. 1, 5. In short, though these (as chosen of God, and given to Christ) are called the people, the children of God, the sheep, the seed of Christ, &c; yet as considered in themselves, as fallen by transgression, they are decyphered as persons having no worth, nor worthiness in themselves, whereby to commend them to God, or to procure the least favour at his hands; yea, as such who are as vile, foolish and disobedient by nature, as others; as these scriptures abundantly prove: Rom. iii. 9, 10—18; 1 Cor. vi. 9—11; Eph. ii. 2, 3; Tit. iii. 3.

Fourthly, To what *ends* God gave this his Son.

The special ends, or reasons of God's giving his Son are in general two-fold. 1. In reference to himself more particularly. 2. In reference to elect sinners more nearly and directly.

1. In reference to himself more particularly, God gave his only begotten Son: (1.) That so he might answer his eternal purpose and decree touching the redemption and salvation of all his people, 1 Pet. i. 20; 2 Tim. i. 9, 10; Tit. i. 2, 3. (2.) That all the types of old concerning him might be answered, in his introducing the substance shadowed forth thereby. Heb. vii. 1—3;

and viii. 1, 3, and ix. 9, 11. (3.) That all the promises and prophecies concerning him might be answered and fulfilled. 1 Pet. i. 10—12 ; Deut. xviii. 15, 18 ; Acts iii. 22, and vii. 37 ; Zech. ix. 9 ; John xii. 15 ; Dan. vii. 14 ; Mic. iv. 7 ; Luke i. 32, 33, and xix. 12, 15 ; Gen. iii. 15 ; Heb. ii. 14 ; 1 John iii. 8 ; Isa. vii. 14 ; Matt. i. 23. (4.) That he might show forth to the world the exceeding riches of his grace and love. Rom. ix. 23 ; Eph. ii. 7, and iii. 8 ; Col. i. 27 ; 2 Tim. i. 10. (5.) That herein and hereby his rich mercy might be magnified, and his free grace glorified and honoured, Luke i. 72, 78 ; Eph. i. 6, 12.

2. In reference to elect sinners more nearly and directly, God gave his only begotten Son, and that, 1. For them. 2. Unto them. (1.) God gave his Son for sinners, or on their account ; and that for these most gracious ends. (1.) That he might, as their covenant-head and representative, fulfil the law, by yielding obedience thereto : 1. In doing what the law commands. 2. In suffering, or undergoing the penalty threatened and denounced against the transgressors thereof, viz., curse, death, and the wrath of God. Gal. iv. 4, 5, and iii. 13 ; Matt. xx. 28 ; Isa. liii. 4, 5, 10, 12 ; Zech. xiii. 7 ; 1 Thess. i. 10 ; 1 Pet. iii. 18. (2.) That he might bring in a perfect, complete, and everlasting righteousness for their justification. Dan. ix. 24 ; 2 Cor. v. 21 ; Rom. v. 18, 19. (3.) That so he might satisfy, or give a full satisfaction to vindictive justice for them. Isa. xlii. 21 ; Job xxxiii. 24 ; Mar. x. 45. (4.) That by this means he might make peace and reconciliation for their iniquities, and so reconcile them to God. Dan. ix. 24 ; Rom. v. 10 ; Col. i. 21, 22 ; 2 Cor. v. 18, 19 ; Eph. ii. 14—16. (5.) That he might vanquish and destroy the devil, and all the powers of darkness for them. Heb. ii. 14 ; Col. ii. 15 ; 1 John iii. 8 ; John xii. 31. (6.) That he might recover and procure for them a special and undoubted *right* to the possession of *grace*, and all good things here, and *everlasting glory* and blessedness hereafter. Acts v. 31 ; Rom. vi. 23. (2.) God gives his Son

unto every one of his elect ; he joins, or vitally unites himself unto them, and that for these special ends,—(1.) To draw them to himself ; to call and bring them out of a state of nature, into a state of grace ; out of darkness, into his marvellous light. Isa. xlii. 6, 7, and xlix. 8, 9 ; Hos. xi. 4 ; 1 Pet. ii. 9. (2.) To dwell and take up his abode in and with them. 2 Cor. vi. 16 ; John xiv. 23 ; Psal. lxxviii. 18. (3.) To keep and preserve them, or cause them to persevere in a state of grace to the end of their days. John vi. 37, and x. 28 ; Phil. i. 6 ; 1 Pet. i. 5 ; 1 John iii. 9. (4.) To conduct and carry them at last safe to the possession of eternal glory. Matt. xxv. 34, 46 ; John vi. 39, 40 ; x. 28 ; xiv. 3 ; and xvii. 24 ; 1 Pet. i. 3, 4.

In the next place, I shall enquire a little into this love of God, and consider,—1. The true nature thereof, or what sort of love it is. 2. The proper ground, or cause thereof ; and, 3. Wherein it appears, or evidenceth itself.

1. As to the nature of God's love. (1.) It is an inexpressible and inconceivable love, Eph. iii. 18, 19. (2.) It is a boundless and infinite love, 1 John iv. 8, 16. (3.) It is an unchangeable love, Mal. iii. 6. (4.) It is an everlasting love, from eternity, (Jer. xxxi. 3,) to eternity, John xiii. 1 ; Zeph. iii. 17 ; Rom. viii. 39. (5.) It is a free love, Hos. xiv. 4. And it appears to be free, *i. e.*, voluntary in God, and undeserved by us, 1. From God's gracious act of election. Rom. ix. 11, and xi. 5. 2. From his many, great, precious and free promises, Gen. iii. 15, and xii. 3 ; Deut. xviii. 15, 18 ; Isa. xi. 10. 3. From his free and gracious calling and accepting of poor sinners in the beloved, Isa. lv. 1, 3, and lxv. 1 ; Eph. i. 6. 4. From the experiences of all saints.

2. As to the proper ground, or cause of this love of God, it was not anything *in* us, or *done* by us, as faith, holiness, inherent qualifications, or works of righteousness, &c. But *the will and good pleasure of God*. Exod. xxxiii. 19 ; Rom. ix. 15 ; Eph. i. 11.

3. God's love appears and eminently shines forth,

(1.) In that he hath sent his own Son, and not spared him, but delivered him up for his people. He would not leave them (though vile sinners) in the hands of justice, under the law, or in the kingdom and under the power of Satan. Therefore hath he appointed and sent forth his Son to be their Saviour and Deliverer. (2.) God's love evidently appears in his sending the gospel and means of grace amongst us, whereby to acquaint us with his will and pleasure, as touching the exceeding riches of his grace and love in Christ, in his redeeming and saving his people. (3.) God's love doth likewise appear in his sending his ministers to preach Christ, and the gospel of the grace of God, amongst fallen and lost mankind. (4.) The love of God is abundantly manifested in his sending his *Spirit* into the *hearts* of his people, to enlighten their understandings, and to enable them to believe and embrace the gospel of salvation, and to lay hold on Jesus Christ, as the only Saviour of sinners.

Thus having gone through the doctrinal part of the first proposition, observed from the text; I proceed to show (by way of application) what *use* may be made of this doctrine.

First, By way of information; if this be so, that God's love, in giving his Son, be so inconceivably great, as hath been showed; then,

1. We may hence be informed, that God is a great, matchless and unparalleled lover.

2. We may hence be informed, what is the original fountain and cause of all good to us, temporal, spiritual, and eternal, viz. : *God's free, eternal, and boundless love in Christ.*

3. We may hence be informed, what, and who alone it is, that God hath made the way and means for the obtaining for us, and conveying to us all good things, viz. : His only begotten Son Jesus Christ, our blessed Mediator.

4. We may hence be informed, that Christ's coming into the world, and his laying down his life for his people, &c., was the fruit and effect of God's love, and not the ground, or procuring cause thereof.

5. We may hence be informed what a deplorable and miserable state mankind was in, that nothing, no way nor means should, by an infinite wisdom be found out, for the redeeming and saving fallen, lost sinners, short of God's giving, and delivering to death his own bosom Son, his only begotten Son, who was the delight of his soul.

6. We may hence be informed, *to* whom poor sinners are to apply and betake themselves ; and also *on* whom believers are to *depend*, for grace here, and glory hereafter, viz., Christ, and God in Christ.

Secondly, This doctrine may be of use for the encouragement of *poor awakened* sinners ; for, if God so loved the world as to give his only begotten Son, &c., O what ground of encouragement is this for you to believe this rich, boundless, and free love of God ; and to believe that he has given his Son for you : O see and consider how his bowels yearn over sinners, and how his heart is full of pity and compassion, and big with love towards them ; O that you may be encouraged to look unto, and venture upon Jesus Christ ; whom God hath not spared, but given to save and redeem lost sinners from eternal wrath and misery, by his undertakings.

Thirdly, This doctrine may may be of use to *Saints*,

1. For their *Consolation* : O what cause have you to rejoice, and live in the admiration, and adoration of this matchless love of God in giving his Son for you, in particular.

2. To excite and stir them up to walk worthy of the the Lord unto all pleasing. O what great obligation are you under to walk worthy of this so great love that God hath manifested towards you in giving his Son for you ! O may you be hence induced to love him, to obey and serve him with reverence and godly fear, to walk humbly before him, to be sincere in your professions, leading holy, sober, godly conversations ; and to love, esteem, and value Jesus Christ, as the chief among ten thousand, and one altogether lovely ; to love and prize his gospel, his ways, his ordinances and appointments, and to love his children and people.

Lastly, examine yourselves : have *you* tasted that the Lord is gracious? have you felt the power and sweetness of God's love, in and through his Son Jesus Christ, in and upon our souls? If so, then you are brought to forsake your *former* lovers, you have no complacency in sin, you can take no delight as formerly, or as others do, in fleshly, worldly pleasures ; your hearts, desires, and affections are *now* set on higher, even on heavenly objects ; and God's commands are your practice, his ways (how harsh and rugged, how cross and bitter soever to your carnal and untoward hearts they seemed before) are now to you *ways of pleasantness* ; and it is the desire of your hearts to lie continually in the bosom and sweet embraces of this love, and to be with the Lord, where you may be totally delivered from sin, Satan, the flesh, and the world, and eternally possessed of a crown of righteousness and glory.

I shall now proceed to the consideration of the second proposition observed from the text, viz.—that whosoever is through grace enabled to believe in Jesus Christ, as given by the Father, *he is in a safe and happy condition* : such an one shall be delivered and secured from eternal damnation, and shall inherit and be made partaker of everlasting felicity.

In the handling of this point of doctrine, I shall endeavour to shew—1. *What it is to believe*, and so what *true* faith is. 2. How this faith comes, or is wrought. 3. What is the proper object of true faith. 4. What are the effects of true faith. And 5. What are the benefits and privileges that, such are blessed with, who do believe.

First. What it is to believe. To believe is,

1. For a person to see an utter emptiness and inability insufficiency in himself, and in all his own performances ; and, on the other hand, to see a fulness, ability, and all-sufficiency in Christ, his merits and righteousness, to render him acceptable with God, who is infinitely holy and just.

2. To believe, is for a person to renounce, reject and cast off all confidence in, and dependance upon, everything

in himself, and of his own ; and to receive, embrace, and rest upon Jesus Christ, and his merits and righteousness alone for acceptance with God. Phil. iii. 8, 9 ; Acts iv. 12.

True faith, then, is a special gift of God, or a grace and work of the Holy Spirit, whereby a sinner doth flee out of himself, and from everything of sin, self, and flesh ; and lay hold on Christ and his righteousness for justification and acceptance with God, and for eternal salvation. True faith is the gift of God. Eph. ii. 8 ; Phil. i. 29. It is a grace, fruit, or work of the Holy Spirit, Gal. v. 22 ; Col. ii. 12 ; whereby a soul, beholding the worth and excellency that is in Jesus Christ, (Isa. vi. 1—3, and lxxv. 1,) and his own sinfulness, and the insufficiency and emptiness of his own best righteousness, Isa. vi. 5, doth reject everything of his own [as to dependance thereon] and lays hold on Christ and his righteousness ; by which alone it is that he is accepted of God as righteous, Acts. xiii. 38, 39 ; 2 Cor. v. 21 ; Rom. v. 9, 16—19 ; Phil. iii. 8, 9.

Secondly. How faith comes, or is wrought.

Here, by the way, we are to consider, negatively, that true faith is *not a natural endowment*, it is not an herb that grows in the garden of our hearts naturally, it is not born into the world with us. "All men have not faith." 2 Thes. iii. 2. "We are by nature shut up in unbelief," Rom. xi. 32 ; John xvi. 9. "Neither can we by any skill or industry of our own, produce, obtain, or merit true faith. But, positively, God himself gives faith, and works it in whom and when he pleaseth : and that 1, by or through the means and instrumentality of his word of grace ; 2, by the special and powerful operation of his own blessed Spirit.

1. God usually and ordinarily makes use of the word of the gospel, as the outward means and instrument for the begetting of faith in the heart of a sinner, as Rom. x. 14, 17 ; 1 Thes. i. 5. Therefore it is called, "the word," and, "the hearing of faith." Rom. x. 8 ; Gal. iii. 2.

2. The inward and effectual means for the begetting of true faith, is the agency or efficacious operation of the Spirit of grace, who accompanies and powerfully sets

home upon the heart, *the word preached*, so that the soul is hereupon persuaded that it is indeed the word of God, as 1 Thes. ii. 13. Hence the word comes to be mixed with faith in them that thus hear it, and so becomes profitable, as Heb. iv. 2. Wherefore the word preached and heard, avails not, proves not effectual to the begetting of faith, unless it be powerfully applied to the heart of the hearer by the Holy Spirit. 1 Thes. i. 5; Heb. iv. 12; Acts xvi. 14.

Thirdly. Who, or what is the special and proper object of true faith, the faith of God's elect.

1. Though it is true that all the three Persons in the glorious Trinity, Father, Son, and Spirit, considered jointly as one God, or distinctly as three Persons, are proper objects of faith, in whom we are to trust or believe: yet as to the matter and business under present consideration,—

2. Jesus Christ, the Son of God, God manifest in the flesh, sent to be the Redeemer, Saviour, and Deliverer of poor sinners, is more strictly and peculiarly the proper object of faith, in whom we are commanded to believe, John xiv. 1; 1 John iii. 28; and in whom it is necessary that we do believe;—in whom we must believe if ever we be saved, as is abundantly evident from Scripture, John iii. 15, 36, and vi. 40, 47, and ix. 35, 38; Acts xvi. 31; Rom. x. 9, 10; 1 John v. 13.

Here we may observe, that the exercise, or acting of faith on Christ, is variously set forth and explained in Scripture, where we find that the children of God are said, by faith, to *look* unto Christ, Num. xxi. 8, 9; Isa. xlv. 22, and lxi. 1; to *come* unto him, Isa. lvi. 1; Mat. xi. 28; John vi. 35—37; to *lay hold* on him, Heb. vi. 18. to *kiss* him, Psal. ii. 12; to *receive* him, John i. 12; Col. ii. 6; to *hold him fast*, or to *cleave* unto him, Cant. iii. 4; Deut. x. 20; Acts xi. 23; Rev. ii. 13. to *rest* in, or to *lean* upon him, Psal. xxxvii. 7; Cant. viii. 5; to *hold* him, or to *walk* in him, Col. ii. 6, 19; and to *eat* him, or to *feed* on him, who is the true bread of life, John vi. 35, 48, 50,—58. Thus we are to act faith on Christ.

Fourthly. What are the genuine fruits, or effects, and natural consequents of true faith.

1. An holy trust in, and dependence, or reliance on God in all conditions, committing ourselves to him, and casting our care on him, Psa. ix. 10, and xxxvii. 5, and lvii. 1 ; Isa. xxvi. 4 ; 2 Tim. i. 12 ; 1 Pet. iv. 19, and v. 7 ; Psa. lv. 22.

2. Faith purifies the heart, and sanctifies the soul, in which it is wrought, Acts xv. 9, and xxvi. 18 ; 1 John iii. 3.

3. Faith produceth, or is attended and followed by hope, whereby the soul waiteth for God's accomplishing, and bestowing the things which faith believes shall be effected or given, Heb. xi. 1 ; Rom. v. 2, and viii. 23, 24, 25.

4. Faith gains victory over this world ; through faith in Christ, the heart is weaned from the world, so as not to be moved, either with the smiles and pleasures, or with the frowns and threats thereof, 1 John v. 4, 5 ; Psa. lxii ; John xvi. 33 ; Heb. xi. 24—26, 36—38.

5. By faith the gracious soul overcomes the devil. 1 Pet. v. 8, 9 ; Jam. iv. 7 ; Eph. vi. 11, 12, 16.

6. Faith produceth good works ; so that, that pretended faith, which is not accompanied with *good works*, is *not* the true faith. Gal. v. 6 ; Jam. ii. 14, 17, 18, &c. ; Tit. lii. 8.

7. Another fruit, or effect of true faith, is peace of conscience. Isa. xxvi. 3 ; Rom. xv. 13.

8. Another effect of faith, is joy in the Holy Ghost, Isa. lxi. 10 ; Rom. xv. 13 ; 1 Pet. i. 8.

9. Another effect of true faith, is growth in grace, Isa. xl. 29, 31 ; 1 Pet. ii. 2 ; John xvii. 19.

Fifthly. What are the benefits and privileges that such are blessed with, who do believe?

The benefits and privileges of believers are manifold and various ; as, for instance—

1. Their sins, iniquities, and transgressions, are all pardoned and forgiven, Acts x. 43 ; Psa. xxxii. 1, 2.

2. They are reconciled to, and at peace with God,

Rom. v. 10 ; 2 Cor. v. 18, 19 ; Eph. ii. 13, 14, 15 ; Col. i. 21.

3. Their persons are justified and accounted righteous in the sight of God, through the righteousness of Jesus Christ imputed to them, Acts xiii. 38, 39 ; Rom. iii. 26, 28, and iv. 5, &c. ; Phil. iii. 9.

4. They receive the adoption of sons, and so are called children of God, John i. 12 ; Gal. iii. 26, and iv. 5.

5. Being children, they are all heirs of God, and co-heirs with Christ, and so have a right and title to a glorious and incorruptible inheritance, reserved in heaven for them. Rom. viii. 17 ; Gal. iv. 7 ; Col. i. 12 ; 1 Pet. i. 3,—5.

6. God sendeth forth the Spirit of grace into their hearts, to teach them, and guide them into all truth, and to shew the things of Christ to them. John xiv. 26, and xvi. 13,—15 ; Eph. i. 17,—19 ; 1 John ii. 27 ; to help their infirmities in prayer, making intercession for them, crying, Abba, Father, Rom. viii. 15, 26, 27 ; Gal. iv. 6. To free them from a bondage-frame of spirit, and to mortify sin in them, Rom. viii. 10—15 ; 2 Cor. iii. 17 ; and to be a seal ; and an earnest to them of their future inheritance, Eph. i. 13, 14, and iv. 30 ; 1 Cor. i. 22.

7. They are under the constant *care* of Christ, and shall persevere in the state of grace unto the end of their days, Jer. xxxii. 40 ; 1 Pet. i. 5 ; John x. 28, 29 ; Phil. i. 6 ; 2 Pet. i. 10.

8. And, lastly, another benefit and privilege that believers are interested in, and shall actually and personally partake of, is *everlasting life and glory*. They shall be eternally saved, Mark xvi. 16 ; John iii. 15, 36, and vi. 40, 47, and xx. 31 ; Acts xvi. 31 ; 1 John v. 13.

So then, from what hath been said, it doth plainly appear that whosoever is, through grace, enabled to believe in Jesus Christ as given by the Father, such an one is in a safe and happy condition : and that both in respect of the state that they, through grace, are brought into ; and also in respect of the relation that they stand in.

1. They are brought into a state of grace, into a state of reconciliation and peace, into a state of justification, into state of liberty, and of life in Christ ; they are passed from death to life.

2. They also stand in near relation to God ; God, the Father of our Lord Jesus, is their God and their Father, 2 Cor. i. 2, 3, and vi. 18 ; John xx. 17 ; they are brethren to Jesus Christ, Heb. ii. 11, 12 ; they are the seed, or children of Christ, Isa. liii. 10 ; Heb. ii. 13 ; they are born of the Spirit, John iii. 5, 6 ; they are, collectively considered, the sister and spouse of Christ, the bride and wife of the Lamb, Cant. iv. 9, 10, 11 ; Rev. xix. 7, and xxi. 9. Christ is their head, and they his body and members, 1 Cor. xii. 12, 27 ; Eph. v. 23, 30.

So that we may be satisfied and assured that God, who stands so nearly related to them, and hath already done such great things for them, will still be their God and guide even unto death. Psal. xxiii. 6, and xlviii. 14 ; John xiii. 1. Thus it appears, from these considerations, that believers are in a safe and happy condition, and consequently shall be everlastingly happy in the world to come : the Lord shall guide them with his counsel, and afterwards receive them to glory.

Their future happiness is here expressed and set forth both negatively and positively.

1. Negatively : they shall not perish, that is, they shall be freed and delivered from final condemnation, from the wrath to come, from the second death, from eternal misery and destruction ; yea, from everything that may be supposed to render them in the least-wise miserable, or in anywise to lessen their felicity. Rom. viii. 1, 33, 34 ; 1 Thess. i. 10 ; Rev. xiv. 13, and ii. 11, and xx. 6.

2. Positively : they shall have everlasting life, yea, they shall be *immortalized*. 1 Cor. xv. 53, 54. They shall be made like to the angels, Luke xx. 36. Even like to Christ Jesus himself, Phil. iii. 21. 1 John iii. 2. they shall behold the face and transcendent glory of Christ, 1 Cor. xiii. 10, 12 ; John xvii. 24, and shall be for ever with him in glory. 1 Thes. iv. 17 ; Col. iii. 4. They shall

inherit the kingdom of glory, Lukexii. 32 ; Matt. xxv. 34 ; 2 Pet. i. 11. They shall sit with Christ on his throne, Rev. iii. 21 ; Matt. xix. 28 ; and shall receive an eternal and incorruptible crown of glory, 1 Pet. v. 4 ; 2 Cor. iv. 17 ; and be possessed of an undefiled and never-fading inheritance in heaven, 1 Pet. i. 4, 5 ; where their employment will be to sing praises and hallelujahs to God and the Lamb for ever and ever. Rev. v. 12, 13, and xix. 1—6.

Thus, having prosecuted the second proposition deduced from our text, I shall conclude with a few uses, by way of improvement thereof.

1. *Use of examination.* Is it so, that whosoever is enabled, through grace, to believe in Jesus Christ, is in a safe and happy condition, &c.? Then let us examine ourselves whether *we* be true believers in Christ, or no. Hast thou had a real sight of thy sins and sinful state by nature? Hast thou been made to see and know the utter inability and insufficiency of thy own performances and supposed qualifications? Hast thou seen thyself in a lost, undone, miserable and helpless condition? and hast thou had a discovery of the worth, excellency, and all-sufficiency of Christ, and of his personal undertakings for sinners, in his active and passive obedience? Have thy heart and affections been drawn out in earnest and longing desires after him? and hast thou been brought to despair of all help in thyself and from thine own performances, and hereupon to renounce all dependence thereon, and so to cast thy soul, or venture thy self at the feet of Jesus Christ ; and to come, though trembling, unto him, in the deep sense of thine own vileness, emptiness, and nothingness? If so, there are comfortable grounds of hope that thou art one that believest in Jesus Christ. But furthermore, if thou art a true believer, then thou settest an high estimate and value on Jesus Christ ; thy soul is knit to him ; he is, above all other things, precious to thee ; thou desirest nearer communion with him ; yea, it is thy desire to be *ruled*, as well as *saved* by him ; to be *holy*, as well as *happy* : and therefore thou delightest to serve and follow him ;

and thou canst not bear to hear him, his gospel, his ordinances, or his people, abused, vilified, or reproached. Examine thyself seriously whether it be thus with thee, or not.

2. Use of consolation to believers. Is this so, that whosoever believes in Jesus Christ, is in a safe and happy condition? O then, what comfort is this to poor believers! their sins are pardoned, they are justified, and are at peace with God, and shall be eternally saved. What though Satan tempt thee, the world threaten and frown at thee, and thy own conscience, it may be, accuse thee; yet be of good cheer, "Thy Maker is thine husband," and thy Redeemer the Holy One of Israel. Isa. liv. 5. There shall no condemnation from God befall thee, Rom. viii. 1, 33, 34. Thou art and shalt be safely kept in Christ's hand, and in his Father's hand, who stand engaged for thee; see John x. 28, 29; Isa. xli. 10, 13, 14, 17.

3. A few words to poor sinners: O that the Lord would please to put forth his power, in drawing you to himself, and inclining your hearts to forsake your sins, and sinful companions, and to close in with Jesus Christ, that you may be saved! The Lord awaken you, and help you to take a few things into due consideration.

1. Consider that you are in a lost and most miserable state of condition, without Christ.

2. Consider that it is the devil that persuades you to follow your lusts and wicked companions, and lulls you asleep in carnal security, that he may, if possible, drag you to hell, and so to endless woe and misery, along with himself.

3. Consider your great and absolute need and necessity of an interest in Christ by faith, in order to your being eternally saved.

4. Consider that you can come to heaven and salvation no other way, and by no other means, but by Jesus Christ alone, and through faith in his name, Acts iv. 12, and x. 43.

5. Consider Christ's willingness and readiness to

receive and embrace even the worst and vilest of sinners that come to him. John vi. 37 ; 1 Tim. i. 15. Therefore he calls and invites poor souls to himself ; he sends his gospel, on purpose that sinners may be gathered and won over to him. O that the arm of the Lord may be revealed ! that a Divine power may be concerned to persuade and prevail with you to come to Jesus Christ, that you may have life through him !

4. I shall conclude with a few words by way of exhortation to saints. O admire God's distinguishing grace to you, in calling you and drawing you to Christ, and giving you to believe in him : how should the sense and consideration hereof engage and draw out your strongest affections after God, and knit your souls to him ! O that you may cleave to the Lord with purpose of heart, Acts xi. 23 ; and be induced to live to his honour, in all thankfulness, humility, and holiness !

1. What strong obligations are you under to be thankful ; to bless, praise, and magnify the Lord, who hath regarded and visited you in your low estate ! Imitate that good man David, in this case, Psa. ciii. 1—5, and cvii. 1—3. It was the good king Hezekiah's sin, that he rendered not again, according to the benefit done to him, 2 Chron. xxxii. 25. *Greatest kindnesses call for the greatest thankfulness*, 1 Pet. ii. 6.

2. Walk humbly with your God. Mic. vi. 8. Beware of pride ; take heed that your hearts be not lifted up, Hab. ii. 4. Learn of Christ to be meek and lowly, Mat. xi. 29. Humility is a comely ornament for saints to wear ; the *best* Christians are the *humblest* Christians. Remember what you were *before* grace laid hold on you ; consider what you still are, in and of yourselves, and what you would be, if left to yourselves ; *consider that you are nothing but what you are by the grace of God ;* and that you *have* nothing but what you have received ; and let the consideration and sense hereof, together with your persuasion and experience of the great love of God in Christ to you, move and induce you to have low and mean thoughts of yourselves, to be little and vile in your own esteem.

3. *It highly becomes you to lead holy and godly lives and conversations*; for so saith the apostle, "Only let your conversation be as becometh the gospel of Christ: that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. i. 27. "The grace of God that bringeth salvation, teacheth *us* that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Tit. ii. 11, 12. "Serve him without fear, in holiness and righteousness before him, all the days of our life." Luke i. 75. Be careful to maintain, and not only maintain, but to be *zealous* of good works, Tit. ii. 14; and iii. 8, 14. "As He which hath called you is holy, so be ye holy in all manner of conversation: *because* it is written, 'Be ye holy, for, I am holy.'" 1 Pet. i. 15, 16, and 2 Pet. iii. 11. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Mat. v. 16.

JEHOVAH'S TENDER REGARD TO HIS POOR AFFLICTED
SAINTS.

A SERMON

PREACHED AT

Great Wood-House, near Leeds, in Yorkshire,

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BY JOHN MOORE.

"This poor man cried, and the Lord heard him, and saved him out of all his troubles." Psa. xxxiv. 6.

By the title of this Psalm it is evident that it was a Psalm of David, who is sometimes called the "sweet Psalmist of Israel." 2 Sam. xxiii. 1. As to the manner and outward form of its composition in the Hebrew, it is alphabetical; each verse beginning with a letter according to the order of the alphabet. This, and the rest of the alphabetical Psalms, are all *very choice* and singularly eminent.

As to the matter of this sweet Psalm, it is mixed of praise and instruction, and is *A choice cordial for the afflicted and distressed saints.*

The occasion of David's composing it was, his being persecuted by King Saul, and his fleeing, for fear of him, unto Gath, where he changed his behaviour, through infirmity and extreme fear, before Abimelech [*i. e.*, Achish, king of Gath], who thereupon drove him away; and he departed, and escaped to the cave Adullam; as the title declares, compared with 1 Sam. xxi. 10, to the end: and chap. xxii. 1.

In this Psalm we find David praising the Lord, and exhorting others to praise the Lord with him; and declaring the happiness of those that trust in the Lord, and advising, or exciting the saints, to fear the Lord, &c.; shewing what inestimable benefits the righteous, and such as truly fear the Lord, do and shall partake of. These (in general) are the contents of this Psalm.

The Psalmist begins with praising the Lord for this his great and seasonable deliverance from his fears, dangers, and troubles, saying, in ver. 1, 2: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast, [or shall glory] in the Lord: the humble, the meek, or lowly, made so by affliction, shall hear, and be glad." Then he calls upon others to join with him in praising the Lord, saying, in ver. 3: "O magnify the Lord with me, and let us exalt his name together." And then he proceeds to give the reason of his *own* resolution, and of his provoking others to bless and praise the Lord, viz., *his experience* of this great deliverance from all his fears; which was such, so wonderful, so seasonable, so affecting, that the humble, in the like straits and distresses, shall look to the Lord, and be lightened, viz., with comfort, &c., or they shall flow together, as a river, to him for deliverance; taking encouragement from this deliverance of David, saying, "*This* poor afflicted man cried, and the Lord heard, and saved him out of all his distresses." Ver. 4—6.

In these words of our text, we may observe,—1. The subject, or person spoke of, pointed at, and distinguished by a certain character appropriated to him and others in the like condition, *This poor man*. 2. The case, or the circumstances in which this poor man was, or had been in time past, which was distressing and doleful; he was surrounded with, and had laboured under many and grievous troubles, distresses, and pressures. 3. His deportment under his troubles. He called, or cried to the Lord. 4. The consequence, or what followed thereupon, viz., the gracious respect which the Lord

shewed him, expressed in two particulars :—1. Jehovah heard. 2. He saved him out of all his troubles.

I think there is nothing in this text that needs explication, unless it be the first words, *Zeb gnani*, this or *that* poor, afflicted man ; whereby I conceive we are to understand either David typical, or David personal. 1. These words may be taken prophetically, as spoken of Christ Jesus, of whom David was an eminent type and figure : and indeed Jesus Christ “for our sakes became poor.” 2 Cor. viii. 9. He was a man of sorrows, and acquainted with grief ; he counted himself a worm, and no man ; a reproach of men, and despised of the people. See Psa. xxii. and lxix. ; Isa. liii. “Who in the days of his flesh offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.” Heb. v. 7. So that it may truly and properly be said of Christ, as considered in his humiliation state, in his agonies and deep sufferings, “This poor, afflicted man cried, and Jehovah heard, and saved him out of all his troubles.” Yea, the very same word, *gnani*, is applied to Christ, in Zach. ix. 9 : “Behold, thy King cometh unto thee ; he is just, and having salvation ; lowly (poor, afflicted) and riding upon an ass,” &c. The Septuagint renders it, meek, as also Matt. xxi. 5. Both senses agree to Christ, who was both poor, afflicted, and meek, or humble. So Christ is styled, *gnani*, poor, afflicted, in Psa. xxii. 24 ; lxix. 29 ; and cix. 16, 22. But I shall not insist upon the words, as taken in this sense. Therefore,

2. By *this poor man* here, we are to understand David himself, the son of Jesse ; who had laboured under sore troubles and distresses from the rage and bitterness of Saul against him, and through his fears of Achish, the king of Gath, &c. For (as H. Smith saith), “Being a figure of Christ, he was always surrounded with troubles. As Christ was despised of his countrymen, so David was despised of his brethren ; as Herod persecuted Christ, so Saul persecuted David ; as Christ fled to Egypt, so David fled to Gath. The Philistines,

the Ammonites, the Edomites, the Moabites, against him ; yea, Absalom, his own son, against him." And as this character, *poor, afflicted*, doth primarily and properly refer to David, so it is frequently applied to others in a low, afflicted, distressed condition. See Deut. xxiv. 12 ; Job. xxiv. 4, and xxxiv. 28 ; Psa. ix. 12, 18, and xii. 5 ; Isa. xli. 17, and xlix. 13 ; Zeph. iii. 12. I shall therefore consider the words as referable to *the saints in general*, as well as to Christ, or David in particular ; for as Christ, the Head, passed through sore troubles, and deep sufferings to glory, Luke xxiv. 26 ; 1 Pet. i. 11 ; so *doth*, and so *must* the church, his body, and the members in particular. They are, in many respects, *a poor, afflicted people*.

The words of our text, then, do plainly express and represent, or set forth, the hearty concern and practice of David, and consequently of others of the saints and children of God, under their troubles and afflictions, and the Lord's tender regard to them. *This poor man cried*, &c. And is it not thus with *thee*, and thee, with one and another of *you*, when under troubles, afflictions, and trials ? Is not this *your* practice ? Do not you make it your concern to cry to the Lord ? And have you not sometimes had some sweet experience of what is expressed in the latter part of the verse, viz.. the Lord's hearing you, and saving you out of your troubles ? How can some of the children of God, in some good measure, witness and set their seals to the *truth* of what is here declared, *i. e.*, that the Lord heard their cry, when in distress, and saved them out of all their troubles ! But,

I shall now proceed to consider the *doctrinal* propositions chiefly observable from these words, for our instruction and comfort, which are these three :—

1. That the children of God are, in this life, subject to and exercised with many afflictions and troubles, and of divers kinds : for the Lord being said to save his poor ones out of all their troubles, doth imply and plainly intimate that the children of God are oftentimes *under* sore distresses and troubles.

2. That it is the property and practice, as well as duty, of gracious souls, to *cry to the Lord in their troubles.*

3. That the Lord hears the cries and groanings of his afflicted people, and *will deliver them.*

I shall speak a little to each of these points, as the Lord shall please to assist.

In handling the first proposition, *i. e.*, That the children of God are in this life subject to, and exercised with many and various troubles, I shall (1) endeavour to demonstrate that the poor saints are frequently under pressures and troubles. (2) I shall shew, in some particulars, what the afflictions and troubles of the poor saints *are.* (3) I shall give some reasons *why* the Lord suffers his own dear children to meet with, and labour under so many troubles and afflictions.

1. It is abundantly evident, that the poor saints are frequently attended with troubles, both from Scripture testimonies, from Scripture examples, and from common observation and experience.

(1) This is apparent from many Scripture testimonies, see ver. 19 of this Psalm : "Many are the afflictions of the righteous." Acts xiv. 22 : "We must through much tribulation enter into the kingdom of God." 2 Tim. iii. 12 : "All that will live godly in Christ Jesus shall suffer persecution." Psa. lxxiii. 5 : "The wicked are not in trouble as other men, neither are they plagued like other men." John xvi. 33 : "In the world ye shall have tribulation."

(2) It appears from Scripture examples, that the saints do often labour under sore troubles and afflictions ; as Jacob in his hard service under Laban ; Joseph in prison ; the Israelites in Egyptian bondage ; Job on the dunghill ; David in the wilderness ; Jeremiah in the dungeon ; Daniel in the lion's den ; the three children in the fiery furnace ; Jonah in the sea ; Lazarus at the rich man's gate ; Paul and Silas in prison, &c.

(3) Common observation, and the experience of saints in all ages, do abundantly evidence this, that

God's people are often exercised with distress and trouble. This was observed and experienced by believers of old time ; whence Job cries out (Job. vi. 2—4,) " O that my grief were thoroughly weighed, and my calamity laid in the balances together !" &c. And David, (Psa. xxxi. 9, 10) " Have mercy upon me, O Lord ; for I am in trouble : mine eye is consumed with grief ; yea, my soul, and my belly : for my life is spent with grief, and my tears with sighing ." Psa. lxxiii. 14 : " All the day long have I been plagued, and chastened every morning." And Psa. lxxxviii. 3 : " My soul is full of troubles ; and my life draweth nigh unto the grave." The church, in Lam. 1—3 : " Judah is gone into captivity, because of affliction," &c. And the apostles, 2 Cor. iv. 8, vii. 5 : " We were troubled on every side, without were fightings, within were fears." So in this *our* day, we may observe in others, and experience in *ourselves*, that manifold troubles befall the poor saints in this world.—But let this suffice to confirm us in the truth of the proposition. I shall now proceed to shew,—

2. What the afflictions and troubles of the poor saints are. You have heard in general that they are many and various ; they may be considered under these two heads :—1. Such troubles as the children of God usually pass under at or about the time of their *regeneration*, and first turning to the Lord. 2. Such as they are frequently exercised with *afterwards*.

(1) The children of God, generally speaking, are filled with trouble, on several accounts, at or about the time of their first *conversion*, as experience sufficiently testifies. For it is the gracious pleasure of God to give his own chosen ones a sight and sense, yea, sometimes a *deep* sense of their sin, and misery by sin, when he begins to work savingly upon their souls. Then their hearts are ransacked and laid open, and they are made to possess the iniquities of their youth, to see and feel the plague of their own hearts, and to apprehend themselves to be *the chief of sinners* ; sin by the commandment becoming exceedingly sinful : so that

hereupon they are brought low, and become vile in their own eyes, base and wretched in their own thoughts and esteem, and are filled with trouble and distress, being made to loath and abhor themselves for their iniquities. And that which heightens their troubles is, the painful apprehension which they now have of their lying under the curse and condemnation of the law; as being powerfully convinced that the law doth accuse and condemn every transgressor thereof, and that they are children of wrath by nature, as well as others. Yea, sometimes they account God their enemy, and are ready to conclude that he is, as a terrible judge, coming forth in anger against them; whereupon they are sore troubled and dismayed, and go mourning all the day long, as David, in *Psa. xxxviii. 1—6*. And though poor souls under their *first* awakenings are ready to think (as it is very natural in that case to think) of repenting, and reforming, and so making God *amends* for by-past offences, and mis-spent time; and therefore do resolve upon and set about a new course of life, thinking by the works of their own hands to procure acceptance with God, to obtain the love and favour of God, &c. Yet, beloved, experience testifies (I mean, the experience of true believers,—of such as are led effectually to the Lord Jesus Christ, doth testify) that God's elect are *not* left to rest upon any such *sandy foundation* as the works of their own hands, or the best of their own performances; they are therefore (as I may say) stripped of all, and brought off from *every* such hold; so that they find nothing in themselves, nothing which they can possibly do that they see any ground in the least to *depend* upon, or to gather any hope or encouragement from; but are made to see the best of their own doings to be but dung, yea, to count them but loss and dung, as Paul did. *Phil. iii. 8*. Or (with the church) as filthy rags, *Isa. lxiv. 6*: “All our righteousnesses are as filthy rags.” Thus, I say, these poor souls are stripped of everything of their own; they see there is nothing in themselves to commend them to God, and that they can do nothing pleasing in his sight; yea, they are made to

see their own shame and nakedness, their own wretched and miserable condition ; and it may be, for some time, they lie at the foot of Mount Sinai, and hear nothing but the thunderings of the law, whereupon they are seized with fear, horror, and amazement. It is now that they are (as usually poor souls, when the Lord begins to work effectually upon them, are) attended and filled with horror and terror of conscience, as concluding themselves cast-aways, and in a lost and undone state. And now, it is very likely, Satan assaults them with his temptations, and stirs up his instruments against them, using his utmost power and policy against them, taking advantage of their present case, to heighten their grief and trouble, attempting to draw them back to their former course of sin and folly, or to drive them into despair, and so, if possible, to work their ruin. Thus poor souls are (as David in another case was) as it were, hunted from mountain to hill, 1 Sam. xxvi. 20 ; and even at their wits' end, as the Psalmist speaks, Psa. cvii. 27. Thus the children of God, *at or about the time of their conversion*, are in trouble and distress through a sight and sense of sin and pollution of their nature ; through a sense and apprehension of their having broken God's holy law ; through a sense of their own unworthiness and undeservings ; through an apprehension of Divine wrath and vengeance being justly due to them for sin and transgression ; and through the subtle insinuations and powerful temptations of Satan : for, "As Christ was no sooner born, but Herod sought his life ; so the new man is no sooner born of the Spirit, but the serpent is ready to devour him, his brethren to banish him, and hell to swallow him up." But for the encouragement of poor souls under their first awakenings, consider,

Though the troubles of God's elect at such a time are very great, many and various, yet the word here mentioned is, and shall be made good, even in *that case* : *the Lord hears the cries of his poor ones*, and doth and will save and deliver them out of all their troubles ; as the Psalmist experienced, in Psa. xl. 1—3

"I waited patiently for the Lord," saith he. *What then ?* "And he inclined unto me, and heard my cry." *And how then ?* "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings ; and he hath put a new song in my mouth, even praise unto our God : many shall see it and fear, and shall trust in the Lord." This is much the case of poor souls when under their first awakenings, and the first workings of the Spirit of God upon them : they are, as it were, in an horrible pit, (in a pit of noise,) *i. e.*, in desperate dangers and calamities, and in the miry clay. And when the Lord comes to work effectually upon them, they are made to see and apprehend their sin and misery, and to see the shortness and insufficiency of their best doings ; and so find themselves, as it were, in an horrible pit, sticking fast in the miry clay, and know not how to get out, do not find any ability, skill, or capacity to get out of this so dismal and doleful a case and condition. But the Lord is graciously pleased, in his own good time, to rescue them out of this thralldom, from this bondage, out of this distress and trouble ; and so, as the Psalmist here speaks, "He sets their feet upon a rock, and establisheth their goings ;" they are led to the Lord Jesus Christ, and are enabled to rest their souls upon him, and to walk in him : *then* a new song is put in their mouths, even praise unto their God. Thus, I say, at or about the time of *conversion*, the people of God pass under sore distress and trouble, but the Lord doth and will deliver them.

(2.) *After* poor souls are led to the Lord Jesus Christ, to venture themselves as poor, naked, empty, perishing creatures, upon his Person, grace, blood and righteousness, they are not exempted from troubles and afflictions, and that of divers kinds.

For, 1, Satan is now very active in making his assaults upon the poor believer, and using his utmost endeavour to divert his thoughts from Christ, and the things of God, and to disturb his peace and rob him of his comforts, casting this and the other suggestion into

his mind, tempting him to blasphemy, atheism, idolatry, &c. Thus the poor soul is often plunged into deep distress, sorrow, and trouble, through the temptations of Satan, that wicked one, that roaring lion, that wily serpent, as the Scripture styles him, who was a "murderer from the beginning," who is a "liar, and the father of it." Sometimes he endeavours to puff up poor souls with *spiritual pride*, to stir up *the corruptions of their nature*, so as to make them proud of their attainments, gifts and parts, and puffed up with their graces, spiritual enjoyments and good frames : as I remember a saying concerning one of the fathers (so called) viz., St. Bernard, that when he had been at prayer, in which duty he was in some measure enlarged, having raised frames of soul, and perhaps, some sensible enjoyments, he *thought* as if one clapped him on the shoulder and said, "Bene fecisti, Bernarde,"—Well done, Bernard, thou hast done bravely, thou hast prayed excellently. Thus Satan doth at times attempt to puff up the children of God with spiritual pride ; and useth one stratagem after another, to turn them aside, if it lies in his power. So that Satan's temptations are oftentimes the believer's afflictions, greatly distressing to his poor soul.

2. The children of God often meet with distress and troubles (which are sometimes very heavy and grievous) from men, from the world, the wicked of the world ; yea, sometimes, it may be, from professors themselves. The poor saints have been and are, harassed and troubled in all ages, from time to time, through the hatred and bitterness, malignity and persecution of the men of the world. Hence it is that many of the dear children of God have been cast into prisons, or dungeons, have had their goods confiscated, have been banished into other countries, sold for slaves, yea, put to cruel deaths : at least, they suffer and undergo *tongue-persecutions*. When the men of the world are curbed and restrained so that they cannot prosecute their designs in persecuting the saints *other* ways, they will not fail to revile and slander, defame and cast reproaches upon them : so that they "must through much tribulation enter into

the kingdom of God." Acts xiv. 22. Yea, "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. This I apprehend to be particularly intended in that saying of our Lord, John xvi. 33: "In the world ye shall have tribulation." Distress, tribulation and persecution, is what the saints may expect to meet with in this world: this the Word of God doth testify and declare, and the saints do find the truth of, by their daily and constant experience and observation. As David complains in Psa. cxliii. 3, 4, saying, "The enemy hath persecuted my soul, he hath smitten my life down to the ground; he hath made me to dwell in darkness, as men long since dead: therefore is my spirit overwhelmed within me, my heart within me is wonderfully astonished;" so Satan and his instruments do continually molest, oppress and trouble, the poor saints. Yet, notwithstanding this, Christ encourages his poor ones, saying, "Be of good cheer, I have overcome the world;" yea, he prays that they may be kept from the evil. John xvii. 15.

3. Sometimes the poor saints are *left in the dark*, as I may say, the Lord is pleased, for some wise ends, to *hide his face*, to withdraw his gracious, comforting presence, to withhold *sensible enjoyments* from his dear children for a time. And this is one of the *greatest* troubles, one of the sharpest and bitterest afflictions, that a child of God passeth under; I say, it is one of the bitterest afflictions that a sensible believer meets with, to be left, as it were, for a season by the Lord under what we call, desertions and darkness. O how dismal, doleful, and lamentable is the case of a poor soul whilst in this condition! Such an one is filled with sorrow and complaints, as David in Psa. xxx. 7: "Thou didst hide thy face, and I was troubled." Or, as the spouse, in Cant. iii. 1, 2, and v. 6; where she laments the absence of her beloved, saying, he had "withdrawn himself and was gone: I sought him (saith she) but I found him not:" and again, "I sought him, but I could not find him; I called him, but he gave me no answer. I will rise now, and go about the city

in the streets, and in the broad ways, I will seek him whom my soul loveth ; I sought him, but I found him not." Thus she bewails the want of his presence, his gracious and comfortable presence. So in Psa. lxxxviii. 6, "Thou hast laid me in the lowest pit, in darkness, in the deeps ;" and in ver. 14, "Lord, why castest thou off my soul ? why hidest thou thy face from me ?" So you find the church bitterly lamenting her case *on this very account*, in Isa. xlix. 14 : "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." O what a doleful complaint and lamentation is this ! But notwithstanding this sad case, which the church was in, according to her *own* apprehension and feeling ; yet you find the Lord had a *special* regard and love to her, as the next words show, in ver. 15, 16, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? Yea, they may forget, [it is possible that tender mothers *may* forget their sucking children,] yet, saith the Lord, I will not forget thee : behold, I have graven thee upon the palms of my hands ; thy walls are continually before me." O what grace and love is in the heart of Christ ! What bowels and tender compassions are in the heart of our heavenly Father towards his children ! For, notwithstanding his withdrawing himself and withholding the influences of his grace and Spirit for a time, from his children, yet *his heart is the same*, his *love* continues the same to them ; he always hath an endeared kindness to his children. Hence it is that even such as walk in darkness, are advised to rest and confide in him. Isa. l. 10, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light ? Let him trust in the name of the Lord, and stay himself upon his God." O that believers may hearken to, and be helped to embrace the advice here given, notwithstanding present darkness, notwithstanding the present hidings of God's face, &c.

4. Sometimes poor saints are in trouble through a deep sense of sin, through the prevalency of their own

corruptions, and through their apprehensions of Divine wrath due for sin. A deep sense of their *own* sins and sinfulness, oftentimes fills the saints with trouble ; when they are led to see the pollution of their nature, the plague of their own hearts, the continual ebullitions of sin, and the constant lusting of the flesh against the Spirit ; whereupon they are ready to cry out in the words of the apostle, in Rom. vii. 15 to the end : where he gives an account of his own experience, as to this matter, concluding it with this pathological lamentation, ver. 24. “O wretched man that I am ! who shall deliver me from the body of this death ?” Yea, sometimes the sins of *others* are a burden and matter of trouble to the poor saints : thus Lot is said to be vexed with the filthy conversation of the wicked : “for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.” 2 Pet. ii. 7, 8. Oftentimes a sense of their *backslidings* and of the prevalency of their own corruptions, the headstrong corruptions that they find and feel within themselves, occasions great distress, affliction and trouble to the children of God, as David witnesseth from his own experience, Psa. li. 2, 4, &c. : “I acknowledge my transgressions, and my sin is ever before me : against thee, thee only have I sinned, and done this evil in thy sight,” &c. O what a burden, oftentimes, I say, what a burden and trouble it is to believers to feel the workings and bubblings-up of corruption in their hearts and natures, and the prevalency of unbelief, and of other sins ! Hence the poor soul is many times lamenting and bemoaning his case and condition,—O that ever I should sin thus, against so gracious and loving a God ! O that I could live more without sin ! and O that I could love God more, and serve God better, &c. ! Yea, the poor soul is sometimes groaning to be delivered from the body of sin, the *old man*, the corruption of nature, which doth annoy and press him down, as a heavy weight, like a dead, stinking carcase cleaving to a living man. Sometimes poor saints are full of trouble and heaviness through an apprehension and feeling (as it were) of God’s anger and

displeasure against them. Thus Job cries out, in chap. vi. 4 : "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit : the terrors of God do set themselves in array against me." So David, under a deep sense of sin, accompanied with a sense of Divine wrath, complains in Psa. xxxviii. 2, 3, &c. "Thine arrows stick fast in me ; and thy hand presseth me sore : there is no soundness in my flesh, because of thine anger ; neither is there any rest in my bones because of my sin." Yet notwithstanding all this, such poor distressed souls may be encouraged, though guilt stares them in the face, though they are burdened with the body of sin, though at present they lie under sore rebukes, under a sense of God's wrath, they *shall* be saved out of all these their troubles. See Isa. liv. 8. "In a little wrath I hid my face from thee, for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." And Isa. lvii. 17, 18 : "For the iniquity of his covetousness was I wroth, and smote him ; I hid me and was wroth, and he went on frowardly in the way of his heart, yet [saith he,] I have seen his ways, and will heal him," &c. See also Hos. xi. 7—9. O see the astonishing, superabounding, heart-melting grace and loving-kindness of the Lord, to his poor children in distress and trouble ! I need not add—

5. The troubles and afflictions which are common to *others* as well as to the saints, (though perhaps the saints are more deeply, more grievously exercised thereby than others;) I mean, afflictions of the *body*, or *family afflictions*, as sickness, weakness, pain. *Separation of near friends and relations*, &c., or dangers, losses, disappointments in their *temporal* estates, &c. The Lord is pleased many times to afflict his own dear children on this wise (as well as otherwise,) and that for wise and gracious ends. Thus you see the *cross-way is the way to heaven*, and the *righteous walk* in it. Paul, describing the way to heaven, draws it by this line, viz., "*Through many tribulations.*" This (saith he) is the state of the church militant ; she is like the Ark floating upon the water, like a Lily among thorns, like the Bush that burned with fire, and was not

consumed : the city of God is always besieged, but never ruined. But here note, by the way, that the afflictions and extreme sufferings of the godly (as bishop Reynolds well saith) are not formally or properly punishments, nor effects of Divine malediction or vengeance towards their persons : for the sting, and malediction, or curse of them is, in and by the death of Christ, destroyed and taken away ; though the substance and painfulness of them be, and for a time, remain in them.

Lastly, Sometimes some of the dear children of God are in sore distress and trouble *even in the hour of death* : not only when God calls them by his special grace, and in the course of their lives afterwards ; but also when *pale death looks in upon them*. Their distress and trouble then (besides the distempers of body, which perhaps, are heavy upon them) do often arise from a sense of their own unworthiness, from the prevailing of unbelief, or from God's hiding his face, or through Satan's assaults and suggestions, who is usually very busy with persons on a sick, or death-bed. I say, Satan is often very active *then* ; that is *his* time (as I may say) to use his *last* and *strongest* efforts to turn aside poor souls, or to drive them into utter despair, if possible ; and therefore he useth his utmost diligence, power and policy against them. I remember I have read, or heard of a passage concerning a man that was accounted most eminently gracious, and not only so, but a faithful preacher of the gospel ; who, being cast on a sick bed, and near to his death, lying under great affliction of body, *wanted the presence of God*, and was assaulted with Satan's temptations, and cast down through unbelief : Mr. Dodd (of whom I doubt not many of you have heard) hearing of this preacher's sickness, goes to give him a visit, and coming to his bed-side asked him how he did "How do I ? (said he) ; what will you say to a man that is going into another world and hath not *one dram of hope* ?" "Well (said Mr. Dodd, in answer to him,) what will you say as to our blessed Lord and Saviour, who, when *he* was upon the cross ready to give up the ghost, cried out, 'My God, my God, why hast thou forsaken me ?'" *This* through

the blessing of God, gave *a lift* and was some relief to the poor sick man, so that he, through grace, from thence forward gathered hope and *died comfortably*. Thus some of the dear children of God are in sore distress, and trouble, and as it were in agonies of soul on their death-beds. Though it must be granted, because observation and experience do *witness* it, that the Lord is pleased to favour some of his dear children at such a time with his gracious presence, with *more than ordinary* comfort, joy, and peace ; so that they go off the stage of this world *triumphing* in Christ. However, the *state* of saints is *safe*, their souls are secured, they are in safe hands, in a blessed condition, notwithstanding their grievous afflictions and troubles. For, the *safety of our state* doth not depend upon our *frames*, or enjoyments, nor yet upon our *acts* of faith, or the exercise of other graces ; but upon the *unchangeable love of God, the immutability of his counsel and covenant of grace, and upon the distinguishing grace and love, mercy and power of Christ, and upon the efficacy of his obedience, sufferings and intercession*.—But I shall now proceed to lay down and briefly consider,

3. Some special *reasons* why the Lord suffers his own dear children to meet with, and be exercised by so many afflictions and troubles. The reasons are many and divers ; as

(1.) To embitter sin unto them, and to purge them therefrom : “ By this [saith the Lord by the prophet, Isa. xxvii. 9, speaking of afflictions and chastisements] shall the iniquity of Jacob be purged, and this is all the fruit of his chastisements, to take away his sin.” The Lord is pleased sometimes to inflict, or permit afflictions upon his *own* children, to embitter sin to them, to prune and purge their corruptions, to draw off their hearts from folly and vanity, to correct their carnal security and slackness in their Christian progress.

(2.) To wean them from this world and the things thereof. Alas ! the saints as well as others, are too apt to have their affections too much set upon things here below, as on their wealth, fine houses, estates, wives,

husbands, children, &c. I say, the children of God themselves have sometimes their affections too much placed upon *sublunary* things; wherefore the Lord may be graciously pleased to strip them of such their enjoyments which they are idolizing, or in some other way to afflict them, and so make them *drink of the powder of their idols*, on purpose to *wean* them from things here below. We are apt to love the world more than is good for us; therefore God sets an edge of bitterness upon it, to make us loathe it, like the nurse who lays mustard on her breasts to wean the child therefrom; so the saints are exercised with many troubles to wean them from the dug of the world.

(3.) The Lord permits, or inflicts trials and afflictions upon his own children for *the trial of their faith*, and other *graces* of the Spirit. As in 1 Pet. i. 6, 7; the apostle, in the foregoing verses, is speaking of the glorious *inheritance* that the saints are begotten to, which is "reserved in heaven for them, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time: wherein, saith he, ye greatly rejoice; though now for a season, if need be, ye are in heaviness through manifold temptations," or trials; and then he shows for what *end* they were in heaviness or trouble, viz., "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." "Our faith in God's providence is then the greatest [saith Bishop Reynolds] when we dare cast ourselves on his care, even then when to *outward appearance* he seems not *at all* to care for *us*; when we can so look on our miseries, that we can withal look *through* them," &c.

(4.) Another reason of the saints afflictions and troubles sometimes, is to *humble* and *instruct* them, and so to *do them good*. Alas! the saints are overgrown, as I may say, with carnality, selfishness, worldly mindedness; perhaps they are sunk into the world, and the world has got too much place in their hearts and

affections, and they grow high-minded, and their hearts lifted up. Wherefore the Lord is minded, for the good of their souls, to *humble* them ; and therefore he lays his afflicting hand upon them, or suffers them to be exercised with trouble and distress, in one respect or other. This was Hezekiah's case and experience, 2 Chron. xxxii. 25, 26, 31. So the Lord tells his people Israel, saying, in Deut. viii. 2, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart." So in ver. 15, 16, "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, and no water, &c., that he might humble thee and that he might prove thee, to do thee good at thy latter end." All troubles and afflictions, though in their own nature they are evils, yea, contrary to the integrity of nature, and so tend rather to harden and estrange the heart *from* God, than otherwise, which do occasionally follow sin, and are commonly inflicted because of sin, *yet* to the godly they are *new-covenant blessings*, to which they are appointed, 1 Thess. iii. 3, and which have a *voice* in them to such as are exercised thereby ; hence we are commanded to "hear the rod, and who hath appointed it." Mic. vi. 9. Thus the Lord chastiseth his children for their instruction and spiritual advantage, as in Prov. xxix. 15 : "The rod and reproof give wisdom." And Psa. xciv. 12, 13 : "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law," &c. So the apostle declares that the Lord chastens his for their profit, that they might be "partakers of his holiness," &c. Heb. xii. 10, 11. David acknowledgeth his receiving *benefit* by means of affliction. Psalm cxix. 67, 71. One speaking of affliction saith : "Our heavenly Father permits and inflicts it, not in a way of vindictive judgment, as upon the vessels of wrath ; but in a way of mercy and grace, out of love to our souls, as amending corrections on the *sons of his love*." So, then, with respect to the *saints*, the Lord turns the evil of affliction to good, brings good out of evil. "We know

(saith Paul) that all things (affliction, tribulation, distress, persecution, temptation, &c.) work together for good, to them that love God, to them who are the called according to his purpose." Rom. viii. 28.

(5.) The saints are exercised with many afflictions and troubles, that so they may be made conformable to Christ in *his* sufferings, as in Rom. viii. 17 : "We suffer with him, that we may also be glorified together." So in 2 Tim. ii. 12 : "If we suffer, we shall also reign with him." Hence Peter adviseth the saints, not to think it strange that they pass under fiery trials, but to *rejoice*, seeing they are partakers of Christ's sufferings. 1 Pet. iv. 12—14 ; Col. i. 24.

(6.) Sometimes the Lord permits, or lays affliction and trouble upon his own dear children, to let them see the *emptiness* of everything below himself, and to induce them to look to, and depend *upon* himself, as being brought by this means to see and acknowledge where their help is, where their strength lies. "In their affliction (saith the Lord) they will seek me early," see Hos. v. 12—15 ; compared with chap. vii. 1. Nebuchadnezzar must feel and lie under God's afflicting hand, till he is brought to know and acknowledge that the most High ruleth over all, &c. Dan. iv.

(7.) Sometimes the children of God are exercised with afflictions and troubles, and the Lord is pleased to suffer, or bring them upon them, for the heightening of his rich grace, mercy, and power in their esteem. For, poor souls, experiencing and observing how the grace and kindness of the Lord, the mercy and power of God is displayed on their behalf in supporting them *under*, in carrying them *through*, and at length (one way or other) rescuing and delivering them *out of* the distresses, heavy afflictions and troubles, which they have laboured under they are made to admire and adore the divine goodness. This many times *heightens* the grace, mercy, and power, of God in their esteem, and this the Lord would have his children to know and observe, according to that encouraging word which he gave to his servant Paul in his distress, 2 Cor. xii. 9 : "My grace is sufficient for thee."

The apostle, in the foregoing part of this chapter, in giving some account of his experience, mentioning some visions and revelations which he had, how he was caught up to the third heaven, into paradise, and heard unspeakable words, which it is not lawful for a man to utter ; and lest he should be exalted above measure through the abundance of revelations, there was given him a *thorn in the flesh*, the messenger of Satan to buffet him : “ For this, saith he, I besought the Lord thrice, that it might depart from me ; and he said unto me, my grace is sufficient for thee, my strength is made perfect in weakness.” Thus, I say, the Lord would have his children know the sufficiency and efficacy of *his grace* and mighty power ; that he is well able, and as willing as able, to succour, support, and relieve them under, and deliver them out of their distresses and troubles, in his own way and time ; and his own way and time is *always the best*. We should make but sorry work of it if we were *our own carvers*. The Lord knows better than we can dictate or prescribe to him, what is best for us, and it is well to be at the Lord’s disposal, who hath graciously promised that, though “ the young lions do lack and suffer hunger, yet they that seek the Lord shall want no good thing” (nothing that infinite wisdom sees good for them). *Psa. xxxiv. 10.* And, again, The Lord God is a sun and a shield. The Lord will give grace and glory ; no good thing will be withhold from them that walk uprightly. *Psa. lxxxiv. 11.* Oh, therefore, it is well to depend upon the Lord, upon his grace, mercy, power and providence. For “ The name of the Lord is a strong tower ; the righteous runneth into it, and is safe.” *Prov. xviii. 10.* But I must proceed to

The second proposition, viz. : That it is the property and practice, as well as duty, of gracious souls, *to cry to the Lord in their troubles*. I shall endeavour briefly to demonstrate the truth of this, and to shew some grounds and reasons for it.

1. This is evident from the words of our text,—“ This poor man cried.” And from ver. 17, “ The righteous cry.”

This is also apparent from several verses in Psa. cvii. ; where the psalmist exhorts the redeemed of the Lord to praise him, "who redeemed them from the hand of the enemy, and gathered them out of the lands from the east, west, north, and south. "They wandered, saith he, in the wilderness in a solitary way. They found no city to dwell in. Hungry and thirsty their soul fainted in them. (Thus they laboured under affliction and distress, sorrow and trouble.) *Then* they cried unto the Lord in their trouble, and he delivered them out of their distresses." ver. 2—6. So in ver. 13, 19, 28, we find the same repeated, "*Then they cried unto the Lord in their trouble,*" &c. Thus Jacob in his distress cried to the Lord, saying, "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau," &c. Gen. xxxii. 11. So St. Paul, having a thorn in the flesh given to him, the messenger of Satan to buffet him, declares that he besought the Lord thrice that it might depart from him. 2 Cor. xii. 7, 8. This may suffice to evidence that it is the property and *practice* of poor souls to cry to the Lord in their trouble.

2. I shall mention some few grounds and reasons *inducing* the poor saints thus to cry to the Lord in their troubles. Which are these,

(1.) Because the Lord bids and enjoins them so to do, as in Psa. l. 15 : "Call upon me, saith he, in the day of trouble." So in James v. 13 : "Is any among you afflicted ? let him pray.

(2.) The poor saints cry to the Lord in their troubles, because he hath graciously *promised* to *answer* their cries, to hear and deliver them. This is a special ground of encouragement to them to unbosom themselves to him. The Lord's promising to hear the cries of his children, and to deliver them out of their troubles, is frequently attested in the Scriptures, as in Psa. xii. 5 : "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord : I will set him in safety from him that puffeth at him." So in Psa. xci. 15 : "He shall call upon me, and I will answer him. I will be with him in trouble ; I will deliver him and honour him." And Psa. cxlv. 18, 19 : "The Lord is

nigh unto all them that call upon him ; to all that call upon him in truth. He will fulfil the desire of them that fear him ; he will also hear their cry, and will save them." So in Isa. xli. 17 : " When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them, I, the God of Israel, will not forsake them," &c. The poor saints, I say, do make it their *business* to cry to the Lord in their trouble, because they read and understand that he hath promised to hear and answer the requests of his poor children put up to him in the name of Christ

(3.) It is the property and practice of the poor saints to cry to the Lord in their trouble, because they are sweetly *moved* and *engaged* thereto by the *Spirit of adoption*, who is, therefore, styled the Spirit of grace and supplications ; Zech. xii. 10 : " I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn," &c. See Gal. iv. 6 : " Because ye are sons (by adoption) God hath sent forth the Spirit of his Son into into your hearts, crying, Abba, Father." So in Rom. viii. 26, 27 : " The Spirit helpeth our infirmities ; for we know not what we should pray for as we ought : but the Spirit himself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts, knoweth the mind of the Spirit, because he maketh intercession for the saints according to the will of God." The Spirit of God in the hearts of his children is that *living principle*, whereby and from whence they are influenced and engaged to any spiritual duty. There is no spiritual exercise or duty rightly performed, but the saints are *influenced* thereunto by the *Spirit of grace*, and so in particular this duty of prayer. Alas ! how dead and cold oftentimes are our prayers ! How lukewarm and formal are our supplications ! Yea, how are our hearts, too, frequently filled with darkness. with carnality and with vain wandering thoughts ! It may be we can speak *words*, but, alas ! there is little or no life, savour, or fervency in the words spoken, unless the Lord the

Spirit doth move upon and *engage the heart* ; unless the Lord the Spirit doth dictate, as it were, to the poor soul, and draw forth the soul in requests to the Lord. Hence it is that prevalent prayer is said to be *inwrought*, viz., in the heart by the Spirit of grace. Jam. v. 16. So then the saints cry to the Lord in their troubles, because the Spirit of God doth influence and engage their souls thereunto. O what a mercy, privilege, and happiness is it then to be from day to day under the conduct and efficacious influences of the Spirit of grace in prayer and in the practice of other duties !

(4.) Another ground and reason for the saints crying to the Lord in their troubles is, because it is the nature and property of the *new creature* formed in their souls *to breathe after God* ; it is the nature and property of the heaven-born soul to be crying to God his Father ; so saith the apostle, Rom. viii. 15 : “ we cry, Abba, Father,” viz. in or by the spirit of adoption, see Eph. vi. 18, 19. There is a spiritual principle, a new principle of life and grace produced by the Spirit of God, in the soul that is born from above : and this principle is maintained and kept alive in the soul by the *in-dwelling* Spirit ; and it is the nature and property of this living principle, this new creature (as influenced by the Spirit of grace,) to be breathing, and groaning, and thirsting after God : as in Psa. xlii. 1, 2 : “ As the hart panteth after the water-brooks ; so panteth my soul after thee, O God : my soul thirsteth for God, for the living God ; when shall I come and appear before God ?” So in Psa. lxiii. 1, and lxxxiv. 1. *God in Christ is the new creature’s centre and rest.* The soul that is born of God, finds no solid rest or satisfaction short of God in Christ ; short of nearness *to*, and communion *with* God the Father in Christ the Mediator. The heaven-born soul cannot take up with earthly trash ; so far as the soul is regenerate and born from above, it cannot take up with anything in this world. No, no ; it is converse with God in Christ, it is communion with God, it is fellowship with the Father, Son and Spirit, which is the earnest desire of the heaven-born soul. It is, I say, communion with God through a Mediator that the new

creature breathes after ; and the poor soul, so far as regenerate, is never better than when *lodging in the bosom of Divine love*, never better than when *lying in the embraces of Jesus*. Oh how desirable, how pleasant and delightful is it to the soul that is born again, to be dandled on the knee of love, to lie in the bosom of Jesus Christ, to lodge in the embraces of its beloved ! Then, then can the soul say with pleasure and comfort, as the spouse did, Cant. ii. 16 : “My beloved is mine, and I am his ; he feedeth among the lilies.” This, O this is the *life* of a Christian ! This is the *sweetest part* of the Christian’s pilgrimage in this world ! So then the soul cries to God in his trouble, because it is natural (as I may say) to the new creature to breathe after God. Hence the Psalmist calls on his soul, saying : “Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee.” Psa. cxvi. 7. What is the rest of a poor soul quickened by grace, but Jesus Christ, and (as I said) God in Christ ? The new creature comes *from* God, and its proper centre and resting place is *in* God, in the bosom of eternal and unchangeable love : so that the new creature (as influenced by the Spirit of grace) is constantly breathing after God, after nearer and nearer, closer and fuller communion and fellowship with the Father and the Son.—But I must hasten to a conclusion : therefore I shall proceed to take a little notice of

The *third* proposition observed from our text, viz. : That the Lord hears the cries and groans of his afflicted people, and will deliver them, or save them out of all their troubles. This is attested in these words of our text ; and again in ver. 17, the Lord hears and delivers *his* out of all their troubles.

1. He hears their cries, as in Psa. iii. 4 : “I cried unto the Lord with my voice, and he heard me out of his holy hill.” And in Psa. vi. 8, 9 : “The Lord hath heard the voice of my weeping ; the Lord hath heard my supplication, the Lord will receive my prayers.” So in Psa. xxviii. 6 : “Blessed be the Lord, because he hath heard the voice of my supplication.” So in that fore-cited text, Isa. xli. 17. “When the poor and needy seek water, and there is none,

and their tongue faileth for thirst ; [a sad case indeed, a sore distress, and great affliction, matter of sorrow and trouble ! but *what then ?*] I the Lord will hear them ; I the God of Israel will not forsake them." Oh how gracious is the Lord to his poor children, in hearing their cries when in trouble ! they have, on this account, great reason with David to say : " I love the Lord, because he hath heard my voice, and my supplications : because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death (saith he) compassed me, and the pains of hell gat hold upon me ; I found trouble and sorrow. [And *what then ?*] Then called I upon the name of the Lord ; O Lord, I beseech thee, deliver my soul. And then he adds, " Gracious is the Lord and righteous ; yea our God is merciful." Psa. cxvi. 1—5.

2. He will deliver them : the Lord not only hears the cries of his poor distressed children, but will save them out of all their troubles. " Call upon me (saith he) in the day of trouble ; I will deliver thee and thou shalt glorify me." Psa. l. 15. So in Ex. iii. 7, 8 : " I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-makers ; for I know their sorrows : and I am come down to deliver them," &c. So in Psa. xl. 1, 2 ; " I waited patiently for the Lord, and he inclined unto me, and heard my cry ; he brought me up also out of an horrible pit, out of the miry clay, and set my feet on a rock, and established my goings." Though the troubles of the poor saints are *many*, yet they are not everlasting ; the Lord will deliver them *out of them all*. " The needy shall not always be forgotten." Psa. ix. 18. Therefore saith David, (Psa. xxv. 5,) " On thee do I wait all the day." So that if he comes not in the *morning*, he will come at *noon* ; if he comes not at *noon*, he will come at *night* ; he will *sooner or later* deliver me, *then my joy shall be sweeter after tears than before*. See Psa xxx. 5. Many were the troubles of Abraham, —of Joseph,—of Job,—of David,—of Paul ; but the Lord delivered them. He will certainly save his people out of *all* their troubles, either in this life, or however

at and by death. (1.) In some measure in this life. This is frequently experienced by the children of God. How often are they delivered from this trial and the other trouble ; from one affliction and another which they have been harrassed with ? when they have been groaning under affliction and distress, it may be, days, and weeks, and months ; the Lord has taken his own time to deliver them again and again. But (2) At and by death, they shall be *wholly* delivered out of their afflictions and troubles. "Blessed are the dead who die in the Lord ; yea, saith the Spirit, that they may rest from their labours," &c. Rev. xiv. 13. They are wholly and for ever freed from their toil and troubles, from all their afflictions and sufferings. *Then sorrow and sighing shall flee away*, Isa. xxxv. 10. Then they shall be no more annoyed with Satan's temptations, nor harrassed with persecution from men ; nor afflicted, nor attended with a body of sin, nor with a body of affliction ; but shall be *wholly freed* from all their troubles ; and shall launch forth into the harbour of rest, into the bosom of Christ, to live in *uninterrupted communion* with the Father, with the Son, and Holy Spirit, for evermore.

3. I shall close this discourse with a few reasons *why* the Lord doth hear the cries of his people, and will certainly deliver them out of all their troubles. Beloved, the children of God (how sorely soever they are, for the present, distressed) may be encouraged as to this matter, and have good reason so to be. If you ask, what ground, or reason, have we to think that the Lord doth hear our cries, and will deliver us out of our troubles ? I answer,

(1.) *Because of his great and tender love.* His love (if I may so express myself) will not suffer him always to keep his children under affliction. No ; he will take the opportunity, and the best opportunity to deliver them out of all their afflictions, troubles, and sorrows. O the great love of God to his people ! it is beyond human conception ; no creature can fathom, comprehend, or fully understand the greatness of his love : "It passeth the knowledge of men and angels." Eph. iii. 18.

Well, *believer*, the Lord hath set his love upon *thee*, and therefore he hath *thee*, as I may say, *always* in his keeping, always under his eye and care. Art thou afflicted with the bubblings up of corruption, or assaulted by the temptations of Satan? Dost thou groan under affliction of body, or darkness of soul? Doth God hide his face from thee, or men revile and persecute thee? Be encouraged notwithstanding all this, for the Lord hath a special and peculiar love to thee, and from the greatness of his love that he bears to thee, he will in his own good time, deliver thee out of all thy troubles, from all thy sorrows and fears.

(2.) Another ground and reason hereof, is taken from *his covenant engagements*. The Lord hath (if I may so speak with reverence) *tied* himself, *bound* himself to his children, for their good *in an everlasting covenant*: “I will be their God (saith he) and they shall be my people, I will be their Father, and they shall be my children; I will forgive their iniquity, and will remember their sin no more.” “And, I will not turn away from them to do them good; and I have sworn that I would not be wroth with thee, nor rebuke thee.” &c. Jer. xxxi. 33, 34, and xxxii. 40. Isa. liv. 9, 10. Thus the Lord hath bound himself by Covenant to his children in Christ; and his covenant doth and shall stand *fast* with him; there is no possibility of violating or breaking this covenant: therefore here is matter of encouragement for the poor saints, notwithstanding present trials, troubles, and afflictions. Nay, shall I add this further? The very afflictions and trials of the saints are *fruits of God’s love, and blessings* of the covenant of grace: “As many as I love [saith he] I rebuke and chasten.” Rev. iii. 19. It is in faithfulness that he afflicts his children, Psal. cxix. 75. And because he is faithful, he “will not suffer them to be tempted above what they are able, but will with the temptation (or trial) also make a way to escape, that they may be able to bear it.” 1 Cor. x. 13. Therefore the children of God have the highest reason to be patient under trials and tribulations, to be submissive to God’s will and pleasure; not to murmur,

or repine at his dispensations, but to kiss the rod wherewith they are corrected, and to look to the hand that wields it, or rather to the heart of him that doth correct : God is thy Father, (a loving, tender-hearted Father), and corrects thee for thy good ; it is thine advantage that he designs in his rebukes and chastisements, as in Heb. xii. 9, 10 : fathers of our flesh correct us after their own pleasure, but he (viz. our God and heavenly Father) for our profit, &c.

(3.) The greatness of his pity and compassion, is another ground and reason why the Lord doth hear his people's cries, and will certainly deliver them out of all their troubles. He pities their case, he sympathizes with them in their distresses and troubles ; he bears up (as I may say) the heaviest end of their burden ; "in all their afflictions he is afflicted." Isa. lxiii, 9. ; Heb. iv, 15. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psal. ciii. 13. Therefore he will in his own good way and time save them from all their pressures and sorrows.

(4.) The Lord will hear, and save the poor saints out of all their troubles, because of his promise and faithfulness. Oh how great, how precious, how manifold, are the gracious promises of Jehovah made to his children in Christ for their encouragement, support and consolation, as they are passing through this wilderness-state and vale of tears ! He hath said he "will not leave them comfortless." John xiv. 18. He hath promised to deliver them, as before hinted ; and he will be faithful to his word in delivering them, either in this life, or at furthest at and by death, out of all their afflictions and troubles.

(5.) The Lord doth hear the cries and groans of his people, and will save them from all their pressures, *because of that near relation he stands in to them.* They are his children, the *brethren, the spouse, the members of Christ* ; God is their own God and Father in Christ Jesus : they are taken into this near and intimate relation to God by an *an act of his own grace*, and are dearly beloved by him, and shall certainly enjoy the

privileges of children. Relation among men (if there be any natural affection) is binding ; much more in this case. When children come to their loving and tender-hearted parents, and bemoan themselves, and tell them of their distresses and troubles, or of what they meet with of difficulties and trials, &c., their parents are ready to relieve them, if it lies in their power, and to speak some encouraging word or other to them. Much more will God our heavenly Father succour and relieve *his* children. They are taken notice of by him in their troubles ; he careth for them and watcheth over them, he considers their troubles ; he knows their souls in adversities. Psa. xxxi. 7. He hears their complaints, and will rescue and deliver them in his own way and time, out of all their troubles, and from all their fears. *Nothing shall hinder their being delivered*, for nothing can *withstand*, or stand against the *sovereign grace* and Almighty power of God, which are engaged on the behalf of his children.—But I must conclude :

From what hath been said, we may observe, for a *conclusion*, that the children of God, though exercised with many and various afflictions, distresses and troubles in this world, are *in a happy case and condition*, and are highly privileged ; in that the Lord hath such a peculiar regard to them, that he hears their cries, and will save them out of all their troubles : therefore they have good ground of encouragement, under whatever distress they are in, to cast *their burdens upon him*, to trust in him, and depend upon him. And O that you and I may be encouraged and enabled at all times to commit ourselves and all our concerns to the Lord, the Father of mercies, and the God of all comfort ; whose bowels *yearn* upon his poor distressed children !

THE SAINTS' PORTION, AND THEIR SATISFACTION THEREWITH
CONSIDERED,

A FUNERAL DISCOURSE

PREACHED

FEBRUARY 6, 1721,

In Memory of Mrs. Mary Foukes, deceased.

BY JOHN MOORE.

*"The Lord is my Portion, saith my soul, therefore will
I hope in him :"* LAM. iii. 24.

This book is denominated *Lamentations*, from the subject-matter thereof, as consisting of most doleful, pathetic, and heart-affecting complaints and lamentations; and is therefore by the Latines emphatically termed, *carmen lugubre, a mournful song*.

It is fitly annexed as an appendix to the Prophecy of Jeremiah; the prophet here sadly bewails the destruction of Jerusalem, and the calamities and miseries of the Jews, which he had *foretold*, and which, accordingly, came to pass in his days, as is declared in his said prophecy. The Seventy prefix a *preface* to this book in these words: "And it came to pass after Israel was brought into captivity, and Jerusalem deserted, the prophet Jeremiah sat weeping, and bewailed Jerusalem with this lamentation: and with a bitter spirit, sighing and crying out, he said, "How doth the city sit solitary, that was full of people," &c.

This book consists principally of two parts. It is,

1. A doleful complaint delivered in a four-fold alphabet, in the four first chapters. 2. A mournful supplication and prayer for the return of Divine favour, and the renewal of their prosperity, in the last chapter.

The prophet, throughout the book, doth personate the church and people of the Jews.

In the first chapter, their deep misery is most pathetically bewailed; and God's judgments acknowledged to be just and righteous.

In the second chapter, their desolating distresses in many particulars (both as to their ecclesiastical and civil affairs) are further described and lamented; and the people excited to repentance and prayer, in respect of these their miseries.

And so in this third chapter to ver. 21, the prophet, in the person of the people, doth bitterly complain of God's many and heavy afflictions upon them. But in ver. 21 to 37, the prophet, or the *church* (personated by him) appears to be in some measure supported and encouraged under their present calamities; for having in a very pathetic manner expressed their misery and distress, they conclude those their bitter complaints, as despairing of relief, saying verse 17—19: "Thou hast removed my soul far off from peace; I forgot prosperity. And I said my hope and strength is perished from the Lord; remembering mine affliction and my misery, the wormwood and the gall." Hereupon they further add, saying in ver. 20: "My soul hath them in remembrance, and is humbled (or bowed) within me." I cannot forget mine afflictions, my distresses and miseries, and the thoughts of them sink my spirits. But then in ver. 21, &c. they *change their tone and manner of speaking*, as being in some measure recovered, saying, "This I recall to mind (not what was before expressed, but this which follows) therefore have I hope." Though I find no ground of hope or comfort in myself, though I see nothing in any circumstance of my condition to comfort me, yet methinks I see something in the nature of God, and in the dispensations of his providence, which gives me a lift: and is ground of hope and

comfort to me. The grounds of consolation under their present calamities, and afflictions are drawn. 1. From God's merciful nature observable in his moderation in afflicting them ; ver. 22, 23 : "It is of the Lord's mercies that we are not consumed, because his compassions fail not." This is what the church recalled to mind ; when even sunk and sorely pressed under their distresses and troubles, they were, through grace, helped to recollect and a little recover themselves, from the consideration of God's free and infinite mercy and compassion : " We might *all* have been utterly consumed ; God might justly have put a period to our lives, as well as to the lives of many of our countrymen ; but we are still held in life, we are preserved and carried on from day to day, notwithstanding our sore afflictions, great distresses and miseries ; notwithstanding the enmity, rage, and malice of our enemies. If the Lord had not some blessing in store for us, how is it that we are preserved, though captives ? 'Tis of the Lord's mercies that we are not consumed." " Yea, (as is further observed) they are new every morning ; great is thy faithfulness." God's *faithfulness* is made abundantly evident by the frequent or daily renewal of his *mercies* and compassions. 2. The church is helped to draw encouragement and comfort from God's great and peculiar love and goodness to his elect, ver. 24, 25, &c. Here comes in the words of our text ; as if the church, or the prophet in the name of the church, had said, however I am for the present under sore affliction, by reason of the heavy stroke of Divine displeasure, "*The Lord is my portion saith my soul, therefore will I hope in him.*" Jehovah—He who hath his being of and from himself alone, and gives to all creatures and things their being ; the self-existent and all-sufficient and eternal God is *my* part, my divided portion, mine inheritance, &c. *therefore*, for that cause, or reason, *I will hope in Him*, or I will expect, or patiently *wait* for him, as in Psa. xxxii. 7, or I will *trust* in him, as our translators render the word in Mat. xii. 21, from Isa. xlii. 4, the same word is used in Psa. xxxi. 24, and cxxx. 7 ; Job xxix. 21, 23.

I might here observe, that the word both in the Hebrew and the Greek, which is rendered a *Portion* in our translation, doth denote a part, or portion *divided*, or *distributed by lot*, to one and to another ; it is used for the share, or portion, bequeathed by parents to their children, Gen. xxxi. 14, or for a part or portion of lands, cities, goods, &c., that are shared out to persons. Jos. xv. 13, and xviii. 5 ; Gen. xiv. 24 ; Num. xxxi. 36. ; 1 Sam. xxx. 34. It seems to be an allusion to the inheritance of the tribes of Israel in the land of Canaan, divided to them by lot ; such a parcel to one tribe, and such a parcel to another tribe. But as to these tribes, we find the priests, the tribe of Levi, distinguished from the rest of the tribes, concerning whom it is said, that they were to have no inheritance with the rest in the land of Canaan, but *the Lord* was to be their inheritance, see Num. xviii. 20 : “ The Lord spake unto Aaron, thou shalt have no inheritance in their land, neither shalt thou have any part amongst them. I am thy part, and thine inheritance among the children of Israel.” So in Deut. xviii. 1, 2 : “ The priests, the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel. The Lord is their inheritance.” And Jos. xiii. 33 : “ To the tribe of Levi, Moses gave no inheritance, the Lord of Israel was their inheritance, as he said unto them.” Whence we may learn that the Lord is the portion of his people, who are termed priests, an holy and royal priesthood. 1 Pet. ii. 5, 9, being made kings and priests unto God, Rev. i. 6, and v. 10, so called as typified by the priests of old. Thus you may see what is the true import and meaning of this word *Portion*.

The words consist in general of two parts :

I. An assertion expressing the prophet's assurance, or the church's assurance (for he personates the church) that the Lord was her portion. This assurance is demonstrated by these two expressions. (1) By her appropriating and realizing the Lord to herself, as her own portion. She doth not say in general, the Lord is *a* portion, or, the Lord is *his people's* portion ; but makes a *home* application, saying, “ The Lord is *my* portion.”

We use to say, *Propriety* is sweet ; the church here expresseth her propriety in the Lord as her Portion. (2) Further to shew her holy confidence and assurance hereof, she adds "saith my soul ;" as much as to say *my soul is satisfied in it, my soul doth* (to the praise of God's rich grace) *own and acknowledge it.* My soul by faith can say, "The Lord is my Portion." This is the first thing observable in our text. Then

2. The church draws this conclusion or inference from these premises, setting forth her holy resolution, therefore will I *hope* in him (therefore will I wait for him, or trust in him). Notwithstanding present calamities, notwithstanding present distresses and afflictions, notwithstanding the present trials which I am exercised with and labour under, yet *I will hope in Him*, expecting and waiting for his appearance for my support, relief, comfort, and deliverance, in his own good way and time.

From these words we may observe this doctrinal proposition for our present instruction and comfort :

That the Lord's being a people's Portion is a special ground and matter of inducement to them to hope in him, in their deepest distresses and trials.

Or thus, the knowledge and due consideration of (or, satisfaction in) Jehovah's being our portion, will engage us to *hope in him* even when under the sharpest trials and distresses.

What I shall briefly consider may be comprized under these three or four heads.

1. That Jehovah *is*, and under what consideration he is, the Portion of his people.

2. What *kind* of a portion he is to them.

3. How they *come* by this their portion.

4. That the knowledge, or assurance of interest in Jehovah as their portion, engageth the saints to *hope in him*, and that in the most distressing times and cases.

As to the first of these, there are two things necessary to be demonstrated ; 1, that the Lord is his people's portion ; and 2, under what considerations he is so.

1. If you desire to know what portion the Lord's people have, or shall have ; as Peter once did, saying,

(Matt. xix. 27,) "We have forsaken all, and followed thee. What shall we have therefore?" you may quickly be resolved from the words of our text. The prophet here saith, in the name of the Church of the Jews, "*The Lord is my portion, saith my soul.*" He doth not say this *world*, or, this or that *sublunary* thing is my portion. For though, it is true, the saints have their share of this world's things, and shall one day inherit the earth, yet they have not the *world* for their portion, neither have they their portion *in* this life only, as the men of the world are said to have. Psal. xvii. 14; Luke xvi. 25. For, as the apostle saith in 1 Cor. xv. 19: "If in this life only we have hope in Christ, we are of all men most miserable." But Jehovah (for so the Hebrew text expresseth the word, here rendered the LORD), *he* is the believer's portion, the portion of his people, as is evident, not only from this text, but also from several other texts of Scripture, as Psal. xvi. 5: "The Lord (Jehovah) is the portion of my inheritance and of my cup; thou maintainest my lot." So in Psal. lxxiii. 26: "My flesh and my heart faileth; but God (Elohim) is the strength of my heart, and my portion for ever." So in Psal. cxix. 57: "Thou art my portion, O Lord. I have said that I would keep thy words." And in Psal. cxlii. 5: "I cried unto thee, O Lord. I said thou art my refuge and my portion in the land of the living." Agreeable hereto are those words in Jer. x. 16: "The portion of Jacob is not like them, for he is the former of all things, and Israel is the rod of his inheritance. The Lord of Hosts is his name." The same words you have in Jer. li. 19. These texts of Scripture may abundantly suffice to confirm this assertion, and so to assure us, that the Lord is the portion of his people. But, then, *who* is this Jehovah (the LORD)? I have sometimes occasionally shewed what we may understand by this title, and therefore shall not now insist much thereupon. In short, by this title is set forth *the self-existent* nature and Being of God, his infinite and eternal *essence*, he who is, and who was, and who is to come, the first and Supreme Being; who gives being to all creatures and

things that do exist. This name of God denotes the immutability of his nature and will, and the infallible certainty of his word and promises, that he will perform, covenant and promise, as is intimated in Exod. vi. 3. The word Jehovah, consists only of *quiescent* (or resting) letters, to show that there is no true *rest* but in the Lord, and that in Him *we* may safely rest. This glorious Being of beings, he that is, and was, and is to come, is *the Portion* of his people. And what can a person, or persons desire more than to have Jehovah for their portion? O what an excellent, glorious, unconceivable and worthy portion, have the children of God, in having Jehovah for their portion! But then let us observe,

2. Under what considerations the Lord is the portion of his people. In respect of what he *is*, and of what he *hath*.

1. In what He is, both in his Persons, and in his properties, or attributes. (1.) In his persons. Father, Son, and Spirit. The trinity of persons, the glorious Three in One, is a believer's portion. This I gather from the title itself *Jehovah*. Each of the persons in the Sacred Trinity, are, in the Holy Scriptures, called by this name, and have this title ascribed to them. In reading the Scriptures of truth, you may easily perceive this, that this name of God is sometimes ascribed to the Father, as in Psa. ii. 2, 7, and cx. 1, &c.; sometimes to the Son, as in Jer. xxiii. 6; sometimes to the Holy Spirit, as in Ezek. ii. 2, 4, and iii. 24, 27. The like may be gathered from that *other* name most frequently attributed to God in the Scriptures, viz., *Elohim*; which (being a noun plural) doth point at the great mystery of the Trinity. Thus David, in the fore-cited Psa. lxxiii. 26, saith, "God (*Elohim*) is the rock of my heart, and my portion for ever." This may suffice to demonstrate that the Trinity of persons in the Godhead, the Father, Son, and Spirit, is a believer's *portion*. (2.) In all his glorious attributes and properties, in all his immense fulness, glory, and blessedness, Jehovah *Elohim* (the Lord God) is his people's portion, as he is described, discovered, and set forth in Holy Writ, in his gracious,

loving, and merciful nature, &c. His wisdom and power are theirs, employed for their good ; his grace and love, his mercy and faithfulness ; yea, his justice and truth, and other his glorious attributes, as his sovereignty, omniscieny, omnipotency, &c. are engaged and employed on his children's behalf, for his children's good. O what an excellent portion have the saints, who have the Lord God, with all that He is, for their portion !

2. Jehovah, with all that He *hath*, is the portion of his people. What he hath in respect of grace and glory, in respect of life, comfort and felicity, he freely gives to his dear children : what he hath originally a right and propriety in, and possession of, is passed over and ensured, or absolutely given, granted and confirmed to his children, in Christ Jesus. Their portion, then, is great, so large, that it cannot be told ; so that we may cry out with David, "O how *great* is thy goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee, before the sons of men !" Psal. xxxi. 19. Grace was given them in Christ Jesus before the world began, 2 Tim. i. 9, the Lord God is a sun and shield. What the Lord God is in himself, he is for his people's good ; he is a sun to light them, to warm, influence, refresh and fructify them ; he is a shield to defend and secure them from enemies and all evils. The Lord will give grace and glory ; and as though *this* was not enough, or, as though all the good designed for his people was not contained in these *two*, it is added : "No good thing will he withhold from them them that walk uprightly," Psal. lxxxiv. 11. Everlasting consolation is said to be given to the saints, and good hope through grace, 2 Thes. ii. 16. "And this is the record, saith the apostle, 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." 1 John v. 11, 12. And the apostle Paul, writing to the church at Corinth saith, "All things are yours, whatever God himself hath, or possesseth, is the believer's ; is assigned and made over to

his people, his children : he particulariseth in some things, to certify them that those, and all other things are theirs ; 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. 1 Cor. iii, 21—23. This may suffice to demonstrate that what the Lord God *is*, and what he *hath*, is made over and freely given to his children, for *their portion* for their inheritance. For as Augustine saith, *solī habent omnia, qui habent habentem omnia*, "*They only have all things, who hath Him that hath all things.*" Thus, having attempted to shew that Jehovah *is*, and in what respects, or under what considerations, he is the portion of his people ; I shall now proceed to consider,

Secondly, What *kind* of portion the Lord is and will be to his children. Here I am (and indeed may well be) at a loss to describe and set forth what sort of a portion Jehovah is ; forasmuch as it is unconceivable to *human reason* ; even, *to faith itself* ; yea also when *that* faith is turned into vision ; the saints *above* cannot fully conceive what He is ; we shall not then even in the state of our highest bliss and felicity, have a full view, a full prospect, or knowledge, of this glorious Jehovah : he is infinite, and therefore far above and beyond the reach and capacity of finite creatures men, or angels, to comprehend, or understand to the full, as it is said in Job xi. 7, "Canst thou by searching find out God ? Canst thou find out the Almighty unto perfection ?" But yet we may in *some measure know*, and therefore I shall, in a few particulars, endeavour to shew what sort of a portion Jehovah (the Lord God) is to his people.

1. He is their *soul's portion* ; a portion in a peculiar respect adapted to the souls, or spiritual case and condition of his children. It is true, Jehovah is the portion of every Believer's person, both as to soul and body ; it is he that preserves, protects, provides for, and takes care of their *bodies*, as well as *souls* : but in a special and peculiar manner, he is their souls' portion ; and that both in regard of his being their *food*, and of his being

their *healing medicine*. The children of God cannot subsist, as to their souls, without *spiritual nourishment*; therefore the blessed Jehovah, the Lord Jesus Christ, is said to be the bread of life, and the living bread which came down from heaven—which he gives for the life of the world, John vi. 48—51. Yea, he saith, his flesh is meat indeed, and his blood is drink indeed, ver. 55. And he hath graciously promised, saying, “Because I live, ye shall live also,” John xiv. 19. So that the believer may say with David, “Jehovah is my shepherd, I shall not want,” &c. Psal. xxiii. 1—3. This same Jehovah doth likewise heal the *maladies* of the souls of his people, as in Exod. xv. 26: “I am Jehovah that healeth thee.” So in Psal. cxlvii. 3: “Jehovah healeth the broken in heart, and bindeth up their wounds.” On this account David calls to his soul, saying, “Bless the Lord, O my soul, and all that is within me, bless his holy name; bless the Lord, O my soul, and forget not all his benefits.” How comes the Psalmist to be in this exulting, triumphing frame? The reason follows, “Who forgiveth all thy iniquities, who healeth all thy diseases,” &c. Psal. ciii. 1—3. The Lord Christ is not only the physician of souls, but he is the true balm of Gilead. Jer. viii. 22. Thus the Lord is a soul-portion, a portion peculiarly adapted to the souls of his children for their spiritual good and advantage, for their spiritual nourishment, growth, and prosperity: they therefore live upon Jehovah, as their portion, from day to day; they gather and receive in cordials, refreshment and recruits to their souls, from his smiles and loving looks, from his abounding grace and tender mercies, &c.

2. Jehovah is a *suitable portion* to his people; there is in and with him, what will every way most exactly and completely suit them; the sinner hath need of a Saviour; the undone wretch, desperately in debt, hath need of a Surety; the captive hath need of a Deliverer; one under the curse of the law hath need of a Redeemer; one under the power of Satan hath need of some mighty one, to rescue him and set him free; well, such an one is the Lord to his people. He is a suitable

portion to poor souls in *all* regards, on all accounts, and to all ends and purposes, for their good and welfare. Whatever thy soul stands in need of, whatever thou wantest, it is to be had, in and from this Jehovah ; he can hand out blessings *suitable to thy case*, to answer all thy wants and necessities. O what an excellent and worthy portion then is Jehovah to his children, in that he is so suitable a good to them in all conditions !—I might here add, that the Lord is also a *seasonable portion* ; so that, whatever distress his children are in, he is a seasonable, as well as a suitable good to them, ready to help, relieve, and comfort them. He is a *very present* help in trouble. Psal. xlv. 1. With him is all grace and mercy necessary for his people, for a seasonable help. Heb. iv. 16. Christ died for the ungodly in due time (in season). Rom. v. 6. Thus you see Jehovah is a suitable and seasonable portion to his people. Well then might the prophet, and the church by the prophet, rejoice in this their portion, saying, “The Lord is my portion, saith my soul ;” when in distress in their captivity, under the heavy judgments of the Lord, under the oppressions of their enemies ; yet even *then* they could say, “The Lord is my portion.” Here they took up their satisfaction and comfort ; here they placed their trust and confidence ; they found Jehovah to be a *suitable and seasonable portion* in all their distressed state and condition.

3. The Lord is a *sufficient*, yea, an *all-sufficient portion* : I am God, All-sufficient, (said he to Abraham), walk before me, and be thou perfect, Gen. xvii. 1. What was said to Paul, when under Satan’s buffetings, (2 Cor. xii. 9,) may be said concerning this portion ; my grace is *sufficient* for thee. So Jehovah is a portion sufficient for every child of God ; sufficient for their sustentation and comfort here, and to make them eternally happy hereafter. The Lord is the maintenance of his people’s spiritual and earthly state, so far as is needful for their comfort here, and their eternal salvation hereafter : he is therefore an All-sufficient portion.

4. The Lord is a *satisfying portion* to his people : there is nothing short of God in Christ can really, truly, and fully *satisfy* an immortal soul, especially a soul that is truly awakened and made to see and apprehend his own sin and misery, and his own insufficiency and helplessness, and his absolute need of a share and part in Christ. It is Jehovah that "*satiateth the weary soul*, and replenisheth every sorrowful soul." Jer. xxxi. 25. "*He satisfieth the longing soul, and filleth the hungry soul with goodness.*" Psal. cvii. 9. Hence David longed and thirsted for God, to see his power and his glory, so as he had seen him in the sanctuary : and saith he, "Bècause thy-loving kindness is better than life, my lips shall praise thee." There is no satisfaction to heaven-born souls, in anything short of a real apprehension and persuasion of an interest in Jehovah, the Father, Son, and Spirit, as their portion : there is a full satisfaction to be had and enjoyed in Christ, and nowhere else. "My soul (saith he) shall be satisfied : " with *what* ? with *Thee*, or with thy favour and loving-kindness, which is better than life. As the body is nourished with marrow and fatness, so is the soul satisfied with Jehovah for his portion. Psal. lxxiii. 1—5. When the poor soul is carried out under the gracious conduct of the blessed Spirit, to view his interest in the Lord Jesus Christ, in his grace and love, in his blood, righteousness and merits ; and to view his relation to God, as his *own* God and Father ; and so to believe his interest and propriety in the Father, Son and Holy Spirit as his lot and portion ; this is greatly *satisfying*, and nothing short of this will, or can satisfy. The heart of man is a *triangle*, and therefore the *round* world cannot fill it : nothing but the glorious *Three in One*, the blessed Trinity of persons in the Godhead, God in a Mediator, can fill *the triangular heart of man*, or satisfy his immortal soul.

5. The Lord is an *inestimable* and *incomparable portion* ; there is none like him. "To whom will ye liken God ?" saith the prophet, "or what likeness will ye

compare to him?" Isa. xl. 18. There's none equal to him, none to be compared to him. Therefore the Psalmist cries out in way of admiration and adoration of him, Psal. lxxiii. 25, 26 : " Whom have I in heaven but thee ? and there is none upon earth I desire besides thee." O what a high esteem and value did the Psalmist put upon this *Jehovah Elohim*, as his portion, his All in All ! " My flesh and my heart faileth," saith he, " but God is the strength of my heart, and my portion for ever." The Apostle saith, that Christ is " precious to believers." 1 Pet. ii. 7. And the spouse could say, " He is altogether lovely," (all desires.) Cant. v. 16. Paul counted " all things but loss and dung for the excellency of the knowledge of Christ," and that he might win him. Phil. ii. 8.

6. *Jehovah Elohim* (the Lord God) is a *durable*, yea, an *everlasting portion*. Worldly portions may be wasted, spent, or lost, and often are ; but *this* cannot. Men may be, and oftentimes are, deprived of their temporal estates ; whereupon the owners thereof are left destitute, in a poor forlorn condition, as having nothing for their support, no portion to live upon ; but it is not so in this case : *Jehovah* is a permanent, durable portion. The children of God do and may spend and live upon this their portion from day to day, all their lives long, and still this portion abides the same, without the least diminution ; yea, it continues the same throughout all the ages of eternity. In the glory-kingdom of Christ, and in the *ultimate state of glory* after the last judgment, the saints shall have this portion to admire, and praise God for, and to live upon, even world without end. The Psalmist gives us to understand that he took up with, and rested singly in the Lord God, as knowing him to be a portion that would last and endure for ever. Psal. lxxiii. 26 : " God is the rock of my heart, and *my portion for ever*." The Lord God abides one and the same throughout a Christian's whole life, yea through all the ages of time, and to all eternity ; he remains the same, full and free in his

kindness to all his children, and it is upon Him that his children live, and from Him that they have their joy and peace, their comfort and happiness here and hereafter: there's *that* in God, and flows from him, which constitutes the everlasting consolation and felicity of his people—Thus you have heard, in some measure, what *kind of a portion* the Lord is to his children. The sacred Trinity, and each person in the Trinity, with all that He is and hath, is their portion; a portion adapted to their souls, and spiritual condition, a suitable and seasonable portion, an all-sufficient portion, a satisfying portion, an incomparable and a durable portion. O what grace is it that the children of God should be thus provided for; that they should have such a portion settled and bestowed upon them! I shall now proceed to shew,

Thirdly, How the children of God *come* by this their portion. It appears by the words of our text that they have a right and good title thereto, a special propriety and interest therein, *the Lord is my portion*; it seems they have a special right, propriety, and interest in Jehovah, as their portion. But how came they by it? Not deservedly, not conditionally, not necessarily, or by necessity of nature.

1. The saints, the elect of God, are entitled to this their portion; they have a special, real, peculiar, and proper interest in Jehovah, as their portion, but not *deservedly*. They do not deserve any such favour or kindness, or any such endowment; no, no; the best of the human race are altogether undeserving—they do not in the least deserve to be sharers in such a worthy and excellent portion by anything they *do*, or possibly *can* do, or suffer. Adam himself (if he had never sinned) could not have merited anything by his own perfect obedience. The saints' original right and title to this portion is not founded on the merits of the Lord Jesus Christ himself. He did not by his death *purchase* this portion, nor a right and title thereto; no; the elect of God were, through grace, interested in Jehovah, as their

portion *antecedently* to the death and sufferings of Christ. 'Tis true, Christ hath by his death, by his blood and righteousness, merited, purchased, and procured a way for our *possessing* and *enjoying* this portion, and that in a way of justice and equity ; but as to the first grant and settlement thereof, it was antecedent to Christ's coming in the flesh, and without any regard thereto, as a *procuring cause*. I know it is the notion of of too many professing godliness, that Christ *purchased*, or *procured* God's love to his people. But there is no such thing : God's giving of Christ to die for sinners was the *effect*, not the *cause* of love to them, as in John iii. 16 : " God so loved the world, that he gave his only begotten Son," &c. So in John iv. 9, 10. Christ did not come in the flesh to purchase God's love, but to make out, and make a way for the displaying and discovery of his love to the elect. So may I say in this case, Christ hath not by his death purchased this portion, nor the title thereto, for his people, though he hath made way for their possessing thereof. The children of God, then, have not a share in this portion *deservedly*.

2. Neither have they a part or share in this portion *conditionally*. It is not promised nor bestowed upon thee or me, upon condition of our reforming, repenting believing, &c., or provided we be so and so qualified. Neither is it settled or bestowed upon us on the account of any *conditions* consequent to our first taking possession thereof by faith, as thankfulness, obedience, holiness of life, &c.

Though all these are our incumbent duties, yet it is not by virtue, or on the account of our so and so acting and walking, that we are entitled to this portion, or have and hold the same. No, no ; this portion is made over and confirmed to us absolutely, freely, and fully, without any proviso, consideration, or condition on our part, either antecedent or consequent.

3. The children of God do not come by this their portion *necessarily*, nor yet *casually*, or accidentally.

It doth not fall to them by *chance*, nor yet of *necessity*. God was not under any necessity of nature to settle this portion on any, or to give any a share therein ; neither was he (as an idle spectator) unconcerned in this affair. He was not originally under any obligation, but yet he was graciously pleased to *put himself* under an obligation, to provide for his children's comfort and welfare. How is it, then, that the children of God come by this their portion ?

1. This affair was consulted by the Divine will, by the glorious Trinity, before all time ; and it was resolved, determined, and agreed upon in Council, which consultation and resolution was a free, absolute and voluntary act in God. He was perfectly at liberty, and might choose whether he would have any respect to any amongst mankind (in this case) or no ; whether he would incline to give thee, or thee, or thee, any interest in himself, any share, or part in this portion or no. This was a thing concluded and determined in his own breast, as an act of his sovereign will and good pleasure. So, then, we share in this portion, not for any dispositions, or previous qualifications in us ; not by, or according to our own works, but according to the *good pleasure* and *purpose* of Him, who “worketh all things after the counsel of his own will.”—Eph. i. 9—11. Therefore,

2. The children of God come by this their portion by *free donation*. The glorious Jehovah hath freely and absolutely given himself to his people for their portion. As this portion was designed and determined for them in the eternal Council, by an act of the Divine will, so they are entitled thereto by a deed of gift. It is a gift of the Divine Being, the gift of thy God in Christ. Children and others among men, have oftentimes a portion settled upon them, and secured to them by a deed of gift, which is accounted a good title here amongst men : much more in this case ; the children of God have a firm and good title to their inheritance, none can make it void ; God himself will not revoke, or disannul, or alter what he hath done. His

gifts and calling are without repentance, Rom. xi. 29. And here observe, that as this portion (Jehovah himself, with all that he is and hath) was agreed upon and settled by an act of God's own will, and therefore is free, and was secured by a deed of gift, and therefore free ; so it is settled and bestowed upon whom the Lord himself pleaseth, for he hath set apart the persons on whom he bestows this portion, as well as the portion itself. *There is not one elect person shall miss of sharing of this portion ;* there is not one person shall have any share or part in this portion in truth and reality (in a spiritual sense) but the elect of God only. "The *election* hath obtained it, and *the rest* were blinded." Rom. xi. 7. 'Tis true, the non-elect have many things, which we call mercies, gifts, and blessings, given to them by the Lord, but not in a covenant way, not in a way of distinguishing kindness, but in a way of common bounty, and as the fruit and purchase (in common) of the blood of Christ. As Abraham gave all that he had unto Isaac, but unto the sons of his concubines he gave gifts, and sent them away from Isaac his son. Gen. xxv. 5, 6. So Jehovah doth freely give all that He is and hath, unto his elect, though to *others* he gives common, outward temporal blessings ; "for he is the Saviour of all men (in a sense, viz., with an outward, temporal salvation), but specially, in a special gracious manner, of those that believe." 1 Tim. iv.—10. So then, Jehovah, the Father, Son and Spirit, hath graciously given and made over himself unto his elect as their portion, by a free gift ; and that before they did believe, though they never knew it till then ; they never had any real satisfaction or comfort in it till then. I say, this portion was absolutely given and granted to the children of God before they did believe ; yea, before the world was made, before time was ; according to that in 2 Tim. i. 9, "Who hath saved us, and called us," saved us, When ? before he called us ? Yes, he first saved us in Christ, and then in his appointed time, "called us with an holy calling, not according to our works, but according to his own

purpose and grace, which grace was given us in Christ Jesus." *When?* "Before the world began." Grace, all grace was then given us in Christ Jesus. So this portion was settled upon, and granted to the elect in Christ; and they come to the possession and enjoyment thereof by and through Christ. There is nothing given to them otherwise than *in Christ*. There is nothing conveyed or communicated to them but *through Him*. Therefore, the portion here spoken of was primarily bestowed and settled upon the Lord Jesus Christ, as our Head, Representative and Surety, and that before all time; and upon the elect as considered in him, chosen in him, and so viewed and beloved in him: it was bestowed on *him* for *them*, and on them in him. As (you know) settlements, deeds of gift, covenant-agreements, here amongst men, are made and confirmed to this, or that person, and his heirs for ever; or to one, or more, in trust for others, for their proper use, benefit and behoof: so it is here, *in a spiritual sense*: this settlement or deed of gift is made to Jesus Christ, and to his seed, or spiritual offspring; or to him as Trustee, for their proper use and benefit, and that for ever. Oh what grace is this! see Rom. viii, 16, 17: "The Spirit itself beareth witness with our spirits, that we are the children of God; and if children then heirs, heirs of God, and joint-heirs with Christ;" *heirs apparent* to this excellent portion.

3. This portion is made over to the elect in Christ Jesus, in and by *the covenant of grace*; it is theirs by covenant: it is confirmed and made sure to them in and by an absolute, inviolable, and unalterable covenant. O what care hath the Lord took of and concerning his children, in making such provision for them, for their welfare here and hereafter, and in securing the same to them! He hath been graciously pleased, not only to resolve upon providing for them, but really to *do* it; and to ratify and confirm the matter in and by an everlasting covenant; as in Jer. xxxi. 33: "This is 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." Here Jehovah doth assure this people of his being their God ; he makes himself over to them as their portion in and by this covenant-transaction : which covenant he will not break ; it doth and shall stand fast with Christ, our covenant-head, Psa. lxxxix. 28, 34. O then how comfortable may the saints be, when in the exercise of faith about this affair, as being persuaded and assured that the Lord is their portion, in and by an everlasting covenant, a covenant (as David declares) ordered in all things, and sure ! as touching which he could say : "This is all my salvation, and all my desire," &c. 2 Sam. xxiii. 5.

4. The children of God come by this portion by *right of inheritance*. It is entailed upon them ; it is settled upon them in Christ ; it was bestowed and settled on Christ, and so entailed upon his seed and offspring, so that it falls to them by heirship, by *hereditary* right. Thus the children of God, or seed of Christ, have a right to this portion, a special interest in Jehovah as their portion, purely by grace, without any conditions. It is not faith itself that gives a right to this portion. No, faith only *discerns*, *apprehends* and *receives* the right and title which is freely granted by the Lord, (as hath been said) by deed of gift, and ratified and confirmed to them in and by an everlasting covenant in Christ. So this portion falls to them by heirship, *not* as they are *the seed of believers*, but as they are *the seed of Christ*, and children of God ; for if his children, then heirs, heirs of God, and co-heirs with Christ. And they are graciously interested in this portion (in a sense) so soon as they are born, yea, so soon as they have a being in their mothers' wombs. Even then they have a special, proper, good and sure right and title to, and interest in Jehovah as their portion ; granted and secured to them by the Lord himself, from his own good will and pleasure, without his having an eye or regard to

anything *in* them, or to be done *by* them, to move or induce him thereto.

5. The children of God are sharers in this portion by *actual conveyance*. It is (as I may say) first conveyed simul and semel, together and at once, to Christ and to them all in Christ; and *then* to every one of them severally and distinctly through Christ. Hence they are said to “be blessed with every spiritual blessing in the heavenlies in Christ.” Eph. i. 3. And eternal life is asserted to be “the gift of God through Jesus Christ our Lord.” Rom. vi. 23. Then,

6. They are, through grace, *brought into the possession* and enjoyment of this portion, actually in their own persons. They come into actual possession thereof at the time of their *Regeneration*, (1) passively, when God sends forth his Spirit into their hearts, and thereby forms the new creature in them. (2) Actively, and that 1, by faith in this life; 2, by full fruition in the world to come.

1. In the time of this life, the Spirit doth work faith in their souls. Whereby (under the special influence of the same Spirit) they discern and lay hold on this glorious portion, realizing and appropriating it to themselves. Hence they can say as in our text, “*The Lord is my portion, saith my soul.*” ’Tis true, the elect cannot thus speak, till they thus believe, till they are born from above, and so have *faith* produced in their souls. John iii. 3—5; Col. ii. 12. But then they can, through grace, look upon Jehovah, with all that He is and hath, as their peculiar portion, as their proper right; and so can say, “*Jehovah is my portion;*” and with the Psalmist, “God is the strength of my heart, and my portion for ever.” So then the children of God do enter upon the actual possession and enjoyment of this their portion by faith, *now*, whilst yet in the land of the living, whilst yet in a mortal state, according to that forecited passage in Psa. cxlii. 5: “I said thou art my refuge, and my portion in the land of the living.” Thou only art my refuge to defend me from all evil, and my portion to supply me with all the good which I need and

desire, even in this life, &c. Thus believers can, through grace, appropriate Jehovah to themselves as their portion now, though they have not; as yet, the full possession and fruition of this their portion. No; that is reserved for them till this life is at an end. Therefore,

2. The glorified saints shall *hereafter* enjoy this their portion in a far higher and further degree. They shall have the full fruition thereof. (1) In their souls when their "earthly house of this tabernacle shall be dissolved." 2 Cor. v. 1. (2) In soul and body, in the glory-kingdom of Christ, when "the body of their vile-ness shall be changed." Phil. iii, 21. And (3) in the whole man, in the ultimate state of glory after the last judgment; in the highest heaven when "God shall be all in all." 1 Cor. xv. 28. So then Jehovah is, and will be, the portion of his people *living and dying in this life, and at the hour of death, and so on throughout all the ages of eternity.* It is not *death* itself that can separate them from, or that can obstruct their fruition of this their portion. No, in no wise, for after this life is ended the saints shall be capacitated more clearly to apprehend, and more fully and perfectly to enjoy and delight in this their portion, even *for ever and ever!*

Oh, see then, I pray you, and consider how the children of God come by this their portion, both as to its original grant to, and settlement on them; and as to their possession and enjoyment of it. As to the original grant and settlement thereof, it was by way of free gift, a voluntary act of God's sovereign will, decreed in council, and confirmed in and by an irrevocable covenant; and so it is conveyed to Christ the Head of the elect, and to them in him and through him; and they, through grace, are made to apprehend it, in and by the light and influence of the Spirit of God, and to possess and enjoy it by faith here, and by full fruition hereafter.

I should now proceed to the *fourth*, and last thing proposed, viz., to show that the knowledge of interest in Jehovah, as their portion, doth engage the saints to *hope* in him; or, is a special ground and inducement to hope in him, and that in the most distressing times and

cases. Here I might enlarge, if I had time. I shall very briefly consider, 1. The true meaning of this word *hope*. 2. Whence true hope proceeds. 3. That it is a privilege, as well as duty, to be in the exercise thereof. 4. That the knowledge of the Lord's being their portion will induce and engage the saints thereto.

1. The Hebrew word, as before noted, signifies to hope or trust, to expect or wait for : so the Greek word is rendered, to endure, Mat. x. 22 ; Heb. x. 32, and xii. 2, 3, 7 : Jam. i. 12, and v. 11, to suffer, 2 Tim. ii. 12: to be patient, or to take patiently, Rom. xii. 12 ; 1 Pet. ii. 20 : *i. e.*, not to sink in our courage, nor shrink from our burden. This word doth imply and denote, (1) A being carried out after a thing, with a strong desire to enjoy it. (2) A person's uneasiness and distress of mind till he enjoys the thing desired. (3) A waiting patiently for it. See Gen. viii. 10. Thus we are exhorted to "wait patiently (or anxiously) for the Lord," Psal. xxxvii. 7 ; and "to hope in him." Psal. cxxx. 7.

2. This hope, or patient waiting, is a grace or fruit of the Spirit, accompanying true faith. We have it not by nature ; we cannot obtain it by our own endeavours, or industry ; it is the gift of God ; it is the Lord the Spirit that creates or works it in the soul, and that draws it forth into exercise. Therefore it concerns us to look and cry to the Lord the Spirit, for his gracious assistance, that we may hope and trust in him in all our straits, distresses, and afflictions, as the church here in her captivity and calamity resolves to do.

3. It is a special privilege to hope in the Lord, and to be helped to wait for him ; especially in distressing times and cases, as believing and being persuaded that he will deliver us out of all our distresses and troubles ; and that he will appear for our joy and consolation, however afflicted and distressed we be for the present. We have a vulgar saying, "But for hope, the heart would break." And the wise man saith, "Hope deferred maketh the heart sick." Prov. xiii. 12. It is a peculiar favour to have hope in exercise, to hope in the Lord at all times, in life and at the hour of death. We are

said to be "saved by hope," Rom. viii. 24. "Hope is as an anchor of the soul, both sure and stedfast, entering into that within the veil." Heb. vi. 19. It looks through *present misery*, to *future happiness*. "Moses esteemed the reproach of Christ, greater riches than the treasures of Egypt; forasmuch as he had respect (or looked through and beyond present things) unto the recompence of reward." Heb. xi. 26. True hope maketh not ashamed, doth not deceive nor disappoint us, Rom. v. 5; Psal. xxii. 5.

4. The Lord's being the portion of his people, and their *knowledge* thereof, is a special *ground* and reason of their hoping in him. The experience of the saints doth sufficiently evince and confirm the truth of this. "They that know thy name, (saith David) will put their trust in thee." Psal. ix. 10. And, saith Paul: "I know whom I have believed, and I am persuaded that he is able to keep what I have committed to him against that day." 2 Tim. i. 12. So if we be assured that the Lord is *now* our portion, we have good ground to hope in him, and to wait for him, believing that he will be a suitable good to us in all conditions; and that we shall come into the actual possession and enjoyment of him, as our portion more fully hereafter.—O beloved, it is a great thing (and I fear we all want to be instructed into it) to hope in the Lord *at all times*; though we are poor and needy, though we labour under great distress, oppression and affliction, yet *still* to hope and trust in the Lord, as believing that he *is*, and *will be*, our portion for ever. But

I shall conclude with two or three uses.

1. Use of *consolation*. If this be so, that Jehovah is the portion of his people, and that he is and will be such a portion to them (as hath been described) in life, in death, and to all eternity; O what matter of consolation is it to believers! how may they admire distinguishing grace, and the riches of God's great and free love to them, that ever such a portion should be bestowed or settled upon them, and made sure to them; and that it should be made known and conveyed to them, and they be brought into the actual possession

thereof, in a way of believing here, as well as by full fruition when this life is at an end! May we have faith in exercise now, believing that Jehovah is *our* portion! May we go on in the faith hereof day by day! May our souls be daily contemplating upon, and *rejoicing in this our portion!* Isa. lxi. 7. O how comfortably might we pass our time, were it thus with us: "rejoicing in hope of the glory of God, yea, glorying even in tribulation!" Rom. v. 2, 3.

2. Use of *exhortation*. Is Jehovah the believer's portion? Every believer then hath abundant reason to be very thankful to the Lord, that *He* hath been graciously pleased to make over himself (the blessed Trinity, Father, Son, and Spirit), with all that He is and hath, unto them as their portion. Oh how should the consideration hereof raise our souls in thankfulness and cheerful obedience to the God of all grace, who hath been thus kind and loving, thus gracious and merciful to such poor undeserving creatures as we are!

3. I shall close the present discourse with a word to sinners. You have heard that the Lord, with all that he is and hath, is his children's portion, and what an excellent portion he is and will be unto them. How are *your* thoughts exercised now about this matter? Have you no desires to share in this portion? If the Lord be your portion, you are happy; if not, you are miserable, miserable for ever. How should the consideration of these things, be an inducement to poor sinners to frequent the means of grace, if the Lord would please to open their eyes, and give them a sense of the absolute necessity of an interest in Christ; of a part in this portion! For, "faith comes by hearing, and hearing by the word of God." Rom. x. 17. O that sinners may be concerned to lie at the pool-side, to prize gospel opportunities, and to be crying to the Lord (as they can) that he would lead them to Jesus, that he would reveal Christ, as a Saviour, to their souls, and give them to see and know that they have an interest in, and a right and title to this portion, yea, to receive and take possession of it by faith.

I shall not take up your time in speaking about the person deceased ; she was particularly known to many of you, both as to her profession, conversation and manner of life ; therefore I need not say any thing by way of encomium or otherwise, concerning her. To conclude, the Lord help us to be followers of those that are gone before us, who now "sleep in Jesus," so far as they were followers of Christ. I shall leave what hath been said to your serious consideration and the blessing of the Lord.

THE SAINTS' PORTION.

(Written by Anne Dutton.)

The Lord my *Portion* is,
 My everlasting *all* ;
 How can I then want any good,
 Though all things else should fall.

My portion can't decay,
 Reserv'd, it safe remains ;
 A full eternal source of bliss,
 For *me*—in Jesu's hands.

The creatures I may lose,
 Stripped naked I may be ;
 But, since I cannot lose *my God*,
 I've full felicity.

Were *all* the creatures gone,
God would be *all* to *me* ;
 He knows, and will supply my wants
 How great soe'er they be.

Then, O my soul ! sit loose
 To *objects of a day* ;
Thy portion is—the *Christ of God*,
 Who fadeth not away.

A BRIEF ACCOUNT OF MR. JOHN MOORE.

“THE memory of the just is blessed.” Prov. x. 7. Very many years have elapsed, since the worthy Author of this volume of precious Sermons entered into the joy of his Lord. We know but little of him, except what he himself has given us in his “Dedication” and “Pastoral Address,” which the reader has now before him. It is *sententiously* written, and very interesting. John Moore was born in the year 1662, at Kighley in Yorkshire. He was convinced of his state as a sinner, when only 16 years of age; and continued 9 years in great distress of soul. At length the ministry of *Mr. William Mitchell* was made a blessing to his soul; “whom (said he) I esteemed very highly in love.” The church at *Rossendale*, in Lancashire, of which Mr. Moore was a member, was founded through the labours of two eminent men of God in their day and generation, William Mitchell and David Crossley. They came from Yorkshire, and itinerated in both the counties of Lancashire and Yorkshire. Mr. Mitchell frequently preached at *Rawden* and *Heaton*, in the neighbourhood of Bradford, and subsequently settled at Rawden, where he continued till his death. He was converted about the 19th year of his age. “In reading, meditation, and prayer, he was unwearied. He made an unusual progress in gospel knowledge; was mighty in prayer, and savoury and edifying in his discourses. O the blessed, warm, and quickening opportunities, within doors, on mountains, and in fields and woods, which we had in those days! He was *twice* apprehended upon the *Conventicle Act*. The *second* time he was taken near Bradford, and conveyed prisoner to the Castle at York, where he lay until the declaration of liberty of conscience was proclaimed (April 4, 1687); which was made, not out of any tenderness to *Dissenters*, but to *favour the Papists*.” So writes Mr. Crossley, and then he adds,—“We jointly carried

on the work, which it pleased God to put us into, that the number of *hearers* (and, I hope, *converts* not a few) was so great, that we had above *twenty* several meeting-places, which we attended by course with all frequency.”*

It was, therefore, under the ministry of this Mr. Mitchell that *John Moore* was nourished up in “the fulness of the blessing of the Gospel of Christ.” We learn, from his own account, that *he* also exercised “the first fruits of his ministry” in those parts, and that *there* the Lord greatly blessed his labours. One of the Sermons in this volume was preached at *Heaton*, in 1711. After some years he removed to *Bromsgrove* in Worcestershire, and continued there about a year and a half; and from thence he came into Northamptonshire. The Church of Christ at Northampton was planted in the year 1697; and Mr. Moore being invited to labour among them, he came there in the year 1700, and was the *first pastor* ordained over that people, which was December 3rd in the same year.

The late Dr. Ryland, of Bristol, who was himself a Pastor over the same church, says: “Mr. Moore was a man of considerable

* I have extracted the above account of William Mitchell, from “The Centenary, or History of the Baptist Church at Bradford, Yorkshire;” by Mr. Henry Dowson, their esteemed pastor. — Sold by Ward and Co.

This captivating little volume (just published) seems to *demand*, and doubtless will obtain, a *wide* circulation. We have in it a very neat engraving of the “*Ruins of the old Baptist Chapel at Rawden*,” with its mouldering tombs and grave-stones. Some beautiful poetical lines are on pages 26 and 27, *very descriptive*; take a specimen:—

“A *shelter’d* spot, the *persecuted* sought:—

By heaven guided, here a refuge found,
Enclosed by woods, and groves, and hills around.
To God they built a house, “a house of prayer,”
And paid their solemn vows, and worship *there*.
Far from alarms, and *persecuting hate*,
The pious flock within the building met;
Heard from their pastor, of a Saviour’s *love*,
And learnt to live for heaven—and, *joys above*.

Dilapidated walls, and mould’ring stone,
With *ivy* cover’d, or, with *moss* o’ergrown,
Bespeak the place *still* sacred.”

learning, and of good ministerial abilities." He presided over the Northampton church more than twenty-five years, and entered into his rest, Jan. 14, 1726, aged 64 years. His labours were greatly blessed, as we find that 264 members joined the church during his pastorate.

These sermons afford full proof of his soundness in the faith. The celebrated *Anne Dutton* was one of his members. She writes concerning him,—“The Lord, my chief shepherd, led me by the ministry of his servant and *under* shepherd, *Mr. Moore*, into *fat* green pastures. The *doctrines* of the gospel were *clearly stated*, and much insisted on in his ministry. The sanctuary-streams ran *clearly*, and the Sun shone gloriously. I was abundantly satisfied with the fatness of God’s house; made to drink the river of his pleasures, and in *His* light I saw light.”

I would also inform the reader that *Mr. John Brine* married a daughter of John Moore; who, dying in the year 1745, Dr. Gill preached her funeral sermon from Rom. viii. 33, 34, which is in my possession. It is, indeed, a most blessed discourse. Her “choice experience” is appended to “*Brine’s Treatise*.” Dr. Gill in his sermon, referring to Mr. Moore, says, “Mr. John Moore, of Northampton, was an eminent preacher of the gospel, a minister of the Baptist denomination, of considerable abilities and learning; whom I had the honour to have a personal knowledge of, and acquaintance with.”—Reader, take one short extract from the experience of this choice daughter of Moore, Her husband (Mr. Brine) writes concerning her,—“She was a most judicious hearer. In forming *her* opinion of sermons, she closely considered whether the *subject* treated of, was properly attended to. *If the genuine sense of the text was given*. If the *Scriptures*, brought forward in confirmation, were *pertinent* and *applicable*, and so calculated to *benefit* and *instruct* the hearers.” O that *ministers* were more concerned to set before the people *only* what God *means* in His sacred Word!—1 Thess. v. 21.

Of Mr. Jones's Publications the following may yet be had :

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