

## S E R M O N XIII.

---

 GOD'S PLEASURE IN THE SACRIFICE OF  
CHRIST.
 

---

ISAIAH, Chap. liii. Ver. 10.

*Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

**T**HIS chapter might well bear this title, The Tree of Life; for in it everlasting life is set before us, and discovered unto us, as flowing forth towards, and upon the sinners of mankind, through the rich, free, and sovereign grace of God, made known and manifested in the sufferings and death of our Lord Jesus Christ. In it we have the greatest subject treated of in all the book of God; we are herein presented with a view of Christ, and he is set before us as evidently crucified. Here we may by faith behold the Lamb of God bearing our sins, sustaining our griefs, and offering himself, his soul and body, in union with his divine person, as a sacrifice for his people. In

this portion of sacred Scripture we have Christ in his person and offices, in his love and grace, most gloriously revealed. The principal things treated of in it are, first, concerning the person of our adorable Immanuel, who is God and man in one Christ; who, as coequal and coeternal in the Godhead with the Father and the Spirit, is the everlasting delight of his Father, considered as his coequal Son; and, considered as Mediator, the object of faith, the foundation upon which his church is built;—the subject of prophecy, of whom all the prophets have with one voice testified, that there is redemption in his blood, even the forgiveness of sins. Secondly, here is an account of his undertakings with his Divine Father in the everlasting covenant, on the behalf, upon the account, and for the sake of his dear people. Thirdly, he, as the surety of his people, is here described and set forth, in his sufferings, sorrows, and death. And, fourthly, his triumphant victory and victorious conquests over all his and his church's enemies are spoken of as the fruit and effect of his wonderful death. These are the general heads contained in the part of the sacred word now before us. The sufferings and death of the adorable Messiah, are a subject which the Holy Ghost peculiarly delights to set forth, and therefore he does in this chapter dwell largely and particularly upon them, and proceeds very gradually in opening and explaining this mystery of our most holy faith. This chapter should begin with these words: *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.* It is the

word of God the Father, who is here speaking of his coequal and coeternal Son, as the messenger of the covenant of grace, who, in his office-character and capacity of Mediator, became, as the surety of his people, the Father's servant; and in wondrous grace and boundless love, condescended to humble himself and become man, that thereby he might be capable of performing this service,—of obeying the law, and sustaining its penalties; whereby the law would be magnified, and divine justice everlastingly glorified. And the Father here calls upon us to behold Christ in his mediatorial work and office. *Behold, my servant shall deal prudently, or, as some render it, shall prosper, and be successful in the great and glorious work of salvation: he shall be exalted, in consequence of his finishing it, in his life and by his death, to sit at God's right hand, where all the angels of God, and all the company of heaven, shall continually praise, adore, and worship him. He shall be extolled by his people, and be very high in their hearts, affections, and esteem. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.* Here it should be observed, that Christ is spoken of as under suffering circumstances; for otherwise, Christ in his human nature was the perfection of beauty. The human nature of Christ was by the immediate power of God produced and formed; and it being without all spot of sin, was not the subject of defects and deformity; and as assumed by, and united unto the person of the Son of God, and being filled with all the fulness of habitual grace, *he was fairer than*

*the children of men.* But, when he came to suffer for sin, then indeed *his visage was so marred more than any man, and his form more than the sons of men:* yet his humiliation makes way for his exaltation. He shall, notwithstanding, be prosperous and successful. *So shall he sprinkle many nations with his heavenly doctrine, by the preaching of his apostles: the kings shall shut their mouths at him, and shall own and acknowledge him to be King of kings and Lord of lords, and yield themselves up unto him to be his willing and obedient subjects: for that which had not been told them shall they see; and that which they had not heard, shall they consider.* In which words the prophet, as God's herald, having proclaimed and foretold what success the preaching of the gospel would be attended with amongst the Gentiles, and foreseeing how the people of the Jews, unto whom Christ was promised, and to whom he was sent, would, instead of most heartily embracing him as their glory, slight and reject him, cries out with amazement at it, *Who hath believed our report?* concerning Jesus the self-existent Saviour, in whom all the fulness of the Godhead dwelleth; who is salvation itself; whose love is truly wonderful, and passeth knowledge; *and, to whom is the arm of the Lord revealed?* Then he enters upon a particular description of the person and suffering of the blessed Jesus: *For he shall grow up before him as a tender plant,* under the immediate eye and care of JEHOVAH, the Father, who beheld his coequal Son in our nature with the highest delight and complacency, born of a woman—born into our world and made under the law, that he might

take away the sins of his people by the offering of himself. *And as a root out of a dry ground, as he came from Jesse's withered stock. He hath no form nor comeliness*: though the beloved of his Father, and worshipped as God-man by all the angels of heaven, yet to the eye of carnal sense and reason, he appeared without form or comeliness; *and when we shall see him, there is no beauty that we should desire him.* This is given as the unbelieving Jews' neglect and contempt of him. Thus, ignorance of the person and work of Christ, as signified and foretold in the writings of the prophets, produced this damning sin in them of unbelief; so that they treated the true Messiah, the very and eternal Son of God, with the utmost contempt. *He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.* Now, though the Jews were so far lost to the true knowledge of their promised Saviour and Deliverer, as to despise and disesteem the true and only Messiah, because of his deep humiliations, sorrows, and sufferings, which were very clearly marked out in prophecy; yet one of their ancient writers, who appears to have had some prospect and view of the covenant of grace, saith, "God treated with the  
 " Messiah. Righteous Messiah, those who are hid  
 " with thee, are such whose sins in time shall bring  
 " thee to grief; thy ears shall hear reproaches; thy  
 " tongue cleave to the roof of thy mouth: thou shalt  
 " be wearied with sorrow. The Messiah answered,  
 " Lord of the world, I joyfully take them upon me,

“ and charge myself with their torments, but upon  
“ this condition, that thou shalt quicken the dead in  
“ my days : God (saith the Rabbi) granted him this ;  
“ and from that time the Messiah charged himself  
“ with all kinds of torments, as it is written Isaiah liii.  
“ *He was afflicted.*” That he was to be afflicted, and  
that for sin, and upon the account of his people’s  
sins, was very clearly and plainly set forth in the pro-  
phecies concerning him : yea, the first revelation which  
was made of him pointed him out as a suffering Sa-  
viour, as well as the serpent bruiser. *Surely, saith*  
*the prophet, he hath borne our griefs and carried our*  
*sorrows : yet, through our wretched ignorance and un-*  
*belief, we did esteem him stricken, smitten of God, and*  
*afflicted. But he was wounded for our transgressions, he*  
*was bruised for our iniquities : the chastisement of our*  
*peace (i. e. the punishment of our sin) was upon him,*  
*and with his stripes we are healed.* In the next verse  
the prophet declares the ground and foundation of all  
this, why Christ was wounded, afflicted, and bruised  
for our iniquities and transgressions. *All we like sheep*  
*have gone astray : we have turned every one to his own*  
*way, and the Lord hath laid on him the iniquity of us all.*  
As on the anniversary day of atonement the high  
priest laid on both his hands upon the head of the  
live goat, and confessed over it all the iniquities of  
the children of Israel, and all their transgressions in  
all their sins, (Levit. xvi. 21.) and the goat stood  
charged with them, and bore them in a typical man-  
ner ; so our adorable substitute, the Lord Jesus, was  
charged by his Father, with all the sins of his people ;

who, by an act of inexpressible grace, took off all the sins of the elect, from their persons, and laid them upon Christ, and imputed them unto him; and he bore them on his own body upon the tree; and he being found with all the original and actual sins of his people upon him, hence the curse due to them light upon him; and he was wounded for our sins, and bruised for our iniquities; and by his stripes we are healed. For his blood cleanseth from all sin: eternal pardon is obtained by it: and the free forgiveness of all sin is preached unto sinners in consequence of it. The prophet pursues the subject, and says, *He was oppressed, and he was afflicted; or as it may be read, the debt was exacted of him, and he answered for it, and fully satisfied; for whatever divine justice demanded, Christ paid: and when suffering for sin, he was a willing sufferer: for when crowned with thorns, and the blood ran down his sacred cheeks, and they nailed his holy hands and feet to the cross; yet, unparalleled patience! he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.* The prophet declares his free discharge from condemnation, his resurrection from the dead, and the glorious fruit of his sufferings, in the next verse. *He was taken from prison and from judgment.* He had been charged by his Divine Father with all the debts of his people; sin had been imputed unto him; the curse of a broken law had been executed upon him: whereupon he was raised from the dead, solemnly acquitted, dis-

charged, and justified; and the fruit of it, is a numerous harvest of souls to be converted to him, and brought nigh to God by his blood. *Who shall declare his generation? his numerous, his innumerable offspring? For he was cut off out of the land of the living: for the transgression of my people was he stricken.* This laid the foundation of his everlasting triumphs and admittance into heaven, *there to appear in the presence of God for us, upon his mediatorial throne, as a lamb newly slain. And he made his grave with the wicked, and with the rich in his death, because, or, although, he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.* The depths of boundless grace contained in this text none can conceive, unless the Lord the Spirit is graciously pleased to reveal and discover them. What a vast expression is this! Notwithstanding Christ was the immaculate Lamb, holy, harmless, and undefiled, yet, he standing in the sinner's law-place, room, and stead, and bearing the sins of his people by imputation in his own body, *it pleased the Lord to bruise him.* The words of our text divide themselves naturally into the following particulars:

First, the great and grand cause of Christ's sufferings is here traced out, and it is ascribed to JEHOVAH's pleasure. *It pleased the Lord to bruise him, he hath put him to grief.*



Secondly, we have the greatness of Christ's sufferings expressed by bruising.

Thirdly, the reason of Christ's sufferings, as he was an offering and a sacrifice for sin. And

Fourthly, here is the blessed fruit and effect of it; *he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.* Of these in their order.

And, first, let us consider the grand cause of Christ's death, together with all its blessings and benefits, which are here expressly ascribed to the Lord. The death of Christ, as it was the most wonderful event which ever took place on this universe, so it was the deepest purpose which ever took place in the heart of God. It was the fruit of his infinite wisdom, and the effect of his boundless grace and love. It was planned and decreed before all worlds, declared and revealed immediately upon the fall; the goodly company of the prophets foretold it; the stately train of sacrifices were all typical of it: and the forerunner of the Messiah, as the herald of the Lord of hosts, cried out, *Behold, the Lamb of God, which taketh away the sin of the world:* and the apostle Paul says, *Christ once in the end of the world hath appeared to put away sin by the sacrifice of himself.* Now this wonderful death, decreed by God, and designed by him to accomplish the most wonderful purposes of his grace, was the fruit and effect of his everlasting love: *God is love.* And from before all worlds he loved his people, and manifested his love towards them, by choosing them in Christ, and by loving them in him with a love of complacency and

delight ; by setting them apart to partake of his grace in time, and of his glory in eternity ; and by blessing them in him with all spiritual blessings. And, upon the foresight of the fall, a counsel of peace was held between the Father and the Son, which issued in a covenant of grace, in which Christ, the coequal and coeternal Son of God, undertook the cause of his dear people. He was hereupon fore-ordained to be the *Lamb without blemish and without spot*, who was to become incarnate, and be the sacrifice for the sins of his people. Says Peter, speaking of Christ, 1 Epif. i. 20. *Who verily was fore ordained before the foundation of the world.* Which words have reference to God's purpose concerning Christ, who was called, appointed, and decreed, by an eternal purpose of grace, to become incarnate, and to be slain for sin. And here it must be observed, that *God so loved the world*, (that is, the elect) *that he gave his only begotten Son*, to be for a covenant of the people ; and who was by his incarnation, life, and death, to manifest his love unto them, and to wash them from their sins in his own blood. *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son, to be the propitiation for our sins. God commendeth his love towards us, in that while we were yet sinners, Christ died for us :* so that it clearly appears from hence, that Christ is the gift of his Father's love to us, and his death and atonement are astonishing instances of it, and were designed to answer the following pur-

poses: that sin should be taken away; that satisfaction should be given to divine justice; that the holiness of God might clearly appear; and that the love of God might be manifested in its utmost perfection. That Christ's sacrifice, sufferings, and death, were designed by God the Father to answer these purposes, may appear from the following observations. Look into the 10th chap. of the Hebrews, where this wonderful subject is treated of, and you will find it to be the will of the Father, and the very design of the Son in coming into the world,—to effect this mighty business, the taking away of sin. And that Christ's death was appointed for the satisfaction of divine justice, appears from these words, which contain the grand article of the covenant between the Father and the Son, *When thou shalt make his soul an offering for sin*; which point out Christ's offering to be expiatory and satisfactory to divine justice. And the holiness of God was most gloriously displayed in the sufferings of Christ, inasmuch as Christ, as man, is left in his human nature to feel the curse and wrath due to sin, and which he acknowledges to be the effect of God's holiness. *O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. But thou art holy.* Psal. xxii. 2, 3. And as it respects the love of God manifested hereby, our Lord's words declare the truth of this, *God so loved the world, that he gave his only begotten Son.* And the highest expression of that love we have declared in our text, *It pleased the Lord to bruise him.* God's love then is the grand impulsive cause of Christ's sufferings and death. Out

of his infinite and inexpressible grace and boundless love, he fixed upon his coequal Son, and engaged him as the surety of his people; who undertook this most wonderful work, to put away sin by the sacrifice of himself, and to deliver his people from avenging justice, by enduring the curse due unto them: and this was highly acceptable and well-pleasing to JEHOVAH, the Father. His heart was fixed upon his people; and he, by an eternal purpose, decrees their salvation, and lays the foundation of it in the incarnation, life, and death of JEHOVAH, the Son, who expressed his high complacency and satisfaction in his undertaking and performing this work, saying, *Lo, I come: I delight to do thy will, O my God.* And, when he came from heaven by the assumption of our nature, and bore the sins of many, *it pleased the Lord to bruise him.* The words, *It pleased the Lord,* express the infinite pleasure and delight which God took in the sufferings and death of Christ. And here it must be observed, that the death of Christ, considered merely in itself, could not be pleasing to the Lord, but was so as it respected those ends and designs which were to be accomplished by it, namely, the declaration of his holiness and justice, his love and mercy, his grace and truth. For, by the death of Christ, sin would be put away in its guilt, and eternally subdued in its power; the rights of divine justice maintained, and God's holiness shine forth in its utmost splendour; and the love of God towards his people appear in its uttermost greatness and perfection, inasmuch as he spared not his own Son, but delivered him up freely for all his people, to

sustain and endure the pains and penalties due to sin, that he might for ever deliver them from eternal wo. Here is love indeed, which will be the wonder of heaven throughout eternity, God so loving the world, as to give his only begotten Son! And Christ so loving his people, as to give himself for their sins; yea, to bear the curse due unto them! And I might well call upon you, believers, to admire and adore the Father and the Son for this ineffable love. God the Father loves his people at such a rate, that rather than part with them, he parts with his eternally well beloved Son, and gives him up for a season to endure all his wrath. And Christ so loves his redeemed, that he is content to be forsaken by God, and left for a season under the weight of God's tremendous curse denounced by the law against transgressors, rather than that his people should ever feel the wrath and curse due to sin. And that it should please the Lord to bruise our divine substitute, and put his soul to grief, shews how much *JEHOVAH*, the Father, delighted in the salvation of his people, and how infinitely he was pleased with the sufferings and death of his dear and well beloved Son in their law-place, room, and stead.

I come now, secondly, to consider the greatness of Christ's sufferings, expressed here by bruising: *It pleased the Lord to bruise him, he hath put him to grief.* This is expressly ascribed unto the Lord as his own sovereign act; and the sufferings of Christ are very emphatically expressed here by the word bruising. Christ, as God-man, stood charged by his Divine

Father with all the sins of his people, and the flames of infinite justice flashed forth upon this divine surety. His soul is begirt with grief; he feels the curse due to sin in its utmost extremity; and all the storms of God's wrath fall upon him: he was made a curse for us. The cup of divine wrath, mixed by his Divine Father, is put into his hands; and though Christ, as the eternal Son of God, was the beloved of his Father, and, as Mediator, was the object of his ineffable delight and complacency; yet, as the sin-bearing Saviour, and as made sin for his people, he is left to feel in his body and soul all the wrath and malediction expressed in the threatening of a broken law, and which was executed upon him. Hence he cries out, when he has the cup put into his hands, *My soul is exceeding sorrowful, even unto death. Father, if it be possible, let this cup pass from me. My God, my God, why hast thou forsaken me?* Those sufferings felt and endured by Christ in his soul for sin, when he uttered these words, came immediately from his Divine Father, when Christ stood up between our sins and God's wrath, and endured the fierce indignation of the Lord; it was this which caused him to be in an agony in the garden, so that *his sweat was, as it were, great drops of blood falling down to the ground,* and to cry out upon the cross, *My God, my God, why hast thou forsaken me?* And what he there endured, was the curse of God, who became to him as a consuming fire. The sufferings which our Lord endured in the high priest's hall, when they stripped him of his raiment, bound him to a pillar, scourged, mocked

him, crowned him with thorns, and nailed him to the cross, were short, infinitely short, of what he suffered in the garden and upon the cross, when all the sins of his people were laid upon him, when the furies of death and hell assaulted him, and when the Godhead withdrew his sensible and transporting comforts from the manhood of Christ; then he was left to feel the weight, and endure the boundless curse of his Father's wrath. And he did bear all this alone. To bear the wrath of God, and not to sink under it, is a greater work than to subdue all the devils in hell. He could have done the latter by the word of his power, but he could not satisfy the justice of his Father, but by his own personal sufferings. The grappling with sin and Satan was but easy in respect of this, the bearing of the wrath of God without sinking under it. But he was equal to, and capable of enduring all this, being the fellow of the Lord of hosts.

I come in the third place to consider the reason of Christ's sufferings; and it was, because he became an offering and a sacrifice for sin. Christ, in the everlasting covenant, undertook to make his soul an offering for sin, and he assumed our nature with this intent and design. He assumed our nature into union with his divine person; and he offered the sacrifice of his sinless humanity upon the altar of his Deity to satisfy his Father's justice, and to atone for the sins of his people. And this sacrifice was truly acceptable and well pleasing unto the Lord. *Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.* Eph. v. 2. It yielded a

divine fragrance and odour of a sweet smell, and was effectual for turning away the Lord's wrath for ever from his people : and it has perfumed all heaven with its fragrancy. It renders believers, both their persons and services, truly acceptable before God. And as the sacrifices under the law were put in the room and stead of the offerer, so Christ was graciously pleased to substitute himself in the room and stead of his people. As also the Levitical sacrifices were charged with sin, (whence some of them are called sin-offerings) so Christ, our only sacrifice, stood charged by law and justice with all the sins of his people. And, as the Lord was pleased to testify his approbation of these sacrifices when observed in faith, and looked upon as types of Christ, so a divine testimony was given by the Lord of his acceptance of Christ's sacrifice : for these words, *It pleased the Lord to bruise him*, contained this in it, as a part of the principal meaning, that as Christ was the sacrifice for his people, and the Father had imputed their sins unto him, so he expressed his great delight and satisfaction in bruising him, and putting his soul to grief. He had not, as one expresses it, kindled the fire, had he not been pleased with the offering. It was upon some occasions the Lord's good pleasure to send fire from heaven to consume the sacrifice ; and it always denoted his acceptation of it, and his delight in it. So his bruising Christ with the weight of his vindictive wrath, was a proof of his acceptation of his sacrifice for the sins of his people ; and it is one of the highest and greatest expressions of his love which he can possi-



bly give his people. If there be such an emphasis of love in his giving Christ, and sending him into the world, (*God so loved the world!* And what is contained in that, *so loved*, can never be conceived, it being, as Dr Manton expresses it, “A *so*, without a *such*;) there is a much greater and stronger emphasis of love in the Father's bruising him. *It pleased the Lord to bruise him.* And Christ, being thus bruised, brought hereby more glory to divine justice, and magnified it more, than it could have been if sin had never entered into the world: and by his sufferings divine justice has been perfectly satisfied.

This brings us to the fourth particular, *viz.* the blessed fruit and effect of Christ's suffering and death: *He shall see his seed he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.* The great and grand article in the covenant of grace between God and the Lamb was, that he should make his soul an offering for sin. And upon the performance of this, the Father promises that *He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.* He was to have a numerous multitude of converts as a recompence for his soul travail, sorrows, and sufferings. He having magnified the law, satisfied infinite justice, expiated and purged sin, by his atonement for it, and borne the wrath of God without sinking under it, is to see his seed, those that were given unto him by the Father, and for whom he had shed his most precious blood, brought nigh to God, and brought to know the Lord, and

made alive unto him, by the effectual application of his death to their hearts, through the divine energy of the eternal spirit; who was graciously pleased to undertake this part and office in the covenant of grace, to awaken, regenerate, and bring all the elect to the saving knowledge of Christ, and of the Father's love in him. He was to reveal Christ in them, and to testify of him, and glorify him in their understandings, hearts, and consciences. And here it may be proper to observe, the mutual trust and confidence subsisting between the Father and the Son as it respects the salvation of the elect. God the Father intrusted Christ with the salvation of all his people; and he took his bare word passed in eternity, and upon the credit of his suretyship engagements, admitted millions of Old Testament saints into heaven, upon the credit of the future obedience and sacrifice of his Son. God the Son in the fulness of time was manifested in the flesh and finished the work, and obtained eternal redemption; and he now trusts his Divine Father for his sending down the Holy Ghost from heaven to bring home all the redeemed into a state of open fellowship with him in time, and to a state of glory with him within the veil. And such is the efficacy of our Lord's sacrifice, that it extends its influences backwards as well as forwards. The song of all the redeemed in heaven is, *Thou wast slain, and hast redeemed us to God by thy blood.* Rev. v. 9. Christ shall for ever and ever (with everlasting blessings on his head) wear the crown of salvation with unrivalled fame; and he shall see the purchase of his blood, his

redeemed people, partakers of the glorious fruits and effects of his bitter passion. They shall all appear before the throne to praise and adore the Lamb of God, and they shall all partake of pardon, peace, and endless purity, as the fruit of his most precious blood-shedding. And here it may not be amiss to observe what the Scriptures speak upon this great subject, *viz.* the benefits of Christ's death. Christ (as the head of his body the church) is said *to have made peace through the blood of his cross; to have washed us from our sins in his own blood; to open a way for us into the holiest of all*, in consequence of it. His blood is represented as sin-cleansing, justice-satisfying, conscience-pacifying blood. It is by it that Christ has redeemed his people, and bought them out of the hands of law and justice. And it lays a foundation for an everlasting song of praise in heaven to the worthy Lamb. His blood is reconciling blood; and it is *the blood of the everlasting covenant*, by which it is sealed, confirmed, and will for ever stand sure to all Christ's seed. By it they are cleansed from all their sins before the Lord; and through the virtue of it, are, in God's own time, quickened by the Holy Spirit, and made acquainted with Jesus, who is unto them everlasting life. *He shall prolong his days.* Christ being risen from the dead, and made a priest after the order of Melchisedec, according to the power of an endless life, shall enjoy, as the great high Priest of his church, all the honours and glories of it throughout all ages of time; and his people shall reap the perpetual benefit of it: and, upon the account of his *unchangeable*

priesthood, he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Christ, as God-man, Mediator, and Redeemer, his name shall endure for ever; and his mediatorial throne as the days of heaven. And his seed likewise shall endure for ever. For his redeemed are as so many sparkling diamonds in his mediatorial crown; they are purchased by him, and bought with his blood. God's promise to Christ, infallibly secures the renewing and bringing home all the spiritual seed of Christ; and his gospel shall be preached until all his elect are called. He shall prolong his days, for the publishing and dispensation of his grace until all the elect are gathered unto him by regenerating grace, and called by him unto glory. And then, for himself and all his redeemed, he shall prolong his days to the endless ages of a boundless eternity; and the Redeemer and redeemed shall enjoy consummate bliss and happiness together in the heaven of heavens for ever and ever. It is likewise added, *And the pleasure of the Lord shall prosper in his hand.* Blessed words! Salvation is of the Lord alone. Salvation work is the pleasure of the Lord; it springs from his boundless love, and is according to the good pleasure of his will; and he has put the salvation of his people into the hands of Christ. In salvation work, JEHOVAH has displayed his glory in a manifestative way in its utmost perfection. All the persons and perfections of the Godhead are manifested and glorified in, and by it. Of all God's works, this has the most of God in it; and the highest glory of the Godhead in a manifestative way ariseth from it. The

work of JEHOVAH Jesus, will bring a revenue of perpetual praise and honour to Father, Son, and Holy Ghost, throughout eternity. And here, believers, survey your blessedness. God, the Father, out of inconceivable love towards you, has given Christ to be your salvation, and committed you and your everlasting concerns into the hands of his co-equal Son, who has been incarnate, and is become your salvation. Your eternal state of happiness depends wholly and entirely upon what Jesus has done. *He is the rock of salvation, and his work is perfect.* God, the Holy Ghost, testifies concerning his being the author of eternal salvation in the word; and you, by believing and receiving his testimony, set to your seal that God is true. How comfortable to reflect that my salvation is secured in Christ; that it is the good pleasure of the Lord, what he most heartily approves of, and rejoices in, that I should be saved in Christ, and by Christ, from sin, Satan, death, and hell; that my salvation must prosper, flourish, and be accomplished, it being in his hand: and that as surely as Christ died for me, I shall reign with him in his kingdom of glory. Blessed be God, Father, Son, and Holy Ghost, for this unspeakable grace! And here I end, with this single observation, that God's everlasting love, Christ's complete salvation, and the sacred Spirit's witness in the word and in the hearts of his people, hold forth everlasting consolation to the Lord's children. May what has been delivered according to God's revealed will, be accompanied with his divine presence and blessing. *Amen.*