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THE  
BEST TREASURE,  
Or, THE WAY to be  
**Truly Rich.**

BEING

A Discourse on EPHES. 3. 8.

Wherein is opened and commended to Saints and Sinners the Personal and Purchas'd Riches of Christ, as the best Treasure, to be pursu'd, and ensur'd by all that would be happy here and hereafter.

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By *Bartholomew Ashwood*, Late Minister of the Gospel; Author of *The Heavenly Trade*.

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*Riches and Honour are with me, yea, durable Riches and Righteousness. Prov. 8. 18.*

*For ye know the Grace of our Lord Jesus Christ, that though he was Rich, yet for your sakes he became Poor; that ye through his Poverty might be Rich. 2 Cor. 8. 9.*

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*In Christo igitur sitæ sunt omnes nostræ Divitiæ.  
In Christo sita spes nostræ gloriæ. Daven.*

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L O N D O N,

Printed for *William Marshal*, at the Bible in *Newgate-Street*, at the corner of *Ivy Lane*. 1681.

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TO THE  
READER.

**T**HE Wisdom and Grace of God in Christ Jesus, are frequently in the Scripture expressed by the name of Riches and Treasures. These it is the duty of Believers in all Ages, diligently to search after, to enquire into and possess for themselves. And it may be, more Diligence or with more Success, as unto the doctrinal Revelation of them, hath not been used in this Enquiry in any Age, than in that wherein we live. But still they continue Unsearchable, though not absolutely as unto their Truth, Reality and Substance, or such a possession of them as may enrich us unto a Meetness for the Inheritance of the Saints in Light; but  
as

## To the Reader.

as unto their unmeasurable Dimensions, their Breadth, and Length, and Depth, and Height in Degrees of Fullness. Wherefore, after the utmost and most diligent search made into these things by the best and wisest of the Sons of men, there is still and ever will be, new work for the Church whilst it is in this world, to enquire farther after and into these Treasures. Nothing but the sight of Christ himself in Glory, can give us a full comprehension of them. Whilst we are here below, no man can exercise his spiritual Wisdom and Faith, about a more noble, a more useful, and beneficial object. They do best for themselves who are most conversant herein, and will be found to be the most spiritual and thriving Christians. And therefore those who are not only wise for themselves herein, but do moreover communicate unto others the knowledge that they have obtained of these unsearchable Treasures, and their in-

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## To the Reader.

sight into them, that they also may be made Partakers of them, do deserve well in an eminent manner of all that do believe. Among these, the reverend Author of the ensuing Discourse (if I mistake not) doth deserve our Praise and our Thanks to God for him and his Labours. For as he hath given Evidence, that he was himself in a good measure, admitted into the enjoyment of these unsearchable Riches; so he hath with great skill and spiritual wisdom, unfolded and laid them open unto the view of others. And this he hath done so briefly, plainly, and practically, that the most learned will find nothing in his Discourse to be despised, and the generality of Believers, whose Edification he designed, will meet with that which will be to their Use and Advantage. The times also wherein we live, do render this and discourses of the like Nature exceeding seasonable. For the Uncertainty of the continuance of all  
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## To the Reader.

other Riches, should stir us up to look with diligence after an indefeasible Interest in the certain and unsearchable Riches of Christ. For as these alone are sufficient for us in every Condition, so we know not but that e're long, they alone will be left unto us; blessed are all they who are possessed of them. Besides, the Opposition that hath been made of late by some unto these and the like Mysteries of the Gospel, doth give a value unto a sober Testimony given unto them. Of this Nature is the ensuing Discourse, which that it may be useful to the Reader, unto all the ends whereunto it was designed by it's worthy Author, shall be the Prayer of his Servant in the work of the Gospel.

John Owen.

The



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T H E  
BEST TREASURE;

From

EPHESIANS 3. 8.

*Unto me who am less than the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.*

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C H A P. I.

*The Occasion of this Discourse, with an Introduction to the Words, and Explication of them, and the main truth contained in them.*

**R**ICHES are desired by most, but true Treasures obtained by few, (through the mistaken Notion thereof.) 'Tis sad to see how sollicitous many are after Vanities: and (like the Jews in *Egypt*) are scattered abroad, through all the Land, to gather Stubble, whilst tryed Gold lies neglected; and the Pearl of Price little valued. O the Projects and vast expence of Time and strength to reach things

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that are not ; when the infinite Concerns of Eternity, and welfare of an immortal Soul, cannot get a room in one serious thought ; or a few minutes of shortening time to attend them. 'Tis lamentable to behold, not only the blind World, but those that profess themselves Wise, ( like the Spider ) working out their Bowels to weave Cobwebs, and ( with the Dog in the Fable ) letting go the Substance to catch at Shadows ; and running themselves out of breath to sit down in sorrow. The affecting sense of this Folly hath made me scatter some Balls of true Gold to prevent ( if possible ) the dangerous haste of such deceived Souls, and to allure them to better and more unsearchable Treasures, that are to be found in, and fetched from the Lord Jesus. This is the Design of the ensuing Discourse on this portion of Scripture, which I shall briefly open, and then draw forth the main Conclusion I intend to prosecute.

The Apostle layes down these words as an Argument by which he endeavours to strengthen the Faith of those believing *Ephesians* in, and to quicken their Affections to the Gospel of Christ, taken from the blessed Advantages it brings to all that do receive it. It makes a Discovery and overture of unsearchable Riches to them : let them be never so poor, destitute of the affluences and good things of this World ; yet, by believing through this Gospel, they shall come to attain to inestimable Treasures ; even the unsearchable Riches of Christ.

In the Words you have four parts.

First, A Discovery of the admirable Love of God to fall'n man, particularly to the blind, perishing Gentiles, in not only giving Christ to save them,

but

but in opening Christ to them, even his secret and boundless Treasures : *The unsearchable Riches of Christ.*

Secondly, Here's the way by which these are opened and brought to light, which is, by the Gospel, in the Administration thereof by his Messengers : That I should preach [*εὐαγγελίσασθαι*] strictly taken, 'tis to preach the Gospel, or good news, but generally it takes in the whole work of the Ministry.

Thirdly, Here's the great expence of Grace the Lord Jesus is at to bring forth his unsearchable Riches, 'tis by the laying out of Grace to those that publish it (*To me who am less than the least of all Saints, is this Grace given ;*) Grace, great Grace, to the least of Saints, (*ελαχιστότερον*) lesser, least, or more little than the least ; an unusual Degradation of a man's self, and the Character of an empty and unworthy Instrument in his own eye, and so a Subject that needed much Grace, to be meetned for such high Service : and yet such a one did Christ use in this great Work, laying out large Grace to prepare him for it.

Fourthly, Another considerable part of the words, are the Persons for whom this Grace is given, and to whom these unsearchable Treasures are discovered, and they were Subjects most unworthy of it, (*to the Gentiles*) the chiefest of Sinners, blind idolatrous Souls, (*ἐν τοῖς ἔθνεσιν*) the Heathen, Persons extremely wicked, *1 Cor. 15. 32.* called Beasts, wild Beasts, Strangers to God, beyond the Line of Communication, *Eph. 2. 12.* Aliens from the Commonwealth of *Israel*, Strangers from the Covenants of Promise, yea, Enemies to God

in their minds; to those did the Lord lay out these unsearchable Treasures.

To clear up my way to the main truth I intend to prosecute hence, and to leave no difficulty in the words, 'tis necessary I speak to three things, by way of Explication.

First, In what sense *Paul* calls himself less than the least of all Saints, seeing he was a Person so dignified by Grace to be a chosen Vessel to God, an Apostle of Christ, fill'd with the Graces of the Spirit, and eminent Endowments for the Ministry, beyond many, taken into such high Communion with Christ, let into the third Heavens to see things unutterable; How then can *Paul* truly call himself less than the least of all Saints? Does not *Paul* speak dissemblingly, as the Pope does, when he call himself *Servus Servorum*, the Servant of Servants, and yet makes himself Lord over the Faith and Consciences of others?

*I answer*, *Paul* doth not hyperbolically debase himself here, but really, and in the deep sense of his former Vileness, before Conversion, when he persecuted the Church, and blasphemed Christ; in the consideration of which, he thought none like him: never such a Wretch as he did God advance to so high Dignity to be an Apostle of Christ: nor doth he think that any particular Saint was so guilty in that kind and degree of wickedness as he was; one that kick'd against the pricks, persecuted Christ in his Members, haling Him to Prison, seeking to draw out his very heart blood, and to root out the profession of him: Now for such a one as he to obtain this Grace, to be put in trust with the Gospel, and to have such

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Treasures of Grace imparted to him, he thinks that Christ never did the like Favour to any so vile a Creature as he was : so base will a Child of God be in his own eyes, when once the Lord sets his Sins in order before him. *Paul*, in another place, calls himself the chiefest of Sinners, greater than the greatest of Sinners, but never less than the least of Sinners. Indeed compar'd with the Pharisees, his Sin seemed less than their Persecution and Blasphemy, in the degree and nature of it ; his was ignorantly, theirs was maliciously perpetrated, ( and so the Sin against the Holy Ghost.) and in that respect his Sin was less than theirs ; but compar'd with any that were saved, he thought himself really less than any of them in regard of his sinful Life before Conversion.

Secondly, What is this Grace which *Paul* so admires, and by which his Condition is so changed, and he enabled to preach those Unsearchable Riches of Christ ?

*Answer.* First, By Grace here is understood that infinite Favour and free Grace of God to him through Christ, by which he was called out of the state of Sin and Death into the Knowledge and Kingdom of God ; that ever the Lord should pitch on such a vile Wretch as he, and choose him to be a Vessel of Mercy, revealing his Son, with his Unsearchable Riches, to so poor and unworthy a Creature, pardoning his great Transgressions, and pouring out his infinite Treasures on him.

Secondly, By Grace in this place, some understand his Apostleship which he obtained at the hand of Christ, and the Ministry he received to preach to the Gentiles these Unsearchable Riches

of Christ : so is it rendred *Rom. 1. 5.* *By whom we have received Grace and Apostleship.*

Thirdly, Hereby is meant also those excellent Gifts he had received for this end ; those choice anointings of the Spirit, and Revelation of the Mystery, to so poor and scandalous a Creature as *Paul* had been, and one that was so ignorant of Christ and Salvation ; that God should make him such an able Minister of the New Testament, and give him any door of utterance, and Endowments fit for so glorious a Service. This is that Grace by which these Treasures were opened to the Gentiles.

The third thing to be opened here is, What are those Unsearchable Riches of Christ which *Paul* preached to the Gentiles, and which are held out in the Gospel unto Saints and Sinners ?

*Ansiv.* First, Those Riches which are in Christ, as Mediatour, with which he is enriched in himself ; those unspeakable Excellencies of his Person, which, though they reside and inhere in himself, yet they contribute abundantly to the Riches of Believers, *Col. 2. 3.* *In whom are hid all the Treasures of Wisdom and Knowledge,* (subjectivè) as his Treasures, found in him. All Treasures, created and uncreated, are not simply placed in him, but hid so, that they can be known by none but those to whom they are revealed.

Secondly, Here are intended those Riches that came by Christ, the Riches of his Purchase, the vast Estate which he hath bought for all Believers, for all that come unto him by Faith, the Estate which he gives, makes over, and prepares for such, and this is called *Unsearchable Riches* :

ἀνεξιχνίασιν  
πλάστον,

πλάστον, Riches that cannot be found, or traced out. A Metaphor taken from quick scented Hounds, that are yet at a loss, and can go no farther: so the most illuminated Creature cannot follow home these Riches of Christ, they are so mysterious that they cannot be discovered; they leave no Foot-steps for any to go after them: the best are at a stand and can go no farther, when they come to wade into this Deep, so deep and hidden are these Riches of Christ.

*Object.* If the Riches of Christ be so unsearchable and past finding out, How then could Paul discover and preach them out to the Gentiles? If they are not to be traced out, then Ministers cannot open them, nor Hearers understand them.

*Ans<sup>w</sup>.* First, They are undiscoverable by any Humane Eye; the most refined Light of Nature cannot discern them; they are Treasures that no natural Abilities can reach: the most profound Learning, and deepest Studies of the wisest men on Earth, can make nothing of them; they are no way known but by Revelation and unveilings of the Spirit; and in this sense are called Unsearchable.

Secondly, As to the fulness of their Worth and Excellency, they cannot be understood by any in this Life; no mortal man, no unglorified Soul can know them as they are: to cast up the total value of these Treasures, is beyond the Arithmetick of Saints themselves; nay, Men and Angels cannot understand the things that God hath prepared, that Christ hath purchased for them that love him: Here (says the Apostle) *we know in part, and we prophesie in part, 1 Cor. 13. 9. We, both you and I,*

the most elevated Light, by this side Glory, know nothing of these lock't-up Mysteries as we ought : and on this account also they are Unsearchable.

The Words being opened, and the Cabinet unlock't, I come to the main Subject, and Treasure laid up in them ; which you may take in this general Doctrine and Proposition.

Doct. *There are exceeding great, glorious, and unsearchable Riches in Christ, opened and tender'd to Sinners in the Gospel.*

In this Doctrine lie three grand Assertions to be proved.

Assertion 1. *That there are exceeding great, glorious, and unsearchable Riches in Christ.*

Assert. 2. *These vast and hidden Treasures of Christ are opened in and by the Gospel.*

Assert. 3. *'Tis the Will of God that all these great and glorious Treasures, which are in, and come by Jesus Christ, should be open'd and offer'd to Sinners, yea, the chiefest of Sinners.*

I shall speak to each Assertion, but more largely to the first : *That there are exceeding great, glorious and unsearchable Riches in Christ.*

And here I shall first prove by Scripture, That there are great, glorious and unsearchable Riches in Christ.

Secondly, Shew you ( according to the Grace given me ) what are those Unsearchable Riches of Christ.

First, That there are such Riches in, and come by Jesus Christ, the whole Gospel attests, which is a Revelation of the Excellency of Christ, and those glorious things which come by him. I shall give you three or four Scriptures to prove it ;



*the Unsearchable Riches of Christ.* 9

*Col. 1. 27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you the hope of glory.* In the former verse the Apostle calls the Gospel a Mystery hid from former Ages ; the Excellency of which he opens in this verse, and sets out in these two Epithetes,

1. Rich.

2. Glorious.

First, 'Tis a rich Mystery, in that it opens the glorious Riches of Christ, which are better than the Gold of *Ophir* and all precious Substance ; the Riches of his Wisdom, Grace, Righteousness and Redemption, which he calls tryed Gold, and counsels poor Sinners to come to him for it, *Rev. 3. 17.*

Secondly, 'Tis a glorious Mystery ; called the Riches of his Glory, *Rom. 9. 23. That he might make known the Riches of his Glory on the Vessels of Mercy. Eph. 1. 18. The Riches of his Glory, &c.* The Gospel is a glorious Mystery, because it brings to light great and glorious things, even the Treasures of unknown Glory : and what these Treasures of Glory are, he tells you in the close of the verse, *they are Christ in you the hope of Glory* : Christ Jesus applied by Faith, and received into the Soul by the Spirit, is this glorious Treasure, in that he gives them ( in his Union with them ) an evident Right to Glory. See *Prov. 8. 18, 19. Riches and Honour are ascribed to him : Riches and Honour are with me, yea, durable Riches and Righteousness : My Fruit is better than Gold, yea, than fine Gold, and my Revenue than choice Silver.* This is spoken of Christ, the true Wisdom of God, (*1 Cor. 1. 24. Christ the Wisdom of God, and Power* of

of God ) who is the Subject of this Chapter. And 'tis said of him, that *Riches, durable Riches,* are with him, better Treasures than Gold, than choice Silver ; Durable Treasures, which Time cannot waste or alter ; Riches that last to all Eternity, which Rust and Moth cannot consume. And *Righteousness* ( *i. e.* ) Treasure justly gotten, Riches of Wisdom and Grace given him by the Father, and Riches of Righteousness bought by his Blood. All this Treasure is in him, and offer'd by him unto Sinners. In Christ must needs be Unsearchable Riches, *for in him dwells the fulness of the Godhead bodily, Col. 2. 9.* that is, the Divine Nature united to the Humane Nature : perfect God, as well as perfect Man ; the infinite Treasures of the Divine Nature are his. *He is the Heir of all things,* and therefore must needs be rich. Heaven and Earth are his, Jews and Gentiles, all Persons and Things put under him ; in which Glory and Majesty, set over all the Works of Gods hands, he mounts his Throne ( having confirmed his Title by his Blood ) and gives Gifts to men, and makes a tender of Grace and Glory, of Thrones and Crowns, to all that come unto him, promising to his Servants, that they also shall inherit all things, *Rev. 21. 7.* and therefore he himself must needs be rich. In him are Treasures of Mercy and Goodness, of Wisdom and Knowledge, Riches, exceeding Riches of Grace, *Eph. 2. 7.* ὑπερβάλλουσα πλῆτον τῆς χάριτος, Riches of Strength, Honour, Glory and Blessing. So that the Scriptures give in full testimony to this Truth, That there are exceeding great, glorious, and unsearchable Riches in Christ. And now I shall endeavour to shew,

Secondly,

Secondly, What are those exceeding great and unsearchable Riches of Christ. But alas! this Well is deep, and wherewith shall we draw? these Treasures are out of sight, who can find them out? they are boundless, bottomless, numberless, endless; where shall we begin? where can we make an end? who can search them out to Perfection? The best of men are but Learners, the Angels are Enquirers, the wisest men but Fools in these Searches; we can know but in part, nor prophesie but in part; when the utmost is spoken, you have not heard of one half of his Glory. But according to the Revelation of Christ, I shall open some of these Treasures of Christ to you, under these two Heads, His

*Personal*      } *Riches :*  
*Purchased*     }

with some Applications and Improvements of them as we go through these Deeps.

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**C H A P. II.**

*The Personal Riches of Christ opened, in his Divine Nature; manifested in his Attributes; with the wonderful Advantages thereof to Believers.*

**P**ART of these glorious Treasures of Christ lies in his Personal Riches, that vast Worth and unknown Excellency that reside in himself, which become the Believers Treasure also, by their Relation to, their Union with, Contemplation of it,

it, with the communicated Fruits and Effects thereof, *Col. 1. 27. which is Christ in you the hope of glory. (i.e.)* which Treasure is Christ in you, or Christ united to you by Faith, and dwelling in you by his Spirit. Christ his Personal, as well as purchased Treasures are yours, through your Union with, your Relation to, your Enjoyment of him, and his glorious Communications to you.

Now these Personal Treasures of Christ are demonstrable, in his Natures, in his Offices, in his sweet and gracious Dispositions.

In his Natures severally considered, and united in his Hypostatical and Personal Union. The Person of Christ consists of two Natures,

God,	} the true <i>Emanuel</i> or (God with us)
Man,	

So *Job. 1. 14. The Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory of the onely begotten Son of God, full of Grace and Truth:* That is, the *Word*, which was God in the Second Person; *The brightness of his Glory, and express Image of his Person, Heb. 1. 3.* took our Nature to himself in one Person, and became Mediatour, perfect God, and perfect Man

First, Perfect God, equal with the Father in Essence, *Job. 10. 30. I and my Father are one;* that is, one God, not one Person; 'tis not *μία ὑπόστασις*, one Person, but *ἓν*, one thing or Being. I am in the Father, and the Father in me, and therefore my Sheep are safe, they are in my hand, and in my Father's hand, (here are two distinct Subsistences) and we are the same: I and my Father are one God; as God, I am equal with him, the same  
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in Substance, equal in Power and Glory, *Rom. 9. 5.* Of whom concerning the Flesh Christ came, who is over all, God blessed for ever : over all men, and over all things ; or in all, (as *Vatab.*) This Scripture is generally used by all Interpreters to prove the Divine Nature of Christ. He is God over all, and blessed for ever, in himself, and of himself : and the Author of all those Blessings his Creatures enjoy. By him are all things created that are in Heaven, and that are in Earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him, *Coloss. 1. 16.* And therefore he is perfect God, this being his peculiar Operation to create the World : By him all things consist ; he upholds all things by the word of his Power, *Heb. 1. 3.* Supporting and ruling them, which is another property of the Divine Nature, the ruling and bearing up of all things in the World, which none but everlasting Arms can do. So he hath Power to forgive Sins, which only God can do : to raise the Dead, to judge the World, *Mark 2. 5, 7. Job. 11. 43, 44. Acts 17. 31.* To know the Secrets of all Hearts, *Luke 5. 22.* To be the Object of Religious Worship, *Heb. 1. 16.* All which abundantly prove the Lord Jesus to be perfect God : and so of infinite Perfection and Blessedness, to enrich all that come unto him ; which will evidently appear, if we do but a little consider those Perfections of the Divine Nature, as opened in the Scriptures, all which are in Jesus Christ.

First, His Simplicity, being a most pure Essence without the least Composition or Diversity of Parts or Accidents. There is no mixture of Qualities or

Excellencies in God, but every Attribute is his entire Essence, and therefore he is a most pure and simple Being, as the Names he gives himself import, especially these two, *Ebejeh*, *Exod. 3. 14. I am hath sent me unto you.* The Word is in the future Tense, *I will be, hath sent me*; but in the *Hebrew*, the future Tense expresseth often both the Present and preterperfect; and so this Word holds forth God's most simple, absolute, and immutable Being and self Existence. So *Jehovah*, a Name which God seems to take most Delight in, and which doth as it were sum up all his glorious Excellencies in one word, importing his most pure, glorious, and incomprehensible Essence, which he hath in and from himself, before all time, and unto all Eternity, subsisting in, and of himself, and giving Being to all his Creatures, and therefore must needs be the most perfect and simple Being. The Unity of his Essence proves his Simplicity, he is one God (though three Persons) *Dent. 6. 4. Hear O Israel, the Lord our God is one God*; he is the first Being, and one undivided Essence, and therefore most pure and simple. He is altogether a most perfect Being, in and of himself, who wants nothing that is excellent, nor can have any thing in himself that is evil, and therefore is a most simple, pure Nature.

And if Jesus Christ, as God, be such a simple and excellent Being, then he is a most perfect Treasure to his People; there is nothing wanting in him to make them happy, nor can there be any thing in him or come from him to make them miserable; then he is true and faithful to Believers; there can be no Contrarieties in him, or Contradictions

dictions proceed from him; his Love is sincere, his Purposes are true, there is a reality in his Expressions; for he is one, and of one mind to his redeemed ones. O Believers! think on the Purity of Christ's Nature, the Perfection of his Blessedness, the Integrity of his Affections, and the Infiniteness of all his Perfections, to make his beloved ones happy. There's no Moth, or Rust, no Worm or Death, can ware out his pure Affections to his People. There is no mixture in his Nature: Composition is the Corruption, or Imperfection of created Beings, but in Christ's Divine Nature there is Unity and Simplicity, there is nothing can alter his Thoughts and Resolutions to his sincere ones: he is most true, and most full in all his Perfections and this his Simplicity: assures Believers of eternal and infinite Blessedness in their Union with, and Relation unto him, for he is in himself the most absolute and perfect Being, the first and most simple Being: he is most perfect in and of himself, for he hath all his Perfections in and of himself (as God) and all that is sufficient for his infinite Blessedness, in and from himself, and hath all that in him, which is sufficient for the Good of his Creatures, and highest Happiness of his People. Again, he is most perfect, because he wants nothing from another to make him blessed. He needs no Creatures to contribute any thing to him, nor doth he lose any thing by Creatures falling from him: or can have any Addition to his Glory or Blessedness, by the access of men, or Angels to him. So also, he doth what pleaseth himself, nothing can resist his Will, or frustrate his Purposes, and therefore is most perfect in himself.

And

And if the Lord Jesus be so perfect in himself; then he is the Author of Perfection to his People, for he hath made over himself, his whole Person, God-Man, to Believers, to be their Shield and exceeding great Reward. Then Believer, thy case is happy, thy Treasure is full and perfect, thy Choice is a blessed Choice, and thy Lot a perfect Lot, fall'n in a good Ground. Then the Person of thy Beloved is altogether lovely, his Accomplishments being altogether perfect, not a Spot or Blemish in him. Then all his Gifts to his Spouse are perfect, his Righteousness is a perfect Righteousness that makes Believers in God's Account as perfect as Christ himself, were not the robe of his Righteousness every way as large as thy Guilt and Nakedness, were it not long enough and broad enough to cover all thy Deformities, and hide all thy Imperfections from the pure and judging Eye of the Father, it were not perfect. But all his Procurements by his Blood are perfect. His Holiness is a perfect Holiness, and he will make his Peoples Graces perfect too, e're he hath done. *He is the Rock, his Work is perfect, i. e.* He doth perfectly fulfill his Promises, his Works are true to his Word, *and he will perfect that which concerns his People. Psal. 138. 8. i. e.* He will accomplish that which he hath begun in me.

Let the doubting Believer know, that the Perfection of Christ is Security for Perfection in his Graces also, in due time; he that hath begun a good work in thy Soul, will perfect it until the day of Jesus Christ; he will, e're he hath done, bring thy weak Graces to Perfection, that when he shall appear to Judgment, thy Holiness shall be present-



presented to the Father without Spot or wrinkle.

Secondly, As the Godhead of Christ, is a most pure and simple Being, so is he an infinite Essence, both internally, without all Limitation or Dimension of his Being; and externally, without all Comprehension of Places or Capacities; every Attribute of his is infinite, *His Understanding is infinite. Psal. 147. 5.* His Wisdom, Power, Love, Mercy, Faithfulness, and all his Perfections, are one entire, infinite Being, that cannot be known or comprised, no Bounds or Measures can be set to his divine Excellencies, *The Heaven of Heavens cannot contain him, 1 Kings 8. 27.* or compass his Greatness; how much less can a narrow Heart receive his Fulness, his Love: and all his Attributes are beyond Knowledge. *Isa. 40. 25. To whom then will ye liken me, or shall I be equal, saith the holy one.* This Infiniteness of Christs divine Nature, is a mystery too deep for humane Capacity to fathom, not curiously to be searched out, but humbly to be ador'd, and no way discoverable, but by his own Light, and according to the model of a created understanding. Some dark Reflections of this visible Glory, are discoverable in the Glass of sacred Scripture, which declare the Greatness of God, both as to his incomprehensibleness and Eternity; he is every where, and yet circumscribed no where, he fills all places in the World, or without the World, but confin'd no where; no where included, no where excluded: containing all things, contained by none, his essential Presence is in all places, not by any Extension or Division of parts, which are not in God, but (as the Soul

in the Body, so is God in the Universe ) the whole in the whole, and the whole in every part ; He is essentially present in all Places ; not by imparting his Essence to any created Being, but by giving and preserving the Being of those things which fill up those Places : so his Power is every where, in that all things are subject to his Power ; his Wisdom fills Heaven and Earth, in that all Things and Places are manifest in his sight. And this yields,

1. Comfort to Believers.
2. Terrour to Sinners.
3. Caution to all.

First, Wonderful Comfort to Believers, in the Assurance of Christ's Omnipresence with them, to counsel and comfort them. The Believer can say, what none else can, Where I am, there is my Treasure with me : In all Estates and Places is the Lord Jesus with his People ( while they keep with him. ) In the Water, he wades with them ; in the Flames, he stands between them, to keep off Destruction from them ; when under Wants, Temptations, Dangers, he is by them at their right hand to relieve them : he knows their Soul in Adversity, for he is near them : He is by, when Corruptions insurrect in them, when Satan with his fiery Darts assaults them, or Enemies oppress them ; he sees when their Fears rise and their Tears fall : He stands behind *Ephraim's* back when he is mourning, and puts his Tears into his Bottle, and layes his Complaints upon his Heart. No sooner is *Mary* mourning for her departed Lord, but he is by her side to comfort her. When his *Daniels* are thrown into the Lyons Den, he goes with them to shut the mouthes of devouring Lyons, or

to give Life in the midst of Death: When the Knife is at the Throats of his *Isaacks*, his Power is by to hold back the murderous hand from destroying; *We will break their bands, and cast their cords from us*, Psal. 2. 3. say the Saints Enemies: Hold there, saith Christ, I am with them to defend them. No cruel Edicts can exile them from his Presence: He was in *Patmos* with *John*, and turn'd it into a Pavilion; with *Jeremiah* in the Dungeon, and gave him Goal delivery. Earthly men may be abroad, and their Treasures at home; but faithful Believers carry their Treasure with them, or their Portion, their Inheritance follows them.

Secondly, The Immensity and Omnipresence of Christ speaks Terrour to the Wicked, in that he is near them to behold and requite their Transgressions; He knows their Works and their Thoughts, all their secret Designs are naked in his sight; There's no covering from his Eye, *The Darknes and Light are both alike to him*, Psal. 139. 12. He sees their Rage and Fury against him; their hidden works of Darknes: All their Plots and Purposes against his Interest are open to his Eye: their inward Thoughts, filthy Lusts, close Practises, are before him; he is behind thy back, Sinner, to hear thy blasphemous Oaths, thy reproachful Slanders of his wayes and People: thy malicious resolves, thy bloody Decrees against his poor and faithful ones: He is before thee to obviate thy Designs, to frustrate thy Attempts, and requite thy Spight and Mischiefs. O you who are yet in your blood and gore of Sin, in your confederacy with Death and Hell, in your fixed Wrath against the Lord and his Anointed, be perswaded to believe the

greatness of your Danger before you feel it; think how visible all your works of darkness are, when God, who is all Eye, is in every place; and how desperate your sinful Adventures are, on the drawn Sword of Divine Justice at your Breasts; how unsafe your securest state is, who are compass'd within the Circle of Omnipresence, and have Vengeance continually at your heels, yea, are taken in the Arms of devouring Judgment.

Thirdly, The belief of Christ's being every where, gives a Caution to all to carry themselves in all Places and Undertakings, as such who are ever in his sight: His Eyes run to and fro, to behold the Evil and the Good: He stands by thy Bed side, to inspect thy waking Thoughts, to observe thy unchaste Motions, thy Earthy, vain Cogitations; no sooner is a forbidden wish in thy Heart, but his Eye is there also: thy tow'ring Pride, thy pale Envy, thy flaming Anger, thy frothy Pleasure, thy lustful Desires, thy revengeful Projects thy Earthy Thoughts, are legible Characters to his discerning look. And should not the sense of this advise thy rational Soul to more watchfulness over thy treacherous Heart: And surely, were Christs All-seeing Eye more observed, Persons Thoughts would be more weighed, and their Insides more regarded. O, Reader, whoever thou art, Lodge this Truth in thy Heart, and carry this Belief up and down with thee, wherever thou goest; The Eye of God is on thee: He that must shortly be thy Judge, is now thy Recorder; and puts a Remark on all thy Thoughts, Words and Ways, for which he will bring thee into Judgment. Set a watch on all the rising motions of thy

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thy Heart ; stop thy hasty words at the door, and examine what they are, whence they come, whether they go, before thou let them pass ; and measure thy designed Actions by the Standard of the Sanctuary, ere thou let them go under thy hand ; seeing he that is thy Judge comes with his measuring Line to take an Account of them, and to render according to their nature and merit.

Thirdly, Again, As Christs Infiniteness exceeds all confines of Place, so he passes beyond all terminations of Time ; being from Everlasting to Everlasting, without Beginning, without End : *Psal.* 90. 2. His Duration admits of no distinction of Time, and therefore must needs be Eternal. Time is the measure of Finite Beings, which are capable of Priority and Succession, but the Divine Essence hath no Beginning, and so can have no End : He is the Author of all other Beings, and therefore cannot have a Beginning ; there being nothing before him to give him a Being : God hath his Essence in and of himself, and so must needs be Eternal. Neither is he only Eternal, (saith *Aquinas*) but he is his own Eternity, because he is his own Essence, subsisting in and of himself ; which Essence, or Eternity of his, is the very reason of Eternity, and of all things contained therein : for the Divine Essence, subsisting of himself, must needs be before all things that are made, as the Cause is before the Effect, and Eternity before Time ; seeing the things that are made are made by him ; *Joh.* 1. 3.

His Unity also proves his Eternity, being one un-compounded and undivided Being, and so before all, as Unity is before Multitude : and what-

ever Beings are, they are derived from Unity ; and without End, for take off Unity and nothing remains. The Scriptures bear full witness to the Eternity of Christ: *Before the Mountains were brought forth, or ever thou hadst formed the Earth, and the World, from Everlasting to Everlasting thou art God,* Psal. 90. 2. *I am the first, and I am the last, and besides me there is no God,* Isa. 44. 6. *He is the Alpha and Omega, the beginning and the Ending, which is, which was, and which is to come,* Rev. 1. 8. *He is before all, and by him all things consist,* Col. 1. 17. And though Christ be called the onely begotten Son of God, *Job. 1. 14.* and so implies the Father to be before the Son ; yet this priority is of Order, not of Time ; Christ, as God, is Eternal with the Father, and so before all Time, *Job. 1. 1.* and to Everlasting.

And this greatens the Believers Happiness beyond all conception, that his Treasure is Eternal : Time limits all the Comforts and Interests of Christless Souls, let them seem never so amiable and great (through the multiplying-glass of mistaken Sense) yet the shortness of their Duration narrows up their Felicity ; whereas the portion of Heaven-born Souls exceeds all Dimensions and Terminations : The Moth of Time cannot consume their Treasure : their Lease can never expire : thousands of years, that comprise the extent of Earthly Estates, subtracts nothing from that Eternity, which gives duration to the Saints Treasure. Rejoyce, O Believer, in the assured perpetuity of thy best Interests ; here thy most desired Mercies are but of short continuance : Thy Priviledges are but Tabernacle-priviledges ; thy Enjoyments

ments determinable, thy Frames are transient, thy Pleasures fading, Hope, Peace, Love, Grace endures but for a Season, but thy Possessions beyond the Grave, are eternal: and as long as Christ lives, shall thy Treasure last, thy Holiness, Happiness, Pleasures, and Perfections in the other World, shall be coexistent with thy Soul; and as far from expiring as the Love that gave them was from beginning.

And as thy Comforts here are short liv'd, so are thy Troubles too, Sorrow enduring for a Night, light Afflictions, and but for a moment, 2 Cor. 4. 17. Tears contained within a Bottle, Fears, Wants, Losses, Dangers, confin'd within this Span of time, and expir'd, with this short Vapor of Life, but thy Consolations, Gain, Enjoyments, Peace, Safety, shall be eternal, no more liable to the Injury of time; thy wet and weary Sowings, are but for a Season; thy weak and wasting Duties, will be over; but thy reaping, thy resting shall know no end, but endure while the Eternity and Omnipotency of Christ can make them good.

Fourthly, The Divine Nature of Christ is immutable also, above all Alteration and Change, *He is the same Yesterday, to Day, and for ever.* Heb. 13. 8. Immutable is his Nature, being a most simple Essence, free from parts or any Mixture, that might render him capable of Corruption; he is also the first Being, and so free from the Influence and Dispose of a higher Power. Change in any thing comes, either from a Corruptibleness in its Nature, or from the Will of a Superiour Power: but God being the first and supreme Cause, is above all, and so unalterable in his Nature. *Isa. 44. 6. I am the first and the last.* He is infinite too, and so comprehends all Fullness of Perfection in

himself, and cannot meet with Alteration; they are imperfect things, that are subject to change, old things that pass away, but God is infinitely perfect, and therefore cannot change or be moved from what he is, by any external or internal Cause; he cannot cease to be what he was, or begin to be what he was not: (as to his Divine being) indeed the *Word*, the second Person, in time assumes the humane Nature, into a Union with himself, but then he doth not cease to be what he was, that is perfect God, and so doth not change: and though he alters his Laws and Administrations of Worship, in the times of the Gospel, yet he alters not his mind, this Change was decreed from all Eternity: God determined them to be mutable, and therefore they must change, or God would not be immutable. And whereas it may be urged, that God doth threaten to do what he doth not, and promise to perform, what he hath never fulfilled, and therefore is mutable. I answer, that God never threatens and promises in his word absolutely, but conditionally, and the Condition failing, the Act on which it depends fails: but God doth not change his Mind, neither was this Mutability in man, accidental to God, but foreseen and sure, and so Gods Purposes thereabout, are not alterable, but eternal. And whereas God is said, now to be angry, and then to Love, which argues a Mutation: yet that Change is not in Gods Will and Affection, which is one Essence with himself, but in his outward Dispensation. So that the Divine Nature in Christ is unchangeable, both in his Nature and Will, he cannot, he will not vary; in him is no Variableness, or  
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Shadow of turning; he is a Rock, and his Work perfect; Time or Change in Creatures, work no Change in God; 'tis the Mistake of Unbelief, to think that the Heart of God changes, as the poor Believer doth; like those that row by the Shore, fancy the Land and Houses on it to move, when 'tis but the Vessel changes his place.

Comfort thy Heart poor Soul (who hast sincerely chosen the Lord to be thy Portion) on this Assurance, that the Thoughts of God are the same towards thee as ever: all thy changeable Frames, and unfaithful Dealings with him, works no more Alteration in his Heart to thee, than the interposing Clouds, do on the essential Light of the Sun; or the Provocations of the Child, on the Fathers Relation, who is still a Father, how unlike soever he carries himself to the Child: but these Instances are too short to adumbrate and set out the Immutability of God, who cannot but be Truth, though every man be a Lye: he is faithful and cannot deny himself to his, though they believe not: 'Tis his Faithfulness secures thy Faith, and not thy Faith makes good his Faithfulness. *Rom. 3. 3. 4. Shall their Unbelief make the Faith (or Faithfulness) of God, of none Effect? God forbid. Mat. 3. 6. I the Lord, change not, therefore ye Sons of Jacob are not consumed.*

Is Christ immutable? Then there is Ground enough for Believers to cast Anchor on him, and to bottom their strong Hopes upon his Promises: *for faithful is he that hath promised. Heb. 10. 23. He is not as man that he should lye, or as the Son of man, that he should repent. Numb. 23. 19. Hath he spoken, and shall he not make it good. He cannot alter*

alter the Word that is gone out of his Mouth, Heaven and Earth shall pass away, but not one Tittle of his Word, till all be fulfilled: *For this end hath God shewed to the Heirs of Promise, the Immutability of his Council (confirmed by an Oath) that by two immutable things (his Purpose and Promise) in which 'tis impossible for God to lye, they might have strong Consolation who have fled for Refuge, to lay hold on the Hope set before them. Heb. 6. 18. 19.* O Believer, suffer not thy Soul to be tossed to and fro, with every change of Providence without, or of thy heart within, but roul thy Hopes on this Rock of Ages, on whom the Pillars of the Earth hang for their Steadfastness, the whole Creation for its Sustainment, by whom Winter and Summer, Day and Night are kept within their Seasons, and all the changes of his People, reduced into a Consistency with his Covenant Fidelity.

This also yields encouragement to Believers, for perseverance in the way of Duty, whatever Alterations are in their Conditions and the Times they live in: because he that leads them is the same, in the worst, as well as the best of Times; and as able to secure them, and as firm in his Affections to them, seeing he changes not, and therefore cannot, will not leave them.

Again, To this Immutability of God in Christ, may gracious Souls go to get their unsteady Hearts fixed, and derive by Faith more constancy to their Spirits towards God: He who is faithful hath engaged it, to establish their Hearts with Grace, and keep them from Evil. *2 Thes. 3. 3. But the Lord is faithful, who shall establish you and keep you from evil. 2 Chro. 20. 20. Believe God, so shall you be established.* As Christ's Life is Security for the Believer's

liever's Life, *Joh. 14. 19.* His Power for their Preservation, *2 Tim. 1. 12.* so is his Immutability for their Stedfastness, *Psal. 102. 12.* The Author of this Psalm, under the sense of his weakness, and the languishing state of *Sion*, comforts himself in the consideration of Gods Immutability: *But thou, O Lord, shalt endure for ever:* And upon this mountain of Spices raises his hopes of *Sion* ( this he takes for granted, from his unalterableness ) *He shall appear in his Glory.* Go, Believer, and lay ( by Faith ) thy changeable Heart on Christ's Constancy; as the *Shunamite* did her dead Child on *Elisha's* Bed, till she received him to Life again, *2 Kings 4. 21.* *And she said* ( when her Child was dead ) *It shall be well,* *vers. 23.* So in the same Spirit of Faith with her, Leave thy Soul with a Faithful Jesus to be made faithful also. *1 Thes. 5. 24.* *Faithful is he that calleth you, who will also do it.*

Fifthly, The Omniscience of Christ is another of his Divine Attributes, by which he doth perfectly, and in one Eternal and immutable Act, know himself, and all things that were, are, or shall be: and things that are not, that never were or never shall be; things natural and voluntary, necessary and contingent; things in their Causes and Effects, acted or intended, good or evil, finite or infinite; all are most clearly and fully naked and open in his sight. He alone fully knows himself and his Divine Perfections, *2 Cor. 2. 10.* *The Spirit searcheth all things, yea, the deep things of God,* *ver. 11.* *For what man knoweth the things of man, save the Spirit of a man, which is in man, even so the things of God knoweth no man, but the Spirit of God* *So Matth. 11. 27.* *No man knoweth the Son, but the*  
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*Father, neither knoweth any man the Father, save the Son:* That is, No man can know the Divine Nature but God himself, immediately and perfectly; That knowledge which the Saints have of God, is but a secondary and communicated knowledge, of Gods back parts, as revealed in his Works, Word, and in a Mediatour, according to the measure of the Gift of Christ: But God knows himself immediately and fully as he is: for his Knowledge is his Essence, and so as Infinite as his Being is. He is a pure Act without any potentiality: therefore his Understanding and himself are the same. He knows also all things else that are in Being and not in Being; things past, present, or to come, in one eternal Act, without any search into Principles or Causes; as Humane Understandings do, in a discursive way, and by succession: but hath the Idea's of all things in himself, his Essence being the Exemplar of those things, seeing he gives them their Being: As the Artificer knows the Forms of the Pieces he makes, and the Writer the proportion of his own Letters; so doth God, the first Cause, know all things that receive their Nature from him; they being first in him, and so eternally present to him. Hence the knowledge of God is most certain and infallible, and things are as he knows them, seeing his Knowledge gives them their Being: which must be understood of the things that God approves of, as his Creatures, his Providences; and Evils of Punishment, which are just and righteous: But sinful Evils have no dependance on his Fore-knowledge, or Influence from his Essence. Indeed Actions, as they are natural, have their Being from God;  
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but the pravity and sinfulness of those Acts ( Sin being but the privation of that good which was, and should be in them ) is derived from the Subject whose Acts they are : As the Motion of the Clock is from the Art of the Artificer ; but the obliquity of the Motion is from some defect in the Clock it self : Gods fore-knowledge of Sin confers no Physical Vertue and necessity to the Being and succession of Sin, and yet his knowledge of it is certain ; all things being naked and manifest in his sight, who is Truth it self, and cannot deceive or be deceived : He determining to permit the Being of Sin, must needs fore-know it ; else his Knowledge would not be perfect : and if his Knowledge should be imperfect, his Essence would be so too, they being both the same ; but this cannot consist with the Fountain of all Perfection : He is the Holy One, and can do no Iniquity, *Zeph. 3. 5.* His Fore-knowledge of Sin, doth not offer Violence to the Nature of man, or destroy the natural Freedom of his Will, but foreseeing what man would be, determined to leave him to the natural Motion of his own Will. *Judas* betraying Christ, as it was sinful, was the Consequent of Gods Foreknowledge, but the effect of his own Covetousness. *Acts 2. 23.*

All Contingencies are perfectly foreseen of God also, both in himself as the first Cause, and so they are necessary to succeed in due time ; he sees them also in the second Causes, in respect of which they are said to be contingent, for to God nothing is accidental, although it seems so to men, through an Unacquaintedness with their Dependance on the first Cause : *Rebeccah's* meeting *Abraham's* Servant

at the Well, and her Discourse with him. Gen. 24. 15. seem to Standers by, to be things contingent : but look back to the former Verse, and you will see them to be the answer of Prayer, and so before appointed : The like was the *Midianites* drawing *Joseph* out of the Pit, Gen. 37. and the Wind blowing down the House on *Job's* Children, Job 1. though they look like Accidents, yet were the Effects of Gods Permission and fore-appointment.

Again, God fore-knows all Contingencies, not only as they are in their first and second Causes, but as they are in themselves ; for all things being present to him, he perfectly knows what every Cause will produce in time, and so must necessarily come to pass ; according to that Axiome ; Every thing that is, when once it is, it appears necessary that it should be : *Acts* 15. 18. *Known unto God are all his Works, from the beginning of the World.* Heb. 4. 13. *Neither is there any Creature which is not manifest in his sight, but all things are naked and open to the Eyes of him with whom we have to do.* Psal. 56. 8. *Thou tellest my wandrings, put thou my tears into thy Bottle, are not they in thy Book?* Psal. 139. 2. *Thou understandest my Thoughts afar off : that is, before they are in Being.* Prov. 15. 3. *The Eyes of the Lord are in every place, beholding the evil and the good.* This Wisdom of Christ, as God, is part of his Unsearchable Treasure, and so great a Deep, that 'tis past finding out, by his most intelligent Creatures in Heaven and Earth. Rom. 11. 33. *O the depths of the Riches, both of the Wisdom and knowledge of God, how unsearchable are his Judgments, and his wayes past finding out.*

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Again, as God is infinitely wise in himself, so is he the Author of all Wisdom to his Creatures; *He enlightneth every one that cometh into the World.* *Jo. 1. 9.* This is laid down to prove the Divine Nature of Christ, he is the *Word*, which is God; this appears both in his making all things *verse 3.* and in his incomprehensible Essence, *He is the Light shining in Darknes, and the Darknes comprehends it not:* Also, he is the Fountain of all that Light and Life his Creatures enjoy, and therefore must needs be God. The Evangelist doth not speak here of Christ as Mediator, and so of that saving Light, which he gives to his Elect, by his Spirit; but of his divine Essence, which the *Jews* would not own, and as a proof of it, doth instance in his creatorly Power: he is the Fountain of that natural Light, which all men have: all Wisdom comes from him, who is the Father of Lights; he is the Fountain of Light, able to fill the Children of men with all that Knowledge that is necessary, to their highest Happiness, to guide them with his Eye, and lead them into all Truth.

First, This yields wonderful Comfort to Believers, that they have chosen such a Saviour, as is able to make them wise to Salvation; who not only knows what is best for them, but can also reveal and make out the Knowledge thereof to them, that they might know and chuse, what makes for their best Good here and for ever: *He is the Son of Righteousness, Mal. 4. 2. The bright Morning Star. Rev. 22. 16. The Light of Israel, Isa. 10. 7. The Pillar of Fire by Night. Neh. 9. 12.* To shew them their way, in their greatest Difficulties and Obscurity.

Secondly, This assures gracious Souls, that he who hath undertaken their Conduct, Supply, and Preservation to Glory, knows how to make it good and finish the work he is intrusted with: he can keep that good thing committed to him; he can help them in the worst of Straits, and lead them through the greatest Improbabilities, Weaknesses, Dangers, yea Impossibilities to their desired Rest.

Thirdly, This also relieves them, that they have a Friend in Heaven, who knows their Soul in Adversity, and is acquainted with all their Troubles, Wants, Weaknesses, Wrongs, Fears, Dangers, yea with all their Labours, Duties, Desires and Designs for him, and knows how to succour, comfort, support and deliver them, when all Refuge fails them, and there is none to help; and how to requite, and crown all their Duties and Sufferings for his Name: He knows their Corruptions, the Strength, and Prevalency of them, and how to subdue and destroy them; he sees their Ways and Infirmities, and how to heal them, he knows the Power and Malice of their Enemies, to restrain them, and discovers the most secret Plots against his innocent ones, to disappoint them, that in vain is the Snare laid in his Sight against them. He observes thy Tears Believer, thy corner Duties, thy Bed-side Breathings after him, though hid from others; he takes notice of thy Innocency, when men revile thee, and knows how to plead thy Cause, and bring thee to the Light.

Fourthly, This will serve to humble the proud Heart of men, that God is acquainted with all their Vileness; he sees their high, their fretful,  
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their vain, their unclean, their unfound, their rebellious Hearts. *Souls*; men see the best of you, your fair and specious Duties, but he sees your inside and all your secret Rottenness, when you sit before him, as his People sit, and seem devout in your Services; he at the same time knows where your Thoughts are wandering, and espies every vain Motion and sinful glance of your deceitful Eye: when thou prayest with greatest Zeal, his Eye is upon thy close Hypocrisie, thy spiritual Pride, thy base ends, and those conceived Lusts, which will break out, when thy Duties are over. O how should this abase thy proud Heart, and prevent thy swelling Thoughts upon conceited Excellencies in thy self, or supposed Worth in thy Duties, seeing he knows what is in thee, and how vain man would be wise.

This also should advise thy Soul to Sincerity, in thy Profession, Purposes, Promises, Duties, because he beholds thee, and weighs thy Paths, searcheth thy Heart, tries thy Reins, and will shortly bring thy secret things to Judgment.

Lastly. This counsels such as want Wisdom, to be looking to Jesus, and waiting at the Fountain, and Spring-head, for their Instruction.

Sixthly, the Omnipotency of Christ, is another of those glorious Properties of the divine nature, which renders him so vast, and unconceivable a Treasure, to all that receive him, *He is the mighty God the everlasting Father. Isa. 9. 6.* who hath infinite Strength to order and establish his Kingdom, and to exert his Government in *Sion*, and over Nations: his Strength must needs be infinite, because his Kingdom is eternal; no created

humane arm, can sway the Scepter of the World, and maintain an everlasting Rule over the Hearts and Conversations of all his People, in all Ages; and therefore, he must be God, and the mighty God, to transact the whole Work, that concerns him, as Mediator, and to answer the Appellations given him in Scripture. Things are ascribed to Christ, which cannot be performed by less than an infinite Power.

First, His creating all things in Heaven and Earth, *Col. 1. 16. By him were all things created, that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him: He is the eternal Word, the Exemplar, and efficient Cause of all created Beings; The Heavens and Earth, Angels and men, the Inhabitants of the upper and nether World, were all form'd by Jehovah, Christ, who gave Being to all his Creatures, as pleased him; and therefore his Power must needs be Almighty, who is the everlasting God, the Lord, the Creator of the ends of the Earth, that fainteth not, he that giveth Breath unto the People upon it, and Spirit to them that walk therein. Isa. 40. 28. chap. 42. 5.*

What a potent Lord have Believers chosen, who can supersede all their Difficulties, by his Creation-help? if his whole Store-house of Heaven and Earth be not full enough to supply their Wants, he can soon set forth a new Edition of Mercies by his own immediate arm; if their way to Glory, lye through a waste howling Wilderness where no Foot-steps can be seen to guide them, he can create a Cloud by day, and Pillar of Fire by Night

Night to conduct them: If their Provisions fail to relieve them in their Journey, he can rain a Shower of *Manna* from his secret Granary, and open the Caverns of the Flinty Rock, and put new Springs into the barren Wilderness to refresh them; when they are invironed with Troops of Death, he can, in a Moment, interpose his fiery Chariots and Horse-men, and when all their Deliverers fail, send from Heaven, and save them: when the Visibility of Religion ceases, and the Heavens pass away as a Scrole, when the Glory of the Lords House is dissolv'd into a *Chaos*, when the Gold of the Sanctuary is become Dross, and the Gospel-Church metamorphoz'd into the old World, he can even then create a new Heaven, and a new Earth, wherein dwelleth Righteousness. Is thy Heart, Believer, full of filthiness? Thy Redeemer can create a clean Heart: and if thy Tempest-tossed Soul can find no rest, thy Lord can create the Fruit of the Lips, Peace for thee: What is too hard for a creating Arm to do? Or what can undoe that People, who have a faithful Creator to commit themselves, and all their Concerns unto?

Secondly, Another Proof of the Omnipotency of Christ, is the upholding all things by the Word of his Power, *Heb. 1. 4. Who being the Brightness of his Fathers Glory, and the express Image of his Person, and upholding all things by the Word of his Power.* Here's another Royalty of the divine Nature of Christ, a new beaming out of his Glory as God, even in the bearing up, maintaining, and Dispose of the whole Creation, in the former *ver.* the forming of the Universe, and whole World,

was ascribed to Christ: and here the Preservation of it also, is laid upon him, as a further Evidence of his oneness with the Father: having begun his Work in the Creation, he carries it on in his providential Sustentation thereof, *He is before all things, and by him all things consist. Col. 1. 17.* He is the Foundation that underprops the whole Fabrick of Heaven and Earth, which would soon sink down into its first nothing, if everlasting Arms were withdrawn from beneath it, he that first gives Being to his Creatures, must continue it; Conservation is but a Continuation of the first act of Creation, to preserve the World from Destruction, to continue the Creatures in their peculiar Nature and Properties, and to govern those Diversities in an united Subserviency to his Will and Glory; and the Well-being of the whole, is a work of infinite Power, and needs the same Strength, that first produced them. And this is the work (Christians) of your *Messiah*, that person who is God-Man; who by his divine power and efficacious Providence, animates, actuates, cherishes, quickens, and sweetly disposes of all Creatures, Actions and Affairs in the World. He is the great Monarch of Heaven and Earth, that changes Times and Seasons, whose hands are under his Wings, and hath a wheel within the Wheels, that turns about things as pleaseth him; brings Light out of Darkness, Order out of Confusion, Good out of Evil: who hath the Government on his Shoulders, and absolute Power in his hand, to dispose of all persons and things, as may most further the Pleasure of his own Will, the Advance of his Glory, and the Good of them that fear him.

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And is not this Security enough to those, who have intrusted themselves and all their Concerns, with this glorious Potentate, and King of Kings, who hath the Management of all things in Heaven and Earth, that it shall be well at last with the righteous? the momentous Affairs of the world, and of *Sion*, shall issue in the best Good of those that love his Name. How should this calm the tumultuous Fears of the godly into a sweet Serenity of Spirit, and still their tempestuous Thoughts in a quiet Relyance on the Arm, Care, and Faithfulness of their Lord, who knows how to govern the World, and can, and will bring about his Work to gracious ends by all seeming Contrarities, and interfering Providences in the World. *Why art thou afraid, saith Cæsar, to the Master of the Ship, that began to be disturb'd in his Spirits, by reason of the Storm and the Darknes of the Night? Thou carryest Cæsar.* How much more should Believers be sedate and quiet in their Minds, who have embarqued Christ. *Cæsar* had only some Command at Land, none over the Sea; he govern'd the Bodies of a few men, but Christ rules at Land and Sea; he sits upon the Floods, and at the Helm of this great Vessel of the World; how should this lift the Saints Heads above all their Waters?

Thirdly, Christ's working Miracles by his own Power, proves his Omnipotency, that nothing is too hard for him; a Miracle is somewhat done, which is above and besides the Power and Course of Nature; not only as the thing done, but as the manner of doing, when the Cause is secret, and unknown to us, and the thing utterly beyond all

ral Causes, that's a Miracle which none but God can do, either mediately by secondary Agents, or immediately of himself. Miracles are only done by a divine hand, because none but God can change the Order of Nature : and this Christ did, not by anothers, but by his own power : *The Humane Nature in Christ was but the Instrument of the divine Action, and the humane Action received it's Vertue from the divine Nature, saith Aquinas.* It was by his own Power, that Christ did such mighty works as no man ever did. 'Tis said, Vertue went out of him, and healed all their Diseases who touched him. *Luke 6. 19.* It was by his word he cast out Devils, and healed them that were sick. *Mat. 8. 6.* The Wind, and the Seas obey'd him. *ver. 27.* With Authority he commanded the unclean Spirits and they obey'd him. *Mark. 1. 27.* He opened the Eyes of them that were born blind, made the dumb to speak, the dead to walk ; by which mighty Works, he proves himself to be one with the Father : *What he seeth the Father do, these also doth the Son likewise ; for as the Father raiseth up the dead and quickneth them, even so the Son quickneth whom he will. Jo. 6. 19. 24.*

Neither did he shew such Wonders himself only, but by his Power he enables his Servants also, to do such mighty Works, as were above the Power of lapsed Nature to do. *Mark, 16. 17. 18.* *And these Signs shall follow them that believe in my Name (i. e. by my Power and Authority from me) shall they cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover.*

And

And surely, if the exerted Power of Christ by weak Instruments, could do such mighty things, above the Capacity of natural Agents, then the essential Power of Christ can do much more than what he hath done.

Fourthly, That must needs be an Almighty Power in Christ, that can bestow on the Saints, all things that they shall ask of the Father in his name: but such is the Power of Christ, *Job. 14. 13. Whatsoever ye shall ask of the Father in my Name, that will I do, that the Father may be glorified in the Son.* He doth not say, my Father shall do it, or that will I procure for you by my Mediation and Interest in the Father; though that be true also: but that will I do by my own Power, as God equal with the Father. (I will do it) this he repeats again in the next *ver. If ye shall ask any thing in my Name, I will do it,* being willing to fix this glorious Truth in their Minds, that as he was resolv'd to fullfill all their just Desires, made in his name, so he was able to do it, the Father and he being one. And this must needs be an Almighty power, to hear and answer all the Requests of all the Saints on Earth, at once: what multitudes are there of Believers in every Age, more than can be numbred, who are alway compassing the Throne, and sending up a Cloud of Incense, to the Mercy Seat daily; putting up Variety of Requests to the Father, through Christ, and that not for mean things neither? They beg for the holy Spirit, for the Sheddings abroad of his Love, and Shinings out of his Glory; for treading down of *Satan*, for subduing of Corruption, for Conquest over his Enemies, Enlargement of his Kingdom; for an Almightyness

to do, and invincible Patience to suffer the whole Will of God, for the Forgiveness of great Sins, and Multitudes of Sins, for Perseverance in Grace, and for an eternal Crown of Glory; these are many things and great things, things that none but a God can give, and yet no more than what Christ is engag'd to bestow on all that sincerely seek him; and therefore must needs be God Almighty, and worthy of Sinners Choice, and of the Saints Trust.

Fifthly, This also sets forth the Omnipotency of Christ, that he is able not only to do all things for, but in his People, working all their Works in them; the Apostle tells us, *2 Cor. 3. 5. We are not sufficient of our selves, to think a Thought that is good; Neither know we what to pray for as we ought. Rom. 8. 26.* In them dwells no good thing, as they are in themselves; Neither can they do any thing without him: their Eyes are unto him for all their Help, their Springs are in him: in the Lord shall one say have I Righteousness and Strength; they are dead as to any self-sufficiency for the least thing that is good; but he is their Life, the Soul that animates all their Faculties, the hand that leads them, the Wisdom that directs them, the Power that actuates them in every good thing. Their Works must be wrought in God or can never be good; 'tis he that works in them, to will, and to do, of his good Pleasure, he teacheth them to profit; he held *Israel* by the hand teaching him to go: he carries his Lambs in his Arms, and gently drives them that are with young; drawing those that are indisposed, quickening them that are dead: he is the Fountain that fills all their

Pits,



Pits, the Head that gives out animal Influences to every Member, for every Duty: and must not he then be an all-sufficient God, and have an infinite Treasury to give to all richly to enjoy, and an Almighty Arm to do all the work of Saints on Earth? O admire Believers, and relye on this Jesus.

Sixthly, raising the dead is an act of Omnipotency, a peculiar Property of the divine Nature, which hath been, is, and shall be the Work of Christ; *I am the Resurrection and the Life.* Jo. 11. 25. *i. e.* He for whose sake and by whose Power the dead shall be raised at the last day. *Martha* suspects Christs Ability to revive her dead Brother, she believed indeed, he should rise at the last day, and not before; why saith Christ, they that shall then rise from the dead, shall rise by my Power; and if I will raise up the dead then, I can as easily do it now. *The hour is comming in which all that are in their Graves, shall hear his Voice, and shall come forth, they that have done Good, unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation.* Job. 5. 28. 29. *And I will raise him up at the last day.* Job. 6. 54. That there shall be a general Resurrection of the dead, at the last day; when every Body (though now consumed) shall be raised up and reunited to the Soul, and be brought to the final Judgment, is not questioned by those that believe, and know the Scriptures. - The Author of this Resurrection is God; as God, but the second Person, the Lord Jesus, is delegated to accomplish this Work, (which he shall do by his own Voice, (saith Christ himself) by a Shout, by the Voice of the Arch-Angel, and with the Trump of God, saith the Apostle, 1 *Thes.* 4. 16. with

with a great Sound of a Trumpet, saith the Evangelist, *Mat. 24. 31.* That is, the Lord Jesus shall, at that last day, by his mighty Voice, pronounced by the Arch-Angel, cause all the dead, both small and great, to arise in their same Bodies, though chang'd into an immortal State, and suitable Capacity, to that Condition, to which they are intended, to receive their Soul, and to come to Judgment. And is not this a mighty Work, to quicken the dead, a work peculiarly ascribed to God. *2. Cor. 1. 9.* *For we had the Sentence of Death in our selves, that we should not trust in our selves, but in God which raiseth the Dead:* 'Tis the work of God, and of none but God, to raise the dead: 'Tis a work full of Wonder and Amazement, beyond all Principles of created reason, to conceive how those Bodies dissolved to dust, mingled with other Bodies in the Grave, digested into other Natures, by Beasts, Fishes, Fowls, that have devoured them, should yet return and be separated from other Dust and Natures, into the same Individuals, is such a Miracle as is only fit matter for Faith, not Sense, and a firm Foundation for the Believers Hope and Comfort.

It may be thou seest nothing but Deaths on thy Graces, Frames and Capacities; thou findest Decays in thy Soul, the Spirit of Life seems to be departed from thee, thou canst not pray, hear, converse, with that sweetness and delight as heretofore; Comfort thy self Believer; He that is the *Life*, is the *Resurrection* also: He that quickned thy Heart, when Dead, will revive it, when decay'd: 'Tis as easie with him to restore thy Spiritual Frames, as to bestow them: He that can raise the whole  
World

World from their Bodily, total Death; can easily, and will, in due time, cure thy Soul-dyings also.

Again, This will cheer drooping Sion, who faints at her Desolations, and fears what will become of the destruction on her Interests: 'Tis lamentable to observing Souls; to see how Religion goes down daily: Holiness is departed from the Earth: The Rod of the wicked lies on the back of the Righteous: the wicked are exalted, and the Righteous oppressed: The House of *David* waxes weaker and weaker, and the House of *Saul* waxes stronger: This is a sad Spectacle; yet in this case Relief is to be fetch'd from an Omnipotent Jesus: who hath said, His dead men shall live: who can open his Peoples graves, and revive his decay'd Interest, and cause a Nation to bring forth in a day: and Overturn, Overturn, Overturn, till his Kingdom be established in the Earth.

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C H A P. III.

*The Humane Nature of Christ, distinctly consider'd; it's Reality proved: His Personality, or the Divine and Humane Nature in one Person; shewing what kind of Union it is, and the glorious Consequents and Advantages thereof.*

**W**E have a little enquired into the Divine Nature of Christ: the Beams of whose Glory, but darkly seen, yield a wonderful

ful splendor, and reviving to a believing Eye. In the next place, let us consider his Humanity: The Nature of Man, which the second Person, assumes into a Personal Union with himself: He is perfect Man as well as God: The Woman's Seed; *Made of a Woman, made under the Law,* Gal. 4. 4. *Made of the Seed of David according to the Flesh.* Rom. 1. 3. *For he took not on him the Nature of Angels, but the Seed of Abraham.* Heb. 2. 16. *The Children being partakers of flesh and blood, he likewise took part of the same,* ver. 14. *And was in all things made like to his Brethren,* ver. 17. Called the Son of Man: the Man Christ Jesus: having the Substance of the Humane Nature; though not the Personal Subsistence thereof: He did not take the Person of Man into Union with himself: for then he would have had two Persons: and so have been no true Mediator: The Mediator being one: *1 Tim. 2. 5. For there is one God, and one Mediator between God and Man; — the Man Christ Jesus:* But if the Lord Jesus had taken the Person of Man, then he would have consisted of two Persons: the Divine Subsistence and the Humane; and so there would have been two Mediators, or Persons mediating, which is contrary to Scripture.

Neither did he take on him the vicious Qualities or Accidents of the Humane Nature: being holy, harmless, separate from Sinners: the Holy Spirit overshadowing the *Virgin Mary*, and purging the Humane Nature of all its sinful dregs: forming it of the Substance of the *Virgin*: not of his own Essence: whence the Holy thing begotten by the Spirit was not God, but Man; called *the Holy Child*

*Child Jesus*: purely conceived in the Womb of a Sinner, without the least participation of her Sin, or vicious Defects of her Nature, receiving only the perfect Substance of Man.

Having the Essential parts of the } Body.  
 Humane Nature, } Soul.

A true and real Body, and not a Phantasm, and Airy Vehicle, as the *Marcionites* and Hereticks of old held: He had Flesh and Bones, which a Spirit hath not, *Luke 24. 39. Handle me and see me, for a Spirit hath not flesh and bones as ye see me have*: This was after his Resurrection, when the Disciples doubted that it was an Apparition and not him, and even then Christ had a real Body, palpable and visible, the object of External Senses.

A Natural, and not an Heavenly Body, as the *Manichees* affirm'd from *1 Cor. 15. 47. The first man is of the Earth, Earthy; the second man is the Lord from Heaven.* But to this I answer with *Zanchy*, The Apostle doth not speak here of the Essential Body of Christ; but of his Heavenly Spiritual Power, which he lets out in raising the Dead; as in the former verse. *The first man Adam was made a living Soul, the last Adam was made a quickning Spirit*: He speaks not here of the Nature, but of the person of the second *Adam*, as Mediator; the Difference between whom was great: the first *Adam* but a Creature, this a Creator or Quickning Spirit: the first *Adam* had his Rise from the Earth, this second *Adam*, as to his person, from Heaven: whence (saith *Paræus*) 'tis evident, the Apostle doth not speak here of the matter of Christs Body, but of the Original and Dignity of his Person: for he grants in this whole Discourse, that Christs

Body

Body is one and the same with ours ; else how can his Resurrection be a proof of ours : and 'tis said, *As by man came death, so by man came also the Resurrection of the Dead* : 1 Cor. 15. 20, 21, 22. And if Christ had not a real, natural Body, then he could not be the Seed of the Woman ; neither had his Death been a real Death, or a satisfactory Propitiation ; if the same Nature that sinned had not also suffered : And therefore it must needs be that Christ had a Natural Body : He Eat, Drank, Spake, Walked, was weary, smitten, bound, crucified : which are also demonstrations of a Natural Body.

And as he had a perfect Body, so had he a Soul also ; contrary to the Doctrine of *Apollinaris* ; or else he could not be a perfect Man, and in all things made like unto his Brethren : for 'tis said, when God made Man, *He breathed into his Nostrils the Breath of Life, and man became a living Soul*, Gen. 2. 7. Hence, saith *Lactantius*, *A Soul-less Body is no Humane Body* : 'Tis said, *His Soul was exceeding sorrowful, even unto Death*, Mat. 26. 38. Had not Christ a real Soul, he had not been a living man, nor could be said to have died, when he cried out, *Father, into thy hands I commit my Spirit*, Luke 23. 46. *And having said so, he gave up the Ghost*. This Spirit the Lord Jesus gave up into his Father's hands, was not his Divine Nature, for that was one with, and ever with the Father : and therefore must needs be his Soul ; which was his Life ; and that departing, he is said to dye, and give up the Ghost.

Besides, That Knowledge in which he is said to increase, with those Humane Affections that manifestly appeared in him, and those Acts of his Na-

Natural Will, plainly proves his Soul : these being the Essential Faculties of a Rational Spirit. Neither could he have perfectly transacted the Office of a Mediator, and undergone all the Sufferings that were to be borne for the Sin of Man, had he not consisted of a Humane Soul, as well as Body; part of these Penalties, yea the greatest part being Spiritual, and such as none but the Soul could be fully sensible of : And in point of Justice, the Soul of man having sinned, there must be a Soul also in the Redeemer to undergo Sufferings ; wherefore he must needs be perfect man in the Essential Parts of the Humane Nature,

{ Body.  
{ Soul.

He had also the Properties of the Humane Nature, both Essential and Accidental : The Essential Properties of man, as well of the Soul, as Body, were in him : The Essential Properties, and Faculties of the Soul, which are the Understanding, Will, Affections, were seated in his Nature ; he had a created Understanding, that eminently shin'd out in his youthful years, being able, at Twelve years old, to dispute with the Learned Doctors, of his Day, even to the astonishment of his Hearers. *Luke 2. 46, 47. And they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them Questions ; and all that heard him were astonished at his Understanding and Answers. And ver. 52. Jesus increased in Wisdom and Stature.*

He had likewise Natural Affections, so as without sin : He loved the young man in the Gospel, for those Excellencies that were in him, *Mark*

10. 21. And had a peculiar degree of Affection to *John* above the rest of the Disciples, *Job. 19. 26.* He had compassion on the multitude, *Mat. 9. 36.* And was grieved for the Heart hardness of his Disciples, *Mark 3. 5.* And had indignation against *Peter's* tempting him to decline his Redemption-work. *Mark. 8. 33.*

He had also the Essential Properties of a Humane Body, such as do flow from the Essence thereof, and are so absolutely necessary to it, as that without these the Body would cease to be a Body: as Quantity, Figure, Members, Dimensions: He had a Material Body, consisting of Flesh and Bone, with its Lineaments and Members; Face, Hands, Feet; he had a Stature, in which he grew, as other men do, *Luke 2. 52.* A Body circumscribed in a place, that must needs have a Circumference, and be in one place at once circumscriptively, not definitively, as Spirits are: Neither does its Union with the Divine Nature, or its glorified state in Heaven, alter this Essential Property of a Body: Nor is the Omnipotency of God a sufficient Argument to warrant the Body of Christ to be in Heaven, and Earth, and in divers places at once; seeing God's Absolute Power never crosseth his Actual Power, or infer a contrariety to his Truth, and to the natural Being of things. Neither did he assume the Parts and Essential Properties of Man only, but the Infirmities also, and accidental Properties of the Humane Nature: though not those which were Personal and Vicious, and procur'd by Personal Sins, or defecton in their particular Natures, as Diseases, Blindness, Lameness, Deformity, which were not the absolute and universal Products of Ori-



Original Sin, incident to every one, but arising from some particular Causes, and peculiar to some Persons onely; these our Lord Jesus did not take upon him, but such Infirmities as were accidental to the whole Nature, *for that he himself also is compassed with Infirmities, Heb. 5. 2.* not sinful; as culpable Ignorance and Errour, but Natural Infirmities, such as were incident to our Natures, (Sin excepted) and such as were the Effects and Punishment of Sin: these Christ took on him, as inculpable Ignorance, Humane Passions of Sorrow, Fear, Anger in the Soul, Hunger, Thirst, Weariness, Pain, bloody Sweat, and Death in the Body. *Mark 13. 32. Mark 11. 13. Math. 26. 38. Math. 9. 36. Mat. 16. 23. Job. 19. 28. Job. 4. 6. Heb. 5. 8. Luke 22. 44. Mat. 27. 50.*

And O what enriching Priviledges, and full Consolation, do flow to Believers, from the *Words* assuming the Humane Nature into Personality with himself! And what glorious Excellencies are in Jesus Christ, as he is God-Man, in one Person! infinite Treasures, which can never be traced out, nor fully understood by the Children of men; as will appear, if we consider the kind of this Union, and the Consequents of it.

First, Consider the kind of this Union, between the Divine and Humane Nature of Christ; and O what a glorious Mystery is it!

First, It is a *real* Union: 'tis not Nominal, in Name onely, or Metaphorical, in Shew or Similitude; but in Reality and Truth. The Divine and Humane Nature do constitute one Person, which is Jesus Christ. We have already proved that Jesus Christ is perfect God, and perfect Man: he is

really so in one person, *Job. 1. 14. The Word was made Flesh, and dwelt amongst us, and we beheld his Glory.* The *Word*, that is, the divine Nature, the God-head of Christ, *was made Flesh*; that is, united to the humane Nature, and this in a visible way: *and dwelt amongst us*, it was not a Fiction, but really Christ, God-man, dwelt amongst us, *and we beheld his Glory*, it was obvious to our view, *1 Tim. 3. 16. Great is the Mystery of Godliness, God was manifest in the Flesh, justified in the Spirit, seen of Angels.* If this be not real, what can be so? *He was manifest in the Flesh, How?* By way of real Union, *Justified in the Spirit*, by the divine Nature; here's *Flesh*, and here's the divine Nature, in one person, *Jesus Christ, God-Man*, seen of Angels, *Rom. 1. 3. 4. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the Flesh, and declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead:* Here's a Person consisting of both these Natures, real man, born of the Seed of *David*, then real God; thus the Divine Nature was manifested to be in Christ, by the Resurrection of the dead, *Rom. 9. 5. And of whom as concerning the Flesh Christ came, who is over all, God-blessed for ever.* Here both Natures are attributed to one Person; *Jesus Christ*, as concerning the *Flesh*, descended from *Abraham*, he came from *David*, that is, he received the humane Nature from the *Virgin Mary*, and he is God over all, blessed for ever, the God-head is said to dwell in him bodily, *Col. 2. 9.*

Secondly, It is a very near Union, the nearest Union that possibly can be; as the Soul and the  
Body

Body make up one man, so the divine and humane Nature of Christ, make up one Person; it is set forth by way of Inhabitation; *Col. 2. 9. In him dwells all the Fullness of the God-head bodily.* God manifest in the Flesh, and justified in the Spirit makes up one entire Person: as the Matter and the Form makes up one Being, so this divine and humane Nature makes up one person.

Thirdly, It is a mystical and unconceivable Union, there's a relative Union between Man and Wife, making one Flesh; a real Union between the Head and Members, constituting one Body, but this cannot reach this Union; it is unconceivable, above all Conception, *1 Tim. 3. 16. Great is the Mystery of Godliness, God manifest in the Flesh;* we may admire it, and adore it, but we cannot fathom the depth of this Union between the divine and humane Nature of Christ.

Fourthly, It is a pure and unmixed Union as to each Nature: in regard of Essence the divine Nature cannot be converted into the humane, nor the humane into the divine; but each Nature remains distinct, and it's Properties are distinct, *Rom. 1. 3. 4.* So that there is, in Jesus Christ, two Natures, two Wills, a divine Will, and a humane Will: he hath the Will and Affections of a man, though fully sanctified and glorified: he wills whatever the God-head wills, but still, as to his humane Nature, it is with a humane Will; so that something of the workings of Christ, are by the divine Power, and something by the humane Nature. This Union consists in the Communication of the divine Nature with the humane, the God-

head, and the humane Nature agree; so that the divine Nature of Christ communicates all its fullness as far as may further Redemption-ends; for the Sanctification and Salvation of the whole body of Christ, and for the fulfilling of all Redemption-Work, *1 Pet. 3. 18.* This is a glorious Union, but it is worthy to be known. Ah how little of Christ is known as to these two Natures! how little a portion do we know of him!

Fifthly, It is an *inseparable* Union, it can never be parted more. Therein lies the Happiness of Believers, that Jesus Christ is God-man, to all Eternity, never can there be an end of this Relation; *Jesus Christ God-Man, is the same Yesterday, to day, and for ever, Heb. 13. 8.* He was the same while in his obediencial Work, on Earth; he is the same in Glory, and will be the same to all Eternity. This Union of Christ's two Natures must be eternal, or else he cannot be said ever to live to make Intercession; *But he ever lives to make Intercession, Heb. 7. 25.* That which made Christ's Redemption infinite, was that he was God as well as Man: Christ the Interceder, God-Man, is now in Heaven, and this must be for ever. O what a glorious Truth is this, that there can be no Cessation of this Union! could this Union be separated as *Nestorius* holds, then Redemption-work would cease: *He is over all, God-Man, blessed for evermore, Rom. 9. 5.* If the Saints Union with Christ be inseparable, and their Interest in the Love of Christ inseparable, then Christ is unalterable; but because the Saints must have an eternal Union with him, and he is an eternal Jesus, he must be eternally God-Man,  
*Romans*

*Romans* 8. 34, 35, 36, 37, 38, 39. *Joh.* 17. 21. 23. 24.

Secondly, What are the Effects and Consequents, that flow from, and issue out of this Union between the divine and humane Nature of Christ?

First, from this Union of these two Natures in Christ, there follows a Communication of Properties; so that which is said to be done by each Nature, is applied to the whole Person of Christ; O this is a very glorious Mystery. as this, Christ's Sufferings in the humane Nature, is applied to the whole Person of Christ; therefore the Blood of Christ, which was but the Blood of the humane Nature, is called the Blood of God, *Acts* 20. 28. *Feed the Church of God, which he hath purchased with his own Blood*; being of infinite Value and Worth. So the Sufferings of the humane Nature are ascribed sometimes to the divine Nature, and to the whole person of Christ; so, *1 Tim.* 3. 16. God manifest in the Flesh, and justified in the Spirit; yet both these applied to the person of Christ: whatever the divine nature can do is applied to the Person of Christ, by a Communication of Properties, flowing from this Union.

Secondly, From this Union, flows this Consequence, That there is Fullness of Grace plac'd in Jesus Christ to be given out to all his Seed. The God-head fills the humane Nature of Christ, *Jo.* 3. 34, *God hath given the Spirit by measure to him.* When we read of Christ's receiving any thing, understand it of his humane Nature; for the divine Nature cannot be capable of receiving any thing; it is as full of Grace as ever it

can hold: And, as the Breast is full of Milk for the Poor Babe, so is Jesus Christ full of Grace in his Humane Nature, to distribute to his Children: His pity moves him to give out this, and the other Grace to his People, and it is in him to bestow it: He wills the best good to all his People, and what he wills, he is able to perform; hence 'tis said, *Joh. 1. 16. Of his Fulness we have all received, and Grace for Grace*: Of that Fulness which the Divine Nature is alwayes issuing out to the Humane Nature of Christ, do Believers receive Grace for Grace; Grace suitable to Grace in Christ; so that the Humane Nature of Christ must needs be alwayes full of Grace, by reason of its Union with the Divine: As the Sun that gives out Light is alwayes full of Light, and the Sea that sends forth Waters to the River, is never vacant: This is a glorious Mystery, of wonderful Encouragement to Believers, to consider what a full Jesus they are related to.

Thirdly, By vertue of this Union, the Lord Jesus Christ hath right to all Glory, and Adoration of Men and Angels, as Mediatour: He is the most Illustrious Person; all Honour, Blessing, Praise, Glory, Adoration is due to him. *Heb. 1. 6. When he bringeth in the first-begotten into the world, he saith, And let all the Angels of God worship him*; Surely he must be a glorious Person, when all the Angels must bow at his Feet; Seraphims, Cherubims, and all the Host of Heaven, stoop and give Homage to him, this due: the Lord Jesus Christ hath a proper Right to, as he is God-Man: *Phil. 2. 9. Wherefore God hath highly exalted him, and given him a Name above every name*; Every Tongue shall confess  
at

at last, that he is Lord, *ver. 11. Rev. 1. 17. And when I saw him, I fell at his Feet as dead*: O the very Vision of Christ is enough to strike a poor Creature to the Earth, *Rev. 4. 9, 10, 11.* The four and twenty Elders fell down and worshipped this glorious Person that sate upon the Throne, which is Jesus Christ, *Joh. 5. 23. That all men should honour the Son, even as they honour the Father*: So that God the Son, the Second Person, the Mediatour of his People, deserves all that Divine and Religious Worship which is due to God, as God: Thrones and Principalities are made by him, and put under him. *Col. 1. 16. 17.*

Fourthly, By vertue of this Union, the Lord Jesus Christ hath absolute Authority, Kingship, and Headship in his Chutch, and over all things to the Church, *Matt. 28. 18. All Power is given to me in Heaven and Earth*: O what vast Power is this! All Power on Earth, to do what he will there; All Power in Heaven, to do what he will there, *Eph. 1. 22. And hath put all things under his Feet, and gave him to be the Head over all things to the Church*; Jesus Christ, as God-Man, is invested with all Power and Authority, to transact the Work of a Mediator, to perform the Offices of Prophet, Priest, and King: The Godhead of Christ, working, as God, and the Manhood of Christ, working, as Man, yet both these Natures concurr towards the management of Redemption-work.

As a Prophet, he is able to reveal the Will of God, for he knoweth the mind of the Spirit, being God, he is infinite in Wisdom, *Joh. 36. 4. Rom. 11. 33.* All Knowledge comes from him, as

Mediator : In him are hid the Treasures of Wisdom, *Col. 2. 3.* He maketh Wise to Salvation ; He giveth Wisdom, *Prov. 2. 6.* He openeth the Eyes of the blind, and giveth Light to them that sit in Darkness, and in the Region and shadow of Death, *Matth. 4. 16. Luke 2. 32.* Ministers can but preach to the Ear, but Christ can preach to the Heart : Ministers can but open the Scriptures, Christ can open the Heart : He is a full and effectual Head to his Body, the Church, to guide, influence and adorn it, *Col. 1. 18.*

As a Priest : And so there's an infinite Sufficiency in his Satisfaction and Intercession, seeing he is God-Man ; In his Satisfaction enough to silence all Pleas against his People ; He can arrest all the Sentences and Executions of the Law against them. As an High-priest ; he is a sufficient Sacrifice for the Sins of the People : *He was made Sin for us, that we might be made the Righteousness of God in him, 2 Cor. 5. 21.* By the Obedience of Christ all Believers are made Righteous, *Rom. 5. 19.* The Obedience of the Saints is represented compleat in Christ, though imperfect in themselves. Hence Believers that are wounded with the shortness of their Services in themselves, may lift up their Heads, when they look upon the perfect Righteousness of the Lord Jesus Christ. Hence, *1 Job. 2. 1, 2. If any man Sin, we have an Advocate with the Father, Jesus Christ the Righteous : And he is the propitiation for our Sins.* Though the Saints do sin, Christ becomes a Sacrifice for them. This one Offering of Christ ever appears before God, when new Provocations appear in his People : *By one Offering he perfected for ever them that are sanctified, Heb. 10. 14.*

By



By vertue of this Union, his Blood becomes infinite Blood, equally as large as the Offence: Nay, it is more able to save, than the Sins of Believers to damn: *It is the Blood of Christ that cleanseth from all Sin,* 1 Joh. 1. 7. Therefore his Obedience is a perfect Obedience, and his Sufferings perfect Sufferings: of more satisfaction to Divine Justice, than if all the Sinners in the World had lain in Hell to all Eternity. This Blood is so wonderfully precious, that it is accounted by the Father as the Blood of God, *Acts 20. 28.* If Infinite can satisfy Infinite, then the Father is satisfied by the Blood of Christ; because whatever the Justice of God can expect, the Obedience of Christ can fully satisfy. This Righteousness to Justification, the perfect Obedience and Sufferings of Christ, receives no Addition or Diminution by the Obedience, or Disobedience of his People, *Eph. 1. 6. He hath made us accepted in the Beloved.* Ah! little do Souls know the Bottom they stand upon: It is not (poor Believer) the shortness of thy Obedience, the multitude and greatness of thy Sins, can outmatch this matchless Righteousness of Christ. All the Injuries and Wrongs thou hast done is but the Injury of a Creature, but the Satisfaction of Jesus Christ is the Satisfaction of God; it is the Satisfaction of God the Son, presented to God the Father: O what a blessed state are Believers in, where there is such a price paid for their Sins.

Again, By vertue of this Union, There's Sufficiency in the Intercession of Jesus Christ: *He must needs be able to save to the uttermost all that come to God by him, seeing he ever lives to make Intercession,* Heb. 7. 24, 25. *How much more shall the Blood of Christ,*

*Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your Consciences from dead works, Heb. 9. 14.* The Blood of Christ meritoriously purges the Soul from all filthiness, being offered through the Eternal Spirit: God will not deny himself: whatever God the Son intercedes for, God the Father will grant; so that Christ's Intercession must needs be effectual. O what potency hath Christ in Heaven! what Prevalency in all his Addresses to the Father! *Eph. 5. 25, 26, 27.* *Christ gave himself for his Church; that he might sanctifie and cleanse it; and that he might present it to himself a glorious Church, without spot or wrinkle:* Here's a double Effect of Christ's Mediatorship: One is, By vertue of this Blood, the Spirit comes, and cleanses away the Corruption, and subdues the Iniquities of his People: this is that cleansing by Sanctification: Then there's a presenting the Saints to the Father, complete in him, without spot or wrinkle: thus the vertue of Christ's Intercession, and Righteousness applied by him to the Believer; doth prove such a covering for all Believers, that it hides every spot from God's Judicial Eye; they are presented lovely, and comely in Christ, though black and deformed in themselves.

As a King: And so he hath Authority to erect a Kingdom of Grace in the World, to make Laws for the well-being of his Church, and to require Obedience of all Persons: Hence the Magistrates of the World are call'd upon to stoop to Christ. *Psal. 2. 12.* *Kiss the Son lest he be angry:* All Authority in the World is placed under Jesus Christ, in order to the carrying on his Mediatorly Kingdom: Hence 'tis said, *Prov. 8. 15.* *By me Kings*  
*Reign,*

*Reign, and Princes decree Justice: they have their Power and Authority, by the Government, and disposing of Jesus Christ: who is said to be King of Kings, and Lord of Lords, Rev. 19. 16. He hath absolute Power over every Creature; Every Knee must bow, and every Tongue confess to him; all must subject to him, Psal. 22. 28. For the Kingdom is the Lords, and he is the Governour among the Nations: He shall have Dominion also from Sea to Sea, and from the River unto the ends of the Earth: They that dwell in the Wilderness shall bow before him, and his Enemies shall lick the dust, Psal. 72. 8, 9.*

As a King, he is invested with Right and Power, to give out the Spirit of Grace for the effectual fulfilling of, and compleating Obedience to all his Laws, by his Church and People: Obedience to the Laws of Christ cannot be yielded but by the Spirit; the best of his People are no further subject to him, than they are Spiritual; for the Carnal mind is Enmity against God: Hence he saith, *When I go away, I will send the Comforter, John 16. 7.* It is an Expression that notes Authority: *When I go away, when I mount my Throne, I will send the Spirit; and he shall promote Obedience: He shall lead his People into all Truth, ver. 13. 14.* Whenever he intends the flourishing of his Kingdom in the World, he hath residues of the Spirit to give out: the more Holiness there is in Saints and Churches, the more there are of the pourings out of the Spirit: *I will pour out my Spirit upon thy Seed, and they shall spring up as among the grass, as Willows by the Water-courses, Isa. 44. 3, 4.* So Joel 2. 28, 29. *I will pour out my Spirit upon*

*upon all Flesh, &c.* In those days, that is, in the time of the Gospel, and especially when the *Jews* are called.

Again, as King, the Lord Jesus Christ hath sufficient Power to protect and rule his People, to govern and subdue his Enemies. He is altogether compleat to enact his own Purposes, and to fulfill his own Will; for as God, nothing is too hard for him; *He takes up the Isles as a very little thing, Isa. 40. 15.* It is an easie thing with him to blow off the Nations, and subdue all the Powers that oppose him: *He that sitteth in the Heavens shall laugh, the Lord shall have them in Derision, Psal. 2. 4.* He makes nothing of all the Powers of his Enemies; it is, but to look through the Clouds, and trouble their Hosts, *Exod. 14. 24.* One Angel can suddenly destroy thousands of them: he hath absolute Power over all Creatures to bring down all his Enemies, where and when he will; *and he must reign till he hath brought them all down, Heb. 2. 8. Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel, Psal. 2. 9.* The Saints are ready to tremble when they consider the Potency of their Enemies; but it is far easier for Christ to dash all the Powers of the World in pieces, than for a man to break an earthen Pitcher: *He will order and establish his Kingdom with Judgment and Justice, Isa. 9. 7.* It is not for want of Ability in Christ to order and perfect the Obedience of his Church and People, that there are such Disorders found amongst them; only he is pleased to leave Irregularities for a while, that he may come at last with his Fan, and purge them: So neither men nor Devils can  
pluck

pluck his Sheep out of his hand, *Jo. 10. 28.* Enemies may touch them; Temptations may wound and buffet them, and sometimes Captivate his People; but they cannot remove them out of his hand; he will still support and preserve, all that the Father hath given him.

Fifthly, In this personal Union of the Lord Jesus Christ, lies his Mediatorship: In these two Natures he takes upon him, and undergoes the Office of Mediator. And this is so great a deep, that time is too short to give a full Display of the Glory of Christ's Mediatorship. *Heb. 8. 6. But now he hath obtained a more excellent Ministry by how much also he is the Mediator of a better Covenant.*

*But now &c.* That is by vertue of this Union of both Natures in the Person of Christ, he is become a Mediator of a better Covenant; this we may see, if we look back in *vers. 1.* The Apostle speaks of Christs divine Nature, who is set on the right hand of the Throne of the Majesty in Heaven; and *vers. 2.* his humane Nature is shewn, called the Minister of the Sanctuary, and *vers. 3.* ordained to offer Gifts: and having spoken of Christ in both his Natures, he tells us that he is now become a Mediator, betwixt God and Man; a middle Person, a days-Man, he hath a Mediety or Middleness of Nature, as God-Man, and is a Mediator in regard of his Office, in which Office, the Lord Jesus stands in a double Relation, first, to God, secondly, to Man; having both Natures, he is interested in both parties, the Son of God, and the Son of Man, one with God, *Job. 10. 30. I and my Father are one:* of one Nature, one Will, one Delight, having one Design and one Glory.

As man he is of the same Nature, Flesh and Blood with fall'n man, *Heb. 2. 11. 14. 17.* He hath the same Temptations, the same Weaknesses and Infirmities with them (Sin excepted) that he might have a fellow feeling of the Infirmities of his people, and put on Bowels of Compassions, that he might be capable of fulfilling all Righteousness, suffering for them, and holding Communion with them, *Heb. 5. 1. 2.*

This Term Mediator, is taken sometimes in a more large sense, sometimes in a more strict sense.

First, This Term, as it is taken in a large Sense, so the Lord Jesus Christ is a Mediator, as he is the Head, the middle between God and his Creatures, so he is the Mediator of Angels as well as men: It is by him the Angels were made, and in him the Elect Angels are chosen, and by him they are preserved: for Angels cannot be thought to come to such a State of Felicity, and such near Union with God, but upon the account of a second person, *Col. 1. 20.* in the sixteenth verse, Christ is said to be the Creator of Angels, and in this 20. ver. there's his Mediatorship for Angels: *By him to reconcile all things to himself, whether they be things in Earth or things in Heaven.* This is a place of very great Difficulty, and hath puzzled many Interpreters: some conceive it is to reconcile man and Angels together, supposing the Angels were enemies to fallen man, but by Jesus Christ, brought into a State of Amity: but it cannot be so understood here, for the Parties reconciled, are not said to be men and Angels, but God, and these things: how then is this understood? Some therefore conceive, that this Reconciliation is to be understood by way of Proportion and Similitude,

not as if the Angels needed Pardon, for they never sinned; but they stand in need of a Mediator, that they may not sin; for as Creatures, they are mutable, and as subject, in their Nature to sin, as the Devils were; and it is by Jesus Christ they are preserved, and kept in the Favour of God. It is said, all things in Heaven: The Heavens themselves are, or shall be brought into a capacity of meetness, for the presence of God, Saints and Angels, by Jesus Christ, as Mediatur: The Angels are called Elect Angels, *1 Tim. 5. 21.* And how? but as they are chosen in Christ; for all Election is founded in the Lord Jesus Christ, as a middle Person, as the Head of Election, *Eph. 14.* *According as he hath chosen us in him;* all those Creatures that shall be made, or kept holy, are plac'd in the Lord Jesus Christ. Likewise the Angels are call'd the Sons of God, *Job 38. 7.* *When the Morning Stars sang together, and all the Sons of God shouted for Joy:* Now all Adoption is in the Lord Jesus Christ: If they are reputed as the Sons of God, this Relation must needs be in Christ, who is the onely begotten Son of God: therefore all the Angels must needs have dependance upon Christ, as Mediator, *Eph. 1. 10.* *That in the dispensation of the fulness of time, he might gather together in one, all things in Christ, both which are in Heaven, and which are on Earth, even in him.* Some conceive it is meant of those Saints that were in Heaven, before Christ came to suffer; but that cannot be, it being put in the Neuter Gender, *All things in Heaven:* so that the Lord Jesus Christ is the Mediator of Angels, in that he procures for them Preservation with God: and were it not for a Medi-

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ator, they would never be secur'd from Falling.

Secondly, More strictly. Christ is called Mediatour in respect to God, and fallen Man, coming betwixt them, as a middle Person, to make up the Breach, effect a Peace, and reconcile them together, *Heb. 9. 15.* He is the Mediator of the New Testament, *Heb. 12. 24.* And to *Jesus the Mediatour of the new Covenant,* *John 14. 6.* He is the *Way, the Truth, and the Life*: It is through his Name alone Salvation is to be had, *Acts 4. 12.* He is appointed of God the Father to this end, *Joh. 3. 16.* *Rom. 3. 25.* *Whom God hath set forth to be a Propitiation for our Sins*: to be one that may reconcile God to Man, and render him propitious and favourable to him, *Acts 2. 23.* *1 Pet. 1. 20.* *Heb. 5. 4.* *Joh. 6. 24.* *For him hath God the Father sealed*: He was annointed and furnished with all Abilities for this end, *Isa. 61. 1, 2.* And he is the onely Mediator, *1 Tim. 2. 5, 6.* The onely Surety, *Heb. 8. 6.* The onely Advocate, *1 Joh. 2. 1, 2.* 'Tis God the Son, the Second Person, is the only Mediator; 'twas he that made man, and therefore fittest for him to re-make him; *It would be a great derogation from Christs Honour (saith Austin) should another mend and reform that spoiled work which he made.* He is fittest to restore man to the lost Image of God, who himself is the express Image of the Father: 'Tis best meet for him to commend the Love of God to man, who himself is the Son of the Father's Love: He is the onely begotten Son of the Father, and so fit to Adopt others into a state of Sonship. As Man also, Christ hath Right to Redemption-work, *Lev. 25. 23.* As God, he hath Ability to redeem; As Man he was capable to suffer: As God, he was able



able to bear up the Humane Nature under Sufferings; As Man, he could bear the Punishment of Sin; As God, he could remove our Sins, and purifie our Natures: As Man, he could compassionate his People; As God, he could help them: As Man, he is capable to tender a Satisfaction; As God, to render it infinite: As Man, he was able to become a Sponsor, a Surety, to make a promise in the behalf of his Seed; And, as God, he could make good his Promise: He can reveal the mind, and disclose the deep things of God, and pour out the Spirit of Grace; He hath all Power in Heaven and Earth, and is able to save to the uttermost: He can exalt his Interest, and subjugate his Enemies under his Feet; He sits at the Right hand of God, and is God with the Father, and Man with Man.

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C H A P. IV:

*Shewing, what is the Work of Jesus Christ, as he is Mediator.*

**W**E come in the next place, to shew wherein the Office and Work of this Mediator lies: And it will much conduce to the Glory of Christ, to display his Mediatorship.

Now we must consider him in a double Relation. The Lord Jesus Christ hath to deal with two different Parties, where there is a Breach.

1. His Work lies with respect to God the Father.
2. His Work lies with respect to fallen Man.

First, His Work lies with respect to God the Father: And here his Office lies in several particulars.

First, One great part of the Work of Christ, as Mediator, is, to mediate in the behalf of fallen Man, with the Father, so as to procure terms of Reconciliation: Thus a Mediator is to agitate with the offended Person, to bring to terms of Peace: This was the Work of Jesus Christ, from before all time; He did act with God the Father, that there might be a way found out for agreement between him and poor Sinners. This was drawn up in the Covenant between the Father and the Son, as in *Isa. 42. 6, 7. I the Lord have called thee in Righteousness, and will hold thy hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the Gentiles: To open the blind eyes, to bring out the Prisoners from the Prison.* Here's the result of Christs Mediation in the behalf of fall'n Sinners: He doth treat with the Father, that he would be pleased to shew pity to fall'n man; and the Father returns this Answer, That he will consent to the terms of Jesus Christ, for the saving of Sinners; that he shall be a Covenant for the People, and give out Salvation to perishing Sinners: So *Isa. 49. 5. to the 10 vers.* The Persons for whom the Lord Jesus Christ mediates, are Jews and Gentiles, and under these are comprised all the Elect of God: And the Father treats, and concludes with Christ, about the saving of these two Parties: *In an acceptable time (saith he) have I heard thee, and I will give thee for a Covenant of the People.* All the Elect of God, both among the Jews and Gentiles, shall be called and saved by this Mediation of Jesus Christ.

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But what are the terms upon which the Father consents to the Mediation of Christ, that there shall be Peace for all that come to him?

First, One thing concluded upon between the Father and the Son, is, That the Lord Jesus Christ shall make up the Breach of the first Covenant: There's a Righteous Covenant of God broken, by the Sin of *Adam*, and upon the breach of this Covenant, God is bound, in Justice, to lay Death upon *Adam*, Condemnation upon all fall'n Mankind. Now, that this Blessing may be procured, which Christ mediates for, the Sentence of Death is to be reversed; and this cannot be till the Punishment of the broken Covenant be borne. Now the Lord Jesus Christ voluntarily undertakes to do this, *Heb. 10. 7. Then said I, Lo, I come.* All other ways were ineffectual to make satisfaction to the Justice of God for *Adam's* Sin. Now, when no way could make up this Breach, then Christ comes, and consents to pay the price himself, to be a Sacrifice for Sinners; *Lo, I come to do thy Will.* What is the Will of God? Why, that Mercy and Justice be reconciled. Justice was all for Punishment; Justice would not be satisfied till the Penalty was executed; Now Christ must come in the Sinners room, and undergo the Penalty of this broken Covenant. Says God, *In the day thou breakest this Covenant thou shalt dye;* therefore Christ must come and dye. This is one of the terms; If the Lord Jesus Christ will be a Substitute in the room of the Offender, and undergo the Punishment, then he will take off the Condemnation, *Rom. 8. 3. For Sin condemned Sin in the Flesh,* that is, in the Flesh of Christ, Justice must be satisfied. The Law

could not do this: God sends his Son, and he must undergo the curse, *Gal. 3. 13.* And this the Lord Jesus Christ did consent unto.

Secondly, Another thing required is, That the Lord Jesus Christ should obey the Precepts of this Covenant perfectly, in his own Person, in the behalf of all his Seed: That God might have no Quarrel with the Children of the Covenant, Christ must dye to make up the former Breach of this Covenant: He must obey, to fulfill the End of the Covenant; he was not only to undergo Sufferings, but he was to complete all active Righteousness: and this the Lord Jesus Christ consented to. Hence he saith, *It behoveth us to fulfil all Righteousness, Mat: 3. 15.* *God sent forth his Son, made of a Woman, made under the Law, Gal. 4. 4.* The Lord Jesus Christ, as Mediator, becomes obliged to the preceptive Law of God, and must in his own Person fulfil all the parts of this Law, and must work out a perfect Holiness and Obedience, that the first Covenant might be fulfilled, if Salvation be obtained.

Thirdly, Another thing which the Father and Jesus Christ agree upon, about this Work of Reconciliation, is, That the first Covenant, to all its demands, being fulfilled, and there being nothing now to lay in against the Believer from this Covenant; that Salvation may be sure, he concludes to make a new Covenant; which, that it may be faultless, Jesus Christ should now become the Surety of another, and better Covenant. The first Covenant God found fault with, and therefore he thinks upon a second, that may be effectual to all the ends of Salvation-grace, *Heb. 8. 7, 8.* *For if that first Cove-*  
*nant*

*The Unsearchable Riches of Christ.* 69

*nant* had been faultless, then should no place have been sought for the second: for, finding fault with them, he saith, Behold, the dayes come, when I will make a new Covenant with the House of Israel and Judah. As if the Lord should say to his Son, The first Covenant will never answer thy Proposals, to save fallen Man, and that thy Seed may be blessed, therefore there shall be a new Covenant drawn, that shall be effectual to the ends of Salvation; and thou shalt be the Head and Mediator of this Covenant; this was the agreement between the Father and the Son. Now Jesus Christ becomes the Angel of this Covenant: God agrees with Jesus Christ for fallen man: Jesus Christ covenants with the Father, in the behalf of all his Seed, that he will bring them to Life: He promises to work in them and for them all that is required to Salvation, and that they shall be saved to the uttermost, *Heb. 7. 22, 25.* By so much was Jesus made a Surety of a better Testament: wherefore he is able to save to the uttermost. Thus he becomes an Engager to the Father in the behalf of all Believers. O Friends! this is a glorious Mystery; I fear too few are insighted in the glorious Work of the Mediatorship of Christ. The Lord Jesus Christ becomes a Surety, not only to pay the Debt, but to perform the Condition. A Surety, or a Sponsor, is one that promises and undertakes in the behalf of another, to fulfill what he was bound to do. Thus the Lord Jesus Christ hath performed this first Office of a Mediator, by drawing up an Agreement between God and fallen Man, by bringing the Father to terms of Reconciliation.

Secondly, The terms being thus concluded up-

on, the second part of this mediatory work of Christ is, that he actually set about this Obedience and Suffering, and make good the Agreement between the Father and himself; and this he did in the fulness of time; he comes and actually accomplishes all his Promises to the Father, in point of Merit and Satisfaction. There are two great things Jesus Christ is to do, in order to the fulfilling of this Promise to the Father, in behalf of his Seed: First, meritoriously procuring the things for them; and Secondly, efficaciously applying what he procures, *Heb. 9. 15. And for this cause he is the Mediator of the new Testament, that by means of Death, for the Redemption of the Transgressions that were under the first Covenant, they which are called might receive the promise of eternal Inheritance.* There could be no Redemption of them that were bound and cast by the Statute of the first Covenant, but by Christs Sufferings; therefore Christ did actually lay down his Life a Ransom for all his Seed. *1 Pet. 3. 18. For Christ also hath once suffered for Sins, the just for the unjust, that he might bring us unto God. 2 Cor. 5. 21. He hath made him to be Sin for us:* By way of Stipulation and Agreement, he was made a Sin-offering, he did actually undergo all those Sufferings while he was on Earth, which was a full sufficient, equal, just, valuable, and proportionable Satisfaction to divine Justice, all that it could demand, *in foro judicii*; Justice hath nothing more to charge; the Extremity and Rigour of the Law was fulfilled; and whatever the Believer should have suffered in his own person, was all born by Christ. *1 Tim. 2. 6. Who gave himself a Ransom.* ἀντιλυτρον, as *Gomarus* observes, signifies an equal price

price of Redemption, an Eye for an Eye, a Tooth for a Tooth, *caput capite redimo*, saith *Arist.* So full is this Satisfaction made by Christ, that God declares himself well pleased. *Math. 3 17.* So great was the delight and Pleasure that God took in his Sons Satisfaction, as that by an audible Voice from Heaven, in the Presence of men and Angels, he discharges him, and gives him an Acquittance.

Again, This Satisfaction must needs be full, because upon the very Promise of this Ransom, when the Conclusion was made between the Father and the Son, did the Lord let his Prisoner free, and give the purchased Possession to the Seed of Christ, before ever Christ did fully pay the Debt: as much as to say, as soon as ever the Lord Jesus Christ gave Bond for the payment of this Debt, the Father gives out the Fruit of it, and so all the Saints that were saved before Christ came, were saved by Virtue of this Promise of Christ to the Father, fully to pay the Debt; and the Spirits of just men, were made perfect with God before Christ came into the World, upon the account of this compleat Satisfaction afterwards to be made.

Again, A Proclamation is sent out from Heaven, upon the Death and Resurrection of Christ, that now Peace is made for fallen man, upon the terms of Sinners coming to and receiving of the Lord Jesus Christ: now God would never have sent forth this Proclamation from Heaven, had not the Satisfaction Christ made, been compleat and full. *Matt. 11. 28.* Come unto me, whoever you be, let your Burdens be never so great, your Wearynes never so much, your Dangers never so many, come unto me, and I will give you rest: thus he

proclaims in the great Feast. *Job. 7. 27. If any man thirst, let him come unto me and drink, be he what he will, here's enough to satiate his Soul, if he comes; here's Redemption procur'd: And upon this, by the joynt Agreement of the Father and Son, a Commission is given to a certain number of men, to preach the Gospel and tender Reconciliation to lost Sinners, Luke 24. 47. And that Repentance and Remission of Sins should be preached in his Name among all Nations, Mark. 16. 15. And he said unto them, go ye into all the World and preach the Gospel to every Creature. O Friends! These are glorious things, if they be but believed. Tenders of Life must be made to all the perishing World, that all may know, that this was a full and sufficient Ransom which Christ gave; and that the Father was compleatly satisfied with it.*

Again, Upon the Fathers actual Acceptance of Christs Redemption and Mediation, he doth give out begun Salvation to Believers, they are admitted to the actual Enjoyment of this purchase; so all Believers upon their Reception of Christ, have the Spirit of Christ given them, which to them is begun Salvation, a Seal of Glory, the first fruits of Heaven, *2 Cor. 1. 22. Who hath also sealed us, and given the earnest of the Spirit in our Hearts.* Now seeing the Father, upon the receiving of this Payment made by Christ, delivers out Grace, and therein the Beginnings of Glory, to all that savingly close with Christ, therefore this price paid by Jesus Christ, must needs be compleat and full.

That's the second thing that this Mediator doth, he doth actually pay down the price the Father demands, and this becomes a full Satisfaction to  
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divine Justice, for every Soul that doth savingly close with Jesus Christ.

Thirdly, Another thing the Lord Jesus Christ doth as Mediator, is this. By his shed blood, he seals to, and engages with the Father in the Behalf of Believers, that they shall abide with God in his Covenant, and shall no more wickedly depart from him: we have shewn before, that this was one of those Terms agreed upon, between the Father and the Son; that Jesus Christ should be the Surety of another and better Covenant: and here the Lord Jesus Christ stands actually bound for the Preservation of all the Saints to Glory. O if Souls had this Truth let into their Hearts, it would wonderfully prevent many stumbling Blocks by reason of their Unbelief: he stands bound to the Father, as a Sponsor or Surety, in the Behalf of Believers, that he will work all in them, and for them, that tends to the Salvation of their Souls: for in this new Covenant, God doth not deal with man, but by a Surety; mans single Bond will never pass more in the Court of Heaven; no, it was broken in *Adam's* Fall, and God made no more Covenant with man upon these Terms: there must be a Surety; hence he is said to be the Surety of a better Testament, *Heb. 7. 22.* So that that which is to be wrought in and by Believers, the Lord Jesus Christ undertakes to do, *Rom. 8. 4.* *That the Righteousness of the Law might be fulfill'd in us:* That is, that Righteousness which the Law requires, even a perfect Conformity to the will of God, might be fully found in Christ our Head, for us and in us, by way of Imputation and Application through Faith; by vertue of the Union  
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between Christ and his Members, all the Righteousness and Obedience, which was wrought in Christ's own person, as their Head, Redeemer, and Mediator of this new Covenant, is imputed to them as their Obedience and Righteousness, and accepted of God the Father, as if it were done by them; and so it is fulfilled in Believers: so that the Lord Jesus Christ stands engaged to the Father, for the Obedience of all his Seed, that it shall be wrought in them, and for them, in Truth, and Sincerity. And he begins to place this inward Conformity to God, in the Soul, when he doth new create it in the Image of God; there is something in every part and Faculty of the believing Soul, that corresponds and answers to the Holiness of God, though but in Part and Degrees, in their Understandings, something of the true Light of God: in their Wills something of real Conformity to the Will of God: a gracious Soul would be holy as God is holy. O says the poor Believer, I cannot evidence that Holiness I should, but God knows, I would be holy, I would cast off every Sin, I would perform every Duty in a right manner: so in the Affections, there is the Seed of divine Love to God, his Will, and Holiness; there is sincere Love, though but in part, and imperfect: but seeing this Holiness begun in the Saints in Truth, is but in part, and full of Spots; Christ comes, in the next place, and presents his spotless Obedience in the Behalf of Believers, and by Vertue of this mystical Union between Believers and Christ, this Holiness of Christ is the Holiness of Believers, and God accepts of it as their Holiness: O if Souls did but see more into this,

they

they would not take up all their standing upon their own Legs, and see their Happiness or Misery lye in their compleat or incompleat Obedience, but they would see all Holiness lye in Christ: hence you see the meaning of that Scripture, *Rom. 5. 19. By the Obedience of one, many are made righteous.* God looks upon sincere Souls as presented in Christ, that so far as Christ is holy, they are holy in him; for all the Obedience and Holiness of Christ as Mediator, is the Obedience and Holiness of his People; for what he did was not for himself, but for his people. And thus much of the first, how this Mediator deals with God the Father for fallen man.

Secondly, The Lord Jesus Christ as Mediator, deals with men the other party too. Now this he doth.

First, As an Interceder to Sinners in the Behalf of God the Father, he comes and treats with men, by virtue of his Mediatorship, to draw and persuade them to Terms of Reconciliation, *2 Cor. 5. 18. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the Ministry of Reconciliation.* The Lord Jesus Christ comes as the Messenger of the Lord, and delivers over Counsel, and tenders God the Father to Sinners: this he doth in his person: *vers. 19. God in Christ reconciling the World to himself;* By his Ministry, in opening the Gospel to Sinners, discovering those great Transactions between the Father and himself, and the great willingness of God to be reconciled, and inviting lost Souls to himself. *vers. 20. We pray you in Christ's stead be you reconciled to God.* You see the Errand of the Gospel to you,  
(Souls)

(Souls) and the Business of Christ in every Sermon, it is to bring you to a willingness to accept of the Terms of Reconciliation, to come over to God by Jesus Christ, that you may be saved.

Secondly, By giving out the holy Ghost, by which Sinners are effectually called, and adopted into the Sonship of God; this is necessary in order to the Application of what the Lord Jesus Christ hath done in his own person, whilst on Earth: he promised when he left the World, to send the Spirit in his Room, seeing it is of necessity, he must go away and take possession of the Kingdom of Glory for his people, and must go within the Veil, as the great High-priest; therefore that this Work might go on in his Absence, the comforter must come. *Jo. 16. 7. If I depart I will send him unto you.* And what shall he do? *He will reprove the World of Sin, of Righteousness, and Judgment, vers. 8. He will guide you into all Truth, vers. 13.* So that the Lord Jesus Christ sends the Spirit in the Gospel, to make all the Administrations of it effectual, to such as shall be saved. All that Ministers can do, cannot remove the thick Veil, that is, upon the Minds of Sinners, we cannot give eyes to see, nor Ears to hear, it is the work of the Spirit, it must be an Almighty power, must open this two leaved gate, and let in Jesus Christ into the Heart; it must be by the Almighty Power, and Energy of the Spirit, that the work becomes successful to any Soul, we find it so. How many precious Sermons are cast away upon flinty Hearts, they will not bow nor turn till the Spirit comes; therefore the Lord Jesus Christ in the exercise of his Mediatorship pours out the Spirit, *Gal. 4. 6. That we might receive the Promise of the Spirit through Faith. Gal. 3. 14.* Or the promi-

promised Spirit through the Word of Faith; for Faith cannot be had till the Spirit be had: Faith comes by hearing; *How received ye the Spirit, by the Works of the Law, or by the hearing of Faith?* Gal. 3. 2. There's no such Commission given at all to the Law, to give out the Spirit; it is by the hearing of Faith, by the opening this Box of precious Ointment, this blessed favour comes to Sinners: till that be done, no Conversion-work can be done; till the Spirit enters the Soul, Jesus Christ cannot enter the Soul: the Spirit of Christ is the harbinger, and goes before, and makes way for this blessed Mediator, to come into the Sinners heart: the Spirit is tendred to all, but the Lord gives it to whom he pleases; for it is as the Wind that blows, *Jo. 3. 8. So is the way of the Spirit:* thus the Lord Jesus Christ gives the Spirit to all that come to him, and by this he carries on his Mediatory work.

Thirdly, Another thing Jesus Christ doth with respect to men, in the exercise of his Mediatorship; He applies his Redemption-work to all those that do believe in him, he makes over himself, and all that is his, by a free Donation, to all that receive him, *Rev. 3. 20. If any man open the door, I will come into him, and will sup with him:* The great work is to get open this bolted door of the Heart to Jesus Christ, and when the door stands open, and the Sinner consents to take Christ, and esteeming it a good Bargain to have him, upon the most costly Terms; then he makes over himself to the Soul, *I will sup with him, I will impart my Spiritual refreshings to him, I will give my self to him, he shall feed upon my Flesh and Blood:* we have an Overture made, *Rev. 21. 6. I will*

*I will give to him that is a thirst of the Fountain of the Water of Life freely, So Rev. 22. 17.* When once God hath brought the Sinner to a thirst for Christ, to a sense of his Misery without Christ, that he cannot live without him; when the Sinner is persuaded to believe in him, and give up himself to him; then the Lord Jesus gives out himself, his Spirit, these Waters of Life, the Waters of Regeneration; then he puts the Believing Soul into the possession of Life and Righteousness, of Grace, and an earnest of Glory. He gives to such, a Right and Title to all that is his, *Job. 1. 12.* He gives out to them the fruit of his Sweat and Bleeding, the fruit of his Groans and Dying, as they are capable to receive. He died that they might have Life, and have it more abundantly: He was made Sin for them, that they might be made the Righteousness of God in him, *2 Cor. 5. 21.* And now he is performing this, and strips the poor Soul of his filthy Garments, and takes away the filth of Original and Actual Sin, and comes and cloaths the Soul with Righteousness, and puts his fair Ornaments upon it, and makes it as a fair Jewel in the sight of God; and when the Soul hath bespotted his own Garments, Christ comes and cloaths him with pure Rayment: So that here's alwayes Work for Christ to do for his People, whilst on Earth, to apply the fruits of his Purchase.

Fourthly, The Lord Jesus Christ, in pursuing his Mediatorly Work, doth take upon him the Work of an Intercessor in Heaven, and Advocates in the behalf of all his People; He hath done all that was needful for him to do on Earth, and now he is entred into the Heavens, and sate down at  
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the Right hand of God, and ever lives to make Intercession for the Saints, *Heb. 7. 25, 27.* That is his Work now in Heaven, to perform that part of his Priestly Office, as is needful for him to do, as a Mediator there.

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C H A P. V.

*Wherein is opened the glorious Advocateship of Christ, with the unspeakable Comforts and Advantages thereof.*

**T**Here are two parts of Christs Priesthood ; (1.) His Satisfaction. (2.) His Intercession. The first I have spoken to already, and proved, That the Lord Jesus, by his Active and Passive Obedience, hath satisfied the Law of God, and made a full Atonement for the Sins of all Believers ; that he underwent all that they were bound to undergo, and that in their Name, Room, and Stead, for their Sakes, *Heb. 7. 22. Gal. 4. 4, 5. Rom. 5. 19.* This he did by his Active Obedience, and also by his Passive, *Isa. 53. 4. to vers. 7. Gal. 3. 13, 14. Job. 1. 28, 29.* And by this one Offering of his, hath he perfected them that are sanctified for ever, *Heb. 10. 14.* by way of Merit ; that God hath no more now to charge on Believers, by way of Punishment for their Sins, seeing Christ hath borne it in his own Body for them on the Tree. By this he hath obtained Salvation for them : that's the first part of his Priestly Work.

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But, Secondly, Having dispatch'd his Expiation, 'tis needful that he carry on his Application of this Obedience and Suffering to them; and this is done by his interceding in Heaven for them. Now, because so much of the Riches of Christ lies in this part of his Mediatorly Work, and it is of such infinite Concernment, as to the Faith, Comfort, and Advantage of Believers, therefore, I shall speak the more fully to this Subject, and shall prove,

1. *That the Lord Jesus Christ, God-Man, doth now sit down at the Right Hand of God, Interceding there in Heaven.*
2. *How the Lord Christ carries on this Work of Intercession in Heaven.*
3. *For whom he doth intercede in Heaven.*
4. *What he doth intercede for.*
5. *Why the Lord Jesus Christ, as a Mediator, carries on this Work of Intercession.*
6. *What are the unspeakable Comforts and Advantages that flow from this Intercession of Christ.*

First, *Jesus Christ doth now sit down at the Right Hand of God, and is entred upon the Work of Intercession.*

There are two Arguments to prove this.

First, The nature of the Office the Lord Jesus Christ hath undertaken now in Heaven: He hath taken on him the Office of an Advocate, on the behalf of his People. *1 Job. 2. 1. If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; παρακλητων*: This word is ordinarily rendred a Comforter, when applied to the Holy Ghost; but when spoken of Christ (as *Gomarus*, and other Learned men affirm) it is taken for an Advocate,



or one that undertakes the Cause of another; an Attorney, or Officer at Law, that appears in Court for one that is there concerned and accused, to look after, and plead his Cause: He is one that is, by Law, deputed and set apart to that Office, and so is bound to do his utmost for his Client, as for himself: Thus is Jesus Christ set apart, and deputed, by the Father, to this Office of Advocate and Intercessor, *Joh. 6. 27. For him hath God the Father sealed.* That is, appointed, set apart, and confirmed to be Mediator and High-Priest, *Psal. 110. 4.* That he might satisfy for the Sins of his People, and sue out the Benefits of it for them.

Secondly, Christs Fidelity in the Performance of this Work, proves he is now in Heaven, interceding. He cannot be content to have a Name and no more; he is faithful in things pertaining to Men. The Lord Jesus Christ did actually carry on this Work of interceding for his People, before he took their Nature upon him, and came into the World, *Isa. 53. 12. He bore the Sins of many, and made Intercession for the Transgressors.* Upon his Deputation to this Office, and by vertue of the Sacrifice to be offer'd, he did, ever since the Fall, mediate for his People, and put on Bowels for them. *He carried them all the dayes of Old, Isa. 63. 9.* whilst he was in Heaven, ever since Adam's Fall, as soon as he had any Seed on Earth. Again, Christ was faithful in this Work of Mediation and Intercession, whilst on Earth, *Heb. 5. 7. Who in the dayes of his Flesh, when he had offered up Prayers and Supplications, with strong cries and tears.* Those cries and tears he put up were for his People, not for himself, he needed it not; He was willing to

be subject to his Fathers Will, to drink of the Cup the Father gave him to drink; But he prayed for the conversion of those the Father had given him; and prays for the Salvation of his People, *Job. 17. 19, 20. Luke 22. 32.* And this he doth now he is in Heaven; he carries on this Work there in his Humane Nature: *He is entred into Heaven it self, there to appear in the presence of God for us, Heb. 9. 24.* It is a Metaphor taken from an Attorney, that appears in the behalf of his Clients: So Jesus Christ is at the Right hand of God making intercession, by way of Office. When Satan or the Law doth accuse Believers, there's Christ at the Bar, ready to make answer for them, to plead the Cause of his Clients, and procure their Justification: the Apostle makes use of Christs Intercession to this purpose, *Who shall lay any thing to the charge of God's Elect? It is God that justifieth: Who is he that condemneth? it is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh Intercession for us, Rom. 8. 33, 34.* So *Heb. 6. 19, 20. Which Hope we have, as an Anchor of the Soul, both sure and stedfast, and which entred into that within the veil; whither the Fore-runner is for us entred; even Jesus, made an High-Priest for ever.* By an entrance within the veil, was typified out Heaven, Glory. As the High-Priest entred within the veil, so Christ, as an High-Priest, is now in Heaven, to carry on Redemption-work: He is there to oppose all Designs against his People, and secure them against all the Impleadings of their Enemies; He ever lives to make Intercession, *Heb. 7. 25.* The word signifies, to attain the Mark, as an Archer doth; or he that throws Darts hits  
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the Mark, so the Lord Jesus Christ intercedés so as to prevail.

Secondly, *How doth Christ intercede in Heaven?*

*Ans.* 1. *Negatively*, Jesus Christ doth not intercede in Heaven, *Figuratively*, As if his Intercession were no more but the vertue of his Merit, as *Abel's* Blood is said to speak, *Heb.* 12. 24. But formally as one that takes upon him the Cause of his sinning, suffering people.

Secondly, he doth not intercede *Charitatively*, by way of Courtesie and Kindness, which he might do or leave undone, as he pleaseth; but officially by way of Office and Trust committed to him, for so he is our Advocate, 1 *Job.* 2. 1.

Thirdly, Neither doth he intercede *Precario*, in such an humble manner and Mode of Supplication of bowing the Knee, and submissive Intreaties with Cries and Tears; as the Saints do, and as once he did whilst on Earth; for this is inconsistent with that State of Majesty and Glory, he is in at the right hand of God, *Heb.* 1. 3. But *Authoritatively*, by way of Right and Power, as one that hath deposited a sufficient Price, and now demands his Captives, as one that hath made a Purchase, and now requires the thing purchased, as one that hath deserved what he moves for, and hath Power, as God, to bestow.

Secondly, *Affirmatively*, and so.

First, Christ's Intercession in Heaven is, by his appearing there for us, as our Mediator and Surety, presenting his person, God-man, as our Agent and High-priest, *Heb.* 9. 24. As the High-priest of old did appear in the holiest of all, with the Names of the twelve Tribes on his Breast and

Shoulders, for a Memorial before the Lord, *Exod.* 28. 9. to 22. to which, says one, the Church alludes, *Cant.* 8. 6. *Set me as a Seal on thy Heart, as a Seal upon thy Arm,* as a Manifestation of his Love; so Christ's interceding, is his appearing in the behalf of his People, as their Advocate; and Christ's sitting in Heaven, in this Relation to his people may be called his interceding.

Secondly, By presenting his Obedience and Sufferings before the Father on their behalf, that they might have the Benefit of it, and that God would in Justice, communicate the Fruits of it to all his Seed, *1 Joh.* 2. 1, 2. A type of this we might see in the High-priest's bringing the blood of the Sacrifice within the Veil, and sprinkling it on the Mercy Seat, *Lev.* 16. 11. to 17. First he killed the Sin-offering, and then brought in the Blood before the Lord within the Veil; without which his Act was not compleat. Thus Christ first sheds his Blood on Earth, for his People, then enters into Heaven, there to present his Blood for us, *Heb.* 8. 4.

Thirdly, By declaring his Willingness, that his People should have all that Mercy and Salvation which they need, and that he purchases for them. *Joh.* 17. 24. *Father, I will that those whom thou hast given me, be where I am; Father, I will that my Children have their due: 'tis true, they have sinned but I have suffered, they have fallen short but I have fulfilled all Righteousness: thou knowest I obeyed for them, and dyed for them, that all which thou hast promised might be made good to them: and Father, I will that Justice be done for them in Heaven; and I will, that this and the*  
other

other Mercy be given out to them here, according as their Necessities and Capacities require: whilst Christ was on Earth, he came to do his Fathers Will, and now he is in Heaven, he must in all things have his own, *Job. 11. 42.*

Thus much may be understood by the manner of Christ's Intercession in Heaven.

Thirdly, *For whom doth Jesus Christ intercede in Heaven?*

*Ans.* For all that come to God by him, *Heb. 9. 27.* For all that do believe in him. *Job. 17. 20.* Some desponding Sinners may be ready to say, alas! this is not for me, I am unworthy of so choice a Mercy: will Christ plead for such a grace-abusing wretch as I? Why Sinner, if thou art one that comest over to Jesus Christ, and believest on the Son, thou mayest lay claim to this Advocate in Heaven, and confidently expect the Benefit of his Intercession.

Again, The Lord Christ intercedes for all his People on Earth, *Job. 17. 11.* *And now I am no more in the World, but these are in the World; holy Father keep, through thy own Name, those whom thou hast given me.* The Saints on Earth are the Subjects for whom he intercedes: particularly, for his sinning people: he made Intercession for the Transgressors. *Isa. 53. 12.* Some trembling Soul may say, Christ's Intercession is for them that are holy, but I am vile; but know, O Soul, Christ interceeds in Heaven for his people that sin against him, 1 *Job. 2. 2.* Again, Christ intercedes in Heaven for his weak and impotent people, that are compassed about with Clouds of Infirmities, he hath a special Respect to these, as a tender Father hath

to a weak Child; Christ's grace was sufficient for *Paul*, when his own fail'd under the horrible Buffetings of *Satan*, *2 Cor. 12. 9.* Such as are weak in themselves, that know not how to pray. or wait upon God in any holy Duty as they should; these are the Persons Christ pleads for to help them, such as are ready to be overcome by Temptations; *Simon, Simon, Satan hath desired to have you, that he may sift you as Wheat, but I have prayed for thee, that thy Faith fail not, Luke 22. 31. 32.* Poor tempted Souls, hurried up and down, sometimes assaulted with blasphemous Thoughts, then poisoned by ugly Temptations, put upon this Sin, and then the other Sin, every day the Devil following them with new Temptations, laying in new Batteries against them: Now the Lord Jesus Christ sits at the right hand of God, interceding for these.

or Again, Christ intercedes in Heaven for his suffering People, such as are in danger of being overcome by their Enemies, and have no Might, and none to intercede for them, *Isaiah 59. 16.* Sore Judgments there were upon the People of God, and that justly; for their Transgressions, no Righteousness of their own to plead for them, nothing at all that could justly intervene between Wrath and them: Now in this case Christ steps in, and he intercedes, and brings Salvation. These are the persons Christ intercedes for in Heaven.

Fourthly, *What doth the Lord Jesus intercede for in the behalf of his People?*

First, One thing he pleads for is, for their Preservation in the World, and from the Evil of the World, *Joh. 17. 15. I pray not that thou shouldest*  
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*take them out of the World, but that thou should'st keep them from the Evil.* This implies, Christ's mind is, his People should continue in the World till their Work be done; that neither Sin nor Danger may cut them off till their full time be come; but that they may be kept from Evil; from the Evil of Temptation, and the Evil of Persecution.

Secondly, He intercedes for the Sanctification of his People; and this is a glorious Priviledge indeed, *Jo. 17. 17. Sanctifie them through thy truth; thy Word is truth:* By the word of thy Truth, make them partakers of thy Holiness: *For their sakes I sanctifie my self, ver. 19.* I set apart my self, now on Earth, as an High-Priest and Mediator. And why so? *That they may be sanctified through the Truth.* It may be a poor tempted Soul hath beg'd for Grace, but finds no answer; as *Paul* prayed twice, thrice, many times without return; but *Jesus Christ* intercedes, who will prevail; and because he prays, they shall obtain, according to the measure of Christ, and in his time.

Thirdly, The Lord *Jesus Christ* pleads in Heaven, for Believers Union with himself, and with one another, *Jo. 17. 11, 21, 22, 23. Holy Father, keep, through thy own Name, those whom thou hast given me, that they may be one, as we are: That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; I in them, and thou in me, that they may be made perfect in one.* This he died for; to gather his People into one, and this he will procure in due time. Their Union with himself shall be inseparable; their Communion may be interrupted, but their Union can never be broken. And it is a matter of Comfort to Believers,

ers, that grieve for the sad Breaches amongst Saints, how that Christ intercedes in Heaven for their Union, who cannot be denied.

Fourthly, The Lord Jesus Christ intercedes for his Peoples Succour, and support, under, and deliverance from Temptation, *Luke 22. 32. I have prayed for thee, that thy Faith fail not.* Ah Soul! Art thou followed with new Temptations every day? Doth the Devil vex thee, casting in wicked, vile thoughts, that do make thee tremble, pulling and haling thee? Fear not, sayes Christ, the Devil shall not prevail. O, sayes a Soul, What shall I do for Faith? I cannot take hold of this, and the other Promise. Why, Christ in Heaven pleads for Believers, that their Faith shall not fail, shall not sink away, nor faint in the day of Temptation, *He will not suffer you to be tempted above measure, 1 Cor. 10. 13. He will make a way to escape.* As sure as Christ himself hath escaped from Satan, and Dangers unto Glory, so sure shall Believers pass thither also. O Soul! thou canst not tell how to pray; this and the other wicked thought hurries thee; Faith and Hope, all seem to be gone: but, O, what a blessed thing is this, that there is a Mediator in Heaven to pray for thee!

Fifthly, Jesus Christ intercedes in Heaven for the Pardon of all the Sins of his People, and for the enjoyment of his Fathers favour, *If any man sin, we have an Advocate with the Father, 1 Joh. 2. 1.* That's part of Christ's Work in Heaven, to Advocate in regard of their Sins: So *Joh. 17. 26. That the Love with which thou lovest me may be in them. I have purchased thy Favour for them, and Peace with thee, by my own Blood; therefore, Father,*

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O take not away thy loving kindness from them: O, do not be angry with them for ever. O, what a wonderful Priviledge is this! Christ is not contented that his Father love them with an ordinary and a common Love; but his Will is, that the same Love with which the Father loved Christ, as Mediator, be bestowed upon them.

Sixthly, The Lord Jesus Christ Advocates in Heaven for the supply of all the wants of his People, *Phil. 4. 19. My God shall supply all your need, according to the Riches of his Glory, by Jesus Christ.* Observe the ground, and meritorious cause of all the Supplies of the Saints Needs, is the Riches of Christ in Heaven; the Riches of Christs Intercession. O! when the poor Believer goes mourning under a sense of this, and the other Want, Christ in Heaven is interceding for them. O, sayes one, I want a soft Heart; a Heart to love God: I want more power over Corruptions and Temptations: More Humility, sayes another: O, my proud heart! I want more Patience; I am fill'd with the Fire of Hell: I want more Purity, unclean Thoughts lodge in my Soul: but Christ in Heaven is interceding for them, thus. Father, There's a Child of mine wants a soft Heart; I will that thou give it to him: there's another goes complaining for want of more power over Corruptions; I will that thou grant it to him: Another wants Bodily supplies; he is in straits in the World, and knows not what to do; Father, thou hast made me Heir of all things, and I will that thou give him some of mine Inheritance. O that Believers did know this! when they are pining away in their straits,  
that

that they would look to Jesus, and by Faith see him interceding for them.

Seventhly, Another thing Christ pleads in Heaven for, is, the subduing of all the Enemies of his People: Whatever is like to endanger their well-being, in their work of glorifying God, and in their way to Glory with God, Christ pleads that it may be removed. Are the Snares of the World like to carry away one? the Snare of Prosperity, or vain Company, like to ruin another? Doth the Flesh lust against the Spirit, and ready to reduce it into Bondage? Christ pleads in Heaven for the destruction of these Leviathans; and will, in his own time, bring down all the Enemies of his People: Yea, *Gog* and *Magog*, and all the implacable Adversaries of *Sion* must be subdued, because Christ intercedes for it, and Reigns till he hath put down all Enemies under his Feet, *1 Cor. 15. 25.*

Eighthly, He intercedes for his Peoples Consolation; He seems to be much concern'd in this, that his People be of good cheer in the World, *Joh. 16. 33. Be of good cheer, Pluck up your Spirits, walk comfortably, I have overcome the World for you, I will not leave you comfortless; I will not leave you in danger of overwhelming: Christ takes care that his People be not overladen with trouble, but that they have comfort in due time.*

Ninthly, The Lord Jesus Christ pleads for their thorough and compleat Salvation, for their preservation in Grace, and their sure and certain enjoyment of Glory. *Wherefore he is able to save to the utmost, because he ever lives to make Intercession, Heb. 7. 25.* Whatever their dangers, straits, and hazards be, Christ intercedes in Heaven, for  
their

their utmost saving, thorough all, and from all. The gracious Soul miscarries sadly, this, and the other time; in this, and the other matter: he falls dangerously, and bruises his Bones; but Christ pleads in Heaven, that this might not prove a mortal wound: *Father, I will that those whom thou hast given me, be with me where I am, to behold my Glory, Job. 17. 24.* All his Glory, that he hath purchased with his Blood, is for his People. As a Father, if he gets a large Estate, his Children shall fare the better for it, he will leave it all to them; so Christ in Heaven intercedes, *Father, I will that my Children may share with me in my Glory; may Reign, and sit on Thrones, and be crowned with Immortality with me. Where I am, there shall my Servant be.*

Thus you see what Christ intercedes for in Heaven.

Fifthly, *Why doth the Lord Jesus Christ intercede in Heaven?*

First, Because he hath undertaken this Work for his People: He is their Advocate, *1 Job. 2. 1.* He is an Officer in Heaven for them, and hath undertaken their Cases; and being bound, he will be faithful: He is there, as their Fore-runner, and his Fidelity lies at stake, to make their way plain to Glory. If they come not after, how can he be their Fore-runner?

Secondly, Because of his Interest in them, they are very near to him, they are his own. *Having loved his own, that were in the World, Job. 13. 1.* Persons use to love their own. The World loves its own; therefore is Christ so concern'd in the welfare of his People, because they are his Propriety.

ety; They are his Friends, *Job. 15. 14, 15. Ye are my Friends, I have called you Friends.* And will not a man concern himself about his Friends? There's never a man on Earth, that hath a Friend so near his heart, as the Saints are to the heart of Christ; They are his Brethren; *He is not ashamed to call them Brethren, Heb. 2. 11.* He is their Elder Brother, and they are younger Brethren, and he cannot but have a tender heart towards them. How full of Bowels was *Joseph* to his Brethren, though they had sold him, and injured him; yet how affectionately did he discover himself to them, he wept, that the *Egyptians* heard him? *Gen. 45.* It is a most affecting Story, to shew what the heart of a Brother is, or should be. O, how much is *Jesus Christ* concerned in the welfare of his People!

Again, He is their Father; He hath the Bowels of a Father: He pleads in Heaven, at the Right hand of God, as a Father doth speak for his Children. O! if a man had a Child, or some Children, condemn'd to dye, how would a tender Father speak for them, and weep for them, that they might not dye! with such Bowels doth *Jesus Christ* plead for his People in Heaven.

Again, They are his Spouse, his Love, his Dove, married to him, *Cant. 5.* And can a tender affectionate Husband shut up his Bowels towards his own Flesh? So *Christ*, in Heaven, accounts nothing too dear that might be for the welfare of his People, because of their conjugal relation to him.

Thirdly, Because of the great Love he bears to them, therefore will he make Intercession for them, *Isa. 63. 9. In his Love and pity he redeemed them.*

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Nor men, nor Angels can tell the Height, Depth, Length and Breadth of the Love of Christ; it is Love, passing Knowledge, *Eph. 3. 18.* Christ's Love to his people, is unconceivable, unchangeable: many waters cannot quench it, all their Unkindness cannot diminish it, therefore he remembers their Concernments, and pleads their Cause.

Fourthly, Because of the Sympathy the Lord Jesus Christ hath with them, he hath a fellow-feeling of all their Infirmities and Afflictions: as he is their head, he cannot but sympathize, with all the Maladies and Distempers of every Member; he is the high-priest, and must have Compassion, *Heb. 4. 15.* *For we have not an High-priest which cannot be touched with the feeling of our Infirmities:* He cannot be capable of Insensibility, of the Cases, Concerns and Conditions of his people; Weaknesses, Sins and Wants, whatever becomes the Burden of his People, it is near his Heart: It is not his own Glory in Heaven, can take off his Thoughts and Care of them: He that abuseth the Saints offers Violence to Christ's Eye, *Zach. 2. 8.* *He that toucheth you, toucheth the Apple of his Eye.* While he was in Heaven, in the Possession of the Fathers Glory, no sooner did their Cry come up from *Ægypt*, but presently it reached his Heart; God tells *Moses* he could not stand still to hear the Complaint of his poor afflicted people: God in Christ, the second person, the Angel of the Covenant resents the Miseries and Afflictions of his people, *Exod. 2. 23. 24.* *I have surely seen the Afflictions of my People which are in Ægypt, and have heard their Cry, and I am come down to deliver them,* *Exod. 3. 7, 8.* And if he was so pityful, as to be  
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soon afflicted with the Afflictions of his people before he assumed the humane Nature upon him, is he not as much now sith he hath taken our Nature upon him, and stands in Heaven cloathed with our Body and Soul? *Heb. 5. 2.* Christ carries no Weaknesses to Heaven with him, he hath no kind of Wants, Pains, nor Sorrows, but he is compassed with Infirmities, that is, a Sense of the Weaknesses, and Remembrance of the Afflictions and Infirmities, whilst he was here: He knows the Heart of a Stranger, he knows what it is to be under the Wrath of God, therefore cannot but have a fellow-feeling of the Infirmities of his People. No tender Mother can be more affected with the pain of a little sucking Child, with the Fear of losing it, than Christ is with the case of his people, therefore he pleads for them.

Fifthly, Jesus Christ cannot chuse but speak for his People in Heaven, because he hath purchased them, he hath bought them, and paid for them: he thought it fit to lay down a very great price for every believing Soul, *1 Cor. 6. 19.* *You are bought with a price.* He was willing to have his Heart opened, and his Side opened, that he might let out his Blood for them; and surely he cannot but be willing to intercede for them, when he was willing to dye, and bear divine Wrath for them: he hath bought Grace and Glory for them, and he must needs speak, that they might have what he hath paid for. It is true, if God should deal upon the account of Creature-deservings, they would soon be totally destitute: but though unworthy in themselves, Christ pleads his Worthy-ness: Father, I will, that thou give out this and  
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the other Mercy to them, I have purchased it for them: it is true, they have abused the Gospel, and sinn'd away the Light of thy Countenance; but I will that thou speak comfortably to them for my sake; for I have always obey'd thee, and done thy Will.

Sixthly, Because of his Promise to them, he hath promised he will not leave them, *Jo. 14. 18.* I go away, says Christ, but I will not leave you; I go to Heaven but it is for you; I carry your Names on my Heart, that I might think upon you, when I am in Glory: when I see how *Satan* buffets and assaults you from day to day, then I look upon the Palms of my hands and see your names engraven there, *and will not leave you comfortless, I will come again to you.* He sends his Spirit to keep them Company here on Earth, and he will come and fetch them home at last; he will be faithful to them in all things, that pertain to God, and for the Salvation of their Souls, *Heb. 2. 17.* and Believers may urge him with his Promise and Faithfulness, and this obliges Christ to do all he can for them.

Seventhly, Because of the great Necessity they have of his pleading for them; He sees they would be undone if he did not stand up for them. *Satan* would lay in his Accusations, he is the Accuser, and what ways he hath to accuse the Saints before God, we know not: he accused *Job*, and doubtless he is ever and anon laying in fresh Charges against the people of God; therefore Christ pleads for them: he sees they want Grace and want Strength, therefore he cannot be silent: he saw *Peter* had need of Support, *Luke 22. 31, 32.*  
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therefore he prayed for him : Christ sees they stand in need of Promises, Experiences, Consolations and Priviledges, therefore he pleads in Heaven for them.

Sixthly, *What are the Comforts and Advantages that flow from the Intercession of Jesus Christ to believing Souls ?*

There's Cause of wonderful Joy and Consolation to Believers, when they cast their believing Looks towards Heaven, to see their Advocate there.

First, In regard of the Excellency of this Intercessor : O ! what a glorious, mighty, and potent Friend, have Believers to plead for them ; he is no mean person, he is the Son of God, *the express Image of his Fathers Person, Heb. 1. 3.* He is one that made the World, and upholdeth the World, and after he had suffered for Sin, he is gone to Glory, and takes his Seat at the right hand of the Majesty, on high ; he doth not stand by as a Begger, but sits down on the Throne, by the Fathers side, and speak as a Friend for them : O what a glorious and transcendent person is he ! it is not an Angel, it is not a Saint, but it is the Lord *Jehovah, Jehovah Christ.* O when the Believer, by Meditation, comes to reflect on his Glorious Agent in Heaven, how he is honoured by Angels, Saints, and every Creature, it will wonderfully console his Languishing Spirit.

Secondly, Consider the Successfullness of this Intercession, and it cannot but yield much Comfort, *the Father heareth him always, Job. 11. 42.* The Father and he are one, of one Nature, one Glory, one Will : what the Son wills the Father wills,



wills; and Jesus Christ is the Executor of his own Will, and hath all Power in his hands to give out, and perform what he pleads for: What would'st thou have, Soul? Lord, sayes the Soul, I would have more Grace, be more holy, have strength against this, and the other Temptation: I am afraid I shall perish under these Blasphemous Thoughts. Oh, the horrible injections of Satan! Lord, support me. Why, (sayes Christ) Fear not, Soul, In me is Everlasting strength, thou shalt have it in my time, and according to my measure.

Thirdly, Consider the extent of Christs Intercession, and that will contribute wonderful Joy to Believers: His Favour is not narrowed up to one or two Favourites, but for all his Saints: *All that come to God by him, Heb. 7. 25. All that believe in him, Job. 17. 20.* Christ excepts none: In this he out-goes the Affections of all Creatures. It is rare for the largest Affections of Men, not to run within some narrow limits; but Jesus Christ hath an equal respect for all his Seed. And then he intercedes for them in all their Matters, *Isa. 63. 9. In all their Afflictions he is afflicted:* There is no part of their Trouble but he is concern'd in it: As Christ is an Advocate in Heaven, he is engag'd to attend the Concerns of his People, though they should neglect him, *Isa. 57. 18.* He is privy to all their Matters: How should this revive the Believing Soul? It is the usual complaint of Souls, O, I fear Christ will not intercede for me; I am so Carnal, so full of Deceit, Hypocrisie and Backslidings. It is true, He takes pleasure in the Prosperity of his People; but, I fear, I am none of his. They that pray and plead Spiritually may hope,

but I cannot pray, nor look up. But let me tell every poor trembling Believer, There's never a Soul that hath the Lord for his God, that Jesus Christ can be unmindful of: He intercedes for all his People, and in all their Concernments.

Fourthly, This may yield wonderful Comfort to Believers, to consider, That Jesus Christ doth not onely intercede in Heaven, in their Names, but in their very Natures: He presents the Humane Nature in his own Person, glorified; and in this Nature he pleads to God for them. He is set forth as *the Man Christ Jesus*, 1 Tim. 2. 5. He cannot but be full of Pity and Compassion, because he is of the same Nature with them: *They are Members of his Body, of his Flesh, and of his Bones*, Eph. 5. 30. O, if that Scripture were but put into the Believing Meditation of Believers, what Comfort will flow from it? O trembling Saint! thou mayest object thy Unworthiness and defiled Nature; but Jesus Christ hath thy Nature glorified now in Heaven, at the Father's right hand.

Fifthly, The restlessness and unweariedness of Christs pursuing the Blessedness and Salvation of all his Seed, is that which may yield wonderful comfort to the Believing Soul. Consider his Temper and Disposition, whiles he was on Earth: *His Spirit shall not fail, till he hath set Judgment in the Earth*, Isa. 42. 4. And if Christ was so earnest to undergo such work then, and was so restless and active till it was done; surely he must needs be restless to carry on this Work now in Heaven: *He lives ever to make Intercession*, Heb. 7. 25. There are some times when men on Earth cannot agitate the  
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Cause of their Friends; but Christ is alwayes taken up about this Work of Mediation: Christ's Authority is capable to manage all the Affairs of his People, were they millions of men, therefore it must needs be matter of wonderful Comfort to Believers, that they have such a Mediator in Heaven.

Sixthly, Consider the Advantages that flow from this Intercession of Christ to Believers, and it will yield matter of wonderful comfort.

Their Sins shall be surely pardoned. O what wonderful comfort is this! *Blessed is the man whose Transgression is forgiven, and whose Sins are pardoned, Psal. 32. 1.* He is an Advocate for them, to take away their Sins, *1 Joh. 2. 1, 2. 1 Joh. 1. 7, 9.* No Bill shall be laid in against them at the Bar of God: Who dares accuse that Soul that is covered over with the Blood of the Redeemer? *Rom. 8. 33, 34.*

Their Persons and Performances shall surely find acceptance with God, through this Intercession of Christ, *Eph. 1. 6. Who hath made us accepted in the Beloved.* All that glorious Chain of Mercy that is made over to, and fastned upon the Believer, hath its tye to Jesus Christ: Predestination, Adoption, Justification, Sanctification and Salvation, are all laid upon Christ. It is a piece of usual weakness in poor Believers, or rather Doubting-souls, to judge of their Acceptance with God, or Non-acceptance, according to their Deservings, or ill-deservings, and the nature and frame of their Spirits and Duties: when they have been drawn out in Frames, and wonderfully rais'd in Duties, they think now they shall find Favour; But it is not that which gives

your Suits Entertainment in Heaven; it is as God accepts the Soul in Christ, notwithstanding all the Failings and Infirmities of Believers; they are entertained with a *well done good and faithful Servant*, upon the account of Christ.

Again, They are sure to be secur'd against the prevailing Power of all their Enemies; let *Beelzebub* with all his Train and Forces be united against them, he must be broken to pieces; for Christ is at the right hand of the Father, interceding for them: *Sin shall have no Dominion over them*, Rom. 6. 14. *God will bruise Satan under their Feet shortly*, Rom. 16. 20. Hence it is, they may be sure none of their Enemies shall prevail, *Luke 1. 74.*

Again, They may be sure to receive more Grace, and Life more abundantly; *God giveth more Grace*, *James 5. 6.* whilst Christ's Interest holds in Heaven, whilst he hath a Fullness of Grace to bestow, Believers may expect more.

Access to the Throne of Grace at all times in his Name, is another procured Advantage of his Intercession; it is by the Blood of Christ Believers come to God with Boldness, *Heb. 4. 14. 16. Heb. 10. 21. 22.*

Hence the Blood of Christ makes Peace, and an open door for Believers to approach to God, *Eph. 3. 12.* Because he is there at the Throne of Grace, he will open his Door to his Children, and let them in, within the Veil: what tender Mother would shut the door against her weeping Child?

Again, They have not only Access to the Throne of Grace, but Success; they shall speed when they cry with all their Hearts, *Joh. 14. 13. 14. What-*

soever you shall ask in my Name, that will I do, that the Father may be glorified in the Son: if you shall ask anything in my Name, I will do it. Christ was leaving his Disciples, and they might tremblingly dispond, how shall we live when thou art gone? the World will persecute us, and *Satan* will devour us? Why says Christ, I will protect you then, as well as now, and hear your Requests: you think it is only your Concernment, to have your Prayers answered; no, it is the Concernment of my Father too, his Glory lies at stake for it. O! what bold Encouragement is this *Rev.* 8. 3, 4, 5. Prayers ascended up, and presently comes down Thunders, Noises, Lightnings, and Earth-quakes: as a Symbol of God's Reception: believe it, Saints have still as great Potency with God, on the Account of Christ, as ever, and their right Prayers shall surely find an answer at the Throne of Grace.

Again, They shall certainly have Perseverance in Grace: for the Certainty of a Believers Graces depend not upon his own Strength, that it should dye if he cease to exercise it; but is secured by the Intercession of Christ, *Luke* 22. 32. *Jer.* 32. 40.

Another Effect of Christ's Intercession is this, The Saints have Oneness with, and an Interest in the Love of God, *Jo.* 17. 21. 22. And they shall be sure of Grace and of Glory: they shall have a Mansion in Heaven, *Jo.* 14. 3. *Jo.* 17. 24. *Father,* I will that those whom thou hast given me, be with me where I am, to behold my Glory.

## C H A P. VI.

*Shewing the Willingness of Christ, that Sinners should be saved, the Sin and Misery of such as refuse Christ, with Reproof to several sorts of Persons*

**W**E have a little opened the Transcendent Glory of Christ as Mediator, wherein so much of his vast Treasury lies: we come now to make some Application of this glorious point.

First, By way of Information. First, How wonderfully are poor Sinners indebted to the Lord for giving such a Mediator as Jesus Christ, God-Man; none else in Heaven or Earth could have procured the Salvation of lost Sinners: had he been God only, he had had neither Right or Capacity to suffer: had he been only Man, he could never have born up under the dreadful weight of these Sufferings; Death would have had Dominion over him, his Sufferings unsatisfactory, his Intercession rejected, and all the hopes of Sinners perished; but now he is able to save all that come to God by him: O admire at, and rejoyce in this Love of God, in giving Christ, *Jo. 3. 16. God so loved the World, that he gave his only begotten Son.* Life and Liberty Health and Strength, Peace and Plenty, are excellent Mercies; but the giving of Christ is transcendently super eminent: Can you bless the Lord for lower Springs? O adore these upper ones, this Grace that brings Salvation,

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Secondly, See the Willingness of Christ, that Sinners should be saved, he would never else have assum'd the work of a Mediatour, nor have given himself for this very end that Sinners might be brought to God, *1 Pet. 3. 18.* He would never have undertaken the bloody way of Death, nor drunk off such a bitter tremendous Cup, that Sin. had brewed for him; he would not have interceded with God for Terms of Reconciliation, nor undergone such direful, unconceivable Torments, had he not been willing Sinners should live: hath Christ so carefully prepared the Ministration of Reconciliation, and absolutely commanded the Promulgation of the Gospel to every Creature? *Mark. 16. 15.* Hath he laid such a Necessity on his Messengers and Ambassadors, and oblig'd them, by the Penalty of fearful Woes, to preach the Gospel, and he is not willing that Sinners should be saved? *1 Cor. 9. 16.* See how he charges his Servants to be instant in Season and out of Season, to reprove, rebuke, and exhort with all Long-suffering and Kindness, *2 Tim. 4. 1.* To perswade and beseech men to be reconciled, *2 Cor. 5. 11. 20.* And will he reject them when they come? He would not have griev'd and mourn'd so much at Sinners Unbelief, and out-standing the day of Grace, had he been unwilling they should have liv'd, *Joh. 5. 40. Luke 19. 41. 42.* Behold how he waits till the last hour of the Day, and treats his Enemies with an affectionate Kindness, why will you dye, O House of *Israel*? He heaps up Coals of Fire on their Heads, and draws them with Cords of Love, and with the bands of a man, *Mat. 5. 45. Hos. 11. 4.* he offers Violence by his

Spirit, to unwilling Souls, and attempts the most charming Persuasions to allure them to him; he thunders and lightens, as on Mount *Sinai*, and threatens them terribly if they will not come; *Joh. 3. 18.* Ah troubled Souls, you that tremble, least he will no more have Mercy on you; but reject your Selves and Duties, shut up his Bowels, and harden his Heart against your Cries. Ah! do but consider and seriously reflect on what Christ hath already done and suffered for you, think on his Carriage whilst on Earth, and his tender Reception of all that came to him; he debarred none, surely, then his Advancement in Heaven, produces no Alteration in him: it may enlarge his Capacity but cannot straiten his Bowels to perishing Sinners. Honour doth not puff him up, or make him unmindful of their Concernments; think upon his Promises, he will cast out none that come to him, *Joh. 6. 37.* Let their Sins be as red as Scarlet, he will make them as white as Wool, *Isa. 1. 18.* He knows the Heart of a Stranger, *Exod. 23. 29.* He remembers what 'tis to lye under the Pangs of a troubled Soul, when he trode the Wine-press of his Fathers Wrath alone; and therefore cannot but compassionate the Miserable, and those that are consumed with the Terrors of the Almighty. Cease Soul, to lay thy Charge on Christ, 'tis thy own Unwillingness and Unbelief that impedes thy way to Life, not his.

Thirdly, How fearful then is the Sin, and how dreadful will be the misery of all those that refuse this Mediator, will not hearken to this Prophet, nor consent to his Proposals for Salvation: The Tongues of Men and Angels are not capable here



to commit an Hyperbole, nor can such themselves sufficiently conceive it, till they feel it. Ah, Sinners! Weigh a little these ensuing particulars, and you will find it true.

First, It is a most aggravated Sin, and hath all the circumstances of Evil in it: There's no sin of so deep a Dye, and foul a Guilt.

It is a sin against the highest Mercy, and greatest Deeps of Divine Favour. There were some Discoveries of Mercy that God expended on the Gentile World: In the times of their Ignorance God did wink at them, feed them, and cloath them; But the Treasures of Grace were reserved for the Fullness of Time, the Gospel dayes. O wretched Caitiff! By refusing Christ, thou kickest against the most sounding Bowels, against rich Mercy, *Eph. 2. 4.* Against tender Mercy, *Luke 1. 18.* Against Free Mercy, *Eph. 2. 8.*

It is a Sin against, and a forsaking of thy own Mercy: Thou stabbest thy own Soul with the same Dagger thou slingest at Christ. O wretched Sinner! thou takest pains to shut thy self out of the door of Mercy, and to argue thy self into the depth of Misery: *O Israel, thou hast destroyed thy self.* Oh Sinner, thou sheddest the blood of thy own Soul, *Hos. 13. 9.*

It is a sin against the choicest and costliest Remedy that ever God prepared: The Garment God made to cloath thy Soul, is dip'd in Blood, and this thou throwest from thee. How justly will thy Soul rot in chains of Darkness to all Eternity, that refuseth such a chargeable Remedy laid out upon thee? The Law was but leading to it, *Gal. 3. 24.* Had you liv'd to see the Priests killing the Sheep  
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and Lambs, and cutting the throats of these poor Creatures, to make an Atonement for Sin, you would have said, surely the Antitype must needs be bloody: All those charges men were at in their daily Sacrifices, could not take away one Sin; the Blood of Christ must do it. O expensive Mercy! And this thy Soul despiseth: O cursed Sin! All other Dispensations could not make those that use them perfect, *Heb. 9. 9.* Nor all the World, if sold, can pay the Debt of one Soul, or the price of one sin.

It is a sin against the most glorious Majesty that ever was, *Phil. 2. 9.* Thou spittest in that Face that is infinitely above all Spots and Stains; that the Angels admire and adore; one Smile of which maintains all the Life and Consolation of the Saints in Glory; this Jesus thou despisest. O unbelieving Sinner! where wilt thou go to hide thy self from the wrath of the Lamb at the last day?

Lastly, 'Tis a rejection of thy own Duty, a throwing Christ out of his own Vineyard, and how will God deal with such? *He will miserably destroy these miserable men, Matth. 21. 41.* The Lord Jesus Christ hath Right to rule thee, and thou rejectest the Homage thou owest to him, and despisest his lawful Right and Authority which is a most grievous Sin indeed.

Secondly, 'Tis a most unreasonable Sin, there's no Plea at all will bear in the Court of Reason for such a Sin; thy own Reason will judge and condemn thy Soul. O! that ever thou shouldst chuse Death rather than Life, and take the Iron Rod of *Satan* over thee, and despise the golden Scepter of Jesus Christ; Ah! Sinner, there's cause  
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why thou shouldst leave thy Lusts and wicked Companions, and depart from the Chambers of Death, in which thy Soul hath dwelt so long, but none at all why thou should'st not come over to Christ: what doth Christ propose to thee that thou can'st cavil at? Is it to leave thy Lusts? If not, these will ruine thy Soul; if thou had'st Fire in thy Bosom, thou would'st think it reason to cast it out; if Fetters upon thy Feet, and Clogs about thy Body, to shake them off; if a Serpent in thy Bosom, to cast him out: O Sinner, sit down, and consult with the Principles of Reason, never was a better Bargain offered thee. Think on it, What if the Gate seem straight, it is not so to thy Soul, but to thy Lusts, thou can'st not shun Trouble, but must meet with it either here or to all Eternity.

Thirdly, 'Tis a most condemning Sin, *Joh. 3. 19.* This will justify the severest Doom of God, that they might have Life, but would not: Salvation came home to them, but they turn'd it off. O Sinner, take heed how thou refuseth him that speaks from Heaven, despise not Christ.

Secondly, As 'tis the greatest Sin so 'tis attended with the greatest Misery. For first, it opens the Windows of Vengeance, and lets down divine Wrath on thy Soul; it takes off all Possibility of Salvation; he that shuts up this door leaves none open to Life, *Acts 4. 12.* Christ is the only Way, the Truth, and the Life, no possibility of escaping Wrath to come, if thou refuse the Lord Christ, *Heb. 2. 3.* Don't flatter thy self with Hopes of after Mercy; if thou give Christ a final Denial, all hopes of Mercy is gone, when once Christ who  
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is the Blessing, is gone from thy Soul.

Secondly, There's no Acceptance of any of thy duties, 'tis his Righteousness and Intercession makes way for thy Acceptance, *Eph. 1. 6.* All Acceptableness of the best Services of any, is through him, *1 Pet. 2. 5.* None of thy Complaints or doleful Cries, can ever enter into Gods Ears, if they be not mixt with the Odours of his Incense: Ah Sinner, thou flatterest thy self with this, that thou wilt pray, cry, and weep upon a Death-Bed; Ah! what are all thy Cries, when God hears not?

Thirdly, there's sure Damnation waits for thy Soul, the Devil stands by, and expects the time when Christ will take his final leave of thee. O Sinner, if once thy time be gone, and precious Overtures of Grace do cease, then certain Ruine follows: as sure as the Work-man's wages is due to him, so will Damnation be to thy Soul, that dost live and dye in thy Refusal of Christ; every Soul that will not hear this Prophet shall be destroyed, *Acts 3. 23. Psal. 2. 12.*

Fourthly, all the precious Intercessions of Jesus Christ will be turn'd against thee; and this is a most doleful Consideration, enough to make the hardest heart to break: now while there's hope, the blood of Christ pleads, Father, wait a little longer for this Sinner; when divine Justice says, cease interceding, that I may take Vengeance on this wretch; no says the blood of Christ, spare this Drunkard, a little longer, O wait one day longer, one year longer, for this Swearer: but upon thy final Refusal of Christ, the blood of Christ pleads another way; Father, I will the Damnation of this Sinner, I will that Mercy be no more tendred to him,

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*Luke 2. 34. This Child is set for the Fall and Rising again of many in Israel.* Christ is for the Fall as well as the rising of many; and believe it, his blood hath as great a Vertue to heighen the Damnation of willful Unbelievers, as ever it hath to further the Salvation of Believers; and O what a dreadful thing is this, when the blood of Christ shall plead against thee. It may be upon thy Death-bed, thou wilt cry, Lord pardon me, Lord let me never go to the place of Torment: but the Blood of Christ will say, Father, damn him, he made me wait many Days and Years, and would not let me into his Heart, Father let him perish; and whom do you think the Father will hear? This is one of the most trembling Considerations that I know, to heighen the Wrath of Sinners: that Soul must needs go deep into Hell, that the Blood of Christ sends thither; the blood of Christ cries for Vengeance: Ah! Sinners think of it, what a fearful thing it is to refuse this Mediator: the Lord open your Ears, and the Lord work upon your Hearts that you may turn and live while there is Hope.

Fourthly, Hence see whence 'tis that the Prayers of any are so prevailing with God: what is it that makes Faith and Prayer so omnipotent? 'Tis the Intercession of Christ in Heaven that wings our Prayers, and makes them so speedily arrive at the Mercy-seat, and come off with an answer of Peace. 'Tis a Friend in the Court of Heaven that makes the Saints Sutes so prevailing with God, *Rev. 8. 3, 4, 5.* 'Tis his Incense makes way for the Prayers of the Saints, and then Fire comes out of the Censer, and burns up the Enemies of Christ:

O there's wonderful Mightines in the prayers of the Saints whom Christ favours with his Mediation.

*Use 2. Of Confutation.* If the Lord Jesus Christ be the Great and onely Mediator between God and Man; then this will strike down that dangerous, damnable Errour of the Papists, *Of Praying to Saints*, and setting up other Interceders besides Christ, making Addresses to the Virgin *Mary*, placing her in the Throne with Christ. If there be but one Mediator, *1 Tim. 2. 5.* and one that liveth to make Intercession, and that the Assurance of Salvation depends on this Intercession of Christ, *Heb. 7. 25.* Then 'tis a damnable Errour of the Papists to pray to the Virgin *Mary*, as they do in their Missal: one of which is thus; *O Virgin, the onely chaste Mother, loosing our Sins, give us the Kingdom, for thou art Queen of the World, art able to do all things, and, with thy Son, disposest all things.* Another is, *That God, by the Prayers and Merits of the ever blessed Virgin, and of all Saints, would bring us to the Kingdom of Heaven, Amen.* Nay, they say, *That Prayers made to, and delivered by the Saints, are better than those by Christ;* So *Sal.* Now, if Christ be the only way to the Father, and Acceptance is through him alone, then this is a false Way, and never of Gods appointing, but blasphemous Sacrilege, and horrible Robbery of the very Flower of Christ's Crown: Nothing plucks the Scepter out of Christ's Hand, his Crown from his Head, as these irreligious Opinions of the *Papists.* If Prayer be an act of Worship, *Matth. 4. 10.* then 'tis onely due to God: Indeed there's a civil Worship due to Superiours, but Religious Adoration is  
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God's Prerogative. If we must trust on him to whom we pray, *Rom. 10. 13, 14.* then we must pray to none but God, in Christ; for, cursed is the man that trusteth in man, *Jer. 17. 5.* He to whom we pray must be able to know our wants, and our Hearts; to see our Miseries, and hear our Prayers. Now this the Saints in Heaven cannot do: *Abraham is ignorant of us, and Israel acknowledgeth us not, Isa. 63. 16.* 'Tis Omniscieny alone can hear our Prayers, and Omnipotency that can Answer them, *Psal. 65. 2. Matth. 6. 6. 8. 32. Eccles. 9. 5.* Thus we may see the Heterodox Assertions of the Papists, in making many Mediators.

*Use 3.* For *Reprehension* to the professing People of God.

First, To such as are no more affected with this great and glorious Privilege of having an Advocate with the Father. Ah! Did Souls but know what an Ocean of Privileges, and Fountain of Mercies is comprised in this one Mediator, Jesus Christ, it would fill their Hearts with Joy, tip their Tongues with Praises, and make them more glad in the Salvation of God. But, it may be, you are more affected with your Frames, fine Expressions, and your own Duties, than with the Pleadings of Jesus Christ. This deserves a sharp Re-proof.

2dly, Such as make little Use of the Intercession of Jesus Christ. Alas! how few employ Christ about their Matters in Heaven, and engage him in the momentous and weighty Matters of their Souls? May not Christ complain still, as once, on Earth, *Job. 5. 40.* *You will not come to me that you may have Life.* 'Tis sad indeed; that the Lord Jesus Christ should enter up-  
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on so costly an Office, and pay so dear for a Right to do thy Soul good, and thou neglect to use him after all: This is the condemnation to Unbelieving Sinners, That they turn their Backs upon the Intercession of Jesus Christ. Alas, Soul! Are not thy wants great, and thy Sins many? thy Provocations and abuses of Mercy daily, and yet wilt thou not engage Christ for thy help, to procure thy Pardon, and Passage from Death to Life? O, how justly miserable will thy case be, who might'st be happy, but would'st not! *He is worthily miserable (saith one) that will not be happy for the asking.* Who knows but that thy hard heart might have been softened; thy filthy heart cleansed; thy covetous heart spiritualized, and thy captivated Soul set free from the damning Power of Sin and Satan, had'st thou but improv'd a Mediator in Heaven? Know, Soul, if ever Life and Salvation be obtained, it must be by a Mediator.

Thirdly, Here's a Reproof to such as make Mediators of their Duties; that trust their Prayers more than Christ, and lay all their hopes of obtaining on the act of seeking. Indeed the Promise of having is made to asking, *Matth. 7. 7.* but not for asking. Thy Matters (saith *Luther*) do not depend on the worth of thy Self, or Prayer, but solely on the account of Christ, *Joh. 14. 13.* It is Prayer in his Name: And therefore (saith *Luther*) *Nulla Oratio extra Christum.* *There is no Prayer at all out of Christ.* 'Tis the Altar that sanctifies the Gift, *Matt. 23. 19.* *Our very Righteousnesses are as filthy Rags,* *Isa. 64. 6.* *When you have done all, you are unprofitable Servants,* *Luke 17. 10.* Not unto us, O Lord, not unto us, but to thy Name give  
Glory.



*Glory,* Psal. 115. 1. All acceptance with God is through Christ. To trust to thy Prayers, is to trample on the Blood of Christ, accounting it an unholy thing, and the most effectual course to provoke the Lord to a real abhorrency of thy Duties, and to throw them back as Dung on thy Face.

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C H A P. VII.

*Shewing, what Consolation flows to Believers from the Intercession of Christ.*

**I**F the Lord Jesus Christ be the onely Mediator between God and Man, then here's Comfort for Believers in several Cases.

First, To weak Believers; such as need Mercy, and are unable to beg it as they should. Poor Soul! Art thou sensible of thy urgent Necessities? that thy Wants are more than can be numbred? Knowest thou the Hardness, Pride, Filthiness, and Ungratefulness of thy Heart? understandest thou thy need of the Spirit of Grace, and the Gifts of Grace, but canst not pray for supplies so understandingly, sensibly, affectionately, and believingly as thou oughtest, and therefore fearest, shalt never find an Answer, or obtain any reviving comfort to thy Soul, in the believing view of Christ's Intercession in Heaven. Let me tell thee, desponding Christian, thou canst not be really poor, and pray in Faith; thou canst not perish for want, and have a Jesus in Heaven interceding for thee, *Heb. 7. 25. Him the Father heareth alwayes,* *Joh. 11. 42.* If the matter

depended upon thy own Oratory and Eloquence, thy Case were sad; but there is one in Heaven that is wise, mighty, merciful, omniscient, who minds thy case, considers thy needs, hears thy groans, knows thy distresses, and ever liveth to make Intercession for thee.

*Object.* But, sayes a Soul, *How shall I know that Christ intercedes for me, who am not worthy to lye under his Table, nor crawl at his Feet; I fear he hath greater concernments upon his Heart than to remember me.*

For Resolution in this, look back to Chap. 4. where is shewn for whom Christ intercedes. He prays for all that believe in him, *Job. 17. 15.* Art thou one that believest in Christ? Hast thou chosen him as thy Lord and Righteousness? And is he precious to thy Soul? Could'st thou be content to part with all for him? Pleasures, Profits, and Worldly Grandeur, are they nothing, when they come in competition with him. Canst thou not say, O! None but Christ, none but Christ; Christ with Poverty, with Disgrace, with Bondage and misery, is far more preferable than Riches, Repute, Liberty, and Mercies without him? Dost thou consent to all his terms? and art thou willing to take up his yoke, and to learn of him? to bear his Cross, and follow him? to leave all, and come to him, and that considerately, and from thy whole Heart? Dost thou cast and adventure thy Soul, and thy All, upon his Ability to save thee? Believest thou all that the Scripture reporteth concerning him? his Personal Excellencies, and purchased Sufficiencies? That he is able and willing to save all that come to God by him, and will not  
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cast out any that really come? And in this hope art thou resolved to trust thy All upon him, and if thou perish, to perish at his Feet? Then art thou that Soul for whom Christ intercedes in Heaven, *Luke 10. 42. Lam. 3. 24. Isa. 44. 5. Esth. 4. 16. Mark, 9. 24.*

*Object. But I cannot pray as I ought, according to the Will of God. Alas! how cold, dead, spiritless are my Prayers? and will God hear me?*

*Sol.* 'Tis not for thy name thou art heard, but for the Name of Christ; as you have already heard, *Job. 14. 13. Rom. 8. 26, 27. We know not what to pray for as we ought.* Neither I Paul, nor you believing Romans, know how to pray as we ought. If thou wantest words, yet if thou hast sighs and groans, thy Prayers are heard through Christ.

Again, Thou sayest thou canst not pray according to the Will of God.

*I Answ. 1.* If thy Prayers are for such things as God requires, for things that concern his Glory, and the good and Salvation of thy Soul; and for these outward things, as God sees needful for thee: If thou prayest for these, as God promiseth them, for Spiritual blessings absolutely, and for others, with submission to his Wisdom and Will; if thou seekest these onely in the Name of Christ, and ultimately for the Glory of God; with all thy Heart, and with all thy Strength, thou askest aright, and God will grant thee.

Secondly, God in his infinite Grace, through Christ, accounts those things in his People that are not, as if they were, *Rom. 4. 17.* He judges his People to be what they would be, *Rev. 2. 9. I know*

*thy Works, and Tribulation, and Poverty, but thou art rich.* The Lord judgeth of his People, not so much by their Frames, inherent Qualifications, and external Performances, but by their real Sincerity, and unfeigned desires, *Psal. 38. 9.* Thou complainest thy Prayers be cold, and dead, heartless and lifeless, but doth this please thee, or trouble thee? Is not this the burden of thy Soul? that which thou mournest over, prayest and strivest against? Doth no Prayer content thee, but what is spiritual and fervent, affectionate and upright? Why, poor Soul, cheat up thy self, God esteems thy Prayers such, through Christ, as if they were so.

Thirdly, The Procurement of thy needed Mercies, doth not depend upon thy Prayer-frames, or the Modes and Measures of thy Holiness, but on the Mediation of Jesus Christ. Pray, weigh that Scripture, *Job. 14. 14, 16.* *If you shall ask any thing in my Name, I will do it. And I will pray the Father.* (Any thing) that is, any thing you absolutely need; Any thing that is fit for you to ask and me to give, I will do it. He doth not say The Modes of your Prayers, the measures of your Frames and Holiness shall do it; but if ye ask, though with broken Language, and troubled Expressions, Sighs and Groans, I will do it. You have but one Advocate with the Father, I will word your Requests, and perfume them with my Incense; not the Excellency of your Duties, but the Worthiness of my Intercession, shall procure your needed Mercies.

Secondly, Here's Comfort to troubled Believers, such as are in the depth of Soul-misery, and cast down with the sight of their Sins, guilt of their

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Consciencs, and Fears of their Condition, that go mourning all the day long, forget to eat their Bread, feed on Worm-wood and Gall, refuse (with *Rachel*) to be comforted, because their first born, their Comforts, first Love and Holiness are not, *Jer. 31. 15.* This is the case of some poor Souls from day to day; they meet with no Consolation, eat Ashes in stead of Bread, and mingle their Tears with their Drink; they go from Ordinance to Ordinance, and their Fear come and go with them; they feel little Change by all they do, or enjoy, their Hearts are hard, proud, vain, carnal, unbelieving, hence they fear they are Hypocrites, and shall be cast away to all Eternity.

Now here's Comfort to such from Christs Intercession in Heaven, he is there pleading thy cause, and pressing after thy cure; thou hast provoked God, but he is appeasing his Wrath, 1 *John. 2. 1. 2.* Thou art angring God every day, but he is always pleasing him for thee; thou art making Breaches upon the Law of God, and he is there closing up those Breaches by his Blood and Intercession; thou art busie making wounds upon the Glory of the Father, and Christ is there presenting the deep Gashes, and bloody Stroaks his Justice laid upon him for those very Sins: when God is resolv'd to be aveng'd for thy Backslidings, Christ is then discovering his constant Obedience, and upright Faithfulness for thee; he pleads with the Father thus, *Father, shall thy Anger burn for ever, and thy Vengeance always wax hot against this Soul, My Child? Remember what I have borne for him, I have already suffered for his Sin, and given a plenary Satisfaction to the Demands of Justice, and wilt*

thou charge it on him? Father, let his Sins be on me, as David, 2 Sam. 24. 17. Let thy hand I pray thee, be against me, these Sheep what have they done? 'Tis I am their Surety, and in thy Account the Offender; I have answered for their Offences, and discharged their Debts, why wilt thou pursue them in thy Anger? Holy Father, in Justice spare these Offenders; behold them in my Blood, and cloathed with my Righteousness, Obedience, and Suffering; 'tis true, their Natures are vile, but mine is holy, and they are Members of my Flesh and of my Bones, they are diseased but I have undertaken their Cure, and will present them to thee without Spot and Wrinkle. And this Intercession of Christ shall certainly prevail with God for thee, that thy Iniquities may be pardoned and thy Sins remembred no more, Heb. 8. 12. All that is promis'd in the new Covenant, Christ intercedes for in Heaven; for he is the Angel of the Covenant Mal. 3. 1. The Mediator of the new Covenant, Heb. 9. 15. But the Forgiveness of Believers Sins, is part of the new Covenant, Jer. 31. 34. Mich. 7. 18. where God forgives one Sin he forgives them all, Jer. 33. 8. I will cleanse them from all their Iniquities, &c. He will pardon not only Sins before, but after Grace; not only small but great Sins, Psal. 25. 11. Not only Sins that have been once, but often committed, Jer. 3. 22. Return ye back-sliding Children, and I will heal your Back-slidings. He doth not say once or twice, but let their Back-slidings be never so great and many upon their Return God will pardon them; nay though they be as Scarlet, and as red as Crimson, Isa. 1. 18.

*Object.* I did once hope that God had pardon'd all my Sins, but now I fear it, because I have back-sliden after Mercy, and wallowed in Sin after washing, and God threatens he will not forgive such, *Jer.* 14. 10. chap. 5. 7.

*Sol.* 1. The Reason why God would not pardon their Sin, was not because they were too great for Pardon, but because they would not return, *Jer.* 15. 7. I will destroy my People, because they return not from their Ways, *Jer.* 23. 14. The Lord promiseth to such as have gone aside from his Ordinances, even from their Youth, that if they will return to him, he will return to them, *Mal.* 3. 7. *Jer.* 4. 1.

Secondly, If God will pardon all their Sins, then he will pardon their Relapses after Mercy, be they never so great, upon their returning to him; God speaks indefinitely, I will cleanse them from all Iniquity, *Jer.* 33. 8.

Thirdly, If God will pardon their Sins before Grace, much more those after Grace; if he will forgive them when Enemies, then much more being reconciled; the Apostle useth the same Argument, *Rom.* 5. 8. 9.

Fourthly, If there be no Condemnation to them that are in Christ Jesus, then God will surely pardon all their Sins, that ever they commit: for there is never a Sin, but will condemn the Soul if it be not pardoned; but the Soul that is in Christ, is never, no not one Minute of time in a condemned State, *Rom.* 8. 1.

Fifthly, If the Lord Jesus hath satisfi'd for all the Sins of Believers, then they shall surely be forgiven; otherwise, God would be argu'd of Injustice

price, and Christ would shed his blood in vain: but the Lord Jesus hath satisfied divine Justice to the full, for the Sins of all his People, *Isa. 53. 5. 6.* The ἀντίλυτρον or Ransome, *1 Tim. 2. 6.* paid by Christ, was a full and sufficient price, and therefore his Satisfaction is compleat for all their Sins: if this were not so, he could not have cleans'd them from all Sin; but he cleanseth them from all Sin, *1 Job. 1. 7.* Christ could not have saved them to the uttermost that come to God by him, were his Satisfaction imperfect, but this he doth, *Heb. 7. 25.*

Lastly, If the Lord should not pardon all the Sins of his People, he would be unjust and unfaithful, *1 Job. 1. 9.* but that he cannot be, *Zeph. 3. 5,* He will not do Iniquity, he is the faithful one that cannot deceive or be deceiv'd, *Isa. 45. 21.* Let God be true, and every man a Liar.

Thirdly, Here's Comfort to Believers, that are dejected in the sense of their strong Corruptions, and unsubdued Lusts; The Body of Death in some doth make them doubt the truth of Grace, and fills their Lives with Bitterness and Terrours: The badness of their Hearts; and vileness of their Natures, makes some conclude their final Ruine; But here's Comfort to such.

Firstly, In that it hath been and is the case of the dearest Children of God, their Corruptions, like the Sons of *Zerviah*, have been too hard for them. *Abraham* accounts himself *Dust and Ashes*, *Gen. 18. 27.* *Job* cries out *I am vile*, *Job. 40. 4.* *David* says, *Mine Iniquities are gone over my head, as a Burden too heavy to bear*, *Psal. 38. 4.* *Isaiab*, from a reflex View of God's Glory, concludes he was undone because a man of unclean Lips, *Isa. 6.*



4. 5. And the Church, *Isaiah* 64. 6. profess they were as an unclean thing. Paul an elect Vessel, a man of singular Revelations, yet laments that in him dwelt no good thing, *Rom.* 7. 18. That he was carnal and sold under Sin, *ver.* 14. and when he would do good evil was present with him, *ver.* 21.

Secondly, Here's Comfort, that their Corruptions in them shall not break their Covenant Relation to God, *Psal.* 89. 30. to 35. There can be no Forfeiture of this Promise, *I will be their God, and they shall be my People.* Thy Lye cannot make God untrue, *Rom.* 3. 3. 4. Thy evil Eye cannot make his Eye evil too, *Matth.* 20. 15. Thy wicked Thoughts cannot alter his gracious Thoughts, *Isa.* 55. 8. 9. Thy invincible Corruptions cannot overcome his Mercies, nor the Enmity of thy Nature make God thy Enemy.

Thirdly, Christ is employed in Heaven about this very Work of subduing thine Iniquities, he intercedes ever, and why? That this People might be sanctified by the Truth, *Job.* 17. 17. That they might have more Grace, and the Spirit given out to mortifie their Corruptions; he reigns in Heaven on purpose to bring down his and their Enemies, *1 Cor.* 15. 25. He carries on the work of Redemption in Heaven, and what is that but to set his People free indeed: he hath an assured care now in Glory to fulfil his Promises, one of which is that Iniquity shall be subdued, *Mic.* 7. 18. *Romans* 6. 14.

Fourthly, Christ's promise to the Father, is security for the Destruction of thy Sin, he is engaged to present his people compleat to the Father,  
*Eph.*

*Eph. 5. 27.* and to keep them unblameable to his heavenly Kingdom, *1 Thes. 5. 23.*

Fifthly, His Glory and Pleasure is concerned in the Death of thy Corruptions, *Isa. 53. 10. The Pleasure of the Lord shall prosper in his hand.* What is this Pleasure of the Lord? It is the Redemption of his People from the Tyranny of Sin, and the Slavery of *Satan*, into the glorious Liberty of the first born of Glory, *2 Thes. 1. 11, 12.*

Lastly, Grace is of a prevailing Nature, and must destroy thy Lusts at last, and the Spirit of Grace is in his people, *Mat. 12. 20.* the Interest of Sin and Sinners cannot always stand before the Interest of God and his people, *Esther 6. 13.*

Fourthly, Here's Comfort to tempted Believers, such as are always dogged with filthy and frighting Temptations, restlessly haunted with vile and blasphemous Thoughts, and miserably buffeted with dreadful and dangerous Suggestions: if Christ be interceding in Heaven, then surely he will one day or other, put an end to all the Temptations, and in the mean time over-rule them, that they shall not prevail over thee, *1 Cor. 10. 13. Heb. 2. 19. For in that he himself hath suffered, being tempted, he is able to succour those that are tempted.* Christ is a merciful High-priest, and wants neither Knowledge, Bowels or Ability, which might render him capable to relieve the tempted; he hath the tempting Serpent, the roaring Lion in Chains, and will mercifully say to that proud one, come so far, and no farther.

Fifthly, Here's Comfort to Gods people under their Afflictions and Sufferings in the World, or by the World; if Christ be interceding in Heaven for them,

them, then surely he will not leave them comfortless in their Sufferings for him, *Job.* 14. 8. *chap.* 16. 32. 33. Then Tribulation, nor Persecution, nor any thing else can separate them from the Love of God in Christ, *Rom.* 8. 35. He that is for them is stronger than all that are against them, *1 Pet.* 3. 1. He will be with them in the Fire and in the Water, *Isa.* 43. 2. Christ is never sweeter than when the World is most bitter to a Child of God; Afflictions can but file away the Rust and scoure away the Filth, it cannot diminish the Grace, nor injure the State of those that are interested in Christ's Mediation; Christ's Cordials are never better, than when his people are most faint and languishing: Christ in Heaven, laughs at the vain hopes of his Enemies, and will dash all their Attempts against himself and Interest in pieces, *Psal.* 2. 4, 9. He will strengthen his tyred, distressed Servants under Sufferings, *Isa.* 42. 10. *2 Cor.* 12. 9. His Arm is made bare, his Power display'd and his Strength made perfect in their Weaknesses, *Psal.* 27. 14. This may be the Trouble and dejecting Fears of some, how they shall hold out in times of Tryal. I am afraid (says one) I shall never bare Reproaches, Hatred, Bonds, Loss of Goods, and death for Christ, with a magnanimous and Gospel Spirit: Why Soul? It shall be given thee in that hour not only to believe, but to suffer for Christ, *Phil.* 1. 29. The Fury of the Adversary shall not terrifie you, nor their rampant Rage deject your Courage. *Isa.* 35. 4.

Sixthly, Here's Comfort to such as are Mourners for *Sion*, and grieve at the Afflictions of God's People: That lament to see Christ's Interest on  
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foot, and the Wicked on horse-back, Transgressors to prosper, and the Godly afflicted, that weep to behold Divine Providences thwarting his Promises. The Lord hath promised, that to Christ shall every Knee bow, and every Tongue confess. Men read of glorious things spoken of *Sion*; but when they look to the Interest of God, they see nothing but matter of trouble and grief. They look to the Earth, and behold Darkness and Confusions; they look to the Church of Christ, and lo, Decays and Dyings: Now this breeds trouble to the Friends of Christ, to see things run counter, and cross to expectation and promise: yet here is Comfort from the Intercession of Christ on this account. For,

First, The Lord Jesus sits at Helm, he is upon the Throne, and reigns as King for ever; and this hath been the Faithful's Refuge and Support in the worst of Times, *Psal. 10. 2. 4. 16. Psa. 29. 10.* The Lord Jesus hath the Government of Nations, as well as of *Sion*, on his shoulders, *Isa. 9. 6. Eph. 1. 22.* He rules over all, *Psal. 103. 19. His Kingdom ruleth over all.* Men and Devils cannot wrest the Scepter out of his hands: In spite of all he is King of *Sion*, *Psal. 2. 6.* and his Government is maintained in all the Confusions that are on the Earth; and if so, there is no cause for the People of Christ to be dejected. *Fear not,* (said *Cæsar* to his Mariners in a Storm) *Cæsar is here.* *Why are ye so fearful,* (said Christ to his Disciples, when trembling at their Dangers in a boisterous Storm.) *O ye of little Faith,* *Matth. 8. 26.* That Vessel cannot miscarry that hath Christ at Helm, and if it could (said *Luther.*) *malle[m] ruere cum Christo quam regnare cum Cæsare.* I had rather perish with Christ than reign with *Cæsar.*

Secondly, His Paths are in the deep waters, *Psal. 77. 19. Thy way is in the Sea, thy paths are in the deep waters, and thy foot-steps are not known.* The Psalmist alludes to that Providence of God in leading *Israel* through the red Sea; when Deaths were on every hand, God walked on those Waters, and made a way through them for his People. So *Nab. 1. 3. The Lord hath his way in the Whirlwind, and in the Storm and the Clouds are the dust of his Feet.* Those ways that men cannot stand up in, are Gods usual walks, in which he leads on his Work and Interest. His wayes are above our wayes, and, *In the Mount will the Lord be seen, Gen. 22. 14.* His Providences, *Ezek. 1. 16.* are like a Wheel in the middle of a wheel, and a skain of Silk strangely entangled. When *Israel* was come near the Borders of the promised Land, they must be turned back again into the Wilderness, and wander up and down forty years in the Deserts: When Sion's Mercies were come to the Birth, they prov'd Abortive; Strange indeed is the Womb of Divine Providence, and seemingly contradictory to Humane Reason.

Thirdly, No cross Providences can hinder Christ's Work in the World: He hath purposed, and will perform it. Combinations of men, *Psal. 2. 1, 2.* the Gates of Hell, *Matth. 16. 18.* and the Powers of this World can no more impede the Success of Christ's Work, than the Barking of Dogs can hinder the Moon's passage to its Journey end, *Isa. 43. 13. I will work, and who shall let it? Who art thou, O great Mountain, before Zerubbabel? thou shalt become a plain, Zach. 4. 7. He taketh up the Isles as a very slender thing, Isa. 40. 15.* The Lord brings in his

his mightiness here, to comfort *Israel* under Discouragements, by reason of Difficulties in the way of their Mercy. *Comfort ye my People, saith the Lord, ver. 1. Tell her her warfare is accomplished, ver. 2. The glory of the Lord shall be revealed, ver. 5. O Jerusalem, that bringest good tidings, lift up thy voice with strength: Be not afraid of Dangers, preach my Word, be undaunted in my Service: Behold your God, ver. 9. He will come, and his Reward with him, ver. 10. He will feed his Flock like a Shepherd, v. 11. He will keep up his Word and Ordinances in spite of all opposition. Obj. But our Enemies are many. Ans. Why, he hath measured all the waters of opposition in the hollow of his hand, vers. 12. Obj. But all our wisdom cannot see how these great things should be brought about. Ans. Why, who hath directed the Spirit of the Lord? ver. 13. He wants not wisdom to accomplish his Work. Obj. But Nations and Islands combine against God's *Israel*. Answ. What if they do? they are no more to God than the drop of a bucket, and the dust of the Balance, ver. 15. Therefore, fear not, he will perform his Promises, and fulfil his Designs. Quest. Why, what hath he promised? Answ. He hath promised, that the stone cut out of the Mountain without hands, shall become a great Mountain, and break in pieces the Image of the Beast, *Dan. 2. 35, 45.* and that he will set up the Kingdom of his Son in the World, ver. 44. *Isa. 2. 2.**

He hath promised Peaceful times to the Church of God, when the Sword shall be turned into Plowshares, *Isa. 2. 4. Isa. 55. 13. Great shall be the peace of thy Children: None shall hurt or destroy in all God's holy Mountain, Isa. 65. 25. Ezek. 28. 24, Isa. 16. 18. Psal. 72. 9.*

He hath promised times of Light and Knowledge, *Isa.* 11. 9. chap. 52. 8. ch. 54. 13. ch. 60. 19, 20.

He hath promised times of Holiness, *Isa.* 60. 21. ch. 4. 3. ch. 35. 8. *Zech.* 14. 20, 21.

He hath promised times of Union, *Zech.* 14. 9. *Zeph.* 3. 9. *Ezek.* 37. 19.

He hath promised times of Joy and Comfort to his Interest, *Isa.* 65. 13, 14. ch. 35. 10. ch. 25. 8.

He hath promised Enlargement to the Church, *Isa.* 2. 2. ch. 60. 8, 9, 13.

He hath promised Stability and Settlement, *Isa.* 54. 14. ch. 60. 20.

He hath promised Activity and Liveliness, *Isa.* 26. 19.

Fourthly, As those great and glorious things are spoken of *Sion*, so they shall certainly be accomplished in due time, *Isa.* 60. 22. *Deut.* 32. 35. *The Vision is but for an appointed time, Hab.* 2. 3. As the Things are appointed, so is the Time, beyond which God will not go one moment, *Exod.* 12. 41, 42. The self-same day; the *Jewish* Doctors say it was mid-day, as soon as one hundred and thirty years was out, to an hour, God fulfill'd his Promise.

Lastly, God takes usually the most unlikely time to fulfill his Promises: As in *Abraham*, when his Body was dead, *Gen.* 18. 10, 11. *Abraham* and *Sarah* were sensible of an utter inability and unfitness in themselves for such a Mercy, yet then was the Promise fulfilled, *Gen.* 22. 14. So *Israel* were brought out of *Egypt*, when all things made against it; their Oppressions increased, *Exod.* 2. 23. chap. 5. 7, 8, 19. *Pharaoh* resolv'd not to let them go, *Exod.* 10. 27. and *Moses* charg'd to see his face

no more, on pain of Death, *chap. 10. 28.* When Gods time was come to bring *Israel* out of *Babylon*, they were as dry Bones, and said, *Our hope is lost, we are cut off for our parts, Ezek. 37. 11, 12. Psal. 126. 1. Deut. 32. 36. Mic. 4. 10. Thou shalt go into Babylon, and there shalt thou be delivered.* Before that glorious Salvation of the *Jews* in *Sbushan*, under *Ahasuerus*, they were brought under a Sentence of Death, the Decree was seal'd, and polted away, the time appointed for their destruction, and no possible hopes left of reverfing it, *Esth. 3. 12.* to the end, compar'd with *Chap. 8.* So much for the Use of Consolation.

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## C H A P. VIII.

*Containing an Use of Exhortation to Sinners and Saints.*

**I**F the Lord *Jesus Christ* be such a Glorious Mediator, then,  
 First, Let perishing Sinners be perswaded to get an Interest in him: And for Motive herein, consider these four or five things.

First, The Lord *Jesus* will Mediate for, and save none but those that are his. Many common Mercies, Favours, and Boons he bestows on his Enemies, but Salvation-bleffings are the priviledges only of his People, *Matth. 1. 21. 2 Tim. 2. 19. Luke 1. 68.*

Secondly, Many will lay claim to *Christ*, who have no Interest in him, *Luke 13. 25.* High Pre-  
 tend-



tenders may be shaken off, *Math. 7. 22. chap. 25. 12.* Some that shall think themselves something, may be found nothing; some that shall be thought Saints by others, may yet be cast away, *1 Job. 2. 19.* As *Hymeneus* and *Alexander*, *1. Tim. 1. 20.* The *Galatians* and scattered Saints, *Gal. 1. 6. chap. 3. 3. 2 Pet. 1. 20. Rev. 8. 12.* Nay the very Elect shall find it hard to stand, *Matth. 24. 24.*

Thirdly, There is but a time in which Christ may be found, *Isa. 55. 6. Seek ye the Lord while he may be found;* intimating, there is a time in which he will not, when the door will be shut, and Christ will speak, knock, and call no more; There is but a day of Grace, an hour of Salvation, O Sinner be not wise too late.

Fourthly, It is a most dreadful, tremendous thing, to leave the World without an Interest in Christ; to be summon'd to Judgment and have nothing to help them, no Mediator to plead for them, no Righteousness to cover them, no Duties to accompany them, no Eye to pity them, *Isa. 57. 12. chap. 30. 13. Jer. 5. 5.* This is sad indeed, when all Bowels are gone, and boundless Miseries to be undergone.

Fifthly, Of all perishing Sinners, such as perish under the Gospel, have the most dreadful Miseries, *Matth. 11. 21. 22.* The Heathens and Pagans, Publicans and Harlots, shall have a more tolerable place in Hell, than such as refuse a tender'd Jesus: *How shall we escape, if we neglect so great Salvation? Heb. 2. 3.* O miserable Sinners! sleight not, Salvation tenders, despise not, Gospel calls, but hasten away to this Redeemer.

Secondly, Let the People of God be exhorted, first to bless God for this Mediator, *Eph. 1. 3.* Christ

is the Fountain of Blessings, the Author of Salvation, the Gift of God, and have you no *Hosanna's* for the Enjoyment of so rich a person? 1 *Job* 4. 9, 10.

Secondly, Ply hard the Throne of Grace, find Work for Christ, *Heb.* 4. 15, 16. *Let us come boldly to the Throne of Grace*, make known your Requests unto God, *Phil.* 4. 6. Consider Soul,

You have always need of Mercy; not a Moment but you want Supplies from God for Soul and Body: your Corruptions are always resisting the Spirit, *Gal.* 5. 17. never at peace with Grace, but as a Bow that is bent, are still pressing after their former Liberty, and as Waters penn'd back, are striving to force their way; therefore Christians, you always need the Spirit's help, and fresh Supplies of Grace: your Guilt is always encreasing, *James* 3. 2. The Righteous falleth seven times a day, hence daily Sacrifices were appointed, because of daily Sins, *Heb.* 7. 27. Your Temptations are continually renewed, 1 *Pet.* 5. 8. New Tryals are daily falling on you, new Difficulties are frequently occurring your Life, new Troubles and Afflictions are constantly betiding you.

This is God's appointed way, in which he will give out Mercy, *Ezek.* 36. 37. *Matth.* 7. 7. 'Tis true, sometimes God hears before we ask, but yet preventing Mercy doth not excuse from Duty, and we have no ground to expect Mercy out of the way of Duty.

You are invested with a holy Priest-hood, on purpose that you may be much employed in this Work, 1 *Pet.* 2. 5. Your Work and Offices lies in this, to offer up daily Sacrifices to God by Christ.

The Lord Jesus waits in Heaven to receive your Prayers, 'tis his Business and work in Glory, to pursue your Advantages, and therefore he expects to  
hear

hear from you, *9. Heb. 24.* As an Agent that expects to hear from his Clyent, and receive Intimation about his Condition; as a Friend in a forreign Country, that is hearkning for Letters from his Friend, Christ in Heaven desires to hear from his People on Earth; not that he is ignorant of them, or needs to be put in Remembrance, but this way are his Graces in them exercised, their Love and Duty maintain'd, and himself glorified, *Isa. 30. 18.* *Therefore will the Lord wait that he may be gracious.* In the Original it is, he longs and as it were, greedily and enlargedly desires an Occasion to be gracious; he waits in Heaven to be put in Remembrance to do his People good.

This way is their blessed Intercourse maintained betwixt Christ in Heaven, and Believers on Earth, by this Christ hears from them on Earth, and they from him in Heaven, *Cant. 2. 14. chap. 8. 13, 14.* *Thou that dwellest in the Gardens, the Companions hearken to thy Voice, cause me to hear it:* 'Tis, in the Original, *Cause to hear me,* which occasions a twofold reading. First, *Cause me to be heard,* they are Christs Words to his Spouse, *Let me be the Subject of thy Discourse to others.* Secondly, *Cause me to hear it,* that is, let me be spoken to, let me hear thy Voice in Prayer, as a man desires to hear from his Wife, when absent; and in the next *vers.* She eccho's back the same Request to Christ, that he would hasten his Return to her, that she might have his Company also: by Prayer Christ and Believers have sweet Intercourse with each other, *Cant. 1. 7, 8. chap. 2. 5. 8.*

The Lord Jesus is wonderfully delighted to hear from his People, *Cant. 2. 14. chap. 4. 11. chap. 6. 13.* *Return, Return, O Shulamite, &c.* This word *Shulamite* comes either from *Solomon*, and so her Husband's

name is named on her, or from *Salem*, Peace, which is *Jerusalem*, shewing her Descent to be from *Jerusalem* above; hence Christ desires her Company because it was pleasure to him to look upon her, her Countenance was as two Armies; it is in the Original, *Mahanaim*, the same word that *Jacob* puts on the place where God met him, *Gen.* 32. 1. 2. As if Christ should say, thy Sight is Angelical to me, tho thou art impure in thy self, yet thou art fair in mine Eye.

'Tis a mighty thriving way: there's no such course can be taken to grow rich apace in divine Treasures; Prayer is the Key that opens Christ Treasury, and fetches out the Riches of Heaven, because such may have of God what they will, *Job.* 15. 7. God is always giving where gracious Souls are rightly asking, God's readiness to give should be an Argument always to crave: as Sir *Walter Raleigh* when *Q. Eliz.* ask'd him when he would leave off beging, answered, when your Majesty leaves off giving.

Thirdly, Trust to an interceding Jesus, expect all your Mercies from him, *Psal.* 5. 3. *In the Morning I will direct my Prayer to thee, and look up:* the Arabick, and some other Versions have it, *I will prepare or stand before him, and he will see me.* But this agrees not with the Original, where 'tis, *I will order or dispose my Prayer,* as a General doth his Army, and will look out as a man that watches on a Tower, to see what I can espy and what Answer he will give. By a Metonymy, it signifies to expect or look for some thing, *Matth.* 22. 21. *In his Name shall the Gentiles trust.* The Lord Jesus is the sure and certain Object of a Believers Trust; O Christians! is Christ entred into Heaven, there to appear for his People? O then  
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depend upon his Intercession, expect all your needed Mercies by him, take up your Acquiescence in his Mediation for you, rest satisfied (Believers) that your case is good, and it shall be well with you in every Condition, because Christ intercedeth for you. Now to strengthen your Dependance on Christ. Consider,

His Engagement to the Father to become your Advocate, *Heb. 10. 9. Job. 6. 39.* His Promise to Believers to pursue their Cause in Heaven, *Job. 14. 16.* And his full Accomplishments with whatever is needful to compleat this Work. He is infinitely wise, and knows how to manage your Concerns and prosper, *Col. 2. 3.* He hath Skill and Counsel to finish his Affairs with Discretion; he knows your Cases better than your selves, and what Arguments to plead so as to prevail, *Psal. 103. 14. Job. 2. 24. 25. Psal. 31. 7. Heb. 4. 13. Isa. 40. 27. 28.* He is active and laborious; and quick at Work, as well as in Wisdom. *Isa. 11. 3.* He is still unwearied in his Business, and his Spirit never fails, *Isa. 42. 4.* His Eyes are always open, he never slumbers or sleeps, *Psal. 121. 4. 1 Kin. 8. 29. Isa. 27, 3.* He loseth no time, but takes the fittest Occasion to perfect his Designs, *1 Pet. 5. 6.* He is faithful in his Undertakings, and one whom you may confide, *Heb. 2. 17.* His name is faithful, *Rev. 19. 11.* He is omnipotent and powerful to fulfil his Pleasure, *Heb. 7. 25.* The Almighty one who can prevail with the Father, and is one with him, *Job. 11. 42. chap. 10. 30.* Consider Christ's Interest in his people, they are his own, *John 13. 1.* They are his Seed, Treasure, Jewels, Members, and Sheep, *Job. 10. 3.* They are his Spouse, and therefore he cannot forget, or neglect their Concerns; *Ephesians 5. 29. Isa. 58. 7.*

Think on his Concernments in all the Affairs of his Interest; by vertue of that Union betwixt Christ and his People, he becomes a sharer with them in all their Conditions, their Mercies are his Delight, *Psal.* 35. 27. and their Afflictions are his Trouble, *Iſa.* 63. 9. He sympathizeth with them as the head with the Members, and the Husband with the Spouse; their loss is his Loss, and their Gain he reckons as his Interest. Should Saints and their Concernments miscarry at last, Christ himself would be a certain and eternal Loser: he would loose his Blood, and purchase, his Obedience and Sufferings.

Lastly, Consider, Christ's Glory consists in the Good and Salvation of Believers, *2 Theſ.* 1. 12. His Glory is wrapt up in their Glory, and his Life in their Life, *Job.* 14. 19. *2 Cor.* 8. 23. *Job.* 17. 10.

Fourthly, acknowledge the Intercession of Christ to be the procuring Cause of all your Mercies; in every Reception of Mercy see an Interceding Jesus, and say Lord, 'tis thy Mediation I owe these Enjoyments, Priviledges, and Prayer-returns unto, *Luke* 22. 32. *Psal.* 115. 1. *Pro.* 3. 6. *In all thy ways acknowledge him.* This is to pay Tribute to Christ in Heaven, and advance the Glory of the blessed Mediator; this is giving Christ his Due, *Rom.* 13. 7. and a sacrificing to God and not to your Dreg; as it is Christ in Believers is the Hope of Glory, so it is Christ in Heaven is the Hope and Procurer of Mercy.

Fifthly, If Christ be your Advocate in Heaven, then follow his Instructions on Earth, *Matth.* 17. 5. He that commits his Cause to another, commits himself to his Counsel also to be guided by him in every thing, that might conduce to his Success in it; Christ's work in Heaven is to order and regulate his  
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People on Earth, and therefore he is the Law-giver, and King as well as Saviour, *Isa. 33. 22. Jam. 4. 12.* and the Duty of all Christ's Clyents on Earth, is to live by his Prescription and Order given them; and therefore 'tis said, *Numb. 21. 18. The Princes digged the Well, even the Nobles of the People, digged it by the Direction of the Law-giver.* This is spoken of that famous Well *Beer-Elim*: that is, the Well of the mighty ones, that God gave *Israel* in the Wilderness: it was alone the Gift of God, *verse 16. I will give them Waters, yet they must dig for it, as here; and that according to Prescription, as Moses gave them from the Lord: This well was a Figure of Christ, as the Hebrews themselves, in their Midrash Koboeth do acknowledge, as (say they) The first Redeemer caused a Well to spring up, so the last Redeemer shall cause Waters to spring up; as 'tis said, Joel 3. 18. A Fountain shall come forth from the House of the Lord, and shall water the Valley of Shittim; which signified the Graces of the Spirit, that Well of Water springing up to Life eternal, Job. 4. 14.*

Sixthly, Become Advocates for Christ on Earth, confess his name, *Rom. 14. 11. chap. 15. 9. Phil. 2. 11.* Plead his cause before men, *Hos. 2. 2. Plead with your Mother.* This is spoken to the pious in *Israel* (as *Jonathas Caldaus, Jerom,* and others conceive) who are the men, and the whole House of *Israel* their Mother, and their pious Children must plead, that is, expostulate, reason, and contend with her for God to bring her to the Sense of her Sin and Danger; the Lord *Jesus* underwent all dangers in owning your Cause, so should you in his: he always intercedes for you, so should you for him in Word and Deed; your Lives and Lips should plead for him: He

He pleads effectually for you, so should you labour to be as successful as you may for him, *Job. 3. 29.* and in order to the Discharge of this important Duty; consider,

That the suitable Qualifications of an Advocate must be acquired, you must get Wisdom to know Christ and the things of his Will, Kingdom, and Glory, you are not likely to do much Service to Christs Interest, if you are ignorant and unacquainted with his Laws and Concernments, *Mic. 6. 8. Col. 1. 9, 10. 2 Pet. 3. 18. Matth. 10. 16. Phil. 1. 9. Eph. 1. 17.* You must be active and vigorous for God, *Rom. 12. 11.* Slothful Spirits are not like to be much serviceable, *Prov. 27. 15. Eccles. 10. 18. chap. 9. 10. Heb. 6. 11, 12.* You must be faithful, and have Truth in the inner parts, *Rev. 2. 10. 1 Cor. 4. 2. Luke 12. 42.* You must labour after Potency and Mightiness through Christ, that you may prevail for him, *Phil. 4. 13. 1 Chro. 22. 13. 1 Cor. 16. 13.* Now the way to get this Strength for Christ, is by Faith to live on him, *Eph. 6. 10. 2 Tim. 2. 1.*

You must make a thorough and open Profession of him, and of all his Truth, *1 Tim. 6. 12, 13, 14. Heb. 4. 14. 2 Cor. 9. 13.* profess him at all times, *Matth. 10. 32.* profess him openly, plainly, sincerely, and boldly, so did the Apostles.

You must patiently, persevere under all Sufferings for him, *Acts 21. 13. 2 Tim. 2. 10. Heb. 10. 32.*

You must speak well for Christ at all times, *Mat. 11. 19. Cant. 5. 10. 1 Pet. 2. 9.*

You must live out his Glory, *Matth. 5. 16. Phil. 2. 15. 2 Cor. 9. 13.*

Thus have we done with the Applicatory part of this Point, and dispatch'd the wonderful Riches of Christ, as to his personal Union.



CHAP. IX.

*Opening somewhat of the sweet Dispositions of Christ, viz. His Goodness, Love, and the Riches thereof, as to the kind, Fruits, and Effects of it.*

I Am now come to the third particular, wherein we shall make a Discovery of the Riches of Christ, as they consist in his excellent and sweet Dispositions as Mediator, with those precious Graces and Endowments in him, which will much illustrate the personal Riches of Christ, and be of wonderful Encouragement both to Saints and Sinners, to think better of him, and to hasten after a Dependance on him.

Now the first thing we shall treat of, is the goodness of his Nature: He is Goodness it self, *Psal. 34. 8. O taste and see that the Lord is good*: This Psalm was penn'd by David, when he was driven from *Achish*, and was in fore danger of his Life; in this Condition, he seeks the Lord, and found help, by reason of the Goodness of God, that is, God in Christ; indeed there is Creation-Goodness, and providential-Goodness, but the choicest is his Redemption-goodness, that Goodness which he lets out to poor Sinners in a Mediator. Thus is Jesus Christ the Gift of his best Love, and is qualified, and disposed to commend the infinite Goodness of God to perishing Sinners: his Goodness is great, *Zac. 9. 17.* called the Riches of his Goodness, *Rom. 2. 4.* Now this goodness of Christ appears.

First,

First, In it's Extensiveness, he is good to all; Mans goodness is contracted and narrow, its greatest Proportion reacheth but a few, none but Friends, Relations, and such as may oblige or requite them, are usually Sharers in it; but the goodness of Christ is immense, it reacheth to all the work of his hands, *Psal. 145. 9. The Lord is good to all, by him all things consist, Col. 1. 17. He upholdeth all things by the word of his Power, Heb. 1. 3.* The very vilest, and most unworthy Grace-abusing Soul have some kind of share in Christs Goodness; he upholds his very Enemies, and maintains the Being and Enjoyment of such as oppose him.

Secondly, In it's Invincibleness; all the Provocations of his Enemies cannot impede it's designed current, he is resolved they shall have a share in his Mercy, though they oppose their own Mercies; nay all the Unkindness of his people cannot conquer it, nor many Waters quench it: *He maketh his Sun to shine upon the good and bad, Math. 5. 45.* It's strange to think how rare a portion of Mercy the wicked have in their day; he that cryed Father forgive them they know not what they do, cries Father spare them to see what they will be.

Thirdly, It's Freeness; 'tis not extracted, but flows out of it's own Accord, *Isa. 65. 24. Before they call, I will answer, &c.* It hath no Creature-merit to provoke it, *Exek. 16. 6. I said unto thee, when thou wast in thy Blood, live,* when there was no Beauty to attract it, no desires to draw it forth: mans Worthyness is no ground for the Communication of Christs Goodness, what Loveliness had the *Ephesians* to deserve it's liberal Effusions? *Eph. 2. 1.*

Fourthly, 'tis unwearied, enduring Goodness, it hath not the Shallowness of a slender Vessel, which is easily emptyed, but the Unfathomableness of the Ocean that can never be exhausted: the vast Expences and Communications of it, from the Creation of the World to it's final Destruction, will not diminish it one Iota; his Anger indeed hath but a momentary Continuance, *Psal.* 30. 5. But his Goodness endureth for ever, *Psal.* 52. 1.

Fifthly, 'Tis Communicative goodness, running over, flowing down, and liberally diffusing it self for the good of others; so 'tis defined to be a Vertue by which a person of his own accord is abundantly prone to acts of Benignity: Christ's Goodness is manifestative, distributive, and it's Dispensations are as natural as the irradiating Beams of the Sun.

Secondly, Another excellent Disposition in Christ, is his Love, not only his Phylanthropy, or good Will he bears to all men, and the Desire he hath of their Salvation, *Ezek.* 33. 11. But his ἀγάπη his special Love, from ἀγαπᾶν valde ἐπιπαινωμαί acquiesco, such an ardent Affection hath the heart of Christ, for a person adhering to him, that it greatly acquiesces in, and is fully contented with him, *Eph.* 2. 4. Such is the Sweetness of Christ's Nature, that it is full of Love, *God is Love*, 1 *John* 4. 16. *And as the Father hath loved me, so have I loved you*, *Joh.* 15. 9. Now this Love of Christ to his people, is,

First, A supreme Love, the chiefest Love, he hath a love of Benevolence to all, *Mark* 10. 21. He beheld the young man and loved him; but the Love he bears his own, is transcendent, and exceeds the Love of men and Angels, *Joh.* 15. 13.

Secondly, An infinite Love, Love that passeth all  
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Knowledge, exceedeth all Dimensions, *Eph. 3. 18.* Christ's Love (saith one) hath Length in it, because he loved his Elect from Eternity to Eternity; O unmeasurable Length that hath no end! his Love hath Breadth in it, because not the *Jews* only, but the *Gentiles* also, are sharers in it; 'tis extended to the whole World, *Math. 28. 19.* It hath depth in it, because it brought him down into the Deeps, not only of the Earth, but of unconceivable Sufferings: It brought him as low as the Grave, yea to the very Borders of Hell, *Isa. 53. 3.* It hath height in it, because it ascended far above all Heavens, that he might fill all in all, become our Advocate there, prepare us for it, and it for us, and at last takes us up to himself, that we may behold his Glory.

Thirdly, An eternal Love, *Jer. 31. 3. I have loved thee with an everlasting Love.* All Creature-affections have their Beginning and End, their Risings and Settings, but the Love of Christ is as himself, everlasting, *Rev. 1. 13.* The transiency of his peoples Love, cannot injure its permanency, for *where he loves, he loves to the end, Joh. 13. 1.*

Fourthly, An unchangeable Love, it hath no Ebblings and Flowings, Waxings and Waneings, Risings and Fallings, but is the same Yesterday, to Day, and for ever, *Heb. 13. 8.* It knows no Alteration, Addition, or Diminution: the Heavens shall wax old as a Garment, and be changed, *Heb. 1. 11. 12.* But Christ and his Love is invariable, *Mal. 3. 6.* 'Tis true, the Manifestations of his Love is mutable, (he may smile to day, and frown to morrow) but not the nature of it; the Cisterns may be dry but not the Fountain.

Fifthly, A free Love, it hath no Consideration of Creature-merit, fore-seen Faith, or persevering Holiness,

ness, *Hof. 14. 4. I will heal their Back-slidings, and love them freely.* What reason can be given, that of the same Lump should be made one Vessel of Honour, and another of Dishonour; nay that persons of the most exquisite Abilities, natural Endowments, unspotted Moralities, and uncontrollable Sovereignty, should be rejected, and left to the hardness of their Heart, and the righteous Judgment of God, and that others of the meanest parts, inconsiderable Qualifications, prodigiously vitious Lives and miserable Penury, should be elected to the highest Priviledges, received into the most intimate Communion, and made partaker of the highest Glory?

Sixthly, The Spring and Fountain of all that Love that is in Believers to God and one another, Creature-affections are but streams deriv'd from this Ocean, Candles lighted at this Sun: *We love him because he first loved us, 1 John 4. 19.* The ascending Love of Saints is a faint Reflection of the descending Love of Christ; the same Waters that empty themselves into the Sea, have their Birth from it.

Seventhly, An active love, Creature-affections are dull and sluggish, and favour rankly of the Vessel they are in, but Christ's are vigorous and laborious; a parental Love, that sets his Wisdom on designing, his Faithfulness on securing, and his Power on accomplishing the chiefest Concernments, and highest good of his Children.

Lastly, a fruitful Love, full of good Works, 'tis commended love, *Rom. 5. 8. manifested love, 1 John 4. 9.* Not love in the Womb, or abortive, but love in the Birth: I shall name some of it's Fruits to his People.

First, the giving of himself for them, *Eph. 5. 25.*  
*Who*

*Who loved me, and gave himself for me, Gal. 2. 20.* This is the highest Testimony of his Love imaginable, he could not have bestowed a better thing; he that gives himself, gives all. He gave himself to procure a purchased Treasure to enrich them, to destroy the partition Wall, and fill up that bottomless Gulf, that lay in their way to glory: he gave himself to discharge their Debts, remove their Guilt, justify their Persons, fulfil all Righteousness, and make good the new Covenant.

Secondly, The opening of his heart to them, *John 15. 14, 15. I have called you Friends, for all that I have heard of my Father, I have made known unto you:* O! the wonderful Love and Kindness of Christ to his People, that he communicates his Secrets, and opens to them the Thoughts of his Heart from all Eternity; he leads them into his retired Chambers and secret Recesses, and feasts them liberally with hidden *Manna*, and excellent Discoveries of the things freely given them of God: Saints cannot ascend up into Heaven, and see the Length Depth, Breadth and Height of those glorious things God hath prepared for them, but they have the Priviledge to wade deep into sanctuary Waters, and the Spirit of Grace is freely given them to reveal the Depths of divine Love.

Thirdly, The Communication of all good things to them, *He will give Grace and Glory, and no good thing will he withhold, Psa. 84. 11. Psal. 34. 10.* O boundless Love indeed! he may bestow some sublunary Portions on his Enemies, but his Children only shall have the Inheritance, they shall have his Wisdom to direct them, his Goodness to supply them, his Power to protect them, and his Spirit to instruct them, *Joh. 16. 13. 14.* And O what a wonderful Gift is the

the Spirit; he will shew them their Duty, reprove them for their Sin, answer their Doubts, clear up their Way, and enlighten them in their Darkness: he will open their Hearts, enlarge their Souls, regulate their Wills, illuminate their Minds, and sanctifie their Persons; he will communicate Counsel, reveal Christ, discover their Inheritance, and seal them up to the day of Redemption.

Fourthly, His minding and pursuing all their Concerns in Heaven, the Business Believers have in another Country where they cannot come is very weighty; they need Receptions of more Grace every day, Strength against Corruption, Wisdom in their Difficulties, Patience in their Sufferings, and Faith in their Temptations; now Christ doth agitate their Cause, becomes their Factor, and dispatches their Work, *Exod. 28.29. Heb. 7. 25. Isa. 49. 15. 16.*

Fifthly, His gracious Presence with them, *Job. 14. 18. I will not leave you comfortless, Heb. 13. 5. Jer. 32. 40. 2 Cor. 6. 16,* He may hide his face for sometime, and suspend the gracious light of his Countenance: he may stand behind the Wall, and step behind the Curtain, yet these are but momentary, not continual, and imaginary, not real.

Sixthly, His bearing with them, and forbearing of them, *1 Cor. 13. 7. Charity beareth all things,* it cannot easily be overloaded: what gross Indignities and abusive Injuries doth Christ patiently receive from the hands of his People? *Amos 2. 13. Psal. 95. 10.*

Seventhly, His thinking often and well of them, and his being a Friend to their Friends, and an Enemy to their Enemies: where a mans Affections are there will his Thoughts be also; the Adulterers Thoughts are on his Uncleanness, the wordly man's

on his Treasures, and the Ambitious on his Honours, but Christ's are on his People, *Isa.* 43. 4. They are his *Hephzibah's*, the delight of his Soul, his Jewels and Treasures, *Isa.* 62. 4. *Mal.* 3. 17. He esteems their Enemies as his, *Exod.* 23. 29. and favours their Friends with peculiar Blessings, *Exod.* 1. 20. *Gen.* 39. 5.

Eighthly, His being troubled with their Troubles, and delighted with their Welfare, *Job.* 11. 33. 35, 36. when the Lord Jesus came to raise *Lazarus* from the dead, and saw *Mary* weeping, and the *Jews* that were with her, 'tis said, *He groaned in Spirit, and was troubled*: nay when he came to the place where *Lazarus* lay, he wept; whereupon the *Jews* said, *Behold how he loved him*, and his Heart is the same now in Heaven, *Isa.* 63. 9. True love will suffer in the Tryals of it's Friend, *Acts* 9. 4. hence the Afflictions of Saints are call'd the Afflictions of Christ, *Col.* 1. 24. what *Hester* said concerning her people, may be more truly spoken by Christ, *Hester.* 8. 6. *How can I endure to see the Evil that shall come upon my people.* He is grieved at the Evil of their Sins or Sufferings, *Mark.* 3. 5. *Eph.* 4. 13. and takes wonderful Pleasure in their Welfare, *Poov.* 8. 31. no tender parent can more earnestly desire the Happiness, and joyce in the Advantages of his Children, than Jesus Christ in his, *Psal.* 147. 11. If the Joy of his Ambassadors doth much depend upon the Prosperity of the Souls of their Auditors, 3 *Epist.* *Job.* ver. 4. Then surely himself is not altogether unconcern'd.

Lastly, His preparing a Heaven for them; *John* 14. 2, 3. *In my Fathers House are many Mansions, I go to prepare a place for you, &c.* The Lord Jesus knows that his departure from the World with the sad Consequences thereof, would breed great Trouble in the  
Hearts



Hearts of his Disciples; therefore labours to prevent it, by telling them of the occasion of his Departure, that it was for their sakes, and in their business; and though the World would abuse them when he was gone, and cast them out of their House and Country, yet he tells them, he had a Father in Heaven that would receive them, and he was going thither to prepare a place for them, and there was store of room for them in Heaven. The word, translated *Mansion* here, signifies, an abiding, fixed place. Here you dwell in Tabernacles, but in Heaven are places for you, out of which you shall never be turned more. Don't expect much Happiness in the World, but look to Heaven for all your satisfying Comforts: There's a Rest for you, after all your wearying Duties and Troubles; there are pleasant Habitations, after all your Wilderness Journeyings: There's a large dwelling-place; here you are thrust into corners, and may be have little conveniencies in your Houses: Here you dwell in Strangers, and perhaps, Enemies Houses, but there your dwelling shall be in your Father's House. 'Tis really so, I do not flatter you with vain hopes, or feed you with false reports: if it were not so, I would have told you. Some might object here, That there may be Houses in Heaven, and yet they in Hell. No (says Christ) I go to prepare a place for you; when I come to Heaven, I will bespeak a House for you, it shall be your own, your own proper Right, every one of you, and of all my People, shall have a House of their own, and it shall be Fee simple, theirs to all Eternity. But some may say, How shall we be sure of this, that when we dye we shall have a place in Glory? Why, saith Christ, As sure as I go to Heaven, shall you have a Mansion there; for, 'tis one end of my going thither; 'tis part of my business there, I go to prepare a

place for you. (ἐτοιμάσαι) This word, saith *Grotius*, notes a Divine Appointment, a place that God allots and appoints for you : that you might not think it is procured by your own Merit and labours. As if he should say, you may be sure, my People, you shall not miss of a place in my Father's House, because he hath given you a house in Heaven, and I go to possess it for you, and to make it sure : My Father hath given it, and I have purchased it, and now I go to take it into my own hand for you : yea, to fit and sute your Lot in Heaven, as may be most meet for you, and as may bear a full proportion to all your Labours, and Sufferings for me. And thus the word likewise imports ( saith *Dr. Preston* ) to fit and fashion one, as a Vessel is fashion'd and shap'd to its proper Use. But Believers may urge, Lord, how shall we get thither? the Journey is far, the Way we know not; many Dangers lye betwixt this and Heaven; the Prince of the Air, and all the Devils of Hell lye betwixt this and Glory; and how shall we get safely through all these Dangers? Why, saith Christ, I will come again and receive you, when I have done your Work in Heaven, when I have dispatched my gathering, and compleating work on Earth, when all my Saints are called and perfected, then will I come again, and receive you to my self; I will come and unite your Souls and Bodies together, and then will shew you the way to Heaven, and lead you into your own habitations there, and as surely put you into possession of Glory, as I am going to possess it for my self; and in the mean time, I will take care of you in the way, and send my Spirit to guide you, and bear you thorow it, and my Angels, when you are at your Journeys end, shall receive your Souls, and bring them unto me, that where I am you may be also, *Job. 17. 24. Job. 12. 26.* What greater

Love

Love can there be than the Engagements of Christ's Heart, to get all his Children brought home to Heaven, that they may be ever with him, and partake of his Glory, *1 Cor. 15. 22, 23.*

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C H A P. X.

*Several Deductions drawn from the Love of Christ.*

**I**F the Lord Jesus be so full of Love and tender Affection: then,

First, What reason have Sinners never to be quiet, till the Lord Jesus become their Friend, till they have an Interest in his special Love. Alas, poor Souls! the common Love of Christ, though now you fare the better for it, will shortly be at an end: His Philanthropy, though precious, yet is but like a Box of Ointment, which may be wasted and consum'd, *Mark, 14. 4.* But his special Love is like the two Olive Trees, *Zach. 4. 12.* always emptying out it self through the golden Pipes of his Ordinances to his People: Christ's common Love to Sinners, is like a Land-flood, that will be drained: But his special Love is compar'd to a Fountain, a Well of Water that springeth up to Life Eternal. O then labour after an Interest in this Love of Christ, that brings Salvation: Put away the Evil of thy doings, hearken to Christ's counsel, receive him into thy Heart by Faith; obey his Voice, take him to be thy Lord and God, and thou shalt possess his love too, *Psal. 45. 10.*

Secondly, Then what an abominable thing is it to hate Christ? how unexcusable will Sinners Enmity against him be when he comes to Judgment, *Jer. 2. 5.*

*Prov. 8. 36. All they that hate me love Death, Psal. 21. 8, 9. Psal. 132. 18. Nah. 1. 2.*

3dly, Then why should Believers take up such hard thoughts of Christ? *Isa. 40. 27. Why sayest thou, O Jacob, my way is hid from the Lord, and my Judgment is passed over from my God?* that is, my Condition, my trouble, my Soul is out of God's thoughts: He takes no notice of, nor cares what becomes of me: *And my Judgment;* that is, God's judging my Cause, his righting and helping my oppressed Soul, is gone from me, or he hath laid it aside, he will not help me in my Affliction. This was *Sion's* complaint, and hard thoughts of God, and this displeased him; *Why sayest thou, O Jacob, &c?* As if he should say, what cause hast thou, O *Israel*, my People, to entertain such harsh conceptions of my Love? what Iniquity hast thou found in me? what wrong have I done thee? Have I not born thee from the Womb, and carried thee all the dayes of old? Look back to the Red Sea, and to the Wilderness, who cared for thee there? Call to mind the Manna, and the Rock, the Bread and Water on the Way; I suffered none to do thee harm, I delivered thee out of the hands of all thy Enemies, and plagued them that injured thee: Thus have I been thy help from thy Youth up, and why sayest thou then, my way is hid from the Lord? O *Jacob*, thou dost ill to censure me so severely; Is this the requital of all my love and kindness to thee hitherto? Repent of these injurious apprehensions; and put more favourable constructions on my wayes; Gracious Souls have no reason to prejudge the Heart of Christ, and censure him of unkindness and negligence: for 'tis impossible he should forget his People, *Isa. 49. 15.* He hath paid too dear for them to do so: They have cost his Blood, Eternal Counsels, many Troubles, many Wonders, and will he reject them af-

ter all? O no. He hath engraven them on the Palms of his hands, where he cannot but see, and must secure their names, *Isa.* 49. 16. I cannot look upon my hands, but I must remember thee: I should forget my self, should I forget thee: thou art set as a Seal upon my Heart, and thy Walls are continually before me: that is, though thy Protection be gone for a time, and I have left thee to the Will of thine Enemies, yet I will redeem and secure thee, I will raise up thy Walls, and re-establish thy State; for thy Walls are before me, though thou seest them not, I can and will preserve them; thou art Weak, but I am strong, I faint not though thou faintest, I am never weary though thou art tyred, and as sure as I have Strength, I will give it thee; they that wait on the Lord shall renew their Strength, *Isa.* 40. 28. Again, you cannot see the way to get out of your Troubles, your Wisdom is non-plust, but mine is not so; *There is no searching of my Understanding*: O then do not give up thy Hopes O *Jacob*, or conclude I have forgotten thee: He hath promised he will not cast off his People, nor leave them comfortless, *1 Sam.* 12. 22. *Job.* 14. 18. *And he is not as a man that he should lye,* &c. *Numb.* 23. 19. He hath given them his Seal to it, *2 Cor.* 1. 22. *Eph.* 4. 30. Nothing can separate his love from them, *Rom.* 8. 35. 38, 39.

Object. *But I am afraid I am none of Christs, nor have the Spirit, because of the Filthiness, Obdurateness, and Irregularity of my Heart.*

Answer, If ever thou hadst the Spirit, thou hast it still, *John* 4. 14. *Isa.* 59. 21. Gracious Souls may sometimes seem to themselves to be carnal, and sold under Sin, *Rom.* 7. 14. They may not see any good thing dwell in them, *ver.* 18. but be like to the slain

that lye in the Grave, *Psal.* 88. 5. So *Heman* thought himself one free among the dead, whom the Lord would remember no more: in the Winter there's little visible difference between the living and the dead Tree; neither is there betwixt a Saint and a Sinner in time of Desertion and Temptation: God's Children may be led captive by Sin, and brought into Bondage by their Lusts, *Rom.* 7. 23. and then 'tis hard to say, how unlike they are to them that never knew God; and therefore Christian judge not thy self by thy changeable Frames, if thou dost not repent of thy Change, thy leaving thy old Courses and chusing God and Grace, *2 Corinth.* 7. 10. If thou dost not approve of any Sin, or secretly love thy filthy ways, *Romans* 7, 15. 20. If thy Heart be discontented with thy state of back-sliding, and longeth after a return to thy resting place, then thou art gracious, *Jer.* 31. 18. *Psal.* 14. 7. If thou dost find a War betwixt thy Members and thy Mind, the Law of the Spirit of Life warring against the Law of Sin and Death, thy state is good, *Rom.* 7. 21, 22 23. *Gal.* 5. 17. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other.* (*ἐναντιοῦνται*) The word notes a vehemement and continued Desire, a Desire which is still in Action, and working till we have it accomplisht, not a sudden Motion or momentary Passion. Look how Corruption and Lust works against Grace, so doth Grace against Corruption; for these two are contrary, (*ἀντικειται*) the one lays Siege against the other, as a Souldier in a Trench against a Fort. Now if it be so with thy Soul, that thou findest in it two parties, as Twins in the Womb opposing each other, and dost experience something in thy Will against Sin, as well

as for it, and something in thy Affections, an Enemy to thy Corruptions as well as a Friend; if thou longest as much for Freedom from Sin as from Hell, and thy Heart cannot be at peace whilst the Body of Sin remains in thee, then lift up thy head, O Soul, Judgment shall be brought forth to Victory, and the top stone shall in due time be laid with shouting, Grace, Grace! to it.

Fourthly, Then you that are Christ's, take heed you abuse not his Love, *Rom. 6. 15. What then? Shall we sin because we are not under the Law but under Grace? God forbid.* That is, shall we yield our Souls to the Service of Sin, as *vers. 16.* or give a willing Consent to the Commission of it? God forbid; That is, far be it from us, noting it to be a vile and abominable thing, to Sin under Grace, and against Grace; this is a most disingenuous thing to abuse love, and requite Evil for Good: it is most unjust to injure him that loveth you, 'tis a costly Sin, and will have a bitter reckoning at last, 'tis a Spot notoriously like the Spot of Reprobation, *Jude, v. 4.* But if it may consist with Grace, yet it will break your Bones, and scourge you soundly e're God hath done; what did *David, Solomon,* and *Peter,* get by abusing divine Love?

Fifthly, Admire Christ's love, his love is admirable passing Knowledge, you use to admire things that are strange, and beyond your reach, but what more miraculous and unparell'd than this, That the Lord of Glory who hath Angels at his Service, should set his Affections on poor polluted Dust and Ashes, on Fleas and Worms, as *Abraham* and *David* acknowledged themselves to be, that so illustrious a person as the Lord Jesus should fall in love with so deformed a piece as man, in whom was neither Beauty nor

Riches, Vertue nor Honour, and be enamoured of him so greatly, as to take him into his Bosom, and a conjugal Relation with himself; 'tis so stupendious a Miracle, that 'tis said, he shall be admired of all that believe when he comes, *2 Thes. 1. 10.* O Christians gather in all your Valuations from Creatures, for your Creator and Redeemer, *Isa. 63. 1.*

Sixthly, Adventure on the Love of Christ, swim on these deep Waters, roll your selves on these divine Depths, and confide in his new Covenant love, for 'tis unchangeable love to the end; many waters cannot quench it, *Cant. 8. 7.* Trust his Love (I say) in the way of Obedience, *Job. 14. 21. 23.* If his love be free, then 'tis not for your sake, *Deut. 7. 17.* Not for your Beauty or Holiness, but for his own good Pleasure, *Of his own Will begat he us, Jam. 1. 18.* He loves you Believers, because you are his own, *Job. 13. 1.* And because it hath pleased him to make you his people, *1 Sam. 12. 22.* If he loves those that love him, then surely he will kindly resent the Ardency of thy Affections to him; O adventure on this Love.

Seaventhly, love him who hath so loved you, *1 Job. 4. 19. Psal. 31. 23.* O love the Lord all ye his Saints. The Reason is laid down from the 19. verse to this, *O how great is thy Goodness which thou hast laid up for them that fear thee, &c.* The greatness and Excellency of Christ's Love deserves yours; O love him at all times, and in all things, with a free, supream, steady, rational, and expressed love.

Lastly, Be full of love to others for Christ's sake, *Eph. 5. 2. Walk in Love as Christ also hath loved you,* *1 Job. 4. 11.* Love all men, such a love is in God, he lov'd the World, *Job. 3. 16.* and every Creature  
in



in it; such a Philanthropy is in Christ, he would have all men come to the Knowledge of the Truth, that they might be saved, *1 Tim. 2. 4.* Love your Enemies, *Mat. 5. 44.* so did Christ: he prayed, Father forgive them, *Luke 23. 34.* love his Friends, *1 Job. 5. 1. Eph. 6. 24.*

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C H A P. XI.

*The glorious Excellency of Christ's tender Pity opened and displayed in the several Acts of it, both to Saints and Sinners.*

**A**Nother Discovery of the Sweetness of Christ's Disposition is,  
Thirdly, His Pity, this is lookt upon as an excellent Qualification, and that which renders a person lovely among men, *Rom. 5. 7.* For scarcely for a righteous man will one dye, yet peradventure for a good man some would even dare to dye: for a just man, one that is strict and rigid in his Life and matters of Justice, none will dye; but for a good man, that is, for a bountiful, liberal man, for a Benefactor (saith *Beza*) for a Friend (saith another) some would even dare to dye; Kindness and Compassion renders men lovely and amiable in the Sight of Heathens: hence one calls a merciful man a precious thing, and another makes him equal to God, God himself prefers Mercy above Sacrifice, *Mat. 9. 13.* This the Lord opened to *Moses* as part of his Glory, *Exod. 34. 6.* *The Lord God merciful and gracious, &c.* And this mercifulness is placed in the Nature of Christ, as Mediator, and therefore must needs render him glorious,  
and

and be part of his unsearchable Riches: now that the Lord Jesus is so full of Pity and Mercy in his very Nature, the Scripture is clear. This was one Qualification necessary to his Priest-hood, *Heb. 2. 17.* This was a special Requisite to the Priest under the Law, that he should be one who might have Compassion on the Ignorant, and them that are out of the way, *Heb. 5. 2.* Therefore the high-priest must be a Man, not an Angel, that so he being subject to Infirmities, to Sins, and Weaknesses himself, he might the better have Compassion upon others in the like case. The same Argument the Lord useth to *Israel, Deut. 10. 19.* *Love ye therefore the Stranger, for ye were Strangers in the Land of Ægypt.* Experience of Affliction fits a person for pity to others, and therefore, our Lord took our Nature upon him, that being compass'd with the same Infirmities (Sin only excepted) he might be able to have Compassion on others: this is necessary in that Office, for a person will never be active in such laborious work for Sinners, as offering of Gifts and Sacrifices for Sin, if he have not tender Bowels towards persons in Misery: and therefore Jesus Christ must needs be such a one, who can have Compassion, &c. The word is significant, 'tis in the Original (*μετριοπαθεῖν*) to have Compassion on others according to the Measure and Proportion of their Misery: *Paræus* renders it, to have Compassion as much as is needful; *Beza*, to be affected according to the greatness of anothers Misery, and such is the Compassion of Christ, 'tis suted to the Condition of his People: were Christ's Pity but one Grain short of the Misery and Condition of Sinners, he could never save them to the utmost; for if he will save to the uttermost, he must ever live to make Intercessi-

on; there's no one moment of time, in which they don't want help, and must have Gifts offer'd for them: But this Christ will not do, if he wants Compassion, *Jam. 5. 11.* The Lord is said to be pitiful, and of tender mercies ( πολυσπλαγχνός ) of many Bowels; or, as *Piscator*, *multum visceralis*; much bowelful, all pitiful, from inward deep Bowels ( και οικτιρητων ) The word is to pity with the Bowels of a Mother, to be prone to compassion: So *Aestius*; He is rich in mercy, *Eph. 2. 4.* Great in Quantity, and Choice in Quality, great Mercy, and choice Mercy, *Psal. 5. 1.* According to the multitude of thy tender mercies. The word *Rab*, multitude, signifies Quality as well as Quantity: many Mercies, or weighty Mercies: Mercies; *Rachamim*: 'Tis such love and pity as Mothers bear to the fruit of their Womb, which is fervent and flaming. The word hath no singular number, because there are many works of Mercy, saith *Piscator*.

Now this Compassion of Christ lies in these two things.

1. In his sympathizing with his Creatures.

2. In supplying and supporting them.

First, Pity hath sympathy in it: an inward Heart-affecting sense of another's Evils, *Psal. 103. 13.* Like as a Father pitieth his children, so the Lord pitieth them that fear him, *Judg. 10. 16.* His Soul was grieved for the Children of Israel. The word signifieth, His Soul was short'ned, or contracted in him, by reason of grief. 'Tis spoken by an *Anthropopathy*, according to the apprehensions of men: As a man is filled with grief, his Breast is straitned, that he can scarcely breathe; It denotes how much the Lord Jesus is affected with the miseries of his People, *Heb. 4. 15.* He is said to be touched with the Fellow-feeling of our Infirmities, συμπαθησαι, suffering with us. Christ, in Heaven, hath such

such a fellow-feeling of the Evils of his People, as that he resents their troubles as his own. He is tender-hearted, and every misery of theirs reacheth his Soul. But this hath been somewhat treated of before.

Secondly, Readiness to supply, and support others in their Misery; and this is eminently manifested in the Lord Jesus, *Isa. 38. 20. The Lord was ready to save me.* Men sometimes have a hand, but no heart; they may help, but will not; they only say, Go and be fed, and be cloath'd, &c. Others have a heart, but no hand; they have not to supply the needs of others; their Cruse of Oyl, and Barrel of Meal will reach but a little way: besides, there may be some Cases in which Men or Angels cannot help, *Psal. 142. 4. I looked on my right hand, and behold, there was no man would know me, &c.* But there can be no Condition in which Omnipotency fails to help, *Heb. 7. 25. Jer. 32. 27.* And Christ is as really willing as able to save: He is an inexhausted Fountain of all good. *Sufficit omnibus.* (saith *Paræus*) *nec sufficit tantum, sed dat liberalissime. Dives est* (saith the same Author) *sufficientia & affectu*: He is good, and doth good: He feeds, gathers, carries, leads, his poor infirm Flocks, when they most stand in need of him, *Isa. 40. 11.* When they are ready to faint for want, he opens a Well, and fills their Bottles: when they wander from their resting-place, he sends his Dogs, and gathers them to his Fold; when they are weary, and can go no further, he takes them into his Arms and carries them: when they are hungry, he feeds them, when they are naked, he cloaths them: when they are sick, he visits them, when they are in Prison, he comes to them: He giveth to his People richly all things to enjoy, *1 Tim. 6. 17.* He exhibits, or yields out, all things, (not some things only) and that richly too: plentifully, not in Title only, but in Fruition

tion also, *Heb. 4. 16.* He giveth Grace to help in time of need : He sends them seasonable help, help in fit time : (*Condeicari*) This word signifies, to run at ones call, to help him as soon as he cries for help ; to run in to his Succour ; so doth Christ. He is a present help in time of need, *Psal. 46. 1.* When they can hold out no longer, he will relieve their Siege ; when they are ready to perish, he will step in betwixt them and destruction, *1 Cor. 10. 13.* And this he doth too from a tender heart, that feels, and shares in their Dangers. Poor Believer ! let thy Condition be never so bad, the Lord Jesus hath an open heart and hand for thy help. It may be, men may harden their hearts against thee, good men may take little notice of thee, Priests and Levites pass thee by, and will not know thy Soul in adversity ; but yet comfort thy heart, thou hast a Friend in Heaven, that grieves with, and for thee, and will open Treasures to supply thee.

Now this pitiful Nature of Christ appears in divers particulars, both to Saints and Sinners. To Saints.

First, In looking after their Concerns, *Exod. 2. 22.*

'Tis said, that God looked upon the Children of Israel, and had respect unto them. This is an act of pity to

look after the welfare of another. Merciful *Jesse*, when his Sons were in danger, sent *David* to look after them,

*1 Sam. 17. 18.* So is the heart of Christ concern'd in the welfare of his People, *1 Pet. 3. 12.* The eyes of the

Lord are over the righteous, and his Ears are open to their Prayer : He knows their Souls in Adversity, con-

siders their Troubles, and looks after their Matters, *Psal. 31. 7. 1 Pet. 5. 7.* The want of this looking after

a Persons welfare, is an evidence of the want of pity, *Jer. 15. 5. Who shall have pity upon thee, O Jeru-*

*salem, &c?* O, what comfort is this to poor afflicted Souls, that though men look not after them, Friends

matter

matter not what become of them, yet the Lord careth for them.

Secondly, In labouring to prevent their Evils. This is another act of pity, as we may see in *Mordecai* and *Esther*. A dreadful Danger was near to *Israel*; a Decree passed by the King to cut them all off in one day: When *Mordecai* heard of this, how industriously doth he labour with *Esther*, to improve all her Interest in the King to prevent it, *Esth.* 4. 8, 13, 14. Christ cannot foresee any Dangers impending on his People, but his Bowels stir him up to employ his Omnipotency to remove them. And this he doth,

First, By warning them of their Danger. He sends them alarms, and gives them notice, as a Watchman, when their Enemies are near, *Ezek.* 3. 18. *Heb.* 11. 7. *Noah* being warned of God, &c. So *Joseph*, *Matth.* 2. 13. was warned of God in a dream to flee into *Egypt*, when Christ was in danger of *Herod's* bloody butcheries. *Ezek.* 33. 11. Turn you, turn you from your wicked wayes, for why will you dye, O house of *Israel*?

Secondly, By keeping their hearts from closing with Temptations, when they are like to prove dangerous: So he dealt with *Joseph*, *Gen.* 39. 9. Perhaps he may permit their falling into some lesser Evils; to try, and humble them; but when the Sin will probably occasion a great dishonour to God, and endanger the final estate of their Souls, then usually he will give forth preventing Grace to direct their hearts from closing with it.

Thirdly, By plucking them back, when on the borders of destruction. Thus *David's* feet had well nigh slipt, and he was almost gone; and then He opens a passage for him into the Sanctuary, and graciously reconciles to him his seemingly contradictory Providences, *1 Sam.* 24. 4, 5, 6. *Psal.* 73. 2, 3, 17. And *Lot*,  
when

when by lingering in *Sodom*, he had almost expos'd himself a prey to devouring Flames, the Angels suddenly pluckt him out, and kept him from that impending ruine, *Gen. 19. 10, 16.*

Fourthly, By sore Afflictions, smarting rods, and cross Providences, he sometimes prevents their sins, and so their destruction, *Psal. 119. 67. Before I was afflicted I went astray, but now I have kept thy word.* Thus the Waters of *Marah* have sometimes led to the Waters of the Sanctuary; and grievous Distempers on the Body have proved the health of the Soul. I have read of one, that by breaking his Leg saved his Life.

Fifthly, By breaking the Snare when they are in it, and so making a way for their escape, *Psal. 124. 7. The snare is broken, and we are escaped.* When *David* was compass'd round by *Saul*, and no possible way was left him to avoid the Jaws of ruine, then the Lord sent in the *Philistims* to call off *Saul*, *1 Sam. 23, 24, 25, 26, 27.* So, when the Protestants in *France* were almost starv'd with Famine, and reduc'd to that extremity that all hopes of Safety, in man's judgment failed them, then was God's time to come in to their rescue, by sending in Ambassadors to call off the Duke of *Anjou* to be King of *Poland*, by which means the Siege was remov'd, and upon the mediation of these Ambassadors, the Protestants obtained Liberty. Thus he saved *Isaac* also, when *Abraham's* Knife was at his Throat, *Gen. 22. 10, 11, 12, 13.*

Lastly, By giving them a Vomit, when the Poyson is taken in, that so it may be timely ejected, before the danger be unremoveable. This way God prevented *David's* ruine, in the matter of *Bathsheba*, after he had fallen into the sin, by giving him Repentance to Salvation, *Psal. 51.*

Thirdly, Another act of his pity is, His being soon affected with the Evils of his People, *Zach. 2. 8, 9. He that toucheth you, toucheth the Apple of mine eye. His Soul was griev'd for the misery of Israel, Judg. 10. 6.* He pitied the poor Leper in distress, *Mark, 1. 41.* and was mov'd with compassion because the Jews were as sheep without a shepherd, *Mark 6. 34.*

Fourthly, His visiting them in their distresses : this is an act of love and pity, *Matth. 25. 36. I have been sick, and ye visited me, Joh. 14. 18. Joh. 20. 19. Exod. 3. 8.* A merciful nature will shew it self in visiting such as are afflicted ; If others be sick they will go see them, and condole with them : they will go rather to the house of mourning, than to the house of feasting, *Eccles. 7. 2.* They are companions of the distressed : and such is the tenderness of Christ's heart, that he chuseth the company of the miserable : If his People be in the Water, and in the Fire, he will be with them, *Isa. 43. 2.* If they be cast out of the Synagogues, persecuted, and deserted for his sake, he will find them out, and keep them company, *Joh. 9. 35.* If they be cast on sick beds, he will sit by them ; if they cannot sleep through trouble, he will sit up with them ; when they are solitary and dejected, he will come and see them.

Fifthly, His comforting them in their Troubles : He is the Father of Mercies, and God of all Comfort, who comforteth us in all our Tribulations. Consoling is an act of pity to those that are in trouble, *1 Thes. 3. 2.* So *Job's* Friends, when they had heard of all the Evil that was come upon him, they came every one from his place to mourn with him, and to comfort him. Herein lies much of Christ's pity to his People, he would not have them swallowed up of overmuch grief, *2 Cor. 2. 7.* When they are cast down, he charges his Messengers to speak comfortably to them,

*Isa.*



*Isa.* 40. 2. When he brings his People into the Wilderness, he will speak comfortably to them, *Hos.* 2. 14. *Isa.* 66. 13. chap. 57. 18. This is part of Christ's Intercession in Heaven, that the Father would send the Comforter to them, *Job.* 14. 16. And part of his last counsel that he left with them, was, That they would be of good cheer, *Job.* 16. 33. *Job.* 14. 1. He began his Sermon with a Use of Comfort, *Let not your hearts be troubled, &c.* and here he closeth the same with a word of Comfort. And indeed, the whole of Christ's Fare-wel Sermon, was Consolation to his People: He would not have them be in Heaviness longer than need did require, *1 Pet.* 1. 6. but commands them to rejoyce evermore, *1 Thes.* 5. 16.

Sixthly, His counselling them in all cases, wherein they stand in need of his Advice: Hence they have Line upon line, and Precept upon Precept, that they might be wise to Salvation; and therefore he is called the wonderful Counsellor, *Isa.* 9. 6. *Psal.* 16. 7. *I bless the Lord, who hath given me counsel. Counsel* (saith Ainsworth) *about my Sufferings, and the Glory that shall follow,* *Job* 36. 8, 9, 10. Adversity sometimes is God's University; and, *Schola Crucis* (saith Luther) is *Schola Lucis*: Mysterious Truths many times spring out of Affliction-depths.

Seventhly, His giving to them, and forgiving of them. Pity hath open hands, and stretcht out arms. Christ hath left a large witness of his liberality, *1 Tim.* 6. 17. *Who giveth richly all things to enjoy.* Men give sparingly, but Christ bountifully; they with straitned hearts, but he with open bowels; they sometimes in Reversion, but he in possession. And he doth not only give, but forgive, *Mic.* 7. 18. *Who is a God like unto thee, that pardons iniquities, &c?* *Exod.* 34. 6. *Psal.* 86. 5. *Thou Lord art good, and ready to forgive,* *Numb.* 14. 20.

1 Joh. 2. 1. They run into debt, and he dischargeth them : They do, as it were, write down their Iniquities, and he blots them out. Now, Are not these admirable demonstrations of his Pity, and affectionate compassions of his tender Bowels towards his People ?

Secondly, He hath infinite Pity for his Enemies ; Mercy and good will for Sinners, *Luke 6. 35.* This appears,

First, In his bearing with them, and forbearing of them, *Rom. 9. 22. Endured with much long-suffering the vessels of wrath fitted for destruction:* How doth the Lord suffer the vilest of men to live, and that very long ? Lo, *I have come these three years looking for fruit,* *Luke 13. 17. These forty years have I been grieved with this People,* *Psal. 95. 10.* An hundred and twenty years did he bear with that high and incurable wickedness of the first World, and that after it was come to the full, *Gen. 6. 3.* Four hundred years did God bear with the sins of the *Amorites*, even after he had given *Abraham* their Land, *Gen. 15. 13, 16.* How long did the Lord bear with the Ten Tribes after their Apostasie from his pure Service ? even the space of two hundred and fifty years ; in which time there were Nineteen Kings, and all wicked men, walking in the steps of *Jeroboam*. O ! the slowness of God to Anger, even against his Enemies, that dare him to his very Face, yea, that trample his Glory under foot, and that every day, yea hour ; and yet God spares them to old Age many times. Alas ! how soon are we angry at our Enemies, and if slighted but a little, ready with the Disciples to call for Fire from Heaven, to consume those that receive us not, *Luke, 9. 54.* But the Lord Jesus is not so, he waiteth that he may be gracious, and his long-suffering leadeth to Salvation.

Secondly, His maintaining of them, and that sometimes at the highest rate, giving them Honour and Riches, Prosperity and Favour. *Pharoah* must have a Kingdom, and yet an Enemy to his People: *Nebuchadnezzar*, an Empire; *Abasuerus* an hundred twenty and seven Provinces; *Craesus* vast riches, and *Sardanapalus* delicate Pleasures. All the Creatures are pressed at their Service; the Air, Earth, and Sea are ransack't to satiate their Lusts, *Hos.* 11. 2, 3, 4. He feeds and cloaths, helps and prospers his greatest Enemies, and all to heap up Coals of Fire upon their heads.

Thirdly, His affectionate seeking their Salvation. This was his Errand into the World, he came to save Sinners, 1 *Tim.* 1. 15. Lost Sinners, *Matth.* 18. 11. Bloody Sinners, *Ezek.* 16. 6. Blind Idolaters, *Acts* 17. 23. Cruel Persecutors, *Acts*, 9. 4. Wicked Sorcerers, *Acts*, 8. 9. These the Lord Jesus seeks to save; he sends his Gospel, to invite them to come unto him, *Matth.* 11. 28. Yea, beseeches them, 2 *Cor.* 5. 20. Makes large promises to them, if they will return, *Isa.* 55. 7. *Act.* 3. 19. Yea, how doth the Spirit strive with Sinners, that they may be saved; Reasons with them, *Why will you dye? Come, let us reason together,* *Isa.* 1. 18. *Why wilt thou not suffer me to save thy Soul, and to make thee happy to all Eternity? Poor Sinner! I have a real mind to do thee good, an affectionate kindness for thee; I came from Heaven to save such as thee. Behold my hands and my feet, see how my heart bleeds for thee: Behold, how ready my purchase is; yonder is thy fair Estate, if thou wilt be mine. Lift up thine eyes to those Mansions, Crowns and Thrones; all these shall then be thine: See those beautiful Garments, consent to me, and thou shalt wear thy filthy Rags, or lye in those pinching straits no longer; thou shalt lodge no more in those stinking Kennels of thy*

*Lusts* : O poor Sinner ! why wilt thou stand in thy own light, and slight this offer, which thou mayest never have made thee more ? Lo, how my Bowels move towards thee, see how my Arms are open'd to thee ; Be mine, and I will be thine ; My Kingdom shall be thine, my Friends will be thine, my Servants shall be thine : My Angels shall protect thee, yea, attend thee ; my Creatures shall maintain thee, my Wisdom shall guide thee, my Faithfulness shall keep thee, my Power shall be laid out for thee, my Love shall delight thee, my Honour shall adorn thee, and my Treasure shall enrich thee : I will be a loving Husband to thee, I will provide all good things for thee ; I will rejoyce over thee, I will forget the wrongs thou hast done me ; I will requite thy Unkindness with Kindness, and draw thee with cords of Love : with cords ( saith one ) woven and spun out of my very Heart and Bowels. O miserable Caitiff ! embrace my Counsels, listen thine Ears to Heaven gate, and hear the melodious Musick that is there made by refined Spirits ; why, wilt thou rather lye with damned howling Devils, than sing Hallelujah's, and the Song of the Lamb with saved Souls ? Accept of me, and unchangeable Glory, unspeakable Priviledges, and Rivers of Pleasures shall be thine. Thus doth the Lord Jesus woo poor perishing Souls to be happy : and is not this Pity indeed ?

Fourthly, His readines to receive them when they come to him : No sooner do they open the door but he comes in, *Rev. 3. 20.* *If any man open the door, I will come in unto him.* No sooner doth the Prodigal return, but his Father meets him ; yea, runs to meet him, as if he could never come soon enough at him, *Luke 15, 20.* Mercy is upon the wing, when it comes to receive returning Sinners. No sooner did *Ephraim* repent, but God repented too ; As soon as he said, *Turn thou me,* God said, He shall be turned ;  
when

when he cries, *Thou art the Lord my God*, presently God Answers, *Is he not a pleasant Child?* So willing is Christ to receive returning Sinners, as that he promiseth he will in no wise cast them out, *Joh. 6. 37.* Yea, if they cannot come unto him, he will go and fetch them, and if they cannot go, he will draw them, *Joh. 6. 44.*

Fifthly, His great Joy when he hath obtain'd them; The Father of the Prodigal keeps a Feast, and makes merry when his lost Child is found, *Luke 15. 23, 24.* *Psal. 104. 31.* The Lord shall rejoyce in his Works, and this he doth when he hath finished them, *Heb. 4. 4.* But there is nothing the Lord Jesus Christ takes more pleasure in, than in the Redemption of Souls, *Prov. 8. 31.* He delighted in the habitable parts of the Earth. This you vwill find further amplified in the Parables of the lost sheep, and lost piece of Silver, *Luke 15. from vers. 4. to 11.*

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C H A P. XII.

*The Improvement of the Pity of Christ, by way of Terrour, Encouragement, and Advice.*

**A**RE there such deep, and large Bowels of Pity in Jesus Christ, not only towards his Friends, but his very Enemies? Then here is,

First, Terrour to Impenitent Sinners. Ah, Souls! howv fearfully great is your Sin, being a plain defiance to the Mercy and pity of Christ: Every Transgression of yours is a kicking the very Bowvvels of Mercy, and a stab at the Heart of Divine Pity: O! howv vile are your Iniquities, vvhilst vvithout Christ! They are no less than a despising of the Riches of the Mer-

cy and Goodness of God, which would have led you to Repentance, and a treasuring up of Wrath against the day of Wrath, *Rom. 2. 4, 5.* O Sinners! you run on score in abusing of the highest Mercy that ever was, you provoke your best Friend against you: Alas! Who can help you if Mercy it self becomes your Enemy? The Bowels of Christ are your last *Asylum*, if this door be shut against you, *Farewel Souls*; and can you hope that Mercy will plead for you, when rejected by you, or will not God hear the Complaint of despised Mercy think you? Sinners, the Compassion of Christ shall come forth at the last day, and say, I would have saved that Soul, but it would not, how often would I have gathered it, but it resisted? *Mat. 23. 37.* I offered to pay it's Debts, and to get him an Acquittance in the Court of Heaven, but he refused it; I would have ransom'd him from Death to Life, and adopted him to an Inheritance in Glory, but he would not; I would have stamp'd the divine Nature on him, and brought him into the Likeness of the Lord of Glory, but he would not; I would have put down his Name in the book of Life, and secur'd his Title to Heaven, but he would not; I called, he would not answer; I perswaded, he refused; I beseeched, he despised, I strived, he resisted; and now Justice, into thy hands do I deliver these rebellious Souls, to be dealt with according to the Threatnings of the Gospel and Severity of the Law, that my Wrongs may be avenged. O! what a terrible Complaint will this be? Sinners, tremble then at the Thoughts of your abusing divine M. rcy.

*Use 2.* Of Encouragement to dejected Souls. If there be such tender pity in the Lord Jesus, O then take Courage hence to hope for Mercy; these Mercies of Christ are infinite, boundless and bottomless; O  
wha t

what a stock of Mercy is in him, for troubled Souls to trade upon, what unfathomed Deeps are there in divine Compassions; enough to serve all thy Turns and Necessities; have thy Sins been many? *The free Gift is of many Offences to Justification, Rom. 5. 6.* Of the Offences of many persons, be they never so many, or the many Offences of one person, there is virtue enough in this free Gift of the Blood of Christ for the pardoning them all, if such return: he (saith one) that had love enough to give us Christ, hath Bowels enough to give us pardon: believing Souls shall never dye for Debt, if the Bowels of Christ hath wherewithal to pay it; O! what Shifts will tender Parents make to keep their indebted Children out of Prison? They will beg and borrow of others, pinch themselves, and spare what they can, rather than their Children shall be undone: and surely the Mercy of Christ must needs make the most of his Blood and Obedience, of his Intercession and Satisfaction, for the Pardon of his People. And therefore *Daniel* joyns Mercies and Forgiveness together, *Dan. 9. 9.* Is thy Unworthiness great, and deservest thou nothing but Wrath from God, O bear up thy Sinking Spirit on the Arm of Mercy, Mercy is in vain, and signifies nothing, if Justice only must take place: hast thou abused Mercy and sinn'd away the Favour of thy God? Thou hast lost his Gift, but he hath not lost his giving, the Child spils his Water and goes to the Well to fill his Pitcher again: there is more Mercy (O troubled Soul) in the deep Wells of Salvation, for those that seek it. *Obj.* But I have provoked God to withhold Mercy. *Ans.* Let me tell thee, O distressed Believer, there are Forgings as well as Givings in the Bowels of Christ, and I know not which are greater: Are thy Wants many? Be of good cheer, Mercy hath enough to sup-

ply them all, and is as free to give as able, and take this for thy Encouragement: Mercy never gives where there are Deservings. Are thy Grievs, Labours, Fears, Troubles, and Burdens great? Yet comfort thy self, Misery and Mercy are a Kin, Mercy lives in the Climate of Misery, and never thrives better than in Misery's Ground; to do good to miserable Creatures, is Meat and Drink to Mercy, *John 4. 32. I have Meat to eat that you know not of.*

*Use 3. Of Exhortation.* First, to perishing Sinners; make use of the Mercy of Christ whilst you have it; now is the acceptable time, the day of Grace, the Season of Visitation; now the Sun shines not only in *Sion* but on *Sodom*; nay it hath stood still on your *Gibeon* for a Season, *Josh. 10. 12. 13.* O let not Mercy go, and leave you in your blood, and let you lye in your Graves; let not the Sun of the Gospel set on you, and leave you in inner Darkness, lest outer Darkness shortly seize upon you: believe it, Mercy seems to be near a Departure, it looks as it were, about to change Houses, to go from *Gentiles* to *Jews*, from *West* to *East*, it seems near setting in *England*, in these *Western* parts of the World. Who knows how soon it may arise in the *East*? O Sinners, don't you lye a bed in your Security, and let Mercy give you the slip. O then you that are yet in your blood, under Wrath, in Danger of Judgment; be advised to strike in with Mercy, while 'tis to be had, *Isa. 55. 6.* while divine Bowels yearn towards you, weep over you, and wait for you, O turn in, and close with Mercy, whiles it's face is unveil'd to you, it's Arms open'd to you, and before it hath breath'd it's last Breath to you; believe the Warnings and Treatnings of Mercy, bow and stoop to the Convictions of Mercy, receive the Tenders thereof, obey it's Counsel, and persevere in it's



way; be perswaded Sinners this day, it may be the last time, I may beseech you for Mercies sake, to turn and live: and Oh! how doleful will it be to out-live the day of Mercy, and possibility of obtaining Salvation, when the Angel of the Lord shall proclaim, *Time shall be no more, Time was, but now is past.*

Secondly, to all Souls, both changed and unchanged, if the Lord Jesus be so pityful to you, O then be not cruel to your own Souls, do not rob, cheat, and cozen your own Souls, deprive them not of your own Mercies, *Jonah. 2. 8.* Don't consent to those ways that will rob you of all the Possibilities and Hopes of Salvation; O! the sweet Comforts and Pleasures that now you loose for a few dirty Delights, *Prov. 3. 17.* Think on the Substance, the tryed Gold, the rich Attire that you deprive your Souls of by refusing to hearken to the Counsel of Christ, *Rev. 3. 18.* Don't starve your Souls by feeding on Husks, while the bread of Life lies before you, this is Cruelty to them indeed, *Luke 15. 16. 17.* Do not wound, rend, and tare your Souls by cruel Lusts: he that sins hateth his own Soul, *Prov. 15. 32. chap. 29. 24. Math. 16. 26.* O the sad Bruises that Sin gives, and the desperate Gashes it makes in the Sinners own Soul, *Isa. 1. 6. Prov. 8. 36.* Every Sin of thine (O carnal wretch) is a deadly blow on thy own Soul: all thy carnal Pleasures, thy merry jesting Words, thy Swearing, Lying, Cheating, Oppressing, and Covetousness gives new Stabs to thy Heart; it would be a barbarous sight to behold one unmercifully wounding another, much more to see a person torturing his own Soul; do not sell thy immortal Soul for a Lie, for that which is not, which will not profit in the day of Wrath, *Rom. 6. 21. Jer. 16. 19.* Thus *Elijah* told *Ahab*, *1 Kings 21. 20.* That he sold himself to work Wickedness, that is, he gave him-

himself wholly to the Service of Sin, as a Servant that binds himself over to anothers Business, *Rom. 6. 16.*

Thirdly, To the Children of Mercy, whom the Lord Jesus hath loved and washed in his own Blood: you that are chosen, called, justified, sanctified and adopted unto Glory, be exhorted.

First, be not hard-hearted to Christ, requite not his Pity with Cruelty, grieve not his Spirit, sadden not his Heart with your sinful and unfutable Walkings before him: no Sins make greater Wounds on the Heart of Christ, than the Sins of his own Children, *Eph. 4. 30.* O be not cruel to him who is so tender of you, do not feed him with Wormwood and Gall who hath feasted you with Joy and Gladness, yea with his own Heart blood.

Secondly, Put on Bowels of Pity towards others, *Col. 3. 12.* They that are cruel to others, shall find God cruel to them, *Jam. 2. 13.*

Thirdly, Adventure for God in the way of Duty, *Psal. 5. 7. Psal. 23. 6. Psal. 25. 10.*

Fourthly, Then let the Consideration of Christ's Mercy comfort you under the World's Cruelty, and your greatest Sufferings for Christ, *Psal. 57. 3. Psal. 32. 7. 10. Psal. 59. 17.*

### CHAP. XIII.

*Wherein is opened the transcendent Humility of Christ.*

**A** Nother part of this total Sum of Christ's personal Treasure, consisting in the Sweetness of his Disposition, is,

Fourth-

Fourthly, His Humility and Lowliness of mind, This is an excellent Vertue, and that which the very Heathens have esteemed at a high Rate: 'tis a rare thing (saith *Aretius*) and rare things are excellent: *Chrysostom* calls it the chiefest Vertue, the Salt that seasons all other Excellencies, and the Beginning of all Good. If any (saith *Austin*) should ask me what is the chiefest Vertue? I should say, *Humility*; what is the next? *Humility*, what is the next? *Humility*. The humble Soul (saith *Manton*) is God's second Heaven, *Isa.* 57. 15. Of so great a worth is all true Humility in any, especially in Persons of Height and Grandure: for these to come down, and humble themselves is exceeding high and noble. O then what is Humility in the high and lofty one, in the Lord of Glory the King of Kings, and Lord of Lords; yet this is part of Christ's Treasure, *Mat.* 11. 29. *Learn of me, for I am meek and lowly*: He who best knew himself, who is Truth it self and cannot lye, hath declared that he is lowly, and that not in Carriage, and external Shew only, but in Heart also: O what a stupendious wonder is this, that so glorious a person as the only begotten Son of God should be lowly in Heart? I speak not here of his divine Nature as God, though in that respect he is lowly too, *Isa.* 57. 15. Though he inhabiteth the highest Heaven, yet he dwelleth also in the lowest Heart; yea 'tis wonderful Condescension in God to behold the things that are in Heaven and Earth, *Psal.* 113. 5, 6. But I treat here of Christ as Mediator, God-man, and so he is humble and lowly in Heart, which will appear, if we consider these particulars,

First, His Humility whilst he was on Earth.

Secondly, His Humility now he is in Heaven.

His Humility on Earth consists. First, in his Willingness

ness (being God over all and Maker of all) to become man his Creature; this is strange, that the Son of God should be willing to be accounted, yea to become the Son of man, *Heb. 2. 16. He did not take the Nature of Angels upon him; but he took on him the Seed of Abraham; so vers. 14. Forasmuch then as the Children were Partakers of Flesh and Blood, he likewise also himself, took part of the same.* (κακοινωνηκε) He did freely receive their Communion-nature, or did freely communicate with them in the same Nature: *He took on him the Seed of Abraham, (ἐπιλαμβάνεται)* he consented to take their Nature, and therein to be their Avenger and Redeemer, as the word imports: O Humility! That this glorious *Jehovah* should condescend to so near a Union with man, a Creature so low and of so small Account, *Isa. 2. 22. Psal. 8. 4.* A Creature so poor, destitute of all Good, and deprived of its Beauty, Strength, Riches, and Glory, *Psal. 140. 12. Rev. 3. 17.* A Creature so filthy and vile, that it drinketh up Iniquity as water, *Job. 15. 16.* And a Creature so guilty before God, of Rebellion and high Treason, one that hath forfeited all his Mercies, and stands bound over to the just Sentence of Death and Condemnation.

Secondly, in his Birth, He was born of mean and obscure Parents; *Joseph* his Father was a Carpenter, he descended not from persons of the highest Dignity, but of low Estate, as *Mary* her self acknowledgeth, *Luke 1. 48.* He was born in a Stable, and laid in a Manger, *Luke 2. 7.* A contemptible place where brut Beasts use to lodge and feed; he was worshipped by the wise men of the *East*, acknowledged to be King of the *Jews*, and proclaimed to be Saviour of the World by an Heraldry of Angels, and yet hath no better Cradle than a Manger. O unparell'd Condescension!

Third.

Thirdly, In his voluntary making himself of no Reputation, and taking on him the Form of a Servant, *Phil. 2. 7.* He did, as it were, evacuate himself, and spoil himself of all his Glory as the word signifies; not that he ceased to be God, or to be equal with the Father, but he concealed all this Glory, and as it were, depriv'd himself of all the Manifestations of it, by uniting to himself the form of a Servant, that is, the humane nature in a servile State: he took upon him the Form of a Servant; *Non dimittendo quod erat, sed assumendo quod non erat* (says Zanchy) As God he was omnipotent, but this Omnipotency was hid under the weakness of his humane Nature, his Omniscience veiled under a limited Knowledge, his Glory clouded under Shame, his Riches concealed under Poverty, his Majesty obscured under Contempt, and his Immortality cloathed with Mortality. *Quest.* What Servant did Christ take on him the Form of? *Ans.* Why: 1. Of the Servant of God, *Isa. 42. 1.* *Behold my Servant whom I uphold.* Some take it passively, on whom I will lean, and in whom I will trust, and commit my whole Work unto: others actively, whom I will raise up and strengthen, and carry through my Work. Again, 2. He became the Servant of man also, *Matth. 20. 28.* *The Son of man came not to be ministered unto, but to minister.*

Fourthly, In his being made under the Law, *Gal. 4. 4.* *When the Fulness of time was come God sent forth his Son made under the Law,* and therefore 'tis said, he was a Minister of the Circumcision: O! What Humility was this? That the Son of God should stoop to the Pædagoge of the Law, and enter on this low and legal Obedience.

Fifthly, In his Obedience to his Parents, and Submission to their low and mean Condition, both for

Food

Food and Apparel, *Luke 2. 51. And he went down with them, and came to Nazareth, and was subject to them.*

Sixthly, In his Employment, and Calling he was pleased to use, till he entred upon his Ministry : He continued with his Father, and (as one of the Fathers hath it ) wrought at his Father's Trade, and therefore was called the Carpenter, *Mark, 6. 3. Joseph* (says *Mr. Lightfoot* ) taught Christ his own Trade : And *Justin Martyr* ( an ancient Writer ) sayes, *That Jesus Christ, before he entred upon his Ministry, made Plows and Yokes.*

Seventhly, In his Company : He did not chuse the Society of Great and Noble, but of mean and obscure Persons : He set apart Fishermen and Publicans to be his Disciples, and accompanied Publicans and Sinners, which caused the Senate of *Rome* to vote him down from being a God, because all his Disciples and followers were inconsiderable and beggarly, *Job. 7. 48.*

Eightly, In his contentment with mean things : He had not a house where to lay his head, *Matth. 8. 20.* And 'tis said, he was willing to be poor, *For being rich he made himself poor, that we, through his poverty, might become rich, 2 Cor. 8, 9.* He was content with any fare, Barly Bread and Fishes ; a broyled Fish, and an honey-comb, *Luke 24. 42.* He was not as proud Persons are, nice, and choice of his Diet, but was pleased with any food, *Job. 21. 5. Children, have you any meat ?*

Ninthly, In his submissive carriages towards God and men ; when the Lord bruis'd him, and made his Soul an Offering for Sin , we find not one hasty or undue Expression : But, 'tis said, He was led as a Sheep dumb before her Shearer, *Isa. 53. 4, 6, 7.* All that he said, was this humble complaint, O God, my God,

God, why hast thou forsaken me? He was rejected and despised of men, and yet maintain'd an humble deportment, *ver. 3.* He was lowly to all Persons, not only to the high and noble, but to the poor and despicable; not only to Friends but to Enemies; not only abroad but at home; not only among the meek and humble, but among the proud and peevish; not when it was admired, but when despised.

Tenthly, In his doing the meanest Services: He condescended to the lowest, and most contemptible actions, if he might administer good, *Matth. 20. 28.* He girded himself with a Towel, as a Servant, and washed his Disciples feet, *Job. 13. 4, 5.*

Lastly, In his patient bearing others Sins, and Sufferings. Proud men cannot endure to bear another's Fault, but Christ was willing to be numbred amongst Transgressors, to be reckoned an Offender, and to bear the Sins of many, even of all that come unto him, *1 Pet. 2. 24.* He humbled himself to the Death, *Phil. 2. 8.* To a shameful Death; the Death of the greatest Malefactors; and to the cursed Death of the Cross.

Secondly, The Lord Jesus was not only humble whilst on Earth, when he pass'd through his state of Humiliation; but even now, when he is in Heaven, and hath entred into his Glory, he detains this lowliness of heart. This will be perspicuous, if you consider,

First, His Condescention to behold the things on Earth; *Psal. 113. 5, 6.* One would have thought it beneath the Dignity of Christ, now advanc'd above all Glory, to take any notice of Sublunar Affairs: but if he delighted in the habital Parts of the Earth, before he came down to redeem them, then much more now he hath the possession of the fruit of his Blood among them. Se-

Secondly, His Converse with the meanest, and most despicable Persons on Earth, by his Spirit, *Isa.* 57. 17. *Job.* 14. 19. 21, 23. Be they never so low and poor, yet, if holy, he takes up his abode with them, and keeps his Court amongst them.

Thirdly, His bowing down of his Ear to hear the cries of his poor, and despised People, *Psal.* 10. 17. *Lord, thou hast heard the desire of the humble, Psal.* 31. 2. *Bow down thine Ear to hear me.*

Fourthly, His gentle and kind reception of their poor, pitiful Offerings and Services, *Psal.* 51. 17. *The Sacrifices of God are a broken Spirit, a broken and a contrite Heart, O God, thou wilt not despise.*

Fifthly, His owning them in the face of the World, before Kings and Rulers, *1 Chro.* 16. 21. 22. *He is not ashamed to call them Brethren, Heb.* 2. 11.

Sixthly, His appearing for them in Heaven, and confessing them before his Father's Face in Glory, *Matth.* 10. 32. *Heb.* 9. 24.

Seventhly, His looking after their meanest Concerns, and numbring the very hairs of their head, *Matth.* 10. 30.

Lastly, His slowness to Anger. But this properly pertains to another excellent Disposition of the Lord Jesus Christ, namely his Meekness; where you may find it fully handled.

Is Jesus Christ of such an humble, submissive Disposition? then,

First, Admire the greatness of Divine Love, in giving such a Saviour, of so humble and lowly a Spirit: Had not the Son of God been of a condescending Nature, he would never have become man; and what then would have been the state of Sinners? Had he not been of a lowly mind, he would never have consented to have come into the World in the form of a



Servant ; and then enthralled Sinners could never have been made free : Had he not been humble, he would never have been willing to be made under the Law ; and then the righteousness of the Law had never been fulfilled : Had he not been lowly, he would never have borne our Fault and Punishment ; and then our Sins must have been charged upon our own heads.

Secondly, This will serve to shame the proud hearts of men, especially those that profess Christ : O, see the vileness of your Pride in the glass of Christ's Humility !

Thirdly, Labour to be like to Christ, and to be enriched with this excellent adorning Grace of Humility.

Fourthly, Here's Encouragement to humbled Sinners, from the Lowliness of Christ : You that see your Iniquities to be heavier than you can bear, and are afraid because of the Terrours of the Almighty ; yet be encouraged to come to Christ, because he is humble, *Isa. 57. 15.* You that see no Worthiness in your selves to come before him, but are fearful to approach into his Presence, because of your Poverty and low Estate ; be encouraged to draw nigh to him, because he is humble, *Isa. 41. 17.* You that see an Infinite distance betwixt God and you, and so dare not approach him, let his Humility encourage you, he will not despise the Prayer of the destitute, *Psal. 102. 17.* You that think your Souls beneath the thoughts and care of such a God, and that he will take no notice of you ; O, consider his Humility for your Hope, *Psal. 113. 6.* Cherish expectations from Christ's Humility, for the mortification of your Pride ; because 'tis God's Ordinance and appointment unto this end, *Matth. 11. 29.*

## CHAP. XIV.

*Wherein is shewn, the transcendent Meekness and Gentleness of Christ; To his Enemies, and to his People.*

**A** Nother Branch of the sweetness of Christ's Disposition and Nature, is,

Fifthly, His Meekness: *He is meek and lowly, Matth. 11. 29.* *πραῖος quasi p̄aδς*, that is, facil and easie, (as Criticks derive it) because they that have this Meekness, are of a gentle, pleasing, and affable Spirit to others: The *Latines* express it by *Mansuetus*, one used to the hand, alluding to those wild Beasts that are thus tamed; They are gentle, and brought to the hand; they are sociable and familiar, not strange and harsh: And such is the Lord Jesus; he is meek, of a sweet and gentle Spirit and carriage towards all, when he opens himself as a Saviour to them, but especially he is so towards his People. Meekness especially relates to Anger, as allaying, and moderating of it; So *Arist.* defines it to be the sweetning of ones Spirit, removing its roughness, harshness, and Passion, and rendring it gentle, pleasing, and affable, even to them that provoke it. Now this is an excellent Spirit, *1 Pet. 3. 4.* 'Tis spoken of *Moses*, as one of his chiefest Excellencies, *Numb. 12. 3.* *Now the man Moses was very meek.* And the Lord Jesus sets forth this to be the greatest Excellency that he presents in himself for the Imitation of his People, *Matth. 11. 29.* When the Prophet *Zachary* would delineate the stately Majesty of Christ, in his Kingly progress to his People, he displays him in the Glory of his meekness, *Zach. 9. 9.* *Thy King cometh to thee meek, &c.* So *Psal. 45. 4.* The  
Glory

Glory of Christ in his triumphant March in the World, is held forth in his Meekness and Truth; this is part of Christ's excellent Glory, as Mediator, 2 Cor. 10. 1. *I beseech you by the Meekness of Christ,* Now the Lord Jesus is replenished with Meekness.

First, To his Enemies, This he manifested whilst on Earth, to such as hated him, abused him, and sought to take away his Life; 'tis of such the Prophet speaks, *Zach. 9. 9.* compar'd with *Math. 21. 5.* Now this Meekness of Christ to his Enemies appears.

First, In his Slowness to Anger, *Psal. 103. 8. The Lord is slow to Anger.* He was not easily provoked whilst on Earth, under all the Provocations and Abuses cast upon him, *Matth. 12. 19. He shall not strive nor cry, neither shall any man hear his Voice in the Streets.* Passionate persons will strive to have their Will when cross; to defend their Names, to oppose their Adversaries, and to revile them that reproach them; but Christ was not so, he strove not in a contentious, quarrelling way, but being reviled, reviled not again, 1 Pet. 2. 23. Under all his Sufferings, such as were able to make the meekest man on Earth to cry out, and to stir up his Spirit against them, yet Christ was silent, *Isa. 53. 7. He was oppressed, he was afflicted, and yet opened not his Mouth, he is brought as a Lamb to the Slaughter, and as a Sheep before his Shearer is dumb, so he opened not his Mouth.* You shall not find one froward Word from Christ in all his Sufferings, by *Jews* or *Gentiles*; look over the Jeers and Reproaches that were cast upon him in his Life, and at his Death; *Is not this the Carpenter's Son, Matth. 13. 55. Is not this the Carpenter, the Son of Mary, Mark 6. 3.* They call'd him a Wine-bibber, a Friend of Publicanes and Sinners, and yet we find him as a Sheep, dumb before the Shearers: The *Pharisees* charg'd him to be one  
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that had Correspondence with Devils, *Matth. 9. 34.* but he was silent: another time they call him a blasphemer, *Matth. 9. 3.* but see how mildly Christ answers them, *vers. 4. Why think ye Evil in your Hearts?* Another time we find him slighted by the *Samaritans*; he was coming to a Village in *Samaria*, and sent Messengers to provide for him, but they refused to entertain him, and take him in, because his Face was as though he would go to *Jerusalem*, *Luke 9. 51. &c.* because he seemed to be of another way of Religion: they could not endure him, because he was for instituted Worship, and seem'd to profess a stricter way than the *Samaritans*: He look'd like a Puritan (saith Mr. Burroughs) and therefore they shut him out of their Houses: now this was no small abuse, an ordinary Spirit would not bear to have a door shut against him; and hereupon, some of the Disciples, *James* and *John*, pleaded for Revenge, and would have had Fire from Heaven to destroy them, *ver. 54.* Yet see the Meekness of Christ's Spirit under this Affront, *ver. 55. He turned and rebuked them, and said, ye know not what manner of Spirit ye are of, for the Son of man is not come to destroy mens Lives, but to save them.*

Secondly, In his mild Answers to them; how mildly did he answer the *Jews*, who said, he was a *Samaritan*, and had a Devil, *John 8. 48. 49.* All his Answer was, *I have not a Devil, but I honour my Father, and ye dishonour me*; see in that Chapter, how contradictorily and crossly they behav'd themselves to him, yet with what wonderful Gentleness he answers them: when *Judas* came to betray him, *Matt. 26. 49.* with what Calmness doth he treat him, *verse 50, Friend wherefore art thou come?* Who could have given so gentle words to so vile a Traytor; but the Mirror of Meekness? *Luke* hath it thus, *Judas betray-*

est thou the Son of man with a kiss? Luke. 22. 48. what thou Judas my Disciple, who hast been so long with me, known my Kindness, and eat and drunk at my table? what thou betray the Son of man, and combine to take away thy Master's life? canst thou find, in thy heart to deal, so treacherously with thy Lord? How did he reprove Peter for smiting the High-priest's Servant that came to take him, Matth. 26. 51. to 55. How scornfully did they treat him? Matth. 26. 61. This Fellow saith I am able to destroy the Temple of God, and to build it in three days; but he held his Peace, v. 63. The Jews mocked him, blind-folded, and smote him, Luke 26. 63. Herod with his men of War set him at nought, chap. 23. 11. The Rulers derided him, saying, others he saved, let him save himself if he be the Christ the chosen of God, ver. 35. But lo how gently this patient Lamb revenges these high Indignities, ver. 34. Father forgive them, for they know not what they do.

Thirdly, In the Offices of Love, he shews them; he went about doing Good to his very Enemies, heaping Coals of Fire on their Heads, healing their sick, feeding their hungry, and preaching the Gospel to their poor, Matth. 14. 14. chap. 11. 5. His pitying them shews his Meekness, Luke 19. 41. He beheld the City, and wept over it: now this Meekness of Christ as it is excellent in it self, so 'tis eminent in degree; 'tis large, and abundant Meekness; weigh but these following Considerations, and you will say the same.

First, The Greatness of those Provocations he hath received from them; Sinners under the Gospel make light of Christ, Matth. 22. 5. They despise him, Acts 13. 4. They reject him, Job. 12. 48. They rebel against him, Isa. 1. 20. They crucifie him. Job. 19. 15. They blaspheme his Name, they belye his Truth, abuse his Love, undervalue his Blood, trampling it

under Foot, deny his Right, defraud, and injure his Interest, rob him of his Glory, hate his People, and seek to hinder his Kingdom, and yet he mildly puts up these high Indignities; Oppression will make a wise man mad, but cannot render Christ ungentle.

Secondly, The Continuance of these Provocations; All the day long have I stretched out my hand to a gain-saying people, *Isa. 65. 2.* every day, *Isa. 52. 5.* Three years, *Luke 13. 7.* Forty years, *Heb. 3. 9.* Continually, *Gen. 6. 5.* And it is no small Provocation to have a Tryal lye on a persons back, yet see the Lothness of Christ to destroy his very Enemies; he waits that he may be gracious, and beseeches them to turn and live, *Joh. 5. 40.*

Thirdly, The greatness of his Person, he is the Majesty on high, King of Kings, and Lord of Lords, *Rev. 19. 16.* He hath Right to Service and Worship from all his Creatures, *To him every Knee must bow, and Tongue confess, Phil. 2. 9.* and yet that he should bear so meekly, the Abuses, Scorns, and Contempts of the vilest men, is wonderful: great men are soon incensed when their Honour and Interest are invaded; but the Lord Jesus is great, and yet meek, a King, and yet lowly, *Psal. 45. 3, 4. Zach. 9. 9.*

Fourthly, The Despicableness of the Persons that abuse him; they are his Creatures, made, and maintain'd by him, inferiour Worms whom he can crush every Moment, and strike dead with his Lock, *Isaiab 1. 2. chap. 45. 9.*

Fifthly, The great Kindness he hath for them, he comes in their Errand to save their Souls, he sheds his blood, that they might live, underwent the Law, and bore his Fathers Wrath, that they might enjoy his Favour, and be sav'd to the uttermost if they believe: and is not this a wonderful Discovery of his Meekness?

Secondly, His Meekness to his People is exceeding great, as I shall illustrate in a few particulars.

First, In his bearing with them, he did not only bear their Sins for them when on the Tree, but many Provocations and Abuses from them now in Heaven; so he bore with the *Israelites*, *Isa.* 3. 8. Though their Tongue and their Doings was against the Lord to provoke the Eyes of his Glory; this was not the Carriage of Heathens, but of his own People; their Provocations was not a single Act from one part of them, but the whole Body combine against him in Word and Deed: these were not supposed Injuries, but real; not intermitted, but continued; not seldom but frequent. How oft did they provoke him in the Wilderness, and griev'd him in the Desert, they tempted him, limitted him, and murmured against him for Water, for Bread and for Flesh: they rebell'd against him, against his Institutions, in *Moses* and *Aaron*, against his Command about gathering *Manna*, sanctifying the Sabbath, and going against their Enemies. They continually provok'd him to Anger, even to his very Face, *Isaiah* 65. 3. vexed and grieved his holy Spirit, and yet he bears it in the Wilderness for forty years, in the Land of *Canaan*, eight hundred and sixty years before the Captivity; after this, five hundred, ninety, and six years before he cast them off. O the admirable length of the Patience and Meekness of Christ towards that People, in bearing with them, considering the Kind and Length of their Provocations: so under the Gospel, he hath a people redeemed by his Blood, such as avouch him for their Lord, and tread in his Courts; now to these also he exerciseth much Long-suffering and Patience if you weigh,

First, the Multitude of their Sins, they are more than can be numbred, more than the hairs of their head, *Psal.* 40. 12. Sins of Thoughts, Words, and

Deeds; Sins against Law and Gospel, the first and second Table; Sins in Duty and out of Duty; Sins every day, every moment, *Gen. 6. 5.* Sins to the last hour of their Lives, till their Tabernacle be pull'd down, and the body of Death destroyed; and this is not only the Condition of one, or of a few Souls; but of all the Elect, every man that liveth, *1 Kings 8. 46.* *There is none that sinneth not.*

Secondly, The Aggravation of their Sins taken,

First, From the persons sinning, The redeemed of God, such as have been bought with a great price, *1 Cor. 6. 20.* *1 Pet. 1. 18.* The pardon of whose former Sins cost so dear, the Sons and Daughters of God, *Deut. 32. 19.* Souls loved and chosen out of all the World, to be his; yea they only elected, and all others left, *Amos 3. 2.* Adopted to a glorious state, to be Kings and Priests unto God, to be Heirs and Co-heirs with Christ, to be a name and a Glory to him; and yet for these to be always grieving, always provoking, always reproaching of him, is hard indeed, but not too hard for Christ to bear.

Secondly, From the person against whom they sin; they sin against their Father who loved them with an everlasting Love, drew them with the Cords of Love, and led them in the paths of Love, who hath given his Son for them, and to them, and fixed his unchangeable Love upon them, imparted the royal Priviledges of Sons to them, and yet to Sin against him who is the Father of Christ, and their Father, whose Glory was dearer to him than his own Blood, is an aggravated Sin indeed.

They sin against God the Son, who gave himself for them, and bought them with a great price.

They sin against the holy Ghost, who visited them in their low Estate, and brought them the good



News of Salvation; who broke open their Prison-doors, and let them forth into a glorious State of Liberty; who quickned, enlightned, comforted, and helped them in all their Soul-straits; now to sin against this God the Father, Son, and Spirit, cannot but exceedingly provoke the Soul of Christ.

Thirdly, the State in which they sin; O! how inconsistent is this with such an high and glorious Condition, *Rom. 6. 14.. Sin shall have no more Dominion over you, because you are not under the Law, but under Grace.* The Sins of such are the works of Darknes in the day-time, Acts of Enmity in a state of Reconciliation, and grievous Bondage in times of Liberty.

Fourthly, The dangerous Effects of their Sinning; 'Tis a corrupt Tree that brings forth sad Fruit, even the Grapes of *Sodom*, and the Wine of *Gomorrab*; their Sins rob God of his Glory, and bring a greater Dishonour to him than all the Sins of the World besides, *Rom. 2. 23.* They grieve the Spirit of Christ whereby they are seal'd up to the day of Redemption, *Eph. 4. 30.* They depress and load, yea break the Heart of God, *Amos 2. 13.* They endeavour to frustrate divine grace, and render the Death of Christ in vain, *Gal. 5. 4.* They do (as it were) reduce the Lord to a great strait, what to do to save their Souls, *Hos. 6. 4.* they Shipwreck all their Duties, and put a Vanity upon all their Profession, Labours, and Sufferings; such run in vain, *Gal. 2. 2.* They sadden the Hearts, and weaken the hands of the Godly, and become stumbling blocks in their way, *Psal. 119. 158.* And they do a great deal of mischief to the wicked in prejudicing them against the Lord Jesus, and his holy ways, in hindring their Reception of the Gospel, and depriving them of the Fruits and Labours of Christ towards their Conversion, in justifying them

in their wayes, encouraging them in their Sins, and in causing them to blaspheme the holy Name of God.

Fifthly, The blessed Advantages they have enjoy'd against their Sins; they have many Obligations against it, and many Experiences of the Evil of it, and yet still continue in it: O, this doth make the burden of the Sins of the Godly exceeding heavy to Christ, and yet that he should bear them so patiently, and not consume them: That, though provoked daily by the Brambles, and scratching Abominations of his People, yet his Fury should not be kindled into a terrible Flame to burn them up, doth manifestly demonstrate his meekness to be exceeding great.

Secondly, Christ's forbearing of his People, is another Evidence of his Slowness to Anger: He is not easily provoked, *Neb. 9. 17.* How long doth he forbear before he strikes? he first threatens, and then waits, calls and exhorts, shakes the rod, and then strikes gently, *Isa. 30. 18. Therefore will the Lord wait that he may be gracious.*

Thirdly, His readiness to be reconciled to them, when angry, *Psal. 86. 5. Thou, Lord, art good, and ready to forgive.* O, consider his perswading them to Repentance; how doth he labour to convince them of their Sin, and invite them to return; he entreats, reasons, and beseecheth them to be reconciled, *2 Cor. 5. 19, 20.* Lo, how affectionately doth he receive them when they return! how willingly doth he listen his Ear to their confession of Sin, and bemoaning of their condition? *Jer. 31. 18.*

Fourthly, The moderation of his Anger, when raised, shews his meekness, *Isa. 27. 7, 8. In measure when it shooteth forth, thou wilt debate with it. He stayeth his rough wind in the day of his East-wind, Job. 11. 6.*

Last-

Lastly, His actual forgiving all their Iniquities, *Psal.* 103. 3. *Who forgiveth all thine Iniquities,* *Luke* 7. 47. *Isa.* 44. 22.

*Use.* Now, if the Lord Jesus Christ be so full of meekness to his very Enemies, so rich in gentleness, sweetness of Nature, and Patience to his People, then learn this needful Lesson of him; to be of a meek and patient Spirit. Behold, how quietly he took up his Cross, and bore reproaches and Indignities from the worst of men: yea, how still he was under the infinite weight of his Father's wrath. Learn meekness from his Gentleness, as the Elephant doth from the Lamb; when the Elephant is in his greatest Fury, set but a Lamb before him, and his wrath will presently be allay'd: Learn of Christ to bear Injuries, to restrain your Anger, not to be angry, but when Duty, and the Cause of God calls you to it: 'Tis onely Sin should be the Object of a Christian's Anger. *Moses* was calm at his own Reproaches, but could not be still when God was dishonoured. Learn from Christ to moderate the measure of your Anger; he corrects in measure: Let not your Anger exceed the desert of the Provocation; Learn from him to time your Anger. As a word fitly spoken, so Anger seasonably exerted is beautiful: and learn from him to remove it when the Cause is gone. Anger should be as Physick, laid aside when there is no need of it: True meekness may easily be discerned by its ends and grounds, it must not proceed from a willingness to be aveng'd on others, but to amend and reform them.

*Wherein is demonstrated the infinite Bounty of Christ to all his Creatures, with the manner of his giving.*

**T**HE next thing which discovers the sweetness of Christ's Disposition, and greatness of his Personal Treasure, is,

Sixthly, His Liberality: He is of a bountiful Disposition; and this, you know, is of an endearing Nature, *Rom. 5.7. Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to dye. Psal. 13. 6. I will sing unto the Lord, because he hath dealt bountifully with me.* Now this Liberality of Christ appears,

First, To all his Creatures, *Psal. 145. 9. The Lord is good to all, and his tender mercies are over all his works, Psal. 136. 25. Psal. 145. 15. Whose heart is so large, whose hand so wide as Christ's? ver. 16. He upholdeth all things by the word of his Power, Heb. 1. 3. And by him all things consist, Col. 1. 17. There is never a moment but he is laying out upon his Creatures, and that must needs be a large Treasure that maintains the whole World.*

Secondly, To his Enemies: He doth good to those that hate him: He gives large portions of this World's goods to *Esau's*: And uncharitable *Dives's* do many times fare deliciously, and are cloathed gorgeously, by his Bounty, *The wicked prosper, Jer. 5. 28.* Nay, he doth not only give them the fat things of this Life, but the great things of his Kingdome. O, the Privileges and Favours that Hypocrites enjoy as well as Saints! He sends his Gospel to every Creature, and causeth the

very Dews of *Sion* to fall upon his Adversaris.

Thirdly, Especially to his Children; for to these he gives,

First, Good things: Whatever they have of him shall be good, *Ier.* 32. 40. *I will not turn away from them to do them good.* Their very Afflictions are for good: their Wormwood and Gall is good: Rebukes of God upon them, stripping and humbling Providences; nay, their very Corruptions, by this Bounty, prove to their advantage.

Secondly, All good things. *He gives Grace and Glory, and no good thing will he withhold from them that walk uprightly, Psal.* 84. 11. *Psal.* 34. 10. All the good God sees fit for them, and they are capable to receive, shall be distributed to them.

Thirdly, Great things: Not Common, but choice Mercies, passing Knowledge, Mysteries, not onely to the World; but to themselves: Things unsearchable, and things unutterable; Things that cannot be known as they are, nor valued as they deserve. *What one Nation (saith David to God) is like thy People, whom God went to redeem for a People to himself, to make him a Name, and to do for them great things and terrible, 2 Sam.* 7. 23. Redemption-work brings forth great and terrible things, for redeemed Souls. O, the great things that God doth, and Christ gives to every ransom'd Soul, *Job,* 37. 5. Things which we cannot comprehend, as you will see, if you give but a general Survey on the Inventory of Christ's Gifts. I shall instance in some of the most remarkable.

First, That unvaluable Gift of Light. He is the Light of the World, *Job.* 18. 12. How deformed is Darkness, how beautiful is Light, *Eccles.* 11. 7. *He is a Light to lighten the Gentiles, and the Glory, &c. Luke* 2. 32. *He is the bright Morning Star; the Sun of Righteousness*

teousness from whom the light of Life and all true Wisdom comes; now this is a great and excellent thing, *Eccles. 2. 13. Wisdom excelleth Folly, as far as Light excelleth Darkness,* and this you know is very far: Wisdom is preferred before Rubies, and the most excellent things, *Prov. 8. from ver. 10. to 20.* That must needs be great which all the World cannot purchase, but this is Wisdom: now all true Wisdom comes by Jesus Christ, he is the Wisdom of God, *1 Cor. 1. 30.* So, who hath brought to light the *ra Sabon*, the hidden things of God, and that could by no ways be known but by Revelation: *No man hath known the Father, but the Son, and he to whom the Son shall reveal him,* *Matth. 11. 27.* He giveth Knowledge and Wisdom to whom he pleaseth, that special Wisdom which none of the Princes of this World can attain unto, *1 Cor. 2. 7. 8.*

Secondly, Life; *He hath brought Life to Light by the Gospel,* *2 Tim. 1. 10.* and is not this a great gift? *All that a man hath will he give for his Life,* *Job. 2. 4.* O! then what is Life from the dead to his people, *Eph. 2. 1. He is our Life,* *Col. 3. 3. I am come that they may have Life, and have it more abundantly,* *Joh. 10. 10.*

Thirdly, His Love; all the World and Houses full of Treasures cannot be compar'd to Love, *Cant. 8. 7.* Should Christ give all the World and withhold his Heart, it were but a mean gift: Favours are valuable by the love whence they come, *Isa. 63. 9. In his Love and in his Pity he redeemed them,* *Psal. 63. 3. Dent. 33. 3.* All Believers are set as a Seal upon his Heart, *Cant. 8. 6.* He hath loved them with an everlasting Love; they have his Heart, and none else.

Fourthly, Himself; There being nothing greater than himself, to demonstrate the Largeness of his

Heart

Heart to his people; he gave himself, *Eph. 5. 25. Who loved the Church, and gave himself for it; that is, sold himself to purchase them, gave himself to divine Justice to satisfy the Law, and to taste of Death for them, all that he had as Mediator he parted with for them; and hath given himself to them also, Heb. 8. 10. And I will be to them a God, and they shall be to me a People.* They have his person, *Hos. 3. 3. Thou shalt not be for another, so will I also be for thee.* All his Beauties and personal Perfections, as described, *Cant. 5. ver. 9.* to the end: all Believers have a Marriage right unto him by way of Gift; again, he hath given them his Purchase, all that he hath bought with his Blood, *Math. 26. 28. This is my Blood of the New Testament, shed for you.*

Fifthly, His Laws and Scepter to guide them through the World, and to steer out their Course of Duty and Safety, and this is a great thing, *Hos. 8. 12. I have written to him the great things of my Law (Rabab) the excellent or honourable things of my Law: for this word notes Quality as well as Quantity; and if the things of God's Law are so great, what are the Truths of the Gospel, called so great Salvation? Deut. 4. 8. And what Nation is so great that bath Statutes and Judgments so righteous? Psal. 147. 19.*

Sixthly, His Spirit; This he gives to all his People, *Rom. 8. 9. If any man hath not the Spirit of Christ he is none of his, 1 Cor. 12. 13, We are all by one Spirit baptized into one body: This is promised by the Lord Jesus, Job. 16. 7.*

Seaventhly, His Promises; For in him are all the Promises of God, yea, and Amen, *2 Cor. 1. 20.* That is, they are sure and certain in Christ, *2 Pet. 1. 4. Whereby are given unto us, exceeding great and precious Promises, Gal. 3. 22.*

Lastly,

Lastly, His Kingdom; *Col. 1. 13. And hath translated us into the Kingdom of his dear Son.* A blessed Change indeed, from Sin to Grace, from Darknes to Light, from the Kingdom of *Satan*, to the Kingdom of Christ, *2 Pet. 1. 11. So an Entrance shall be administred to you abundantly into the Kingdom of our Lord and Saviour Jesus Christ.* All Believers are invest- ed with the glorious Priviledges of this Kingdom, they all become Kings and Priests unto God, *Rev. 1. 6. Nay a Kingdom of Priests, Exod. 19. 6.* They are en- titled to all the royal Endowments, Investments, and Favours that belong to the Children of a King; they all wear his royal Robes of Glory, they have noble Entertainment, most delicious Food, the highest Ho- nours and Thrones to sit on; Christ gives them the Inheritance, purchased Possessions and Mansions of Glory.

Fourthly, The Liberality of Christ appears in the manner of his giving, now this may come under a six-fold Consideration.

First, He gives readily and propensly: many give, but by Constraint, as the unjust Judge, *Luke 18.* or from fear of Shame or Reproach; men usually give with Reluctancy, but Christ readily, as *Paul* speaks of the Church of *Macedonia*, *2 Cor. 8. 3.* that they were prone to Charity beyond their power; and of *Titus*, *ver. 17.* that being more forward of his own accord he went unto them; so it may be more truly said of Christ, that he wants no external Motives or Perswasions to exert his Bounty. For,

First, Christ's Gifts are his peoples due, they have Right to all his Fullness; Christ is the Believers and all that is his, *John 3. 16. Cant. 6. 3. I am my belo- ved's and my beloved is mine, 1 Cor. 3. 21. For all things are yours,* they are purchas'd for them, and gi- ven to them.

Second-



Secondly, Christ's Office and publick Designation to this Work shews it, he is set apart for this end, that he might be the Author of eternal Life, the Giver of all that good that his people need, *Joh. 17. 2. As thou hast given him Power over all Flesh, that he should give eternal Life, &c. Joh. 6. 27. Him hath God the Father sealed; that is, deputed to this Office and Trust, to be the Lord keeper of his House, and Dispenser of his Fathers Goods. All that Christ hath as Mediator, is to be distributed to his: he hath nothing but must be employed for the Salvation of the Elect, for such is the Agreement betwixt the Father and him, Joh. 17. 10. All mine are thine, and thine are mine, and I am glorified in them.*

Thirdly, He hath never the less for giving, and therefore never weary of giving; what's that makes men soon tyred with Acts of Bounty, why because the more they give the less they have, and so fail at last in their Ability; but 'tis not so with Christ, he is Fullness still, notwithstanding all the vast Distributions that go out of his Treasury every day, to fill up Heaven and Earth, Men and Angels. I remember a notable saying of a worthy Divine, *Should all the World (says he) set themselves to drink free Grace, Mercy, and Pardon, dry, drawing Water continually from the Wells of Salvation, nay if they should set themselves to draw from one single Promise, an Angel standing by and crying, drink O my Friends, drink abundantly, take so much Grace and Pardon as shall be abundantly sufficient for the world of Sins which is in every one of you, they would not be able to sink the Grace of the Promise, one Hairs breath.* When Beggars come to our doors, they many times promise us, upon the Reception of an Alms, they will trouble us no more, but this would be an improper Expression to Christ, whose

Heart is so propense to give, and whose Treasures are inexhaustible, *Col. 2. 9. For in him dwells all the Fullness of the God-head bodily, Col. 1. 19.*

Forthly, He gets by giving; Advantage is a sure Agreement, all men seek their own, every man his gain from his Quarter: now if giving appears to be Christ's Advantage, you may be sure he will be willing to give; men lavish out their Gold for Idolatry, carnal persons pour out their whole Wealth upon their Lusts, the Merchant adventures all he hath for Gain, and can you think that Christ only will be close handed? *Psal. 68. 18.* Here 'tis said, he receives Gifts, *Eph. 4. 8.* 'Tis said, he gave gifts: what Christ receiv'd was not for himself, but to give unto Sinners, and that in order to his Dwelling amongst them; Christ's Gifts are to further his Service, *1 Pet. 4. 10.* and his Peoples Profit, *1 Cor. 12. 7.*

Fifthly, He is never more pleased, than when he gives; This appears in his earnest inviting Souls to ask of him, *Job. 16. 24. Hitberto you have asked nothing in my Name, ask that your Joy may be full.* Had not the Lord Jesus a great Delight to dispense freely to his People, he would not have us'd such Arguments to perswade them to beg; 'tis said of *Titus Vespasian*, that he never denyed any thing to those that asked him, but would call upon them, to ask something of him.

Lastly, This doth wonderfully greaten his Glory, *Job. 14. 13. Whatever ye ask in my Name, that will I do, that the Father may be glorified in the Son.* This verse shews the Reason why the Saints shall do greater works than those that Christ did, because they shall have the Power of Christ to help them; he will do for them what they ask, and give them what they seek; and the reason is, because hereby the divine Glory is  
more

more manifested, the Fathers Glory in the Sons Glory; for the Father and he are one, and the Fathers Glory is his Glory, the more he gives, the more the Father is glorified, and the more the Father is glorified, the more is the Son also.

Secondly, He gives freely without any respect to Merit or Compensation, *Rev. 21. 6. To him that is athirst, will I give to drink of the Water of Life freely.* (*δωρεάν*) That is, without any antecedent Cause, Worth or Merit, *Rom. 3. 24. Being justified freely by his Grace.* As Justification comes freely without any Worth or Righteousness in man, so do all the gifts of God, *Rom. 8. 32.* How can he but with him freely give us all things? *1 Cor. 2. 12.* Christ doth not sell but give his Favours freely, according to the pleasure of his own Will, *Isa. 55. 1.* This is a Truth hard to be receiv'd, because 'tis beyond the reason of men, how Grace should move without any Motives and Attractives besides it self, but yet this bounty of Christ hath no respect of Persons, *2 Chron. 19. 7.*

Thirdly, He gives presently Mercies in hand, he doth not say as the unjust and covetous man, go, and come again to morrow, and I will give it thee, when 'tis by him; he doth not delay to bestow Mercies on his poor Creatures, one Jot beyond the due time, *Psal. 145. 15. Gal. 6. 9.* Christ is never at a loss to give, he only stays for a fit time; he had many things to say to his Disciples, but he wanted a convenient opportunity; they were not able to bear them, *Job. 16. 12.*

Fourthly, He gives heartily; *Jer. 32. 41. I will rejoyce over them to do them good, with my whole Heart, and with my whole Soul.* He doth not pretend Kindness, and yet begrudge it in his Heart, all his Promises are the Intents of his Heart, *Jer. 30. 24. Psal. 51. 18. Do Good in thy good Pleasure to Sion.*

Fifthly, He gives liberally, *Jam.* 1. 5. *If any man lack Wisdom, let him ask it of God who giveth liberally.* (ἀπαλῶς) Simply, purely, with a candid Mind and full Intent to do good: 'tis rendred bountifully, as Liberality comes from a simple and pure Heart, he gives many times more than we ask, as the sick man of the Pallie came for Health, and Christ gave him Pardon to boot; *Solomon* asked Wisdom, and God gave him more than he begged, Riches and Honour too, *1 Kin.* 3. 12. 13. He gives richly to his People of all good things to enjoy, *1 Tim.* 6. 17. Sutable to his Treasures, *Phil.* 4. 10. According to his Riches in Glory by Christ, above what we can ask or think, *Eph.* 3. 20. He gives a Kingdom, *Luke* 12. 22. and therefore bids us open our Mouths wide, and he will fill them, *Psal.* 81. 10.

Lastly, He gives constantly every day and every moment, he is never weary of well-doing, *Isa.* 40. 28. *The Lord fainteth not, neither is weary;* men are soon tyred with Acts of Bounty, to which the Apostle alludes, *Gal.* 6. 9. But the Lord Jesus is a Fountain that never ceaseth running, he is always doing, there is never a moment but he is opening his Treasures and filling the hungry Soul, *Psal.* 73. 26. *God is my Portion for ever.* The Saints are always living on God, and are ever receiving from him, *His Mercies are new every Morning,* *Lam.* 3. 23. Yea though through Carelesness they have lost their Mercies, as the Spouse lost the presence of Christ, *Cant.* 5. and the Tastes of his Love, *vers.* 2. 6. And though by Sin they have forfeited their Mercies, and have given the Lord cause to withhold them, yet he is never weary of doing them good, but always communicating something or other to them.

Use 1. Is Christ so bountiful? Then this may serve to convince all Christless Souls under the Gospel of the greatness of their Sin in sleighting and contemning Christ, because it is utterly opposite to the Streams of his Bounty towards them; this, Sinner, will gall thy Conscience another day, when Christ shall say, what Iniquity hast thou found in me, that thy Heart is set against me? have not I born thee all thy days, maintain'd thee ever since thou wast born, and fed thee with Food convenient? and yet thou wilt have none of me, but liftest up thy heel against me, and crucifyest me with thy Sins every day; so did the Lord plead with *Israel*, *Hos.* 11. 23. 4.

Use 2: This will serve to humble the people of Christ. First, For their great Unthankfulness to Christ; O how great are the Obligations of Believers to Christ, both for upper and nether Springs, thy daily Bread comes out of his Cupboard; all thy Comforts and Preservations are received from him, but especially thy Souls Mercies are the Products of his Bounty, thy Enlightnings, Awakenings, Drawings and Begettings to God, thy Pardon, Peace, and hope of glory are all from him, and yet who renders to Christ for all the Benefits done to him, who returns to give Glory to God; this is a grievous Sin, *2 Tim.* 3. 2.

Secondly, For their hard Thoughts of Christ; hath the Lord Jesus laid out so much upon thee, and hath yet such Riches in Store for thee, and art thou always distrusting of him, and on every occasion jealous and suspicious of his bounty? *Pf.* 77. 7, 8, 9. *Pf.* 78. 22. 32.

Thirdly, For their little Improvement of Christ's bounty; see this in *Joash*, *2 Kin.* 13. from ver. 17. to 20.

Fourthly, For looking to Creatures for their Supplies more than to Christ, *Jer.* 2. 13. This is a heathenish Sin, *Rom.* 1. 25. *They loved and served the Creature more than the Creator* *Isa.* 55. 2.

## CHAP. XVI.

*Wherein the Faithfulness of Christ is opened, in accomplishing all his Prophecies, fulfilling his Promises to all the Trust committed to him, and in all the Relations he stands to his People.*

**T**HE Sweetness and Excellency of Christ's Disposition consists also.

Lastly, In his Justice and Fidelity; he is righteous, true, and faithful in all he doth and undertakes, and this argues an excellent Spirit; this was part of that Glory, the Spirit of God puts on *Moses*, *Numb. 12. 7.* *But my Servant Moses is not so, who is faithful in all my House, with him will I speak Mouth to Mouth:* even apparently, God puts a singular Value on *Moses*, hath a peculiar kindness for him, and affords him more intimacy with himself than others have, because of his Faithfulness: So *Daniel*, It was his great Honour that his very Enemies could not spot him, or find any Error in him, on the account of his Unfaithfulness, *Dan. 6. 4.* 'Twas this brought *Judah* into so high an Estimation with God, as 'tis said, *Hos. 11. 12.* *Judah ruled with God, and was faithful with the Saints.* Nay a faithful person is a Jewel so rare, that he can scarcely be found, *Prov. 20. 6.* *Every man will proclaim his own Goodness, but a faithful man, who can find?* That is, as some render it, 'Tis a common thing for men to talk of their Goodness, Bounty and Mercy, but 'tis a rare thing for them to be so indeed, to be so good as they seem to be. Others comment on it thus, 'Tis an easie thing for men to promise fair, and to speak of great things they will do, but few are found that perform their word; and are what they promise to be. Take it in either Sense, a  
faith-

faithful man is a rare thing, who can find it, as seldom seen almost, as a black Swan, or a rich Jewel. Now the Lord Jesus is thus excellent, he is true, though every man be a Lye, called *the faithful Witness*, *Rev. 1. 5.* His Name as well as Nature is faithful, *Rev. 19. 11.* The Lord Jesus gives a faithful Testimony of the love that God bears to Sinners, he lay in the Fathers bosom, and hath given a true Revelation of him, *Rev. 1. 5. Isa. 11. 5. Faithfulness is the Girdle of his Reins.* The Prophet alludes to those Ornaments, Kings did use to wear; they wore a Girdle as an Ensign of Honour and Power, *Job 12. 18. He looseth the bonds of Kings*, that is, their Girdle, by which he means their Power and Authority, which he removes: now instead of this Ensign of Honour which Kings did wear, Christ shall be clothed with Faithfulness and Righteousness, this shall be his Ornament and Glory, *Heb. 2. 17. He is the faithful high-priest.*

First, He is faithful and just to all men, even to his very Enemies; he will not wrong them in the least; he renders to every one his due, *Rom. 2. 6.* The very Hypocrites shall have their Reward, *Matth. 6. 2.* The Lord Jesus will not give cause to any to say at the last day, that he is their Debtor, or doth them Wrong, *Matth. 20. 13.* The wicked shall have their Portion in this Life, all that is coming to them, as much as they can in Justice demand. If *Ahab* repent he shall have Reprieve from his Punishment; eternal Repentance shall obtain eternal Deliverance. If *Esau* pray for the Blessings of this life with Tears, God will give them to him, he cannot be a Debtor to any; his very Enemies shall have their due, as much as their outward Duties or servile Labours amount to; for the holy one of *Israel* cannot lye, what Promise soever

God makes to any outward Action or Vertue, it shall certainly be fulfilled, he cannot defraud any; the *Pharisees* shall have their Honour, *Judas* his bag; *Demas* the World, and *Dives* his Pleasures: he that commands his People to render every one their due, cannot possibly wrong any.

Secondly, He is faithful to his People, *1 Pet. 4. 19.* *Let them that suffer according to the Will of God commit the keeping of their Souls to him in well-doing as unto a faithful Creator:* That is, Christ is able to keep you in Sufferings because he made you of nothing, and he that gave you a being when you were nothing, he can keep you now, though all the World be set against you: He can do it because he created you of nothing, and he will do it, because he is faithful, and hath promised; now this Faithfulness of Christ to his people lies.

First, In his exact Accomplishment of all his Prophecies, *All things written concerning him, are fulfilled in him, Luke 18. 31.* A tittle of God's word shall not fall to the ground, all the Types and legal Figures as they shadowed out Christ to come, namely, the High-priest, the Altar, the scape Goat, &c. were perfectly accomplisht in him, they were the Shadows, he the Substance; all Scripture Prophecies concerning divine Providence, the Resurrection of *Sion*, and the Destruction of *Babylon*, shall be fulfilled to one Iota, *Luke 21. 22.*

Secondly in performing his Promises, never an Engagement made by the Father to the Son, or by him to his people, but he will see it assuredly made good, *Rom. 15. 8. 1 Kings 8. 28. 2 Pet. 3. 9.* *The Lord is not slack concerning his Promises, Tit. 1. 2. 2 Cor. 1. 20.* *All the Promises are in him, yea, and Amen.*

Object. *Christ's Faithfulness in fulfilling his Promises pertains only to the Heirs of the Promises: but I cannot*



*call the Promises mine, because of my unfaithfulness to God.*

*Ans<sup>w</sup>.* The Promises of God are not made to the Doers of the Law or Go<sup>p</sup>el, but to Believers: nor are they made for doing, but upon believing: 'Tis true, by Faithfulness and Obedience comes the thing promised, but a Title to the Promises is procured by believing; pray put a distinction between the Promises, and the thing promised, *Gal. 3. 22. That the promise by Faith of Jesus Christ, might be given to them that believe, Heb. 6. 17, 18.* The promise of Grace, Healing, and Salvation, depends not upon the fidelity of the saved Soul, but upon the faithfulness of God, in Christ.

*Obj.* *But I do not find the Promises made good to me; God hath said, He will never leave nor forsake his People, but, I doubt; he hath forsaken me; for I cannot see his outgoings in the Sanctuary: He hath promised to hear the Prayers made in his Name; to dispence Grace, to give out his Spirit, and to create a new heart; but I find not the performance of these things in me.*

*Ans<sup>w</sup>.* First, If the Lord Jesus doth not fulfill his Promises, 'tis because thou art not fit for them: God would have brought *Israel* into *Canaan*, near forty years before he did, but they were not fit for that mercy: They were carnal, lusting, murmuring, rebelling, so that God sent them back again into the Wilderness. Christ would have taught his People many glorious Truths, but they were not able to bear them, *Job. 16. 12.* Food, yea, the choicest Dainties, upon a distempered Stomach, are cast away, they feed nothing but the Disease: If God accomplish not his Word to thee, 'tis because thou art incapable for it: Thy Iniquities, it may be, withhold good things from thee, *Isa. 59. 1.*

Secondly, Christ may be performing his Promises though thou dost not see it: For,

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First, Christ doth fulfill his Promise, though he doth not give the same thing he seems to promise: If he give thee that which is equivalent in the room of it: So, if the Lord doth not give his People the Comforts of this Life, yet if he gives them Contentment without them, he fulfills his Promise; So he dealt with *Paul*, *Phil. 4. 11.* *I have learned in every state to be contented*; and with *David*, *Psal. 16. 6.* The Disciples had nothing, yet in the want of all, they had all things, *2 Cor. 6. 10.* If in the want of Bread, God gives Strength and Satisfaction, he fulfills his Word. The wicked in their Fulness are in Straits, *Job, 20. 22.* But the Godly in their Straits have a Fulness.

Secondly, Christ doth fulfill his Promise, though he gives not the same thing, if he gives a better thing: If Christ withhold Earthly things, and gives Spiritual; As *Saul* found not his Asses, but in the room of them met with a Kingdom: The Disciples lost their Nets and Boats, and found a Treasure in Christ: They lost their taking of Fish, and became Fishers of men: *Paul* suffer'd a Shipwrack of all his own Excellencies, and found the Excellencies of Christ.

Thirdly, Christ fulfills his Promises, though he do not give the same things his People would have, yet, if he gives them sutable things, such as he sees best sutes and fits their present state: So the Disciples expected a Temporal Kingdom, but Christ gave them a Spiritual Kingdom. It may be a little Mercy is more sutable for thee than a great deal; Children must have their meat suted to their Health, not their Stomach: *Paul* could not bear much Vision of God, and therefore must have a Thorn in the Flesh, *2 Cor. 12. 7.*

Fourthly, Christ doth fulfill his Promise, though he doth not give thee what thou thinkest thou dost want, if he give thee what he knows thou wantest, *Rom. 8. 26.*

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Thou supposest thou wantest Comforts, he withholdeth them, and gives thee humblings.

Fifthly, Christ fulfill his Promise, though he doth not deliver thee out of thy present Evils, if he thereby preserves thee from a greater Evil: As *Paul* had a thorn in the Flesh, the Messenger of Satan to buffet him; lest, through the abundance of Revelations, he should be puffed up, and his Soul in danger of Ruine.

Lastly, Christ doth fulfill his Promise, if he doth it in his own time, though he doth it not in our time. So in *Abraham*; God promised him a Son, he expected it many years sooner, but God kept it till the most convenient season. Every thing is beautiful in its season, *Eccles. 3. 11. 1 Pet. 5. 6.* Mercies are Afflictions, when out of due time: Now, 'tis he that gives the Mercy, can best tell when to give it, *Jer. 49. 19. Who will appoint me the time, Lev. 26. 4.* The Faithfulness of Christ is firm and unalterable, whatever Objections Unbelief makes against it. He will perform all his Promises, *Gen. 28. 15. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this Land, for I will not leave thee, until I have done that which I have spoken to thee of.* O what a blessed word is this! 'Tis a promise made to *Jacob*, when he was to undertake a difficult Journey; and what things are written, are written for our Instruction; Promises made to particular Saints, are applicable to all the Saints in the same condition; as we find that of *Joshua, 1. 5. I will not leave thee nor forsake thee.* The Apostle makes Use of it, *Heb. 13. 5.* Now I shall give a few Reasons to prove that Christ cannot fail of fulfilling his Promise. For,

First, He is Truth it self, and cannot lye, *Rev. 3. 14.* He is called, *The Amen, the faithful and true Witness:*  
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The Holy one of Israel, who cannot lye : For, God is not as man that he should lye, or as the Son of man, that he should repent ; hath he said, and shall he not do it, hath he spoken, and shall he not make it good ? Numb. 23. 19.

Secondly, He came to fulfill all Righteousness, *Matth. 3. 15.* It becometh us to fulfil all Righteousness : *αρετων*, It behoveth us, I ought to do it, by the Appointment and Will of my Father, as *Chemnitius* renders it : Christ came into the World to fulfill all Righteousness ; Now, to perform and make good the Promises of God, is part of this Righteousness : 'tis a debt God is engag'd in, and Christ came not only to pay Sinners debts to the Father, but to make good the Father's Engagements unto them.

Thirdly, Did not Christ fulfill all the Promises of God to Believers, then the New Covenant would be an imperfect and faulty Covenant ; were the Promises of the new Covenant unfulfilled, then it would be a Covenant of Works. and so imperfect : But the New Covenant is establiht on better Promises, *Heb. 8. 6, 7, &c.* Now new Covenant-promises are better than the old, not only as to the Matter of them, but as to the certainty of their performance. The first Covenant-promises were liable to be broken, *Jer. 31. 31, 32.* But these New Covenant-promises are sure to all the Seed. This was the principal thing undertaken in the New Covenant, for Believers, that the Promises should be certainly fulfilled, and therefore 'tis called a better Covenant than the Old.

Fourthly, Christ must needs fulfill the Promises, or he would die in vain, and shed his Blood to no purpose : for the Blood of Christ is the Blood of the Covenant, *Matth. 26. 28.* and it was shed on purpose to confirm the truth of the Promise to all that believe, *Heb. 9. 15.* For this end he came into the World, and became a Mediator, *Rom. 15. 8, 9.*

Fifth-

Fifthly, That he might finish the Work the Father gave him to do, and so give up his Account with joy. This is the Work God sent Christ into the World for, that he might be the Mediator of the New Covenant, and make good the Will of God to all the Federates thereof, *Job. 6. 38.* to 41. and this Christ cannot fail to perform, *Job. 17. 4.* His Spirit shall not fail, till he hath set Judgment on the Earth, *Isa. 42. 4.*

Sixthly, That he may stop the mouth of Devils, and prove Satan a Lyar. The great work of Satan is to be-lye God, and represent him to Sinners Unfaithful and untrue. Now Christ is to fight against the Devil, and destroy his Works, *1 Job. 3. 8.* and prove the Truth of God against all opposers, *Rom. 3. 4.*

Seventhly, He is fully able to do it; He hath all Power in his hand, both in Heaven and in Earth, *Matth. 28. 18.* He is a merciful God, and so nothing is too hard for him: He will work, and none shall let it; besides, he hath all that Grace and Goodness that poor Souls need, in his own hand; He hath received the Spirit without measure, *Job. 3. 34.* All Fulness dwells in him; Name any thing which thou standest in need of, which is not in Christ to give thee. Dost thou want Pardon, Peace of Conscience, Grace, Holiness, Power over thy Corruptions, Victory over thy Temptations, Comfort under thy Troubles, satisfaction of thy Doubts, quieting of thy Fears, and remove of thy Burdens. Dost thou want quicknings, softnings for the hardness of thy Heart: Strengthnings under thy weakness, fitness for thy Mercies and Duties, Patience under thy Sufferings, and Humility under thy Priviledges? Dost thou want thankfulness for thy Mercies, clearing up of thy Evidences, Tasts of God's Love, and readiness for Death, Judgment, and Eternity? Why, all this Christ hath in his own hand already; He is not to seek for these things when thou criest after them. Again,

Again, As he hath Power to help thee, and fulfill all the Promises of God to thee, so he hath Right and Authority too : He is the Angel of the Covenant, *Mal. 3. 1.* He is sent, deputed, and sealed of God, to this very Work, *Job. 6. 27.* All the Promises upon that Redemption-agreement betwixt the Father and the Son, are made over to him, and put into his hand, *2 Cor. 1. 30.* Now all that Christ can do for the making good of his Father's Word, and benefitting his People, he will certainly perform, for he ever liveth to make Intercession, *Heb. 7. 25.* and is entred into Heaven, to appear as their Advocate and Agent, *Heb. 9. 24.*

Lastly, Christ must needs fulfill his Promises, or else he would weaken the Encouragement of Souls to believe in him, and so overthrow all his own Design in, and by the Gospel, which is, to bring Souls to believe in him, *Job. 20. 31.* *These are written that you may believe, Job, 17. 21.* *That the World may believe that thou hast sent me, Job. 10. 38.* Now, if Christ fails of his Promise, how would this discourage Souls from believing in him? who would trust Christ, should he not be faithful? and the Devil would be sure to make the most of this Advantage, to prevent believing. Christ will make good his Word in his own time, way, and measure, *Matth. 5. 18.* *Heaven and Earth shall pass away, but not one jot or tittle of the Law, till all be fulfilled.* All shall be fulfilled for Believers, and in them : and if Christ cannot permit one Jot of the Law to fall to the ground, surely, he will not suffer so choice a part of the Gospel as the Promises are, to be unaccomplished. Again, as Christ will perform all the Promises, so especially those great ones, that concern the Grace and Glory of all that believe, *Psal. 84. 11.* *He will give grace and glory, &c.* If the Lord Jesus upbraided the Pharisees for tything Mint and Cummin, and omitting the weigh-

weightier matters of the Law, surely he cannot neglect the greatest of his Gospel-promises to his people.

Thirdly, the Lord Jesus is faithful to the Trust committed to him; thus was *Moses*, *He was faithful in all God's House*, Numb. 12. 7. that is, as a Steward, he was just and honest in the discharge of that Trust committed to him, concerning the Work and Interest of God; so 'tis taken, *Math. 25. 21. Well done, thou good and faithful Servant*; Thou hast been faithful in thy Stewardship in the use of those things committed to thee; in this Sense is Christ faithful also; in a perfect Discharge of that Trust reposed in him, and that both with respect to God his Father, and with respect to his People.

First, In respect of that Trust committed to him by the Father, God the Father hath entrusted him with the great Concerns of Redemption, Grace, and Glory, with that glorious Contrivance of saving fallen man, and bringing about the Recovery of lost Sinners: and therefore he calls him his Servant, *Isa. 49. 5. And now saith the Lord that formed me from the Womb to be his Servant, to bring Jacob again to him.* It sets forth Christ's Designation by the Father, to his mediatory Office, wherein God the Father calls him to great work, commits vast Concerns to him, about the gathering in of lost Souls, and undertaking their Attonement, Sanctification, and Salvation; for the accomplishment of which, the Father commits all to the Fidelity of Christ, both as to Suffering and interceding work, and in all this the Lord Jesus is faithful: so the Spirit of God calls him a faithful High-priest in things pertaining unto God, in making Reconciliation for the Sins of the People. This the Lord Jesus undertook to the Father, that he would satisfy his Wrath, and remove his Displeasure from his People,  
by

by bearing their Sins for and from them, that God might again take them into his Favour, as if they had never sinned; and in this he was and is faithful, nay in all things that God hath charged him with, about the saving of Souls, *Heb. 3. 2. Who was faithful to him that appointed him, as also Moses was faithful in all his house.* So that whatever the Father laid on Christ in the behalf of his people to make Reconciliation for them, and present them spotless in his Presence, this he hath fully and faithfully discharged, as I have already shewn on this Subject.

Secondly, The Lord Jesus hath a Trust committed to him from his People: They commit the keeping of their Souls to him as to a faithful Redeemer, *1 Pet. 4. 19.* Every believing Soul when he comes over to Christ first, doth depute, accept of, chuse and entrust the Lord Jesus to be his Redeemer, and he undertakes the preserving of him unto Glory; he that comes to Christ aright, takes him for his Wisdom, Righteousness, Sanctification and Redemption, *1 Cor. 1. 30.* For so is Christ given and tendred by the Father, and so do Believers receive him, and entrust him with their Souls, that they may be made righteous before God, have their Sins remov'd, and be presented before the Father, without Spot or Wrinkle, *Eph. 5. 25, 26.* They trust Christ for Sanctification, to be made truly, and in his time perfectly holy, as holy as God is holy, and as holy as God requires. They trust Christ for Wisdom, to be made Partakers of divine Light, to be made wise unto Salvation, to know all that God would have them, and that their Natures are capable to understand, and to have the Image of God perfected in them, which consists in Knowledge as well as Righteousness. They commit themselves to Christ to be redeemed from every Evil,  
Sin



Sin, or Danger, or whatever hinders their compleat Salvation: thus do Believers, take Christ, and surrender themselves up to him on these great and glorious ends, and thus did he undertake, when he gave himself by his Spirit to them, and therefore is called the Surety of the Covenant, as hath been already shewn, *Heb. 7. 22.* therefore 'tis said, *Eph. 5. 25. to 28.* That Christ gave himself for the Church, that he might wash it and cleanse it, sanctifie it and present it to the Father without Spot or Wrinkle or any such thing. This he undertook when he became a Mediator between God and them, *1 Tim. 2. 5.* Now he is faithful in this also to all his Seed, *Heb. 10. 23.* He is faithful who hath promised, *1 Job. 1. 9.* He is faithful and just to forgive them, *2 Tim. 1. 12.* *I know whom I have believed, and that he is able to keep that good thing I have committed to him against that day,* *1 Thes. 5. 24.* *1 Cor. 10. 13.* O Souls, you that have committed yourselves to Christ in Truth, know that he is faithful, and will not fail you, but will certainly accomplish and make good all your regular Hopes and Expectations, he can loose nothing of all that the Father hath given him, *Job. 17. 12.* Be sure, what Bargain soever he hath made with you, what Mercies soever he hath promised you, he will assuredly fulfil and keep touch to a tittle; he is the faithful Steward, and Advocate for his People.

Fourthly, The Lord Jesus is faithful to all the Relations he stands in to his people; Herein Fidelity appears in holding forth, and living up to those Duties of Relation in which a person stands to others; so *Sylvanus* is called a faithful Brother, *1 Pet. 5. 12.* and *Tychicus* a faithful Minister, *Eph. 6. 21.* In this that they were true and just, in holding forth all the Duties of their Relation, Defectiveness, in which discovers Falseness and Treachery: but the Lord Jesus is faithful in all Relations to Believers; he fills them up, and answers

the end of them, now the Scripture sets forth the Union of Christ to Believers, by several Relations.

First, He is their Friend, *Isa. 41. 8. The seed of Abraham my Friend, Job. 15. 14. 15. Ye are my Friends, I have called you Friends, Joh. 11. 11. Our Friend Lazarus sleepeth.* Now Christ is a faithful Friend to his people in holding forth all the Offices of true Friendship to them. As,

First, Love, *Prov. 17. 17. A friend loveth at all times,* such a Friend is Christ to all his, many Waters cannot quench it, he loves his People when he hides his Face from them, when he speaks sharply to them, and severely rebukes them.

Secondly, To own his Friend in all places, times, and conditions, so *Jonathan* owned *David* in his greatest Dangers, when his Father sought his Life, when it was dangerous to appear for him, *1 Sam. 20. 28. 32.* so Christ is not ashamed to own his People before God, men, *Matth. 10. 32. Whosoever shall confess me before men him will I confess before my Father's Face, 1 Cor. 16. 21. He reprov'd Kings for their sake, saying, touch not mine anointed, &c.*

Thirdly, Pity; *Job. 6. 14. Pity should be shewn from a Friend.* And in this is Christ faithful, he hath compassion on the ignorant, and those that are out of the way, *Heb. 5. 2.* He cannot hide his Eyes from his own Flesh; he is that good *Samaritanes, Luke 10. 33.*

Fourthly, Counsel; *Prov. 27. 9. Oynment and Perfume rejoyce the Heart, so doth the Sweetness of a man's Friend by hearty Counsel:* Christ is called the Counsellor, *Isaiah 9. 6. He will guide his People with his Eye, and instruct them in the way they should go, Psal. 32. 8. Thou gavest thy good Spirit to instruct them, Neh. 9. 20.*

Fifthly, Adherence; *Prov. 18. 24. There is a Friend, that sticketh closer than a Brother, 2 Sam. 16. 17.* So the Lord Jesus he stands by his People in time of need, *Pf. 50. 15. Pf. 91. 15. Pf. 44. 3.*

Sixth-

Sixthly, Comfort; So *Job's* Friends, *Job*. 2. 11. Came to mourn with him, and to comfort him, the Lord Jesus is faithful in this also, *Job*. 14, 18. *I will not leave you comfortless*; *Isa*. 61. 2. *To comfort all that mourn.*

Seventhly, Communication of Secrets; *Judg*. 16. 15. *How canst thou say thou lovest me, when thy Heart is not with me?* Now the Lord Jesus Christ is such a Friend, he will open the very Secrets of his heart to his People, *Job*. 15. 15. *I have called you Friends for all that I have heard of my Father I have made known unto you*, *Psal*. 25. 14. O the secret Mysteries of the Gospel, he discloseth to his faithful People, that walk much with him, *Job*. 14. 2, 3.

Lastly, Supply of wants, *Prov*. 17. 17. *A Friend is born for Adversity*, So *Paul* tells the *Thessalonians* of his friendly respects to them, *1 Thes*. 2. 8. A true friend is ready to impart any thing for his Friend; so *Jonathan* stript himself to his Girdle, and Bow, and Sword, for *David*, *1 Sam*. 18. 4. Christ is such a Friend as will supply all the Necessities of his people, *Phil*. 4. 19. *My God shall supply all your need*: Such a Friend he was to *Jacob*, *Gen*. 48. 15. *The God which fed me all my Life long.*

Secondly, He is faithful as a Brother, for in this Relation also doth he stand to his people, *Job*. 20. 17. *Go to my Brethren, and say to them, that I ascend to my Father, and your Father, to my God and your God.* Christ and Believers have all one Father, though in a different way, Christ the natural, Believers the adopted Children of God. Now as he stands to them in the Capacity and State of a Brother, an elder Brother, so his Fidelity consists in a faithful Discharge of the Duties of such a relation. As,

First, One Duty is Love; All the Saints stand in the relation of Brethren one to another, and so are obliged to mutual Love, *1 Job*. 3. 10. Christ fulfills this duty to his people, he loves them as himself, *Eph*. 5. 25. perfectly with the same love with which the Father loves him, *Job*. 15. 9.

Secondly, Another brotherly duty is Pity; *1 Pet. 3. 8. Having Compassion one of another, love as Brethren, be pityful*: So Christ can truly say as *Esther* did of her Kindred, *Esther 8. 6. How can I endure to see the Evil that shall come unto my People, or how can I endure to see the Destruction of my Kindred?*

Thirdly, Unity is the duty of Brethren, *Psal. 133. 1. Behold how good and pleasant is it for Brethren to dwell together in Unity*, so is the Lord Jesus one with his people; This he dyed for, *Job. 11. 52. This he prays for, Job. 17. 21.*

Fourthly, Another brotherly duty is Peace, *Gen. 13. 18. Let there be no strife betwixt me and thee, and betwixt my Herdsmen and thy Herdsmen, for we be Brethren.* So Christ labours after peace for his people, and with them, *Jo. 16. 33.*

Fifthly, Acknowledgment is another duty of Brethren, So Christ, *Heb. 2. 11. He is not ashamed to call them brethren.*

Lastly, visiting one another, and taking hold of Opportunities to enquire the welfare of each other, and communicate Refreshments. Thus did *Moses, Acts 7. 23. He visited his Brethren, and so doth Christ his People, he gives them special Accesses by his Spirit, he leaves them not comfortless, but will come unto them, Job. 14. 18.*

Thirdly, As a husband to his Spouse, is Christ faithful to his People, *Isa. 54. 5. Thy Maker is thy Husband, 2 Cor. 11. 2. I have espoused you to one Husband, Hos. 2. 19. 20. I will betroth thee unto me in Righteousness, loving Kindness, and Faithfulness.* Now Christ performs all the Offices of a tender Husband to them.

First, In loving them as himself, *Eph. 5. 25. Husbands love your Wives, as Christ also loved the Church, and gave himself for it.* Now I shall give you eight Proofs of Christ's great love, as a husband to his People.

First, His high Valuation of them, he esteems them beyond all the World besides, nay above Heaven it self; he could leave the Heaven of Heavens to seek after, and to save

save them, and Mansions of Glory to come down, and betroath them: he despised all the offer'd Pleasures and Grandure of the world, when propos'd to divert his Love from them, *Matth. 4.* He sets forth their excellencies by terms of greatest worth, he calls them his Treasure, *Exod. 19. 15.* A Kingdom of Priests, *vers. 6.* His Jewels, *Mal. 3. 17.* *Cant. 1. 10.* *Thy Cheeks are comely with Rows of Jewels, thy Neck with Chains of Gold.* *Cant. 2. 2.* *As the Lilly among Thorns, so is my Love among the Daughters:* He terms them, *a Fountain of Gardens, an Orchard of Pomegranates,* *Cant. 4.* *The only one of her Mother, the choice one of her that bare her.* These high Characters the Lord Jesus gives his Spouse, shews the wonderful account he makes of her.

Secondly, His costly purchase of them, he sold himself to redeem them, *Eph. 5. 25.* *1 Pet. 1. 18, 19.* He parted with all his Glory, Treasures, Peace, Pleasures, Strength and Life to procure a people to himself; had not his love been infinitely great to all his Seed, he would never have bought them at so dear a rate, *1 Cor. 6. 20.*

Thirdly, His great Endurings for them; *Jacob* tells us of some Hardships he underwent to gain *Rachel,* *Gen. 31. 40. 41.* But these are nothing to Christ's Endurings for his Spouse: he bore infinite Torments for her, all the Wrath and Vengeance of a consuming Fire, which all the Sins of Believers did merit; he bore temporal Troubles, Wants, Weariness, Pains, Shame, Death it self, with whatever the damned in Hell bear to all Eternity, that did he endure, to get a Spouse among the condemned Sons and Daughters of men.

Fourthly, His amorous Treatments of them, and endearing Converses with them; see the Exuberancy of his Affection, breathing out at his Lips to them, *Cant. 4. 1.* *to vers. 6.* *Behold thou art fair my Love, behold thou art fair, thou hast Doves Eyes, &c. ver. 7.* *Thou art all fair my*

Love, there is no spot in thee. Cant. 2. 10. Rise up my Love my fair one, and come away. chap. 4. 8. Come with me from Lebanon, My Spouse, from Lebanon. vers. 10. How fair is thy Love, my Sister, my Spouse, how much better is thy love than Wine, chap. 6. 4. 5. Thou art beautiful my Love as Tirzah; turn away thine Eyes from me, for they have overcome me.

Fifthly, His large Gifts and dowry to them; he gives himself, his Spirit, his Purchase, his Laws, his Promises, his Love, Life, Light, and his Kingdom, as I have already shewed, and this doth discover his large Affection to them.

Sixthly, His impatient longing after them, shews the Greatness of his conjugal love to them; Cant. 2. 14. O my Dove that art in the Clifts of the Rock, in secret places of the Stairs, let me see thy Countenance and hear thy Voice, Jer. 3. 14, Turn O back-sliding Children, for I am married to you: He stands at the door, knocking with the dew of the night on his locks, saying, Open to me my Sister, my Spouse, my Love, my Dove, my Undeiled, Cant. 5. 2. He is troubled when he cannot see them, and they will not come unto him, that he might give them life.

Seventhly, His wonderful Complacency in, and rejoycing over them, he is well pleased with; he rests in his love over them, Zeph. 3. 17. He takes them for his only Portion, Seed, and Travel of his Soul, wherein he is satisfied: And as a Bridegroom rejoyceth over his Bride, so shall thy God rejoyce over thee, Isa. 62. 5. For the Lord delighteth in thee, and thy Land shall be married, ver. 4.

Lastly, His utter Inability to part with them, proves his great love to them, Hof. 11. 8. How shall I give thee up O Ephraim? Isa. 49. 16. Behold I have graven thee upon the Palms of my hands, and vers. 15. A Woman may forget her sucking Child, but I cannot forget thee. Nay he sets them as a Seal upon his Heart, Cant. 8. 6. You must pluck out his Heart before you can make him consent to let his Spouse

Spouse go, *Job. 10. 28. None shall pluck them out of my Hands.* That's the first Testimony of his conjugal Faithfulness, his Love to all his people; 'tis a constant Love; *Job. 13. 1. Having loved his own that were in the World, he loved them to the end.*

Secondly, His Cohabitation with them; this is another part of the Husbands duty to his Spouse, *1 Pet. 3. 7. Ye Husbands dwell with them according to Knowledge,* such is the Fidelity of Christ to his, that he takes up his abode with them, *Job. 14. 23. and walks with, and dwells among them, 2 Cor, 6. 16. He doth not give them a transient Visit, and look upon them now and then; however he may sometimes appear a stranger, and draw a Curtain over the light of his Countenance; yet he doth not change his Habitation, but takes up his rest in Sion, and dwells there, Psal. 132. 13, 14. Heb. 13. 5. He will never leave them nor forsake them.*

Thirdly, his affectionate and intimate Converses with them, proves his conjugal Fidelity; he keeps up Intercourse with them; Christ in Heaven maintains correspondence with his people on Earth, *Exod. 25. 22. There will I meet with thee, and commune with thee, above the Mercy Seat:* that is, In my Ordinances and Appointments, I will open my heart to thee, tell thee my Love, and impart to thee my Secrets, *1 Job. 1. 3. Our Fellowship is with the Father, and his Son Christ Jesus, and this Communion is maintained by the Spirit, Job. 16. 13. 14. When the Spirit of Truth is come, he will guide you into all Truth, &c. For he will receive of mine, and shew it unto you.* 'Tis a notable Scripture, and as much as if Christ had said, I go to Heaven, my personal Presence shall be in Mansions of Glory, but I will send my Spirit and he shall reveal the deep things of God, communicate my mind unto you, and concerning you.

Fourthly, His tender Sympathy with them; *In all their*

*Afflictions he is afflicted*, Isaiah 63. 9. He soon feels their Troubles, he that toucheth them, toucheth the Apple of his Eye; *Saul, Saul, why persecutest thou me*, Act. 9. 4. and therefore the Sufferings of the Saints are called the (*ὕψιματα*) the after Sufferings of Christ, Col. 1. 24. What is done to them he reckons as done to himself. And he doth not only feel their Afflictions, but bear their Burdens for them, *Psal. 55. 22. Cast thy burden on the Lord, he will sustain thee*; yea he helps and relieves them under all their Afflictions, *Psal. 50. 15.*

Fifthly, His patience towards them, shews his Fidelity as a husband, 'tis riches of patience and long-suffering that the Lord doth exercise towards his every day, *Rom. 2. 4.*

Sixthly, His gracious Indulgence towards them, covering their Imperfections, and pardoning their Offences is another thing his conjugal Relation to his People, obliges him to, and this he is faithful in; he puts Honour upon the uncomely parts and carriages of his People, by cloathing them with the covering of his Righteousness, *Rev. 3. 18.* He calls upon his people to put on their white Rayment, that the shame of their Nakedness do not appear: He puts up many a wrong for them, and passeth by many a weakness in them, concealing their Imperfections from the view of others, and all because he loves them, and they are his *Hepzibah's*.

Seaventhly, His Care of them demonstrates his conjugal Fidelity to them, *1 Pet. 5. 7.* His Eyes are always upon them, from one end of the year to the other, *Deut. 11. 12. Commit thy way to the Lord, trust also in him, and he shall bring it to pass*, *Psal. 37. 5.* Upon him is the care of all the Churches, and of every Saint, yea of all their Concerns, even their very hairs. He cares for their Bodies, their Souls, their Families, their names, their Comfort, and their Profit: he will not leave them comfortless, nor suffer them to be tempted above what they are able, he will



will provide all things they stand in need of, *Isa.* 46. 3. 4. *Psal.* 65. 9. and if he withhold these lower things from them here, he prepares some better thing for them, both here and hereafter.

Eighthly, Protection of them from their Evils and Dangers; this is a Husbands duty to be a covering for his Spouse, and a Screen to her from Injury, *Gen.* 20. 16. So Christ he carries his as on Eagles Wings out of the reach of their destroying Adversaries, *Deut.* 32. 11. *Exod.* 19. 4. *Deut.* 33. 27. *The eternal God is thy Refuge, and underneath are everlasting Arms. He will keep the Feet of his Saints,* 1 *Sam.* 2. 9. And be a little Sanctuary to them in all places.

Lastly, His cleaving to them for ever, and being one Flesh with them, 1 *Sam.* 12. 22. *For the Lord will not forsake his people;* he is a present help to them; in time of Trouble always with them, never unmindful of them and their guide unto death, *Psal.* 48. 14. Yea in Death and to all Eternity, he will be their Life and Salvation; here death determines the Capacity of the most faithful husband, but Christ will accompany his Spouse, and be a Salvation in and beyond the Grave.

Fourthly, As a head is the Lord Jesus Christ faithful to his people; That is, another Relation in which Christ stands to believers, *Col.* 1. 18. *He is the head of the Body, the Church, &c.* He is compleatly furnished with all Excellencies and Fullness for that end, to be the head of his Body the Church, both as to natural and purchased grace; As God he is eternal, and so hath all sufficiency in him; *Before all things,* and is their Maker and Preserver; and as man, he is *the first-born from the dead,* and by his death hath purchased a Mediatorly Sufficiency to be the head of, and to preside his Body, and perform all the Offices of Headship to it, as to Honour, Government, and Influence: And he hath not only a Fitness to be a head to his Church, but a Right too; for the Father hath given him to be  
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the Head over all things to his Church, *Eph. 1. 22*. Gave, (*ἔδωκε*) *constituit*, saith *Zanby*, he appointed him and parted actually with him, and made him over to the Church, to the whole body of Believers, and to every single person, to their use, intent, and purpose, that he should be a Head to them, a true head, a perfect head, an only head, and an eternal head: Now in this Relation is Christ faithful also, answering the ends, filling up the place, and discharging the Offices of it. Now in this headship of Christ are six things wrapt up.

First, Counsel and Wisdom; In him are all the Treasures of Wisdom, *Col. 2. 3*. All that Light and Knowledge which is needful to make his people wise to Salvation; all that Wisdom which is requisite to repair the lost Image of man, and all that Wisdom which may render him exceeding excellent, and glorious; for in him is the excellency of Knowledge, *Phil. 3. 8*. And all this Counsel he stands engag'd to impart to his people, as they are able to bear it, *Eph. 1. 8, 9*. *Wherein he hath abounded towards us in all Wisdom and Prudence. Wherein*, that is, *Qua gratia*; By which Grace, saith *Zanby*, *He hath abounded towards us*; that is, hath made us to abound in. So the *Scholiasst* and *Erasmus*, He hath plentifully imparted to us; hence 'tis ensured to all that truly seek it of God, *Jam. 1. 5*. He will tell them what to do in all cases, as Christ did to *Cornelius* by *Peter*, *Acts 10. 6*. He hath all Wisdom in him, the stone on which is seaven Eyes, *Zach. 3. 9*. and will be in every Difficulty and Danger with them. As *Moses* said to *Hobab*, *we are to encamp in the Wilderness, but thou mayest be unto us instead of Eyes*, *Numb. 10. 23*. So he hath engaged to guide them continually, *Isa. 58. 11*. *Deut. 1. 33*. He is as Eyes to them, where they are in a Land of Pits and Defarts, to guide them in the Wilderness Journeys, while they are searching out the Land of Glory.

Secondly, Care; His Eyes and his Heart are on them continually, *2 Chro. 7. 16*. He is measuring *Jerusalem*, to see

see what is the Length thereof, and what is the breadth thereof, that she may be built, *Zach. 2. 2.*

Thirdly, Conduct is the Office of a Head; It ought to lead and dispose of the body and all it's Members to their several Offices. So the Lord Jesus is given to his Church, for their Leader as well as Commander, *Isa. 55. 4. chap. 48. 17. I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou should'st go.* 'Tis in the Original, making or causing thee to walk; he doth not only shew them the way, but leads them by the hand, and helps them to go, as, *Hof. 11. 3. Deut. 32. 12. So the Lord alone did lead them.* Christ undertakes to conduct his people thorough the World unto Glory.

Fourthly, Government is another act of Headship, *Mic. 2. 13. Their King shall pass before them, and the Lord on the head of them:* that is, The Lord shall be their Governour and General, *Isa. 9. 6, 7. The Government is upon his Shoulders, Heb. 3. 16.* He is the Son over his house, to rule and govern it, and this he doth, by making righteous and perfect Laws, and Rules, thereby to govern his Church, *Matth. 28. 20. Acts 1. 2. Heb. 3. 1, 2, 3.* And by governing and subduing the Hearts and Wills of his people unto them, *Psal. 110. 3. 2 Cor. 10. 5.*

Fifthly, Influence; This comes from the Head; all animal Influence for Subsistence, Motion, guiding and action come from thence; in the Head are all the Senses and Intellectuals exerted for the use and Service of the Body, so is the Lord Jesus the head of all vital Influences, to the whole Church and every part of it, *Psal. 87. 7. All my Springs are in thee, Joh. 15. 4. As the Branch cannot beare Fruit, except it abide in the Vine, no more can ye, except ye abide in me, Col. 3. 3, 4. chap. 2. 19.* Believers can no longer live, than Christ becomes a quickning Spirit to them; he alone animates their Souls to every good work, anoints their Eyes, and causeth them to see, regulates their Palate, and maketh them to tast the Sweetness of spiritual

ritual things, open their Ears to discipline, causeth them to feel the Weightiness of Sin, and to smell a sweet favour in his precious Oyntments.

Lastly, Ornament ; The head is the beauty of the Body, if that be removed, the Body is but a deformed lump ; Christ is the Believers Excellency and Glory, he hath the preheminance in all things, *Col. 1. 18.* And his glory is the Glory of the body, *1 Cor. 12. 24.* All the Saints Excellencies are in and from him, *Psal. 68. 34. Psal. 89. 17.* For thou art the Glory of their Strength, 'tis through his Comeliness they are perfect, *Ezek. 16. ver. 10. to 14.*

Fifthly, Christ is faithful in the acts of distributive Justice, and renders to every one their Due, *Psalms 62. 12.* Thou renderest to every man according to his Work. There is a legal and evangelical Debt ; legally, There is nothing due to the Children of men, but Wrath and Tribulation, *Rom. 2. 9.* But Evangelically all the Believers Rights are due on the account of Christ. So that all what Christ hath purchased, or the Father promised to Christ, is due to his Seed ; so that Mercy, Grace, and Glory is as much the Believers due, as Death and Vengeance is the Sinners, on the score of his Sin, *2 Thes. 1. 6. 7.* Therefore the Justice of Christ is laid to pawn for the pardon of Believers Sins, upon their penitential Confession, *1 John 1. 9.* This is the great Error of troubled Souls, that they make their Worthyness or Unworthyness the Standard and Measure of all their Expectations ; this is the Impotency the violated Law of God hath left on fallen man, that they cannot get over *Mount Sinai*, nor see the Righteousness of Christ, and the Equity of Salvation upon his account ; for their Sins and Unrighteousnesses do so hang in their Eye, that they cannot see themselves righteous in the Righteousness of another ; This Tang of a legal Spirit is a malady-Grace, is long a curing in Saints ; them-

themselves; the want of which robs Christ of the Glory of his Grace and Righteousness: But know O Believers, the Lord Jesus would be unfaithful if he render not to those that live on him for Sanctification and Salvation all that he hath promised in the Gospel, and hath dyed to purchase for them; but this cannot be as you have heard abundantly, that the Lord Jesus is faithful in acts of Remuneration; he cannot keep back anothers due, who would have all men to render to others their due: But all that God hath made over in the new Covenant to Believers, is their due, and therefore will Christ render it in it's season. And thus have I opened and proved this glorious Excellency of the Lord Jesus, even his Faithfulness; it remains now, that we make some Improvement of it.

*Use 1.* How great then is the Sin of all those that will not credit the Faithfulness of Christ; there are none that perish under the Ministry of the Gospel, but stumble at this stumbling block; they do not judge God faithful, nor believe the report given of Christ, *Isaiah 53. 1.* Though Christ be manifestly held forth to be a perfect Saviour, yet few will believe in him; not one of a hundred (says *Calvin*) that hear Christ dayly will yet believe in him: you know it Sinners, you may safely adventure your Souls on Christ, he cannot lye or fail you: you have the whole word of God for your Assurance, all the Scriptures testifie of him, *John 5. 39. Acts 18. 28.* You have the Evidences of Christ's Faithfulness in his state of Humiliation, he did and suffer'd all things written of him, *Luke 18. 31.* He fulfill'd all Righteousness, *Matth. 3. 15.* His Death, Resurrection, and Ascension, prove him faithful in all things tending to purchase Salvation. You have the Testimony of others, who have found Christ faithful, *1 John 1. 1, 2.* All the Saints on  
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record are witnesses of Christ's Fidelity. Nay, you yourselves have found him faithful hitherto; how often hath he made good his Promises to you, when you have called upon him, and trusted in him for outward Mercies. You trust other things that are unfaithful, and yet will not believe in Christ: You trust your own Hearts, and they are deceitful, *Jer. 17. 9.* You trust in men, and yet they are a lye, *Rom. 3. 4.* You trust in Creatures, and yet they are vanity, *Eccles. 1. 2.* You know, without Faith you must perish to all Eternity, and yet will not believe in him.

*Use 2.* Then this reproves the People of Christ for their injurious Thoughts of him, *Job. 1. 11.* *He came unto his own, and his own received him not.* This is an aggravation indeed, that Christ's own People, such as have professed him, chosen him, commended him, and born witness of him, and yet will not adventure their All upon him. O, this secret Jealousie of Christ is a fearful Sin. This was that our Lord reproved in *Thomas, Job. 20. 5.* *So Job. 14. 11.* *Believe me, that I am in the Father, and the Father in me, or else believe me for the Works sake.* O the Questions and Doubts that Souls have about the fulfilling of Promises! how loth they are to trust Christ further than they see him.

*Use 3.* This should humble Christians, for their great unfaithfulness. Alas! how few are found faithful amongst the Saints this day! How may we complain with the Psalmist, *Psal. 12. 1.* *The godly man ceaseth, and the faithful fail from among the children of men:* and Christ seems to Quere, where he may find a faithful Steward, *Luk. 12. 42.* And *Paul* says, *I know no man like minded to Timothy, who so faithfully and naturally careth for your state.* O the falseness of Professors, to the Lord Jesus, and one another! How rare is it to find one that makes Conscience of Promises and Profession? one that is faithful to his Trust, to his Word, to his Relation-duties, and in distributive Justice. O, Christians, Mourn over your great unfaithfulness to God, and men; to those Souls you are concern'd in: Your unfaithfulness

fulness to your Children, Servants, and Neighbours; how little have you done for these to this day? Some of you are Parents, and Masters, but where hath been your Industry in your Families, in teaching, reprovng, and labouring to save the Souls of those committed to you? The Lord lay not the neglect of this to your Charge, nor bring in the Blood of your ignorant, prophane, perishing Families, Children or Servants, on your head. I must tell you, Friends, it will be dreadfully heavy to bear the blood of Souls, at the Judgment-seat of Christ: and yet, I fear, without Repentance, is like to be the case of some that now hear me, who have been unfaithful to the Souls of their Relations, Husband, Wife, Children, and Servants; who have been too furious in reprovng their Faults towards them, but scarce ever reprov'd their Sin against God. Who can hear their Children, and Servants swear, take God's Reverend Name in vain, and see them prophane Sabbaths, and spend Sacred time in Debauchery and Idleness, and scarce ever check them; that can suffer them to lye in Ignorance, and ready to perish for want of Knowledge, and never labour to catechize and instruct them in the knowledge of Salvation: This is a lamentable case, and will appear so, when these Parents and Masters shall appear before God, with their garments all gor'd and stain'd with the blood of their Families. O cruel Masters, and Parents, that will be tender of a Horse or a Dog, to feed them, and secure them from want, but can endure to see your children and Servants perish for want of knowledge.

*Use 4.* Here's Comfort to Believers: Is the Lord Jesus Faithful, then be of good cheer. For,

First, All the Promises of God shall be made good to you in due season: He will not suffer a word to fall to the ground of all that good he hath spoken concerning you, *1 Sam. 3. 19. Isa. 55. 11. 2 Cor. 1. 20. Numb. 23. 19.* Then you cannot do too much for God, you can't be

undone for him; your Souls are safe, your best Interests are secur'd, and all that God sees fit for you, is beyond the reach of Men and Devils.

Secondly, All the trust committed to Christ for you, shall be made good: He will perform it to a tittle: The Father hath intrusted your Souls, your Graces, your Comforts, your Names, your Supplies, your Strength, your Interest, your Peace, your Welfare, and your Glory, with him, who is faithful, and cannot wrong you. O Believers, if he will not suffer men or Devils to do you harm, surely he himself will not wrong you, *Psal.* 105. 14.

Thirdly, All your Relation-Rights shall be made good to you: Look what is due to you from the Lord Jesus, as your Friend, as your Brother, as your Husband, and as your Head, shall be made good to you.

Fourthly, All that is due to you upon the strictest terms of the Gospel, shall be communicated to you; All that Christ hath purchased, or God hath promis'd, you shall have in due time; Christ can defraud no man, *Luk.* 12. 42.

Fifthly, Here's Comfort to you under all the wrongs you meet with on Earth, that you have a faithful Friend in Heaven: Here the best of men are a Lye, they are not what you conceive them to be, they don't answer the expectation you have from them: But Christ will never fail you of that Trust you have reposed in him; he will be infinitely better but cannot be worse than your expectations.

*Use 5.* Let this exhort, first, Sinners: If Christ be so faithful, O then chuse him for your Friend: The fidelity of your present Friends cannot be compared with Christ.

Secondly, Believers, Trust in Christ; Commit your Souls, and all your Concerns to him; Learn faithfulness from him; and labour to be like him in your fidelity to God and Men. So much of the first Branch, concerning Christ's Personal Riches.



CHAP. XVII.

*Shewing that Christ is become a Purchaser in the behalf of Believers; How he hath made this Purchase, and what he hath purchased.*

**I** Now come to the Second Branch of Christs Unsearchable Treasure, which is his purchas'd Riches: Those Treasures which he hath as Mediatour procured for all that come unto him. And in the prosecution of this, I shall shew,

1. *That the Lord Jesus became a Purchaser in the behalf of his People.*

2. *How and by what means he made this Purchase.*

3. *What he hath procured by this Purchase.* And in this I shall use what brevity I may, having spent a greater time already on this Subject than I intended.

First, The Scriptures do hold forth the Lord Jesus to be a Purchaser: One that hath bought and procured great and glorious things by a Price. *Acts. 20. 28. Feed the Flock of God which he hath Purchased with his own blood:* (*ἀγορασθέντων*) that is, which he hath acquired or gotten to himself to be a peculiar People, by the blood or cruel bloody death of his Son. So *Grotius.* So Heaven is called the purchased Possession, *Eph. 1. 14. Until the Redemption of the purchased possession:* (*ἕως ἀπολύτρωσιν τῆς ἀγοραίουσας.*) 'Tis exceeding

exceeding significant in the Originall, both words being near of a signification, until or to the purchasing of the purchas'd, so 'tis in the words; ἀπολύτρωσις signifies a Buying or ransoming by a price, yea a full sum so much as the worth of the thing requires: As prisoners are redeemed by a full price: So *Erasmus* and *Aretius*. It signifies also a full and compleat Redemption, as the Preposition ἀπὸ implies, being added to the Primitive λύτρωσις: & (ἀειποιήσεως) as I have shewn is an obtaining by purchase, or an asserting or vindicating a thing to be ones Propriety by right and purchase, which fully proves Christ to be a Purchaser, so 1. *Thes.* 5. 9. *To obtain Salvation by our Lord Jesus Christ* (εἰς ἀειποιήσιν) to the getting or purchasing of Salvation by Christ. So 1. *Cor.* 6. 20. *Ye are bought with a Price.* (ἠρπάξατε γὰρ τιμῆς.) The word is a buying in the Market or publick place, by paying the price demanded. So that these expressions fully Prove Christ to be a Purchaser, one that hath procured great things by buying them at a Price.

Secondly; *How and by what means hath Christ procured and purchased these great things.*

First; By giving himself in the room and stead of fallen Man, to procure their Atonement and Salvation. *Eph.* 5. 25. *As Christ loved the Church, and gave himself for it:* (παρέδωκεν) He delivered over himself freely, and knowingly. To what? See *Ver.* 2. *For an Offering and Sacrifice to God for a sweet smelling savour,* (προσφορὰν καὶ θυσίαν.) The first word signifies any Sacrifice, the second a bloody Sacrifice, saies *Zanchy*:

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So Christ made over and delivered up himself to this end to become a bloody Sacrifice for his People, and to fulfil the Fathers Terms for the saving of all that come to him. This he did considerately and willingly : *Heb.* 10. 7. This was according to the agreement betwixt the Father and the Son. *Isa.* 49. *ver.* 2. to 10.

Secondly; By a perfect and perpetual Obedience of all those Laws that were or are required of us in order to our holiness and Salvation, and by a subjection to, and Obedience of the special Law of a Mediatour : This hath two parts.

First ; His Obedience of what was required of Man by any Law : By the Law of Nature, or by any Instituted Law, either Moral, Ceremonial, or Judicial : All this did Christ submit to and perfectly obey as in the stead of all Believers ; *Mat.* 3. 15. *It became him to fulfill all Righteousnesse.* Whatever holiness or Obedience was required of Man in the state of Innocency, or since his fall. And therefore 'tis said, *Gal.* 4. 4. He was made under the Law, as a Man or Minister, bound by his own consent to the full Obedience of it.

Secondly ; His obeying all those things that were required of him as Mediatour, *Phil.* 2. 7. That he should make himself poor, and of no reputation, and take upon him the form of a Servant (*ἑαυτὸν ἐκένωσε*) He emptied himself of his Glory : He stript himself of all his royal robes, and made himself of no account. This was not required by any Law natural or positive, but by the Law of a Mediatour. Again he humbled himself

himself to the death, *Phil. 2. 8.* He had power or liberty, absolutely considered, to lay down his life or not to do it; but with respect to his Mediatorship he had a Commandement to lay it down, *Joh. 10. 18.* Further, 'Twas by this Law Christ was bound to do all that he did for his People. *Joh. 17. 19. Only for their sakes sanctifie I my self.* So *ver. 9. I pray for them, I pray not for the World.* So he was not to strive or open his mouth, but patiently to bear whatever was laid upon him. *Isa. 42. 2. Isa. 53. 7. Mat. 12. 19.* And by this Obedience of Christ are believers made righteous, *Rom. 5. 18, 19.* For this is necessary to Salvation, that the Commandements be kept, *Math. 19. 17.* And the Law fulfilled, *Math. 5. 17.*

Thirdly; By his suffering all things we were liable to by the first transgression, or any actual Sins flowing from it, *Phil. 2. 8.* This he did in all the sufferings of his Life; and at his death, he bore the sins of believers for them, *1. Pet. 2. 24. He was wounded for our Transgressions. Isa. 53. 5. 2Cor. 5. 21.* And became a Sacrifice to God for Sin. *Isa. 53. 10. Heb. 9. 26.* The end of which was atonement, *Heb. 2. 17.* He also paid the price that God demanded for their deliverance. *1 Cor. 7. 23. Ye are bought with a price. 1 Pet. 1. 17, 18. Math. 20. 28. He gave himself a ransom for us.*

Lastly, By his Intercession Christ compleats his Purchase, and carries on the salvation of his people. *Rom. 8. 34. Who is he that condemneth? it is Christ that dyed, yea rather is risen again, who is also at the right hand of God and maketh Intercession for us.* Though by this he doth not purchase

purchase for his people, yet he doth procure and apply mercy to them: As I have largely shewn already, therefore shall wave it now.

Thirdly, *What are those great and glorious things which Jesus Christ hath procured by his blood?*

First, He hath purchased Believers themselves unto God. *Acts 20. 28. Feed the Flock of God which he hath purchased with his blood. Rev. 5. 9. For thou wast slain, and hast redeemed us unto God by thy blood.* Every saved soul is part of Christs purchase: They are set apart for God. *Psa. 4. 3. A peculiar People to God. 1 Pet. 2. 9.* Though the Father hath ordained them to life, yet they are not actually his till purchas'd by Christ. Hence it is that Believers Conversion, is not casual or dependent upon Men or means, but is the effect and fruit of Christ's blood purely designed, and unavoidably perfected by Redemption-grace: And hence also their Salvation is sure, being founded on the purchase of Christ. As sure as Christs blood cannot be spilt in vain, so sure shall every Believer have his Salvation perfected, because it depends upon the Obedience, Merit, and Suffering of Christ. Hence also all the Means of Salvation and the Efficacy of them are certain to believers, *Eph. 4. 8.*

Secondly; He hath Purchased pardon of Sin, and peace with God. *Col. 1. 20. Having made peace by the blood of his Crosse: Chap. 2. 13. Heb. 8. 12. Rom. 5. 1.* There is a full Pardon of Sin, of all the sins of believers, and of every believers, purchased by the blood of

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Christ.

Christ. Here are four things I shall speak to,

First; That there is a full Pardon of sin procured; The Scripture sets this forth by clear and pregnant arguments, and by several terms that leave no room for the least Suspicion to the believing Soul. 'Tis called sometimes Remission of Sin, *Luke 24. 47. And that Repentance and remission of sins should be preached in his Name*: (*ἀφεσις*) it signifies Dismission or Releasing. All unchanged Souls are in Debt to God, bound over to wrath, and laid up in Prison, but by Jesus Christ there is a discharge of this Debt procured, the bond Cancell'd, the Prison opened, and the Sinners set free, *Isa. 61. 1.*

Sometimes 'tis call'd not imputing sin, not laying it to the sinners charge, *Psa. 32. 1, 2. imputeth not iniquity*; that is, doth not charge, and reckon it, and lay it on his account: As a Merchant that sends his Bill to his Debtour, and charges several sums upon him: 'Tis true every Believer is a Debtor in himself, but God chargeth the Debt on another, and not on them.

Sometimes 'tis termed a covering or hiding of sin, not from the sinners, but from Gods judicial Eye; *Psal. 85. 2. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Psal. 78. 38. He being full of compassion forgave their iniquity.* [*Caphar*] to cover or conceal; from this Root is derived *Caphoreth*, the covering of the Ark or Mercy-seat, in which was the Law or knowledge of sin, but by the blood of Christ was covered or purged away.

Sometimes 'tis expressed by not remembering sin

sin any more; *Jer.* 31. 34. *I will remember their sin no more:* I will be propitiously merciful, or pacifiedly favourable to their sins, and their sinful errors and unrighteousness will I remember no more; or I will not remember them again: Here are two Negatives which make the denial the more vehement. 'Tis an allusion to men that forgive and forget, and it signifies that God will not upbraid or reproach them with them any more: hence *Paul* challengeth all the world to lay any thing to the charge of Gods Elect, *Rom.* 8. 33.

Further, 'tis set forth by a taking away of sin; *Exod.* 34. 7. *Forgiving iniquity, transgression and sin.* The word in the Original is, lifting up or taking away all sorts of sins and iniquities.

Again, 'tis signified by blotting out of sin, so that it shall never be seen more; *Isa.* 43. 25. *I even I am he that blotteth out thy transgressions:* Like the Merchant when the debt is paid crosseth the Book, throws Ink on it, blots it out, that it may not be read any more; so God the Father casts the blood of Christ on a Believer's sin, and blots it out, so that Justice can lay no more to their charge.

Again, 'tis called a casting of sin behind his back, *Isa.* 38. 17. He doth remove them out of his sight as far as the East is from the West, *Pf.* 103. 12. He will cast all their sins into the depth of the Sea, *Mic.* 7. 18, 19. O the latitude of Believers pardon, and the full discharge of all their sin! Sometimes God seems to be throwing off his people, and giving them a final farewell; but, oh! he returns again, and casteth their sins,

(not them,) into the depth of the Sea, where they shall be certainly drowned as the *Egyptians* were, never to be seen more.

Thus you see there's a full pardon procured for God's people, not the least ground for a Question left to them.

Secondly, There is not only a full pardon procured; but a pardon of every sin. All the sins of Gods people are forgiven: *Col. 2. 13, 14. Having forgiven you all trespasses, blotting out the handwriting: that not one debt may be seen; as a Book or Bill that is blotted out can be never more sued against one: 1 Joh. 1: 7. The blood of Christ cleanseth us from all sin. Jer. 50. 20. The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve:* The most cruel Enemy upon the strictest search shall not find one; they shall be all forgiven. And indeed if Grace be free, there is the same reason why all shall be pardoned as well as one: And if the grace of God bring salvation then all must be forgiven or none: And the same blood of Christ can as well pardon all as one: For if the blood of Christ be the blood of God; then 'tis of an infinite value, and can as easily blot out every sin as one sin; and as well discharge Talents as Pence. *Ezek. 18. 22. Larga Dei pietas veniam non dimidiabit. Aut nihil aut totum dabit.*

Thirdly, This pardon of sin is procured for repenting Believers, and for all of them: *Acts 10. 43. To him give all the Prophets witness, that through his name whosoever believeth in him shall receive*



ceive remission of sins: *Acts* 13. 38. *chap.* 26. 18. Faith is necessary to pardon, because it takes off all self-righteousness, and all pretences of merit. Faith carries the soul off to a dependance on another for righteousness and salvation. Faith is a self-denying Grace, and expects all upon the account of the Promise. Believers, and every Believer, have their sins pardoned, and shall not perish, *Joh.* 3. 16. Now lest some should pretend to believe, who indeed do not, the Scripture qualifies this Faith by certain Characters. 'Tis also to repenting souls that pardon is assured, and therefore remission of sin is joined with repentance, *Acts* 5. 31. *Luke* 24. 46, 47. *Ezek.* 18. 30. But what is this repentance? Doth it consist only in an external sorrow for sin, and an audible begging of mercy? No, no, *Judas* and *Cain* were thus troubled for sin, and yet never arrived to sound repentance: 'Tis the mourning and returning believer to whom this Promise is made: and to such, and to every one of these is a full pardon procured.

Fourthly, This pardon is procured by the blood of Christ, and that satisfaction made to the Father by his suffering. It is an Opinion sprung up of men of corrupt minds, that pardon of Sin is the procurement of Inherent grace, and external Righteousness, but not the product of Christ's blood, suffering and satisfaction, which I shall now endeavour to disprove, *Math.* 20. 28. *To give his Life a Ransome for many.* *Heb.* 9. 26. *But now once in the end of the World hath he appeared to put away sin by the Sacrifice of himself, chap.* 9. 12. *Col.* 1. 14. Thus you see 'tis the blood of  
Christ

Christ offer'd up to God, that procureth peace, and removeth the guilt of sin: and indeed pardon of sin with respect to Gods Justice could be no otherway obtain'd. For,

First, God had past an irrevocable sentence, that the Soul that sinneth should dye, *Gen. 2. 17.* Now if this penalty was not inflicted upon Transgressing *Adam*; how would there be a fulfilling of this threatning. But some may enquire, How comes *Adams* sin to be charg'd on his Posterity? *Ans.* *Adams* Transgression, by the strict union there was betwixt him and all mankind, (he being their Head, Root, and Representee) was most justly devolv'd on his Off-spring, *Rom. 5. 14, 19.* And therefore God would not have been true to his word, had not this penalty been inflicted on the Debtor, or his Surety: But let God be true, and every Man a lyar.

Secondly, Fallen Man could not pay this debt, and make this satisfaction for sin: For the sin being of an infinite Guilt, and the punishment being Death Eternal, *Rom. 6. 23.* Man could never pay his ransom, and set himself at liberty, and therefore some other way must be found out, which was only by the Lord Jesus, God-Man, whose God-head was able to support his humane Nature under suffering, and render his endurings of an Infinite value, *Heb. 9. 14. Acts 20. 28.* This is the second Fruit of Christ's Purchase; the forgiveness of all the sins of penitent believers, even past, present, and to come, that nothing shall be laid to their charge, *Rom. 8. 1.*

Thirdly, Acceptation of their Persons is another Fruit of Christ's purchase, *Eph. 1. 6. Where-*

*in he hath made us accepted in the beloved: 'Tis not enough to the compleating of Christs design in saving Souls, that their sins be forgiven, and the guilt and penalty removed, and a discharge of all the Obligations to wrath by reason of sin procured. All this a person may have, and yet no interest in the full favour of God, nor right to any saving blessing from him; for 'tis not sufficient to give a Man a Title to Glory, that he be innocent, or free from offending, but he must come up to the terms of the first Covenant, and do all things required of him; and have a Positive as well as a Negative Righteousness: There must be in order to an acceptance with God, not only a not imputing of sin, but a reckoning of Righteousness (saith Dr. Owen); he must be reputed fully Obedient also. The Law requires a perfect and perpetual Obedience, Gal. 3. 10. Should thy Soul be set free from all the charge of past sins, yet thy defect of Righteousness would undo thee for ever. They must be righteous that enter into Life Eternal, Math. 25. 47. Even as Righteous as God is Righteous: But this is impossible to be attain'd by lapsed man, In many things we offend all, Jam. 3. 2. There is none Righteous, no not one, Rom. 3. 10. And therefore there must be a Righteousness procured for, and imputed to Believers, and that is the Righteousness of Christ: The Commutation of his Obedience for our Disobedience, Rom. 5. 19. By the Obedience of one shall many be made Righteous. This Righteousness is called a white Robe, and fine Linnen, Rev. 7. 9. Chap. 19. 8. The sweet smelling Garment of our Elder Brother*

ther wherein God takes infinite delight and pleasure, *Math. 3. 17. Isa. 42. 1.* The ground of all that pleasure that God taketh in his people, is the Righteousness of his Son: not any of their Services and duties: And look what pleasure the Father takes in his Son as Mediatour, the same he takes in every Soul that truly comes unto him, *John 17. 26.* *That the same love wherewith thou hast loved me may be in them, and I in them.*

### U S E.

If Believers are pardoned and accepted with God, then hence it follows,

First, That God never punishes them in wrath and displeasure. All the strokes of God on Believers are but fatherly chastisements: Not Judicial acts, *Heb. 12. 6.* He takes vengeance on their inventions, but never on their persons. Punishment always bears some proportion to the offence, but the sufferings of Gods people are infinitely less then their deserts, and therefore are the Fruit of Divine Faithfulness, and Covenant Love, *Psal. 119. 75. Psal. 78. 30, to 34.*

Secondly, God will accept of all their sincere desires and services, though never so mean, through Christ. *Isa. 38. 14. Isa. 63. 8. Exek. 20. 40, 41. Psal. 51. 17.*

Thirdly, They have access to God with boldness at all times, *Eph. 3. 12. chap. 2. 8.*

Fourthly, They are entred into rest, and have peace with God, and with their own Consciences. *Math. 11. 28. Heb. 4. 9. Rom. 5. 1. 2 Thes. 1. 6, 7. Psal. 116. 7. Heb. 4. 3.*

Fifthly,

Fifthly, Sin shall never more have dominion over them. *Rom.* 6. 14.

Sixthly, God will withhold no good thing from them, *Rom.* 8. 32. No temporal blessing, *Math.* 6. 33. No spiritual blessing, *1 Tim.* 4. 8. No instruction, *Jer.* 31. 33. *Isa.* 54. 13. *Joh.* 14. 26. No sanctified correction, *Heb.* 10. 10, 11. *Rom.* 5. 3, to 5. No consolation, *Isa.* 51. 3. *2 Cor.* 1. 4. No edification and increase in Grace, *Eph.* 4. 12, 16. Nay all things shall work together for good to them that love God, *Rom.* 8. 28.

Lastly, They can never forfeit their state of Grace, and interest in the Favour of God, *Joh.* 13. 1. *2 Cor.* 7. 10. They shall be sure to be kept by the mighty power of God unto Salvation, *1 Pet.* 1. 5. There is not the least room left for a falling off from Grace: Because,

First, Salvation is purchased for them; and if the end be purchased, then all the means to the end; and God in Justice is bound to make good Christs purchase, and to deliver what he bought and paid for, *2 Tim.* 4. 8.

Secondly, Preservation in grace is engaged to them. *Jer.* 32. 40. *1 Thes.* 5. 23, 24. *The very God of peace sanctifie you wholly; and I pray God your whole Spirit, Soul, and Body be preserved blamelesse unto the coming of our Lord Jesus Christ: Faithful is he that calleth you, who also will do it.* Here we may see both Sanctification and Salvation is secured to all that are savingly called of God. Salvation is the End, and sanctification is the Means, and both are founded not on the will of Man, or on his care and fidelity, but as depending on the act and faithfulness of God; not  
only

only the first Act of Sanctification, but Preservation; continuance, and growth in Grace is the work of God, and it's perseverance is laid upon divine preservation; to which God hath bound himself by promise to every Soul that is truly sanctified, and his Faithfulness is engag'd to make it good.

Thirdly, They are put into the Hands of Christ on purpose to be secured in Grace to Glory, *Joh. 10. 28, 29. They shall never perish, neither shall any pluck them out of my hand*: They are engraven on the palms of his hands; their walls are continually before him, *Isa. 49. 16. Their Walls, that is their safety*: This was spoken in a time when the Walls of *Jerusalem* were broken down: Yet at that time God had Walls about them to secure them, which they saw not. Both Believers themselves, their Graces, and all the Promise are put into the hands of Christ, hence they cannot fall away.

Fourthly, True Grace is of an abiding nature, *1 Joh. 3. 9. Whosoever is born of God doth not commit sin, for his seed abideth in him, and he cannot sin, because he is born of God.  $\mu\acute{\epsilon}\nu\epsilon\tau\ \text{notat}\ \text{constantiam}\ \&\ \text{penitissimam}\ \text{inhesionem}$ , (saith one) 'Tis an abiding, and constant inhesion of Grace. Some to evade the evidence of this Truth, would pervert the sense of it, taking it for the new Creature which is born of God; whereas the Original is clear against it  $\mu\acute{\alpha}\varsigma\ \delta\ \gamma\epsilon\gamma\epsilon\upsilon\mu\acute{\epsilon}\nu\ \text{O}$ , in the Masculine Gender, which notes a person, not a thing. Again, it would be a *Tautologie* to add a reason why such a one cannot sin, because he is born of God, and his seed remaineth in him, whereas the*

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new Creature, and the seed of God are all one, but here they note two things; First, A Person Secondly, The Regenerate part of the Person; which is fully explain'd in the following *ver.* where he that is born of God, or the Child of God, is oppos'd to the Child of the Devil, which is meant of a distinct Person, not a different Nature in the same Person; and this seed of God is of an abiding nature wherever it comes, it comes never wholly to depart more, *Isa.* 59. 21.

Fifthly, Because their Life is hid in Christ, and therefore cannot be lost and perish at their pleasure, *Col.* 3. 3, 4. The Believers Grace is sure in the Root, however it be in the Branch, and therefore Christ engages to his people, that they shall live because he lives, *Joh.* 14. 19.

Lastly, They have an Inseparable union with the Spirit of Grace that dwells in them, *Rom.* 8. 11. *He that raised up Jesus from the dead shall also quicken your mortal Bodies by his Spirit that dwelleth in you.* Where the Article *vs* as one observes, ever notes the Person of the Holy Ghost, not his Graces; so that the Saints have an abiding union with the Spirit of God the third Person, and so cannot perish for want of Grace, but are kept by the power of God through Faith unto Salvation. He can never want Water that may have access to the Fountain or Ocean; nor can any Soul be destitute of Grace that is united to the Spirit of Grace. The Graces of Saints are sure; their Faith, their Preservation is sure: O what a glorious priviledge is this that flows to Believers, from this purchase of Christ, that their Salvation is sure, and they may know it to be so.

## C H A P. XVIII.

*Sanctification and Holiness is purchas'd for Believers, by the Death and Sufferings of Jesus Christ.*

**A** Nother part of Christs purchased Treasure for Believers, is,

Fourthly, The Sanctification of their Natures and Persons. Here I shall shew,

1. *That the Lord Jesus hath Purchas'd Grace and Holiness.*

2. *For whom this Holiness is purchased:*

3. *What this Holiness is he hath purchased.*

4. *That this is part of Christs Treasure.*

First, That the Lord Jesus hath purchased the sanctification of the Natures and Persons of his people. This I shall prove by several Arguments.

First, All the Types under the Law do imply so much, and darkly open this great truth to Believers. We find that Christ in the non-age and Infant state of his Church and People dealt with them in Figures and Shadows: So the Laver, and Sacrifices, the Priests pure and white Robes and Vestments, and the washing of their Garments, when they were to approach the Divine Majesty, were Typical of this Holiness, which he was to procure for his people in the fullness of time, so much the Apostle imports, *Col. 2. 17, Which are a shadow of things to come, but the Body is of Christ.* The shadow goes before, and the



the body follows: These Types are precedaneous to the coming of Christ, and his full accomplishment of the things intended, and signified by them, thus Christ is the Altar that sanctifies the gift; *In him we have those true and solid good things which were shadowed out in those Ceremonies under the Law,* (saies *Daven.* on the place)

Secondly; The Names and Titles given to Christ import so much: *He is called Jesus, because he shall save his People from their sins: Mat. 1. 21.* He is called a Redeemer to deliver them from their Bondages and hard Service: He is termed the Sanctifier: For he that Sanctifieth, and they that are Sanctified are all of one. *Heb. 2. 11.*

Thirdly; For this end, he was actually designed of God, and made over to his People in the Everlasting Covenant, decrees, purposes, and determinations of God. *1. Cor. 1. 30. He is made of God unto us Wisdom, Righteousness, Sanctification, and Redemption.* He is made of God: *Non in creatione, sed in ordinatione* (saith *Paræus*). Not created so according to his Divine Essence, as some Hereticks assert, but ordained and given of God to this end to be Sanctification, that is the Author of Sanctification, and therefore he is said to save to the uttermost, *Heb. 7. 25.* which can never be accomplish'd without Holinesse; *For without holinesse no man can see the Lord, Heb. 12. 14.*

Fourthly, For this work was the Lord Jesus promised by the Father to come unto *Sion*, and turn away ungodliness from *Jacob.* *Rom. 11. 26.* This Scripture is quoted out of *Isa. 59. 10.* from which the Apostle varies, following the Septuagint Translati-

on (then in great use) rather than the *Hebr.* seeing it retains the sense, though different in words: In *Isa.* 'tis *The Redeemer shall come to Sion, and unto them that turn from Transgression*: The Apostle saies, *He shall come out of Sion, and turn away ungodlinesse from Jacob*: To reconcile which, *Peter Martyr* thinks the Septuagint might mistake (*Lashub*) *To turn,* for (*Leshabe*) *To them that turn*: But this is not likely that those Learned Doctors could be so mistaken in the Original, and therefore 'tis a far better answer that *Beza* and *Grynaeus* do give, That the Prophet speaketh of the Effect of Christs coming; which is a turning away from Sin: And that the Apostle speaks of the Cause of their turning from Sin; which is Christstaking away of Sin, for none can turn from sin, till Christ do remove Sin: And this is the end of his coming into the World: To this end he is promised: *Mal.* 3. 2, 3. *He shall sit as refiners fire, and purify the Sons of Levi.* The Sons of *Levi* are, Firstly meant of the Apostles: Secondly, I suppose, of all the Saints: But so much is clear, that the Lord Jesus is promised to be a refiner to his People in Gospel times, and to purge away their filth and dross, and to make them Holy.

Fifthly; For this end it was the Lord Jesus Christ gave himself up to Redemption-work. *Eph.* 5. 25, 26, 27. *As Christ also loved the Church, and gave himself for it; that he might Sanctify and cleanse it with the washing of Water by the word*: Here we have; 1. One great end of Christs Obedience and Suffering; 'tis to make his People Holy. 2. Here's the efficient Cause of this Holinesse, that is, By the Spirit of Christ; The blood

blood of Christ purges away the guilt of sin Meritoriously, and the Spirit of Christ purifies the filth of sin Efficiently ; signified by Water, as 'tis often us'd in Scripture. *Joh.* 4. 10. 14. *Chap.* 7. 38, 39. 3. Here's the instrumental cause of this Holinesse, the means by which it is wrought and carried on, and that is *by the word*, the immortal seed of the Soul : This he undertook, and was intended to do in the Covenant of Redemption betwixt the Father and him. *Isa.* 42. 1, 2, 3, 4. *He shall not fail till he hath set Judgment in the Earth*, that is Holinesse ; for so 'tis taken, *Joh.* 16. 8. And this work is the Lord Jesus here engag'd to do. Some take the word (*Echmoch*) *I uphold*, passively for the Fathers dependence, and Christs Faithfulnessse : He leans or stays upon his undertaking this work, and trusts to his performance of what he undertook to do : Others take it actively for the Fathers upholding and carrying Christ through this great work of Redemption, and Sanctification. In both senses 'tis true, The Lord Jesus stands engaged to carry on Redemption-work, and is throughly furnished with grace to accomplish it, *Heb.* 10. 7. Christ readily consents to the fulfilling of the Fathers will ; and what that was you have *Isa.* 42. 7. To open the blind eyes, and to bring out the Prisoners out of the Prison, which is meant of the work of Redemption, and Regeneration ; and it was the will of God the Father that Christ should do this, *1. Thes.* 4. 3. *This is the will of God even your Sanctification* : And this he stood bound to do, to promote and perfect the power of Holinesse in all his Children.

dren. Now what Christ did undertake he finished Meritoriously, whiles on Earth. *Joh. 17. 4. I have finished the work thou hast given me to do*: And for the application of it, he is in Heaven to see it perform'd; and this is the work of his Intercession, *Joh. 17. 17. Sanctify them through thy truth, thy word is truth*. This Christ Intercedes for in Heaven, and therefore 'tis the fruit of his Purchase; for he Intercedes for no more in Heaven than what he dyed for on Earth.

Sixthly; His Authoritative sending the Spirit of Holinesse to his people, shews his right to it by his Purchase. *Joh. 16. 7. I will send him to you*. That is after the finishing of his work, and re-instalment in Glory, *Joh. 7. 39*. For the Holy Ghost was not yet given, because Christ was not yet glorified.

Lastly; Were not holinesse purchased for saved Souls, Christs Redemption-work would be imperfect, neither could Souls ever answer the ends for which he dyed. Without Holinesse were procured and compleated by Christ, there could be no Salvation. For,

First; Man cannot Sanctify himself; *We are all as an unclean thing and our Righteousnesse as filthy rags, Isa. 64. 6. And who can bring a clean thing out of an unclean? no not one, Job 14. 4*. Indeed the Scripture sometimes speaks after this manner, *Make you a clean heart, Ezek. 18. 31. Make you a new heart. So Isa. 1. 16. Wash ye, make ye clean*: But there is Mans Duty not his power: It shews the subject, not the Author or this holinesse; and where you find such Exhortations, they are to lead men to Christ for the getting.

getting of this Holiness wrought in them; as, *1 Pet. 2. 4. To whom come, as as to a living stone, &c.*

Secondly, Without this holiness be wrought in Believers they can never be capable of answering the ends of Redemption; which are,

First, To enjoy Union and Fellowship with God, *Job. 11. 52. 1 Job. 1. 3. Heb. 8. 10.* Now without Holiness no Fellowship with God, *2 Cor. 6. 14, 15. 1 Pet. 1. 15, 16.* For his Person is Holy, and his offerings and services are Holy.

Secondly, To reconcile together in one all things in Heaven and Earth, *Col. 1. 20.* But no Fellowship with Angels or Saints in Heaven without holiness for they are holy Creatures.

Thirdly, To be brought into the nearest Union, and Conformity to himself, *Rom. 6. 4, 5.* But without Holiness this cannot be.

Fourthly, To be a Name and a praise unto God, *Eph. 1. 12.* But without Holiness no glorifying of God.

Fifthly, To bring Souls to the possession of the purchased Inheritance in Glory, *Eph. 1. 14.* But nothing that defileth shall enter within the Gate of the new *Jerusalem*, *Rev. 21. 27.* So much for the first Head, That Jesus Christ hath Purchas'd Holiness. We shall now enquire,

Secondly, *For whom hath the Lord Jesus Purchas'd Holiness?*

*Answ.* For all his seed; for every Soul the Father hath given him, *Job. 17. 9.* Christs Purchase, death, and Intercession is only for those the Father hath given him, and every one of them, for all his seed that belong to him as the second *Adam*. And in this sense is that Scripture to be

taken : *Rom. 5. 18. As by the offence of one Judgment came upon all Men to Condemnation, even so by the Righteousnesse of one the free gift came upon all Men to Justification of life.* That is ; As death came by *Adams* fall to all his seed, so life comes by *Christ* to all his seed ; neither can it be stretched further, as the *Apostle* affirms, *1 Joh. 5. 12. He that hath the Son hath life, but he that hath not the Son hath not life.* Neither will any affirm, that all Men are justified unto life, nor any but those that believe in *Christ*, which are his seed : The *Lord Jesus* tells us, *Joh. 17. 20; 'Tis for all them that believe on him through his word. Gal. 3. 22. That the Promise by Faith of Jesus Christ might be given to them that believe :* The *Apostle* speaks here of a double Promise made to *Abraham*, and through him to Believing Gentiles. 1. The Promise of Righteousnesse in Justification, ver. 18, 19. 2. The Promise of the Spirit in Sanctification, ver. 14. *That we might receive the Promise of the Spirit through Faith*, and both these are made over to Believers. You that come to *Christ* in truth, and receive him into your hearts by faith, and take his Yoke on your shoulders, obey his Laws, sincerely give up your all to him, and are no more your own, but though you see your want of Holinesse, yet are really willing to be Holy as God is Holy, submitting to all the appointments of *Christ*, in order to it ; you are the seed of *Christ*, the people to whom the Promise of Holinesse doth belong.

Thirdly, *What is the Holinesse Christ hath Purchas'd for his People. ?*

*Ans.* First ; The truth of Grace, in opposition

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tion to Hypocrisie : The Lord Jesus never shed his blood for counterfeit grace. His purchas'd Treasure consists not of Counters, but tryed Gold, *Rev. 3. 17.* What he offers to Sinners, that he purchas'd and dyed for ; but Christ offers tryed gold to invited Souls. Any thing short of saving grace is not worth the shedding of the blood of the Son of God. That which Christ Promiseth to his people is the same with that he hath purchas'd ; but he promiseth true grace, *Ezek. 36. 26, 27.* He Promiseth a new heart, and a new heart is a truly sanctified heart : 'Tis his Spirit he will put within them ; and his Spirit is a Spirit of truth, *Joh. 14. 17.* There is never a Soul whose heart is made willing to be the Lords ; but Jesus Christ hath purchas'd sincerity for him ; Christ never dyed for Lies and Untruths, but seeming grace is a lye and not of the truth. This is wonderful comfort to poor troubled Souls that are always doubting of the truth of their graces, and would give a thousand Worlds to be sure that their gold is tryed gold, and their graces true graces. Now if ever thy Soul were brought to desire Christ in truth, and to receive him with a lively Faith, thou mayest be sure thy graces are true, because the Lord Jesus hath purchas'd this for all Believers. Now this truth of Grace consists in a through change of the Soul, even of the whole Man ; which may be distinguished into these two parts. 1. The taking away of Sin. 2. The giving of Grace, the delivering the Soul from the power of Satan, and the reducing it under the power of God, and into his Kingdom : The purging the Soul from

Lust, and possessing it with Grace : the destroying the works of the Devil, and creating it the workmanship of God : In freeing the Soul from the Ruling Power of sin in every part, and implanting the Nature and Image of God on every Power and Faculty of it. *Acts* 26. 18. *1 Cor.* 6. 11. *Tit.* 2. 14. *Rom.* 6. 14.

Secondly ; Perseverance in Grace ; Their continuance in a state of grace : And the abiding of the seed of God in them : *1 Joh.* 3. 9. *uiver* 'tis the same word that signifies the Spirits abiding with Believers, which Christ saith shall be for ever, *Joh.* 14. 16. *1 Joh.* 2. 27. This he hath Promised in the new Covenant, and therefore this he hath purchased, *Jer.* 32. 40. And therefore the sanctified are called the preserved in Jesus Christ, *Jude ver.* 1. And the Saints are said to be kept by the Power of God through faith unto Salvation, *1 Pet.* 1. 5. This Christ stands engaged to the Father to do, *Joh.* 17. 12. If Jesus Christ hath not purchased perseverance in Grace to the end for all his people, but leaves their continuance in the truth to their free-will, then he leaves them in the same state in which they were under the first Covenant : For the standing of *Adam* in the first Covenant was upon his own choice and will ; but this cannot be, because Christ hath taken away the first Covenant from Believers, and Established the second which makes the Commers thereunto perfect, *Heb.* 8. 6. to 11. *Chap.* 10. 9, 10.

Thirdly ; Growth in Grace : What he calls them to that he hath purchased for them ; for Christ cannot invite his people to uncertainties



ties or disappointments ; what he exhorts them to, he promiseth to work them to, *Phil. 2. 12, 13. Work out your Salvation with fear and trembling ; For 'tis God that worketh in you both to will and to do.* Now he bids them to grow in Grace, *2 Pet. 3. 18.* And this he Promiseth also, *Hos. 14. 5. 7. I will be as a dew unto Israel, and he shall grow as the Lilly, and cast forth his roots as Lebanon, they that dwell under his shadow shall revive as the Corn, and grow as the Vine. Psa. 92. 12. The Righteous shall flourish as the Palm-Tree and grow as the Cedars in Lebanon.* What God Promised under the new Covenant Christ hath dyed for ; for this Covenant is wholly Confirmed by blood, by the death of the Testator, *Heb. 9. 14, 17.*

*Quest : Then what is the reason Gods People grow no more in Grace this day ?*

*Answ.* First ; All are not *Israel* that are of *Israel* ; Many passe for Saints in the Judgment of Men which were never sanctified in Christ Jesus, nor will appear to be so in the approbation of God ; and therefore some in whom you see no growth, are no contradiction to this truth at all, they being none of the seed of Christ.

Secondly ; The Lords Trees as well as the Trees of the Wood have their growing times : The Winter is no time to grow ; no nor the Winter of Temptation or divine desertion. Bodies have their growing times, so have Souls. Believer thy growing time may be yet to come ' if thou art Christs.

Thirdly ; Souls may grow, though slowly, and invisibly to themselves and others ; Believers  
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have sometimes a vail on their Eyes, and cannot discern their flourishing, and sometimes the smallness of Grace renders it indiscernable to others. There may be a growing downward in Faith, and Humility, those radical Graces that strengthen the Souls adherence to Christ, though there be no growing upwards in fruitfulness for Christ. There is a growing in internal longings and secret desires after more of God, and in higher valuations of Jesus Christ, though not in such sensible enjoyments of him. As the truth of Grace lies beyond the view of Men, so doth many times the growth of grace to a Mans self, and to others.

Fourthly ; The People of God shall at last have their growth in grace further'd by their present decays in Grace. As the sickness of Children, though it makes them languish for a time, yet it helps on their growth when 'tis over ; so the Winter season promotes the growth of Trees and herbs when the Summer comes.

Fourthly ; The Lord Jesus hath Purchas'd for his people Perfection in Grace also : This is intended by his death, that they may be made perfect in one, *Joh. 17. 23.* This he presseth them to *Mat. 5. 48. Be ye perfect as your Father which is in Heaven is perfect.* And what he exhorts them to he prepares and hath redeem'd them to. For this end he gives them Ordinances, that they may come to a perfect Man, to the fulness of the measure of the stature of Jesus Christ, *Eph. 4. 12, 13. Heb. 10. 14.* This perfection of grace is nothing else but glory. *1 Cor. 13. 10. When that which is perfect is come, then that which is in part shall*

shall be done away: And this Christ hath purchas'd for Believers, *Joh. 10. 28.*

*Quest:* If Christ hath Purchas'd perfection in Holinesse; Then what's the reason the professing people of Christ are so imperfectly Holy, never a day since the Gospel, of more light, and lesse life; of more profession, and less Power of Holinesse; Whence comes this so?

*Ans.* First; These are the last daies, yea the latter part of the last daies, and the last daies are daies of great unholinesse, and little grace. O the Catalogue of sins the Scripture gives us that will abound at that time, *2 Tim. 3. 1.* In the last daies Perillous times shall come, for Men shall be lovers of themselves—Having a form of Godlinesse but denying the Power thereof. Christ himself shews us the complexion of the last times: *Mat. 24. 12.* Then Iniquity shall abound, and the love of many wax cold. The daies before the Coming of Christ to avenge his Elect are daies of little Grace: When the Son of Man comes shall he find Faith on the Earth? *Luke 18. 8.*

Secondly; Because of the abundance of Hypocrites that get under a profession, and crowd in amongst Saints: In the last times the greatest number of Men are formalists, as you have heard, *2. Tim. 3. 5.* Half at least of Virgin Professors will at the coming of Christ be found foolish, and abundance of tares among the Wheat, and Goats among the Sheep, will be discovered when Christ comes to Judgment; and this hinders the holinesse of professours, when a great number among them are rotten, and Carnal; unsound Persons amongst the sincere hinder their thriving

thriving in Grace, by their Examples and ensnaring Company; these, as Gangreens, do eat away all holiness; and as dead bodies become contagious; if the living touch the dead, they are unclean, *Hag. 2. 13*. Can a man touch Pitch, and not be defiled?

Thirdly, Because 'tis the hour, and power of darkness, *Luke 22. 53*. 'tis a time of great temptation to Gods people: Satan is come down with great wrath, *Rev. 12. 12*. This *Chap.* is contemporary with the Seals and Trumpets, and gives us a repetition of the Churches State under the first and second Persecution; this *ver.* holds forth the second persecution under Antichrist, when Satan is cast out of the true Church, and Believers, and comes down among rotten professors, to stir them up to persecution, and then the Devil hath great wrath, especially in the latter part of his Reign, when he hath but a little time; then by temptation as well as persecution, he labours to destroy the Saints holiness.

Fourthly, Gods leaving his people as a punishment of former sins under present Corruptions; for their humbling, and driving them nearer to himself. These may be some Reasons why there is so little holiness; but however, the time will come when Christ will make up his Jewels, and set holiness in the Earth.

Fourthly, *This sanctification of Believers is part, yea, the choicest part of Christs purchased Treasure.* I have shewn before that Riches import two things. 1. Some things that were of worth and value, men never seek great heaps of dust or straw, as part of their Riches; but Silver, Gold,

Gold, and Jewels, are things of account. 2. Abundance and large measures of these excellent things. Now sanctification is a thing of wonderful value, and an unknown excellency in its nature; holiness must needs be excellent because it is a sparkle of Divine Glory; 'tis part of the Nature and Image of God himself, *2 Pet. 1. 4.* 'Tis the Glory of God, *Hab. 3. 3.* When the Prophet would set forth God in his Glory, he gives him the name of the holy one, *God came from Teman, and the holy one from Mount Paran, his Glory covered the Heavens.* The Prophet here speaks and Prophecies of the calling of the *Jews* by the Gospel, after the Ascension of Christ, in an allusion to his former giving the Law on Mount *Sinai*, and making them his people by that Covenant: So *Teman* is a place in *Idumea*, *Paran* in *Arabia*, between *Sinai* and *Seir*, from whence God gives out his Law, and shews out his Glory, as you may see, *Deut. 33. 3.* Some take *Teman* for *Jerusalem*, and then the meaning is thus; As God did formerly manifest his Glory, by giving out his Law from Mount *Sinai*; and his Holiness in keeping and leading his people through the Wilderness to *Canaan* and *Jerusalem*: So will he in Gospel-times, manifest his Glory, in giving the Gospel, and calling a People to himself; and this Glory of his will most eminently appear in the manifestation of his Holiness. So that Holiness is the Glory of God, and therefore must needs be most excellent. Nay, Sanctification is the honour of the Creature, *Rev. 21. 10, 11.* The Glory of the latter Church is set forth by its Holiness: So Sanctification and Honour are joyned  
together.

together, *1 Theff. 4. 4.* Holiness is the greatest Treasure; for 'tis laid up in the choicest Treasury; in Heaven, the place of Gods Holiness, and the Habitation of the Holy Saints and Angels, *Isa. 63. 15.* Treasures are not the Possession of every one, they are given usually but to a few: So is Holiness the priviledge of the fewest and least number of men; few there be that find it, *Mat. 7. 13.* Riches can procure the greatest things procurable, as one saith; *Money answereth all things*; that is all things that are saleable among men; so Holiness, though it cannot purchase Mercy, yet it fits persons for the greatest Mercies, and highest Services. None more advanced than holy Souls; they dwell in the presence of God, *Psal. 140. 13.* They are through Christ very potent with God; they are fit for the highest work. When Persons come to dye, they see the excellency of holiness, and would purchase it with a world: This proves that Sanctification is a rare Treasure.

Again, The purchas'd Holiness of Christ hath not only excellent worth, but large quantity; he hath purchas'd fullness of Grace; Grace for Grace. O Believer, though thy heart be empty of grace, yet Christ's Treasure is full, he hath as much as ever thou canst need or crave, to make thee as Holy as thou wouldest be, and that to all Eternity.

V S E.

If Holiness be the Purchase of Christ, then 'tis not the Creatures procurement, or by any ways or means obtained short of the merit of  
Christ,

Christ. what the Apostle says of Righteousness is true of Sanctification, *Gal. 2. 21. If Righteousness come by the Law, then Christ is dead in vain.* So if holiness be the Fruit of Mens Purposes, Labours and Duties, then Christ died in vain. 'Tis too common an error in many, to charge Christ with too much in some things, and too little in other things. In justification some lay too much on Christ; I mean by charging their sins on him for pardon, which they were never thoroughly convinc'd or repented of; and in sanctification charge him with too little, expecting their holiness and meetness from their purposes, duties, and improvements: As if holiness were to grow out of the Sepulchres of their Services, and not out of the grave of Christ: 'Tis true indeed the Lord Jesus hath appointed means for the promoting of Holiness; and given promises and Ordinances for the conveying and perfecting of it, but the vertue of all depends upon his blessing, *1 Cor. 3. 6, 7. Rom. 9. 16.*

Secondly; Then how unexcusable are perishing Sinners under the Gospel, that will not come to Christ to be made holy. You that lye in your blood, and from the Crown of your head to the sole of your feet are full of filthy Ulcers, and putrifying sores; whose Consciences cannot but condemn you sometimes for uncleanness; and never being cleansed by the blood of Christ; how will you appear before the Holy God, a Consuming fire, in your unpurged sins? How unjustifiable is your filthynesse who might have been cleansed, but would not! What will you answer in the day of Indignation, when all this tender'd,  
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but refused Grace? shall come against you when you would willingly part with the whole World if you had it to get a clean heart and a purged Conscience? How dreadful will that word be in the day of Inquisition; *Ezek. 22. 24. Thou art a Land, Thou art a Soul that art not cleansed?* How cutting will the memory be of rejected Grace, when God shall say, *I would have healed you, but you are not healed?* *Jer. 51. 9.* You might have had your natures changed, your Consciences cleansed, and your hearts sanctified, but you would not: Now away thou prophane hard-hearted wretch: Be gone thou secret Drunkard, Swearer, Thief, Lye, take him Devil, go and be filthy still, wallow in thy blood; there lye cursing in torment to all Eternity; as long as I am God, thy blood shall lye upon thee.

Thirdly; Then the Holinesse of Believers is and shall be sure, being grounded on the Purchase of Christ. 'Tis bought, and paid for (O Believer) for thee: purchas'd Sanctification is assuredly thine as thou art not thine own; The truth, continuance, growth, and perfection of Grace is procured for thee by a price: A price agreed on betwixt the Father and the Son.

First, God will not deny it, Justice it self cannot with-hold thy purchas'd due. As sure as Christ with-holds not one drop of his blood, or penny of the price, so sure will not God with-hold any part of this Purchase. *Rom. 3. 26. That he may be just, and the justifier of them that believe in Jesus:* And if the justifier, then sure the sanctifier. Poor doubting Believer, when thou seest nothing but unworthiness in thy self of the least Grace, and  
peace



peace from God, then think, 'twas Christ, not I, that made this purchase; he who did not, can not make a forfeit of his right; and whose blood must perish, whose Honour and Interest must suffer, if one of those for whom Christ dyed should dye and perish for want of Holinesse: O no! this cannot be; *The Judge of all the Earth must do right.* Gen. 18. 23.

Secondly, Jesus Christ the believers Advocate cannot suffer to see his poor and needy deprived of their right: He is the Mediatour betwixt God and his people; The days-Man and Umpire to see truth Established in the Earth, and every one to receive his due: He will give wicked Men their due, much more his Children; And all Power in Heaven and Earth are in his hands, *Math. 28. 20.* He is the Faithful Witness, Holy, and Just one, and therefore will cause that believers shall have the distributions of the due Measures of his Purchas'd Grace.

Thirdly, there is nothing in thee or without thee that can hinder the accomplishment of it, *Isa. 43. 13. I will work, and who shall let:* Let Earth and Hell, Sin and self, combine together, they shall not keep back the Communications of grace one day beyond God's time, *Math. 12. 20.* 'Tis not the strength of thy lusts can prevail against the arm of God, and forces of his eternal Spirit, who is commissioned to bring down all thy Enemies, and set thee free indeed. Christ will Reign till he brings down all his Enemies under his feet, *1 Cor. 15. 25.* The greatest part of which is the Corruptions of his people.

## C H A P. XIX.

*Adoption-Grace prov'd to be the Fruit of Christ's Purchase: The excellency of this state opened in several particulars.*

**I** Come now to a fifth Fruit of Christs Purchase, and discovery of that glorious Redemption-Treasure procur'd by his death; *that is* a state of Adoption, those whom he sanctifies he adopts, and brings into a new Relation to himself; to God the Father, Son, and Spirit: The work of Sanctification doth change their Nature, Adoption changeth their state; they are really alter'd by Sanctifying Grace, and relatively by Adoption-love. God now becomes their Father, and they are his Sons and Daughters, 2 Cor. 6. 17, 18. *Come out from amongst them, and touch not the unclean thing: Here's a change in their Nature and Life: And I will be your God, and you shall be my Sons and Daughters: there's a change in their state: Adoption is the taking of persons that are strangers, and undeserving in themselves, into a state and Relation of Sons and Heirs; bringing them into a new Family and Condition: And such is the Adoption of the Sons of God, 'tis a Translation of called and sanctified Souls out of the Family of Satan into the Family of God, Col. 1. 13. Who hath delivered us from the power of darkness, and translated us into the Kingdom of his dear Son, Joh. 1. 12. To as many as received him, to them gave he*  
*power.*

power to become the Sons of God, 1 Joh. 3. 2. Now are we the Sons of God : And this Adoption-Priviledge is the Fruit of the Death of Christ, Gal. 4. 4, 5. When the fullness of time was come God sent forth his Son made of a Woman, made under the Law; to redeem them that were under the Law, that we might receive the Adoption of Sons : For though this Adoption be an act of Grace in God, to take Souls into Sonship with him; yet 'tis by Jesus Christ, Eph. 1. 5. Having predestinated us unto the Adoption of Children, by Jesus Christ: That is, To be redeemed, and made fit for it by Jesus Christ. Now in the Adoption of Sanctified Souls into the Family of God there are these five things.

A change, 1. of Relation. 2. Of Obligation. 3. Of Disposition. 4. Of Condition. 5. Of Duty.

First, There's a change of Relation; they were the Children of the Devil, Joh. 8. 44. Heirs of Hell, and under the Power of the God of this World, Eph. 2. 2. Who rules in the Children of Disobedience. They were of the kindred of Hell, of that Family whose Head and Ruler is Satan. This was their state, when Redemption-grace found them. Now Adoption alters this relation, and being taken out of this Family by effectual calling, they are by Adoption entred into a new Relation, and made the Sons and Daughters of God, Gal. 4. 4. Now they can call God their Father, Christ their Husband; the Saints their Brethren, *verse. 5. Eph. 2. 19. Ye are no more Strangers, and Forreigners; but Fellow Citizens with the Saints, and of the Household of God.*

Secondly, A change of Obligation; they were bound to the Law of Satan, under the Law of Sin, and Slavery of the World, led Captive by Satan at his Will, *Col. 1. 13.* But when Adoption-grace comes, it delivers them from this Obligation, and they are brought under the power of God, and Scepter of his Kingdom, *Acts 26. 18. Rom. 6. 14, 17, 18. Heb. 1. 8.*

Thirdly, a change of Disposition; they have the Nature and Spirit of Children, *Gal. 4. 6. Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, &c.* They were by Nature Enemies, but now are Children; they have a disposition to love God, to honour and obey him, 'tis their Meat and Drink to do his will, *Joh. 4. 34. Mal. 1. 6.* To serve Christ before was burdensome, but now delightful: The Love of Christ constrains them: 'Tis as natural for them now to obey Christ, as ever it was to rebel against him; they are never satisf'd but when God is well pleas'd.

Fourthly, A change in their State and Condition; they are brought into a state of Glorious Priviledges, in respect of, 1. *Liberty*, 2. *Rights and Interests*. 3. *Boldness*. 4. *Instruction*. 5. *Correction*. 6. *Provision*. 7. *Protection*. 8. *Inheritance*: And by these the state of an Adopted Soul appears to be a glorious state.

First, They are brought into a state of Freedom, *Joh. 8. 36.* If the Son shall make you free then are you free indeed (*ἐλευθερώσει*) The word Imports that Freedom that is opposed to Servitude, as it appears also by the word, *ver. 33.* Christ tells them, *ver. 32. The truth shall make them*

them free; And they answered him; *We be Abrahams seed, and were never in bondage to any Man:* So that by freedom here, Christ intends a delivering of them from that bondage they were in by reason of sin and Satan: and he tells them that this is that freedom that comes by him; all that are the Children of God are free Men and Women. *1 Cor. 7. 22. 2 Cor. 3. 17. Where the Spirit of the Lord is there is liberty:* The Apostle tells them, *ver. 8.* That the Ministration of the Spirit is much more glorious than that of the Law, or letter; that is, the Ministry of the Gospel is far more Excellent than that of the Law, which he proves by several arguments: And here he tells us that the Lord is that Spirit, that is, the Lord Jesus is the Author of that Spirit, or Spritual Ministration, under the Gospel, and where that Spirit or Administration is, or where the Soul is brought into this Gospel-state, there is liberty, *Rom. 8. 21.* Now this liberty that all the Children of God are brought into is a two-fold liberty. 1. A liberty from Servitude. 2. A liberty to service. Or as a Reverend writer expresseth it: *A liberty from the Family of Satan, and liberty in the Family of God.* There are some things which all Adopted Souls have a liberty from, and some things they have a liberty in or to.

First, All that are Adopted in Christ are set free from that slavery they were in under the Law Sin, Satan, and the World They are freed from Bondage under the Law, from Bondage-work, and Bondage-wrath: All that are under the Law of *Moses*, as all are who are out of Christ,

are oblig'd to Bondage-work, to the work of slaves: not of free Men.

First, they are bound to do work that is above their strength, which they can never perform, *Rom. 8. 3.* The Law was weak through the flesh, that is, there was an impotency in fallen Man ever to fulfil the Law, or attain life by it: The Law required perfect, and perpetual Obedience; but this could never be performed by sinful Man, and therefore legal-work, was hard work, work never to be done by fallen Man, and this is bondage-work.

Secondly; Legal-work is mercenary work; Do this and live. *Gal. 3. 12.* *The Man that doth them shall live in them:* Like a Servant, if he doth his work he shall have his wages, if not he must expect nothing; and this is hard indeed, that the poor weak Creature that is utterly destitute of all strength, worth, and ability, must have no more than can deserve.

Thirdly; 'Tis rigorous work, prest by arguments of severity, threatnings of death and Hell to all the Transgressours of it. *Gal. 3. 10.* *Cursed is every one that continueth not in all things written in the book of the Law to do them.*

Fourthly; 'Tis fruitless work, works that cannot make the comers thereunto perfect. *Heb. 9. 9.* 'Tis Labour in vain. *Heb. 10. 1.*

Fifthly; 'Tis work without Wages, no reward at all could ever be received from it. *Gal. 3. 21, 22.* *For had there been a Law which could have given Life, verily Righteousness had been by the Law. But the Scripture hath concluded all under sin. &c.* There is no Life, no Crown, no Kingdom at all

is the reward of all such labours.

Sixthly, 'Tis work that will surely end in death: Let men work never so hard yet they must dye, and be damn'd at last for falling short, and this is bondage-work indeed; but the Children of God are freed from this work, *Rom. 7. 6.* *But now we are delivered from the Law, that being dead wherein we are held, that we should serve in newness of Spirit, and not in oldness of the letter.*

Again, As they are freed from bondage-work, so are they freed from bondage-wrath: The wrath of God is upon all the Children of disobedience; all Christless Souls are Children of wrath, bound over to an Inheritance of wrath, *Eph. 5. 6. Chap. 2. 3.* Because the Law worketh wrath, *Rom. 4. 15.* It brings all its Servants under wrath, under the curse, and under death. *Rom. 6. 23.* But from this also are all the Sons of God freed, *Heb. 2. 14.* *And destroyed him that had the power of death, that is the Devil.* And not only from the Devil, but from the works of the Devil. *1 Joh. 3. 8. Rom. 6. 14. Chap. 8. 2. Gal. 3. 13.*

Again they are free from all yokes of bondage laid on their Consciences by Men. *Gal. 5. 1. 1 Cor. 7. 23.* *Ye are bought with a price, be not ye the Servants of Men:* Do not give up your Faith and Conscience to their Commands, obey not them contrary to the Command of Christ. *Gal. 1. 10, 11.* if I yet pleased men I should not be the Servant of Christ. This is the first part of liberty the Children of God are brought into, even a liberty from Servitude.

Secondly, They have a liberty to service in the Worship of God: Their service of God

is free and ingenuous Service ; their offerings are free-will Offerings. *Psa. 119. 108. Accept the free-will offerings of my mouth.* That is, those offerings or vows which my mouth hath freely offered. The Children of God are a willing people, *Psa. 110. 3.* They serve the Lord freely from the heart, *Rom. 6. 17.* They obey from the heart that form of Doctrine deliver'd to them ; They delight in the Law of God after the inner Man, *Rom. 7. 22.* The strictest Service of God is to them the most desired liberty, the Commands of God are no wayes grievous to them ; that is, to their inner Man, indeed so far as flesh and Corruption get head, they drag heavily to duty, when the spring of their motions, even their child-like love to God is abated, and all the Indispositions of a child of God flow from decays of love to God, and some abatement of the Adoption-Spirit in him : The Children of God are never in their Element, or as they would be, but when their hearts flow out after God, and they can run the paths of his Commandements, this they pray and labour for, *Psa. 119. 32. I will run the way of thy Commandements when thou shalt enlarge my heart.* So ver. 69. *I will keep thy precepts with my whole heart.* Their hearts move naturally after God when in their right temper : As the Waters run towards the Sea, and the Sun runs his race : Their service of God comes from a new Principle, even from Faith that works by love, and is directed to new and higher ends, than all the services of Hypocrites : The sense of divine love constrains them to duty, that they cannot but chuse the things that please



please God, further than they are bound back by Corruption, and Temptation; their works are wrought in God from a Principle of life, raised and revived by grace; They have no mercenary aims in their Duties to attain any carnal selfish end below God, but their Motives are high and heavenly, pure and spiritual, as the Love of God, and care they have to please him: They see a beauty in Holiness, and a pleasantness in the ways of God, and find a sutableness in their hearts, to love these though under never so great discouragements, and disadvantages as to flesh and blood; hence 'tis a Child of God cannot cast off God and his Worship, though he see nothing of good or comfort coming in by them, nor be perswaded to consent to any thing that is sinful, though to save his purse, person, yea life it self: All the threatenings of Men, or visible dangers in his way, can't bring his heart to comply with ungodliness, or speak or do any thing against God, his people, or wayes, 2 Cor. 13. 8. *We can do nothing against the truth.* None but a Judas can come with a Band of men and Officers against Christ to apprehend him, or his people for owning him: *Micaiah* would speak nothing against the truth, though to please a King. 1 Kings 22. 17. Nor *Jacobs* Soul enter into the secret of the wicked in their sinful enterprise: A fearful *Peter* may forsake the professing of Christ for a time, but he will not be seen on the side of those that do oppose him; no, this is far from the true Spirit of Gods Children: We read of the Christians in the primitive times, that

that left their preferments, rather than they would be seen against Christ people ; and the whole Legion chose rather to lay down their lives, than to oppose their fellow Christians : Such shufflings and Compliances are opposed to the Spirit of the true Children of God ; they can run after God in a Wilderness, but cannot be drawn against God by all the World.

Secondly, They have new Rights and Interests : Believers being once entred into the Family of God by Christ, are presently invested with new and Glorious Rights which they never had before, nor any besides the Children of God have or can ever have ; which will appear in these six things.

First, They have a right to the special and blessed presence of God the Father, Son, and Spirit. *Psa. 140. 13. The upright shall dwell in thy presence.* The upright, that is, the faithful, the Children of God, these shall dwell in thy presence, in thy special presence, for all Men and Devils are in the general presence of God, but the Saints shall be in Gods special presence ; and not step into it only as strangers may, but continue for ever as Sons. *Joh. 8. 35. The servant abideth not in the house for ever, but the Son abideth ever, Psa. 26. 6.*

Secondly. They have a right to the purchase of Christ, to all the fruit of his Obedience, and sufferings : His blood is theirs, with all the procurements of it. *Isa. 53. 5. He was wounded for our Transgressions, he was bruised for our Iniquities, the chastisement of our peace was upon him, and by his stripes we are healed :* whatever Christ dyed for  
according

according to the agreement betwixt the Father and him, is the Right of his Children, *Joh. 17. 9.*

Thirdly, They have right to the Promises, *2 Pet. 1. 4. Whereby are given to us exceeding great and precious promises.* Whereby, that is, by the knowledge of him, as *ver. 3.* Or through Faith in him, that is, by Jesus Christ we come to have right to the promises, for all the promises are in him Yea and Amen, *2 Cor. 1. 20.* The promises of this Life and of that which is to come, all are theirs, *1 Tim. 4. 8.*

Fourthly, They have Right to Communion with, and to the blessing of the whole Family of Christ: Being entred into Gods Family, they have a Right to fellowship with all his people, *1 Cor. 12. 13. For by one Spirit are we baptised into one Body, whether we be Jews or Gentiles, Bond or Free, and have been all made to drink into one Spirit.* The great design of the Apostle in this *chap.* is to shew that all Believers are brought into nearest Union with Christ, and each other, even into one body; this he proves in this *ver.* by the end of the Ordinances of Baptism, and the Supper, both which do signifie and seal up Believers into the nearest Union and Communion, by reason of which they have equal right to one another, and the whole body, they have right to Communion with Angels and Saints: All the Sons and Daughters of God, have right to his House; to his Church, and all the priviledges of it, *Isa. 56. 5.* Ordinances and Ministers are theirs, *1 Cor. 3. 22, 23.* Yea, they have right to the blessings of God on all: *Psalms. 3. 8. Thy blessing*

*blessing is upon thy People, Eph. 1. 3.*

Fifthly, They have a right to all the good things of this Life, *Rev. 21. 7. He that overcometh shall inherit all things* : Even the good things of this Life, *Pf. 37. 9. They that wait on the Lord shall inherit the Earth.* They are Heirs with Christ, who is Heir of all things, *Heb. 1. 2.* They have through Christ a Right to all the good things of this world, so far as God sees it best for them ; they have their right in the Second *Adam*, who is Lord of all ; this is a New-Covenant-Right ; not over other mens rights to invade or break the civil properties of any, but to those Creatures God gives them, and to the good of all things, even wants and enjoyments, and have a sanctified use of them, which none but the Children of God have, *Tit. 1. 15.!*

Sixthly, They have Right to the inheritance of Glory, *Tit. 3. 7. 1 Pet. 1. 3, 4.* Heaven is the Country, Home, and Inheritance of all Saints : Their Title is founded on the Purchase of Christ, and Adoption of Grace : not upon their Merit or Holiness; and therefore 'tis called on the account of Christ, the purchased possession, *Eph. 1. 14. Which is the earnest of our inheritance, until the Redemption of the purchased Possession.* That is until we are actually redeemed from Corruption, and put into the possession of purchased Glory ; yea their Reversion in Heaven is so freely procured for them, without any of their money or price, duties or obedience, further than 'tis the way to walk in to Glory ; that Eternal Life is said to be the gift of God, *Rom. 6. 23.*

Death.

Death comes by Man's merit, but not Life and Salvation: and is not this a glorious state, and blessed condition, to be made Heirs, and Co-heirs with Christ? *Rom. 8. 17. And if Children, then heirs, and Joynt-heirs with Christ:* partakers of the same Rights with him, Heirs of the Righteousness of Faith, *Heb. 11. 7.* So was *Abraham*, and so are all Believers; they have a right to Justification, by believing; and a right to the Kingdom of Glory, *Jam. 2. 5. Heirs of the Kingdom:* They have as good a Title to this by Grace, and through the purchase of Christ, as any man to an Inheritance here on Earth, yea, and far more sure of it; for men may be turn'd out of their Rights and Properties here; but Believers cannot be deprived of their Title, and Inheritance through Christ.

Seventhly, They have an interest in Gods love, they are upon his Heart at all times, *Joh. 16. 27. For the Father himself loveth you:* He loves with an infinite Love, a Love passing knowledge, and transcending the love of all Creatures, *Isa. 49. 15.* A Mother may forget her Child, but God cannot forget his: He loves at all times, Eternally, and unchangeably: He loves his Children ardently, when they have but little love to him: He loves them notwithstanding their unkindnesses and provocations, *Psal. 89. 31, 32, 33.* He loves them when he seems to be angry with them, and is forced to correct them, *Heb. 12. 6.* He always thinketh on them for good, *Jer. 29. 11. I know the thoughts I think towards you, saith the Lord, thoughts of Peace, and not of Evil.* He is very tender of them, and hath  
the

the bowels of a Compassionate Father towards them, *Psal.* 103. 8, 13. *Mal.* 3. 17. *And I will spare them as a man spareth his Son that serveth him.*

Eighthly, They have a right to the Spirit of Grace, the Spirit is put into their Hearts, *Gal.* 4. 6. Not the spirit of Bondage, but of Adoption, *Rom.* 8. 15, 16. They have union with the Spirit never to be seperated more, *v.* 11. they have the Spirit of Grace and Supplication, *Zach.* 12. 10. To quicken, teach, influence, assist in Duty, and make intercession for them, *Rom.* 8. 26. O what a blessed priviledge is this to have the Spirit of the Son, whereby they can go to God as a Father, and to have the Spirit working in them the disposition, and working for them the actions of Sons.

Thirdly, They have holy and reverential boldness to come into the presence of God through his Son, *Pf.* 26. 6. *I will wash my hands in innocency, and so will I compass thine Altar,* *Eph.* 2. 18. *For through him we both have access by one Spirit unto the Father.* They can come to God at all times, and behold his Face in Righteousness, unless their sins do cause him to hide himself for a time, *Eph.* 3. 12. And plead their cause through Christ with boldness, *Heb.* 10. 19, 20. And they are not only free to come, but sure to speed, *Joh.* 16. 23, 24. *1 Joh.* 5. 14, 15.

Fourthly, Instruction is another Priviledge of Sons, *They shall be taught of God,* *Isa.* 54. 13. He will teach, instruct, and shew them things they know not: *He will lead them into all truth,* *Joh.* 16. 16. The Spirit searcheth the deep things  
of

of God, and revealeth them to the Saints, *1 Cor. 2. 20.* He will teach them all things which they are able to bear : They shall have the openings of Christs mind, to steer their course whiles in this Wilderness of the World, and shall receive the revelation of all truths necessary to Salvation.

Fifthly, They have choice and delicate provisions, and rich maintenance ; this is the duty of Parents to provide for their Obedient and indigent Children, *1 Tim. 5. 8.* *But if any man provide not for his own House he hath denyed the Faith :* He cares for his Children, *Mat. 6. 31, 32. 1 Pet. 5. 7.* He that gives his Son, how can he but with him freely give us all things, *Rom. 8. 32. Phil. 4. 19.* *My God shall supply all your wants :* He that gives a Kingdom at the Journeys end, will not deny Bread and Water in the way : He will provide for their Bodies and Souls, for their Persons and Families.

Sixthly, Correction is theirs, *Psal. 89. 32. Heb. 12. 8.* Correction is the Saints Priviledge, and great advantage ; they have need of it, *1 Pet. 1. 6.* *Though for a season, if need be, you are in heaviness, &c.* And they have advantage by it, *Psa. 119. 71.* *It is good for me that I have been afflicted,* *Heb. 12. 10.* *But he for our profit.*

Seventhy, Protection is another priviledge of Children: He will keep them as the Apple of his Eye, *Psa. 17. 8.* He will hide them in the secret of his Tabernacle, *Pf. 31. 20.* He will keep them Day and Night, *Isa. 27. 3.* He gives his Angels charge concerning them, *Psa. 91. 11, 12. Heb. 1. 14.*

Lastly

Lastly, The Kingdom is theirs : O think what rest, what joy, what holiness, what perfection, what immutability, and Eternity of Glory is in Heaven ! and say, all this is my Estate by Adoption ; I shall one day be possessed of it ; here I am poor, but there I shall be rich, here I am empty and hungry, there I shall be full : here I am despised, there I shall be honoured ; here I have not a house to lay my head in, there I shall have a Mansion to all Eternity ; here one and another says, come sit at my Foot, there shall I sit on a Throne, and be a Crowned King for ever ; Here my Comforts go, and my troubles stay ; worms breed in all my enjoyments, but there is no Rust, nor Moth ; no Decay, nor Death. O blessed state indeed that Believers are Adopted to in Christ !

Fifthly, The last considerable thing in Adoption is, the Duties that flow from such a state, and this is part of their privilege also, as being the Fruit of an Adoption-state, and that which they are purchas'd as well as oblig'd unto by the blood of Christ ; all the filial duties of Believers are the fruits of Adoption-Grace, *Gal. 4. 6. Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts.* The Spirit of his Son to make you really such, and to form in you the Nature, and work you to the duty of Sons. So that Adopted Souls are not only chosen of God to be heirs with Christ, but are also begotten of God into the Nature and Image of Christ, *Rom. 8: 29. Whom he did foreknow, them he did predestinate to be conformed to the Image of his Son ;* that as Christ carried himself as a Son, so should the Children of God in their measure, and time  
and



and that by the same Spirit. Now these duties which Gods Children are spirited and engaged to, are,

First, To love God as their Father, even from a sense of his Fatherly love, 1 *Joh.* 4. 19. *We love him because he first loved us.* Deut. 6. 5. *Thou shalt love the Lord thy God with all thy heart, with all thy Soul, and with all thy might :* The Lord thy God, because he hath pleased to make thee his Son, and to place thee in so near and high relation to himself, *Psa.* 31. 23. *O love the Lord all ye his Saints.* You that are set apart for him, and Sanctified by him ; O you of all Persons from the sense of this relation should love him. This is a filial duty, and so essential to Sons, as that 'tis put for the ground of all their Obedience. *Joh.* 14. 13. *If a man love me, he will keep my word, and my Father will love him, that is, manifest his love to him as a Father.* This is not a forced but a natural love to God, arising from that new Nature and Spirit of Adoption in them ; so that a Child of God may as well cease to be a Child, as cease to have a disposition to love him : Indeed a gracious Soul may not always actually love God, but he hath a disposition to love him, and can appeal to God that he knows he would love him, and there is nothing in all the World he can value like him.

Secondly, To obey him, 1 *Pet.* 1. 14. *As obedient Children, not fashioning your selves according to former Lusts.* 'Tis a great duty of Children to obey their Parents in all things lawful, and so they that are Gods Children are much more oblig'd to obey God, whose relation much more binds them, being so far above all other

relations, whose love constrains them, *2 Cor.* 5. 14. whose Laws invite them, they being holy, just, and good, *Rom.* 7. 12. Whose rewards also encourageth them, there is a reward in keeping them, *Psa.* 19. 11. and a reward upon those that keep them, *Rev.* 2. 10. Now this Child-like obedience differs from all other obedience; in that, 1. 'Tis the fruit of faith, *Job.* 8. 47. *He that is of God heareth Gods word*, that is [obeyeth Gods word; but what an Obedience is this, see the former *ver.* It is an Obedience from faith, *ver.* 46. *If I say the truth why do ye not believe me?* 2. 'Tis the labour of love, *1 Thes.* 1. 3. *Remembring without ceasing your work of Faith and labour of love.* 3. 'Tis delightful Obedience, *Rom.* 7. 22. *I delight in the Law of God after the inner Man.*

Thirdly, A fear of offending him, *Hos.* 3. 5. *And shall fear the Lord and his goodnes in the latter daies.* This is a filial fear arising from their relation to God as their Father, *1 Pet.* 1. 17. *And if you call on the Father, &c. pass the time of your sojourning here in fear.* This is a fear springing from and consisting with love; there is a fear that love casteth out, *1 Job.* 4. 18. *perfect love casteth out fear*, that is slavish fear: 'Tis such a fear as keeps the Soul close to God, and not drive him from him, *Jer.* 34. 40. O how fearful is such a Soul of offending God, *Job* 34. 31. *He will do all he can to prevent sin*, *Psa.* 119. 11. *Thy word have I hid in my heart that I may not sin against thee.*

Fourthly, A zeal for Gods glory, *Psa.* 69. 9. *The zeal of thine house hath eaten me up:*  
That

That is, the zeal which I have for thy house or for thy pure Worship, against them that would corrupt it, hath like fire consumed me. Zeal is the burning fire of love which will not bear any thing that dishonours God : So *Phinebas* could not endure to see God dishonoured by the whoredomes of his People, but in his zeal executes the Law upon one of the highest offenders, *Numb.* 25. 11. The want of the zeal made *Laodicea* in danger of being spued out of Gods mouth, *Rev.* 3. 16. and therefore God calls her to Repentance, and to this zealous Spirit in his Worship, *ver.* 19. *Be zealous and Repent.* This zeal was that Child-like temper that God commended in *Ephesus*, *Rev.* 2. 2. Thou canst not bear them that are evil : A zealous Soul cannot suffer any reproach on Gods Name, *Psa.* 69. 20. *Reproach hath broken my heart.* This Child-like zeal in *Cresus* dumb Son open'd his mouth when his Father was in danger to be slain.

Fifthly, A fiducial dependence on his care and faithfulness, *Psa.* 23. 1. *The Lord is my shepheard, I shall not want :* *Rom.* 8. 32. 1 *Pet.* 5. 7. *Cast- ing all your care upon him, for he careth for you :* This was the Child-like confidence of *Job* in his God, *Job* 13. 15. Though he slay me yet will I trust in him : This dependence on the Fathers care quieted *Musculus*, when he was forc'd to labour in the Town Ditch for his Maintenance.

*Est deus in Coelis qui providus omnia curat,*

*Credentes nunquam deseruisse potest.*

*Mat.* 6. 32. *Your Heavenly Father knows you have need of all these things.*

Sixthly, Humble Submission to him; *Heb.* 12.

9. *Shall we not much rather be in subjection to the Father of Spirits and live, υποταγνόμεθα, The word notes an orderly subjection, according to that order and place in which God hath set a Man, that subjection that is in an Inferiour to a Superiour: The same word is used of Christ, Luke 2. 51. And he went down with them to Nazareth, and was subject to them; that is, submitted himself to that place-duty he owed to them as his Parents.*

Seventhly, A carefulness to please him, *Isa. 56. 4. That chuse the things that please me, to them will I give within my house, a place and a Name better than of Sons and Daughters. That is, such will I own for my Family, my Sons and Daughters, that chuse the things that please me. So did the Lord Jesus evidence his filial duty to his Father, Job. 8. 29. I do alway the things that please him, 1 Joh. 3. 22.*

Eighthly, An endeavour in all things imitable to resemble him, *1 Pet. 1. 15. As he that called you is holy, so be ye holy in all manner of Conversation. Luke 6. 36. Be ye merciful as your Father in Heaven is merciful. Mat. 5. 48. Be ye perfect as your Father in Heaven is perfect; that is, In the grace of love to Enemies. Eph. 5. 1. Be ye followers of God as dear Children.*

Ninthly, A labouring to walk worthy of so high relation, and nearness unto God. *1 Thes. 2. 12. That you walk would worthy of God who hath called you to his Kingdom and Glory: Worthy of so high a Calling, like the Children of a King; like Gideons Brethren, who all resembled the Children of a King; Judges 8. 18. Your duty is to live above the Children of this World, who only*

only are wise in their generation, *Luke* 16. 8. But be ye wise in the things of God, evidence your highest wisdom to be in keeping the Law of the Lord, *Deut.* 4. 6. Live like them that are Adopted Heirs of a Kingdom, even the Heavenly Kingdom, that fadeth not away: O live above the snares and fears of this world.

Lastly, A maintaining a real Love to your Brethren, and an endeavour to live peaceably with them, *1 Pet.* 3. 8. *Love as Brethren, be pitiful, be courteous, &c.* *1 Joh.* 5. 1. *Every one also that loves him that begetteth, loveth him also that is begotten,* *1 Joh.* 3. 11. *Gen.* 13. 8. *Let there be no strife, I pray thee, between me and thee, between my Herdsmen, and thy Herdsmen, for we be Brethren,* *Chap.* 45. 24. *See that you fall not out by the way,* *2 Cor.* 13. 11.

U S E.

Thus you see what a glorious Treasure Adoption-grace is; view over this Inventory (Believer) and tell me what thou thinkest of it: Is it not a Treasure indeed, which all the Gold of *Ophir* cannot equallize? Nor all the glory of the World worthy to be compared with? And see all this procured by the Sweat and Blood, the Obedience and Death of the Son of God; and then say, whether Christ be not precious indeed; Look upon the Children of this World in all their Glory; view their priviledges in their utmost latitude and extent; and answer me whether a Believer in rags doth not far surpass them. Christ speaks of *Solomon*, that he in all his Glory, was not to be compared to one Lilly

in the Field. So one Saint, and Child of God infinitely excels the Great men of this World, in all their Grandure, and Advancements. O then admire the Lord Jesus on this account also, for procuring Adoption-grace.

1. *Quest. But how may I know whether I have obtained this Adoption-grace?*

*Answ.* This is a point worth the enquiring into, and satisfaction in so fundamental a point is very necessary: But 'tis the Office of Gods Spirit to seal us up to the day of Redemption, and bear witness with our Spirits that we are the Children of God, *Rom. 8. 16.* Men may lay down marks, but 'tis God must determine the *Quest.* yet notwithstanding for thy resolution, (Believer) consider,

First, Such are partakers of the Divine Nature, and are really Sons, as well as Relatively, *2 Pet. 1. 4.* They have the Image of God instampt upon their Souls: They have the seed of Holiness, Faith, Love, Hope, Patience, and Humility in them, *1 Joh. 3. 9. Rom. 8. 29.* And they have received of his fulness, Grace for Grace, *Joh. 1. 16.*

Secondly, Such prize nothing in all the world like to Relation to God, *Psf. 73. 25. 1 Joh. 3. 1.* *Behold what manner of Love the Father hath bestowed on us, that we should be called the Sons of God.*

Thirdly, Christ is exceeding precious to such in whom they are chosen, and by whom this Grace comes, *1 Pet. 2. 7.* *To you that believe he is precious.* None in Heaven or Earth that they value like to Christ, they account all things but dross and dung, in comparison of Christs excellency, *Phil. 3. 8.*

Fourthly,

Fourthly, Such will employ their greatest care to imitate God, *Eph. 5. 1. 1 Job. 3. 22.*

Fifthly, such have a Spirit of prayer and supplication, *Rom. 8. 15, 16. Gal. 4. 6. Because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father: Not Parts, not Light, not the gifts of Prayer only, but such a Soul hath the Spirit of Prayer, very strong strains of Faith and Love run through all his Duties: He hath a Spirit of boldness whereby he comes to God as to a Father. O how earnest and unwearied are his breathings after God; what wrestlings with God in secret hath he, what pourings out of strong cries to him as Christ did in the days of his Flesh, Heb. 5. 7. O the strugglings! O the wrestlings! O the ardent breathings of such for the pardon of their sins, for the mortifying of their lusts, and for the reviving of their graces: Now where the Spirit of Adoption is, there is the state.*

Sixthly, Such are enabled to bear, and profit by affliction, *Heb. 12. 7. If you endure chastening God dealeth with you as with Sons.*

Lastly, Such have endeared affections to the people of God, *1 Job. 3. 14. We know we have passed from Death to Life, because we love the Brethren.*

2. Quest. *What must we do to obtain this Adoption-grace.*

Ans. This is an act of Sovereign pleasure, and Free-grace, *Rom. 9. 15, 16, 18.* It cannot be purchased by any thing in, or done by the Creature. You cannot with *Simon Magus* buy this Relation, *Act. 8. 18, 19.* yet there are some ways

in which Adoption-grace may be obtained; as,  
 First, Get your Souls separated from sin,  
 2 *Cor.* 6. 17.

Secondly, Get justifying Faith, *Eph.* 2. 13,  
 19.

Thirdly, Beg the Spirit of Adoption, *Gal.*  
 4. 6.

Lastly, Open the door of thy heart to the  
 Spirit, *Psa.* 24. 7. *Rev* 3. 20.

## CHAP. XX.

*The Confirmation of the new Covenant is  
 the Fruit of Christ's purchase, prov'd by  
 several Arguments.*

**A** Nother glorious Fruit of Christs blood, and  
 purchased Treasure for saved Souls, is, the  
 establishment of the new Covenant, to Believers,  
 and Believers in the Covenant. This is the cer-  
 tain effect of Christ's death, the making sure  
 the Covenant to all his seed: That there is no  
 more possibility of making it void to the Heirs of  
 promise. This is the great thing undertaken  
 in the new Covenant, that it shall be sure to all  
 the seed, *Rom.* 4. 16.

There are Eight things which secure this to  
 Believers.

First, This new Covenant must needs be firm  
 and unalterable, because the reason why God  
 found fault with the old Covenant, was, because  
 it



it was weak, and could not secure those that were within it, *Heb. 8. 8, 9. Which Covenant they brake; though I was an Husband to them, saith the Lord, Jer. 31. 32.* Now if this were the reason why God did alter the first Covenant; then the new Covenant he makes in the room of it, must needs be free from this Imperfection and mutability, or else it would abundantly reflect on the infinite wisdom of God to make a new Covenant guilty of the same error.

Secondly, This was Gods design in making a new Covenant, that it might be ordered in all things, and sure, *2 Sam. 23. 5.* That it might be firm, and established upon better promises, *Heb. 8. 6.* Why are they called better promises? Are there better promises than the promises of Heaven and Glory? They are called better, because more pure and absolute promises, and because it was Gods design to make them sure, *Rom. 4. 16.*

Thirdly, It is confirmed by the blood of Christ, and therefore the blood of Christ is called the blood of the Covenant, *Mat. 26 28. This is my blood of the new Testament:* 'Tis the blood of the new Testament, in that it seals to the fulfilling of this Covenant. The death of the Testator makes the Testament to be in full force, *Heb. 9. 17.* That now all the Promises and Legacies are certain, and cannot be disappointed to the Legatees and Heirs of Salvation. Again, this blood of Christ is the blood of the Covenant, and confirms it, in that it makes good all the conditions of it, that whatever is required to make this Covenant good, is undertaken by Christ, in the behalf of all his seed, and therefore he is called  
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the surety of the new Covenant, *Heb. 7. 22.* By death he hath fulfill'd the Condition of the first, and undertaken for the fulfilling of this new Covenant, in and by Believers: Yea, his obedience is for them, to present them compleat to the Father, notwithstanding all their failings.

Fourthly, This new Covenant is sure to Believers, because the Administration of it is in the hands of Christ, *Heb. 8. 6.* *But now he hath obtain'd a more excellent Ministry, by how much he is the Mediatour of a better Covenant.* The whole trust about the Administration of new-Covenant-blessings, is devolved on Jesus Christ; and therefore he is called the Mediator, and Minister of the Covenant: So that the Covenant must needs be sure, seeing the dispose thereof is by compact betwixt the Father and Christ, deliver'd into his hand upon the account of his death: Now he that is the Believers Friend, Head, and Husband, hath all power in Heaven and Earth, to make good the Covenant to them, *Mat. 28. 18.* So that the promises of the Covenant cannot be forfeited by Believers, being made over to Christ as to a Trustee for them, and their Covenant state also being so surely confirm'd, that they cannot fall from it.

Fifthly, Christ's sufficiency to see new-Covenant-promises made good, and new-Covenant-ends accomplished to them, is security enough for their safety. He is an all-sufficient Saviour, able to save to the utmost, all that come to God by him, *Heb. 7. 25.* He is able to see Gods part fulfilled, having all the promises in his hand, and  
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all the things promised at his dispose; and he is able to see the Believers part fulfilled also, for he hath all that in him which is needful for the making of the Condition good on their part: For,

First, He hath all Wisdom in him, to make them wise to Salvation, *Col. 2. 3.* *He is made of God to his people Wisdom,* *1 Cor. 1. 30.* Appointed of God to receive Wisdom for them, whatever they need to guide them in the way, and fit them for Salvation: Knowledge is necessary to Eternal Life; *Job. 17. 3.* The Image of God consists partly in it, *Col. 3. 11.* Without it the heart is not good, *Prov. 19. 2.* No Faith without Knowledge, *2 Cor. 4. 4.* No Obedience without Knowledge, *Psa. 18. 44.* This is needful to discern the wiles of Satan, *2 Cor. 2. 11.* The sinfulness of sin, *Rom. 7. 13.* The preciousness of Christ, *1 Pet. 2. 7.* The beauty of holiness, *Pf. 110. 3.* The love of Christ, that passeth knowledge, *Eph. 3. 19.* The hope of your calling, and the things freely given of God, *1 Cor. 2. 12.* And for this end all Wisdom is laid up in Christ to be given out to his people by his Spirit through his word; hence 'tis said, that Believers have an Unction from the holy one, to teach them all things, *1 Job. 2. 20, 27.* And the promise of the Spirit is made to them, to lead them into all truth, *Job. 16. 13.* So that whatever is needful for Saints to fit them for Covenant-Duties and Mercies, all this is in Christ for them, and so he is able to make the Covenant good to them.

Secondly, He hath all Grace in him that tends to the fulfilling of this Covenant in Believers and for them: He hath received the Spirit without  
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measure; *Joh. 3. 34.* And why is this? But that from his fullness Believers may receive Grace for Grace, *Joh. 1. 16.* He is the fullness that filleth all in all, *Eph. 1. 23.* And therefore hath promised Grace sufficient to his people in all their temptations, *2 Cor. 12. 9. 1 Cor. 10. 13.* under all their burdens, *Psa. 55. 22.* For all duties and undertakings, *Phil. 2. 12, 13. Chap. 4. 13. I can do all things through Christ that strengtheneth me.*

Thirdly, He hath all power in Heaven, and Earth put into his hand, *Math. 28. 18.* Power to bruise Satan under his peoples feet, *Rom. 16. 20.* To subdue Corruptions in them, *Mic. 7. 19.* To vanquish all their Enemies for them, *Joh. 16. 33. Rev. 12. 11.* To heal all their backslidings, *Hos. 14. 4.* To work all their works in them, and for them, *Isa. 26. 12.* To give them Faith, and to finish it, *Heb. 12. 2.* To keep them faithful to the death, *2 Thes. 2. 3.* And to secure the promised Fruit of all for them, *Rev. 22. 12.* and therefore sufficiently able to make good Covenant-Promises to them, and to fulfill Covenant-duties in them.

Sixthly, Christs engagement to, and for his people, and his interest in them, is another ground for the fulfilling of the Covenant; *Christ* hath promised the Father that he will bring them all to Glory, and hath undertaken all their work for them, *Heb. 10. 7.* And he hath promised to them to make good his Covenant when he perswaded their hearts to him. *Heb. 8. 9, 10 13. Isa. 55. 11.* Again his own interest in them is security enough: All the fruit of his death and purchase lies in the fulfilling of the Cove-

Covenant; if that be broken, he loseth all his hopes, and Obedience, he hath dyed in vain, his blood and Intercession are to no purpose, for herein lies all the travel of his Soul, *Isa. 53. 10, 11.* In this is the enjoyment of all his delights, if this Covenant be not sure then no Soul can be saved, and Christ should lose those delights he had in the habitable parts of the Earth before the World was made. *Pro. 8. 31.* Saved Souls are Christs Crown and Glory, and how mangled and defective would Christs Crown be, should any one Perish who are interested in this Covenant? Upon this depends all Christs Mediatory Glory, *Joh. 17. 4, 5.* And should there be a failure here, he would lose his expected Glory as Mediatour. So that you see the fruit of his Purchase, the delight of his Soul, and his Eternal Glory with the Father, are all wrapt up in the accomplishment of this Covenant.

Seventhly, The Immutability of Gods Counsel, and the certainty of his engagement, confirmed by an Oath, renders the new Covenant sure, *Heb. 6. 17, 18.* *Wherein God willing more abundantly to shew to the heirs of promise the immutability of his Counsel confirm'd it by an Oath:* These are two immutable things, Gods purpose, and his engagment, and because these could admit of no variation, therefore the things Promised must be fulfill'd in due time. Heaven and Earth shall pass away, but the Counsel of God that must stand: 'Tis laid upon Infinite Wisdom, and all things in order to the fullfiling of it, are made so sure, that it cannot possibly be frustrated: He wants not sufficient Power and faithfulness to reach

reach his own designs, and therefore what he hath determined must come to pass, and upon this purpose of God is laid his promise : He having first resolved upon it, is engaged to it.

Lastly, Another reason to prove the certainty of the new Covenant is taken from the nature of the promises; they are absolute; 'tis true there are some conditional promises as the effects of the other, but the fundamental promises, and those which compleat the Covenant of grace are altogether absolute; 'tis true also, faith is a necessary qualification to interest a Person in these promises, but when the Soul comes to have a propriety in them, the tenure of them then is absolute, *Jer. 31. 33, 34. Heb. 8. 9.* He will put his Spirit within them, and will cause them to walk in his Statutes, *Ezek. 36. 25, to 28. I will be a God to them, and they shall be my People, Jer. 32. 40. And I will make an Everlasting Covenant with them, that I will not turn away from them to do them good : But I will put my fear in their hearts, that they shall not depart from me :* In which you see the condition is undertaken and secured, as well as the promise and things promised; had it indeed depended upon conditional promises alone, which doubting Souls have most in their eye, then the failure of the condition would have forfeited the promises, and then they had been null'd : But you see the promises of the new Covenant are absolute, and therefore sure to all the seed, even to every one that believeth in Jesus Christ : These are the grounds of hopes the believers have, that the Covenant, and every tittle of it, shall be made  
good

good to them ; but that which doth meritoriously confirm it, is the blood of Christ : His death and suffering, on which account it may be looked on as the sealing and confirming of it, and so believers may see to whom they are beholding and oblig'd for all their new-Covenant stability.

*U S E.*

From this grand and glorious truth : The fulfilling and assurance of the new Covenant, flows, 1. Wonderful Comfort to all true Believers. 2. Great Obligations on them to thankfulness and Obedience.

First, This yeilds abundant Consolation to Believers, on a double account.

1. From the certainty.

2. From the Excellency of this Covenant.

First, From the certainty of this Covenant flows these streams of comfort. First, In that all occasions of Jealousie about the love of God are cut off; for if the Covenant be sure, then Gods love is sure, and secured from all mutability, and cessation, this being one great thing contained in it.

*Jer.* 31. 3. *I have loved thee with an Everlasting love.* Gods love to his People is Eternal, therefore sure : He doth rest in his love to them, *Zeph.*

3. 17. The word is (*sacharish*) he will be silent in his love. *Bucer* renders it *Silebit cum dilecta sua* : *He shall be silent in his Beloved* ; that is (saith he) He shall cease from contending with her, being wholly delighted in her. But *Montanus* renders it in the abstract, he shall be silent by reason of his love. *Propter dilectionem suam.*

But *Cocceius* and other Interpreters, render the letter

letter (*Beth*) In: He shall be silent in his love, or rest in his love, alluding to the wonderful excess of affection in a Person, that through exceeding amorousness cannot speak or express it for a time: *Cocceius* takes it for the pardoning of their sin, and ceasing from those former strokes of his displeasure: And this I suppose may be chiefly intended here; *to wit*, The greatness of his love noted by silence, and exuberant Joy, with a remove of all tokens of his anger, and this to be fixt and perpetual; so the Apostle assures Believers, that the love of God in Christ is irremovable, *Rom. 8. 35*. All the World cannot withdraw Christs heart from his People, where he once loves he loves to the end, *Job. 13. 1*. This a believer may be assured of in the New Covenant; that Gods love changeth not, his heart is still towards his people, however his dealings may be with them:

Secondly, Then all the grounds of tormenting fear are now removed. If the Covenant of grace be confirmed to believers, then there's no Just ground for them to entertain slavish fear, *Rom. 8. 15*. For ye have not received the Spirit of Bondage again to fear. There's no cause for such to fear, 1. That God is their Enemy; being once reconciled to them in his Son, he can hate them no more. 2. Their sins shall never Condemn them, *Rom. 8. 1*. 3. God will never totally leave them, *Heb. 13. 5*. 4. They shall not wholly fall from God. *Jer. 32. 40*. 5. They have no cause to fear the wrath to come, *Rom. 5. 9*. Much more being justified by his blood we shall be saved from wrath through him. Thus you see  
all



all the grounds of tormenting fears are gone : 'Tis true a Cautelous fear and circumspection may be maintained, but the workings of a Bondage-Spirit are removed.

Thirdly, Then dejecting Conclusions from self-impotency to fulfil this Covenant, and all seeming difficulties in the way are wholly Insignificant; if this Covenant be confirmed by Christ to and for Believers, then no insufficiency in them to make good these Covenant-Duties can render it void. Because,

First, the Certainty of this Covenant depends not on the Creatures ability, but on Gods Faithfulness; 'tis true, if this new Covenant (as the first) did wholly depend upon the Integrity and Faithfulness of the Soul in Covenant; then indeed the enjoyment of those mercies and promises comprehended in it would be very dubious; but 'tis not so, for God himself hath undertaken the accomplishment of it, 1 Cor. 1. 8, 9. *Who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ; God is faithful by whom ye are called to the fellowship of his Son Christ Jesus our Lord.* So 1 Thes. 5. 23, 24. So that the Saints Confirmation in holiness, and preservation to glory depends on the faithfulness of God in Christ, who having perswaded their hearts to embrace his call; will finish Salvation-work in, and for them.

Secondly, Strength sufficient to finish their work, and to obtain Salvation is ensured to them. 2 Cor. 12. 9. *My grace is sufficient for thee, my strength is made perfect in weakness.* Grace in thee may fail, but grace in God cannot : Christ

hath a stock sufficient for thee, to carry thee through Temptations, and to lift thee above thy Corruptions. So *Ezek. 36. 27. I will put my Spirit within you, and cause you to walk in my statutes.* The Spirit is a Fountain that will fill up your empty vessels, supply all your wants, and engage your hearts to keep the way of his Commandements.

Fourthly, Then none of the well-grounded hopes of believers shall be lost, *Psal. 119. 49. Remember thy word unto thy Servant upon which thou hast caused me to hope.* God will never forget to fulfil those promises which he causeth us to confide in, for he is faithful who hath promised, *Heb. 10. 23. Rom. 5. 6. And hope maketh not ashamed.* That is, by reason of a disappointment; shame usually ariseth from some frustrations of expectation, but this cannot befall well-grounded hopes, because they have their dependence upon the firm word of God which cannot be disappointed.

Fifthly, Then your labour shall not be in vain in the Lord, if the Covenant be confirmed, then you cannot run in vain, or lose any part of that work you do for God, *1 Cor. 15. 58. Gal. 6. 7, 8. What a man soweth that shall he reap.* He that soweth to the Spirit shall reap life Everlasting: O Souls, all your sincere duties will appear again, and bring their reward with them: All your pains in serving God, hardships in following him, dangers in owning him, and industrious labours to please him, shall be fully and certainly recompenc'd with a far more and exceeding Massy Crown of Glory.

Sixthly,

Sixthly, Then all your warrantable desires shall be satisfied in due time: For this is part of the Covenant-promise, *Psa. 37. 4. Delight thy self also in the Lord, and he shall give thee the desires of thy heart; Psalm. 145. 16, 19.* All the breathings of your Souls after God, and unfeigned longings for more spotless holiness; more perfect victory over sin, for humble submission to divine pleasure, more sincerity of heart, and raised capacities for service, shall certainly be satisfied first or last.

Seventhly, If the Covenant of grace be sure, then nothing can make the believers state miserable, indeed he may seem to be in a bad condition; when under the power of temptation and corruption, and pressed grievously with severe and bitter Providences, and strokes of seeming vengeance, but yet his state is good; who could have past a favourable interpretation on the afflictions of *Job*, when on a dunghil, and on the tryals of *David* when pursued by *Absalom*? yet we find there was hony in these Rods, and *David* could notwithstanding lye down and sleep in peace, *Psa. 3. 5.* So *Josiah* in an evil day, when wars and frowning providences did surround him all about, yet dyed in peace, *2 Kings 22. 20.*

Lastly, Then a gracious Soul is a blessed Soul; both here and to all Eternity, because this Covenant takes care for the good things of this life, and that which is to come: *1 Tim. 4. 8. Godliness hath the promise of this life and that which is to come:* Hence the Scripture doth so often pronounce the Godly Man to be a blessed Man,

*Psa.* 119. 1. *Blessed are the undefiled in the way,*  
*Psa.* 112. 2. *Psa.* 141. 2. Thus we have now briefly toucht on some grounds of Comfort that Believers may derive from the certainty of this new Covenant; we now come to consider,

Secondly, The excellency of this Covenant which the blood of Christ so confirms to Believers; this new Covenant is a choice and precious Covenant; what *David* said of *Goliath's* Sword may be affirmed of this; *That there is none like it,* 1 *Sam.* 21. 9. This would abundantly appear, could I with consistency to my design here, run out at large in the demonstration of this great truth; but to touch a little on some evidences of its excellency under these two general considerations.

1. *The things that are promised in this Covenant.*

2. *The way appointed of God to attain them.*

First, The things stipulated in this Covenant, are,

First, Great and glorious things, the products of infinite Grace, and discoveries of unconceivable greatness, such Promises as were never offered in any other Covenant: In this Covenant God makes over himself to Believers to be their God, their Sun and Shield, their exceeding great reward, all that he is, and all that he hath to be theirs, so far as they are capable to receive: *I will be to them a God*; that's in the Covenant: He whom the Heaven of Heavens cannot contain; whom the Angels cannot define, far above the searches of the most refined Spirits, far beyond the knowledge of those that always dwell in his sight; this invisible unknown  
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God in this Covenant makes himself over to Believers: He will be theirs for ever, *Heb. 8. 10.* A God in the nearest Relations that Creatures are capable to approach to him in: He will be a Father, Husband, Head to them, and to every one of them in the Lord Jesus Christ: To love and delight in them; to feed and cherish them; to care and provide for them; to dwell and abide with them; to impart, and Communicate of all his fullness and sweetness to them, so far as it suits with the measure of Christ, and their best good: Is not this a great thing indeed, that God should make over himself to the Believer? O glorious Covenant!

Again, Another great and glorious thing engaged in this Covenant is, That Believers shall be to him a people, a peculiar people; his own people, his Jewel, his Treasure, *Mal. 3. 17.* They shall be the Apple of his Eye; the delight of his Soul, a Seal upon his Heart: *A people near to God, Psa. 148. 14.* Nearer to him than all the world besides; nearer than the Angels, that never sinned: What a wonderful thing is this! They shall be dandled on his knee: Lye in his Bosom; sit at his Table here; and sit down on Thrones in his Kingdom to all Eternity: O what a wonderful Covenant is this! This should fill the Believers heart brim full of Joy and Consolation.

Again, He hath promised in this Covenant, that he will write his Law in their Hearts, and put his truth in their inward parts, *Jer. 31. 33.* They shall be his Epistle known and read of all men, *2 Cor. 3. 2, 3.* He will lead them into all

truth, *Joh. 16. 13.* He will shew them his Covenant, *Psa. 25. 14.* He will be merciful to their unrighteousnesses, and remember their sins no more, *Heb. 8. 12.* He will put his Spirit within them, and cause them to walk in his ways, *Ezek. 36. 27.* He will give them Grace and Glory, and no good thing will he withhold from them, *Psa. 84. 11.* He will admit them into his special presence at all times, through the blood of his Son, *Heb. 10. 19, 20.* He will give them the Spirit of Adoption to cry *Abba* Father, *Rom. 8. 15.* They shall be Kings and Priests to God, cloathed with beautiful Garments, a right noble seed all glorious within; and advanc'd into intimate familiarity with God in Christ by the Spirit, *Rev. 1. 6.* They shall be kept by his mighty power through Faith to Salvation, *1 Pet. 4. 5.* O, are not these great things indeed for poor sinful Dust and Ashes, mercy-abusing Creatures! O we want Hearts to contain them, and Tongues to express them.

Again, As this Covenant is made up of great things, so it contains in it all good things, *Jer. 32. 40.* All Gods Thoughts and Resolves, are to do them good; all his dispensations are bringing them in good, *Rom. 8. 28.* O what a Glorious thing is this! Yea they are futable things that are wrapt up in this Covenant: Such as are futable to their Natures; futable to their Spiritual desires; futable to their wants, and futable to their advantages: The new Covenant carries nothing Hetrogeneous to the well-being of the Saints: O what a wonderful thing is this! Great things indeed are contain'd in this new-  
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Covenant, that tends to the infinite contentment, pleasure and profit of saved Souls: Surely this must needs fill Believers Joys, and yield them merry days here, and prepare for them Rivers of pleasure to all Eternity.

Secondly, Consider the way which God hath appointed for the attaining those glorious things, and this will advance the Believers comfort: Persons may come at good things in a bad way, and that would abate much of their consolation: But these great and glorious things contain'd in the Covenant of Grace for Believers, are given out in a most excellent way: For,

First, It is in a way of Grace; If God had given them to be bought and sold, to be purchased by mans merit, it would not have been so sweet: But they are held out freely, without money, without price, *Isa. 55. 1. It is by Grace you are saved, not of your selves, Eph. 2. 8.* There's nothing for man to glory in, about his Salvation, that is of his own: Saved Souls are created to their mercies: They are prepared for their mercies, *Rom. 9. 23.* And their mercies are prepar'd for them, *1 Cor. 2. 9.* They are also prepar'd for their Duties, in order to their mercies: They are Vessels of mercy fitted and prepared for mercy and glory, *2 Tim. 2. 21.*

Secondly, It is in a self-humbling, and abasing way: The more the Creature is abased, the more Divine Glory is exalted; and the more God is all in all, the more is the saved Souls Glory, Comfort, and Joy; the more the loftiness of man is brought down, the more God a

None is exalted, *Isa.* 2. 17. And the more God is exalted, the more Believers are pleased: Now God gives out these new-Covenant mercies in such a way, as may most abase self; for he gives them out in a way of Believing, and no Grace more cuts off self than Believing: All boasting and Self-glorying is cut off by Believing, *Rom.* 3. 27. Therefore God hath ordered such a way for Souls to come at new-Covenant Mercies, as may cut off all Self-glorying, that so their comforts may rise to the greatest measure, to be full Joy and Consolation, to see the Creature abased, and God exalted: There's nothing but Man's cursed self can indeed prove a real Enemy to his comforts: A Child of God is never more filled with the pure Wine of Consolation, than when he is emptied of all the Lees and Dregs of his own vain-glory.

Thirdly, It is in a pure and clean way, that God brings saved Souls to these new-Covenant mercies: It is in a way of Holiness: No uncircumcised shall pass therein: It is in that way of Grace, and Purity, without which none shall see the Lord: It is the upright, pure in Heart, the sincere Soul shall attain to these great and glorious things: The clean Hands, and the clean Heart, *Mat.* 5. 8. *Psa.* 140. 13. *Psa.* 24. 4. *Isa.* 35. 8.

Fourthly, It is in a sweet and pleasant way: A delightful way, for such are all the ways of Holiness to gracious Souls, sweeter than Honey and the Honey-comb: They take wonderful pleasure in Holiness, *Psa.* 119. 17. *Prov.* 3. 17. Legal ways were hard and troublesome ways.

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The Yoke of the Law is a heavy Yoke, *Act. 15. 10.* But the Yoke of Christ is an easie Yoke, *Mat. 11. 30.* O that God should confirm such a Covenant as this, that contains such glorious things, and all these ensured to Believers, and they led to them in such a choice way; surely this must needs yield wonderful comfort, and advance the Believers Joy.

*Another improvement of this grand truth is by way of Duty.*

There's nothing more strengthens the Believers Bond to Obedience, than the consideration of the certainty of the new-Covenant: Not to mention all those arguments that might be urged to engage Redeemed Souls to all manner of Holiness from the certainty of the Covenant: I shall insist only on these two.

First, The consideration of that Infinite Love of Christ, that led him through such a costly way to make good this Covenant: O what manner of Love is this, if duly weighed? That the Son of God should come down, and be made man, take upon him the form of a Servant; engage to the Service of the first Covenant, to make good all the violated conditions thereof by his sufferings, and all the precepts thereof by his Obedience: That he should be made a Curse, and taste of death, and all to make this Covenant sure: That he should shed his blood, to make firm this Covenant in all the parts of it: That he should come and melt himself to death, that the seal might be put upon this new Covenant. O what wonderful Love is this, for nothing could make it sure, but the Testatours blood,

blood, and that he would shed his Blood to make it sure. Now then there's no greater constraints to duty, than the sense of the Love of Christ, *2 Cor. 5. 14. The Love of Christ constrains us.* Arguments of Love are irresistible; it silences the Believing Soul in all his resistances: When Arguments fetch'd from the Law, do only drive the Soul to Duty; nay sometimes bind back from duty: That at such a time the sense of the Love of Christ doth draw, yea pull the Soul away to Obedience, *Draw me, and we will run after thee, Cant. 1. 4.* that is, Let out the potent influences of thy sweet Love upon me, and then I will hasten after thee, or further my Obedience of thee.

Secondly, Another reason for Obedience is taken from the certain blessed Ends, and Fruit of new-Covenant Obedience, which is no less than Eternal Life, *Rom. 6. 22.* All the blessings of the everlasting Covenant are ensured to such, *Pf. 103. 17, 18. The mercy of the Lord is from everlasting to everlasting upon them that fear him; to such as keep his Covenant, to them that remember his Commandments to do them:* Mercies in the way, mercy in the end, are all ensured to them that fear him, to them that Evangelically keep his Covenant, *Psa. 25. 10. All the paths of the Lord are Mercy and Truth, unto such as keep his Covenant and his Testimonies.* There's great reward in the very keeping his Commandments, and reward in the latter end: O what promises are entail'd to Gospel-Obedience: Nay, you will not only have the Fruit of your own Graces, but you will have the Fruit of Christs Grace, the Fruit of his Obedience, and his Righteousness

ousness too: Therefore, O what reason have such to obey! seeing the Covenant is made sure, they cannot miscarry, their labour shall not be lost; considering the Love of God, that should engage them to Obedience, and the blessed Issue of it.

Thus much of the sixth Branch, and *Items* of Christ's Inventory, and the Riches of his Purchase.

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## CHAP. XXI.

*The Heavenly Inheritance is the Fruit of Christ's purchase.*

**W**E shall briefly add one particular more of the Purchase of Christ, that is, The Consummation, and compleating of all the Believers happiness, and comprehension of his chiefest treasure, which is the purchased possession of Glory, *Eph. 1. 14. Until the Redemption of the purchased Possession, unto the praise of his Glory:* that is, until we come to inherit this glory purchased by Christ: O what a blessing is this! All that have been treated of already, are but little parcels of this total sum of a Believers happiness: O when the whole treasury of Christ shall be opened, and set forth to the view and enjoyment of saved Souls: When all Christ's personal Glory, as Mediator, shall be discovered to them, and become their Glory; when all his purchased Glory for them also, shall then be entred on by them; all that he hath received

ceived for himself, and all he hath procured for them, shall all be made over to them; This will be a blessed Eternity indeed; when their Crowns of Massy Glory shall be set upon their heads, and when they also shall be set down upon Thrones of dignity, honoured with the reflections of Christs Majesty, and unconceivable grandure. This is a mystery indeed, but a real truth to all Believers: O blessed purchase indeed! who can tell over this sum, when the Saints shall be so enriched with the Riches of Christ, cloathed with the beautiful Garments of his praise? O wonderful Glory indeed! Deckt with the Jewels of the Graces of his Spirit; and fill'd with his holiness brim full: When they shall be satiated with his pleasures, but never tyred; sit down at the Well head, and drink full draughts of pleasure; Take in their fill of the highest consolations; and unknown Sweetness, Love, and delight from Christ. O this must needs be wonderful enriching! when they be, ever, ever, ever with the Lord; where no clouds can darken their sights, of their blessed mansion, and their blessed God; where no vail can intervene between them and their Beloved: Where Rust, Moth, Worms, Time, and Death can never come to wear out their enjoyments: O blessed Treasure indeed! Where Eternity shall be the Date, Imensity the Bounds, and Immutability the fixation of their happiness. But so it shall be with saved Souls in Heaven, when they are got through the Sea of Christ's blood to Glory. O Believers, Do not your hearts leap within you? What no kind of affection at all to these things? Is all this as

a dream to you? Where are your Hearts? O be affected at this wonderful blessedness Christ hath procured in Heaven for you. O blessed, blessed Eternity! where saved Souls shall wear a Crown, that fadeth not away; where their Garlands shall be ever fresh and green; their joys ever new; and their enjoyments never wearing; where all their sown seed of Spiritual-Duties and Gospel-sufferings, shall spring up to Glory, to a full crop of blessedness, to an harvest of pleasure, proportionable to all the Love of God to them; to the utmost measures of their Graces, and acts of their Faithfulness; the large extent of divine promises, yea suited to the infinite deservings of Christ for his saved ones, Glory, as much as can be claimed: This will set forth the Treasures of Christ to be boundless, bottomless, endless, without all circumference; higher than all Altitude, broader than all Latitude, deeper than all profundity: O treasures indeed! Saints and Angels may look into them, but can never see the bottom: In comparison of which Riches in Heaven, all the warmest Apprehensions, all the sweetest tastes, all the highest enjoyments of Saints here, are no more than a drop to the Ocean; like one ear of Corn compar'd with all the fields in the world, cloath'd with fruitfulness; No more then a single Dust, to all the Beds of Sand in the whole Sea. O what is glory! Christians, are these Jewels so valuable, that you can bear about with you here? O what a Cabinet then is Heaven? O what are the Treasures laid up there! O wonderful large indeed! Weigh the utmost pleasures, and  
delight-

delighting, ravishing consolations that all the Believers in the World can get by this side Heaven, all the graces, all the Joys of all the Saints in the World put together, compar'd with glory, is no more than a single grain to a Massy weight of Glory: O 'tis that which Men and Angels cannot express: All that Believers have here of Heaven, it is but as Bread and Water in the way, the choicest and richest feasting is reserv'd for the other World, for the Kings Table, where are all Varieties, all Rich Dishes, all the choice Procurements, that may feed and satiate the most curious desires of saved Souls: Dost thou meet with high Comforts at a Sacrament? wonderful refreshings in Ordinances? yet they are but a Morsel or two thy Father gives thee to cheer thy Spirits, compar'd with the varieties he hath reserv'd for thee in Heaven: Or as the short allowance of some Rich Heir whiles in his Nonage, compar'd with the great Inheritance he is to possess when at full age; or as the first-fruits which are inconsiderable compar'd with the lump. This is glory, this is Heaven, there's the place where all Christ's Treasures are laid up: O Christians! could you but get a look into glory, you would say, O unsearchable riches indeed: Treasures past finding out.

Thus have I dispatcht the first assertion, and shewn somewhat of those vast riches that are in Christ, and though sometime hath been spent in opening them, yet it is but little of all those Treasures, which are prepar'd for them that are Heirs of the Promise.

CHAP. XXII.

*The second and third assertions proved: Shewing that those vast treasures of Christ are opened in and by the Gospel, that 'tis the will of God they should be tenderd to the chiefest of Sinners.*

**I** Come now to demonstrate the truth of the second assertion, which is this, *That those vast and hidden Treasures which are found in Jesus Christ, are opened in and by the Gospel.*

For the proof of which I shall demonstrate these three things.

First, That those treasures of Grace and Glory, which are in and come by Christ, can no otherwise be known, than by the Gospel, they are deeps that cannot be fathomed by all the greatest lengths of mans wisdom, 1 Cor. 2. 10. *The Spirit searcheth all things, even the deep things of God: Things that lay deep in his breast, which none could know but himself, and his own Spirit. By these deep things the Apostle understands the hidden grace of God in Christ, with the fruits of it, called ver. 12. The things freely given us of God. These are the Riches of Christ, or that come by Christ, called, Rom. 11. 33. The depth of the riches both of the wisdom and knowledge of God: These riches of grace that come by Christ are so deep, that none can know them except they be revealed: Therefore the wisdom that makes wise to Salvation is called hidden wisdom, 1 Cor. 2. 7.*  
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And Treasures of wisdom are said to be hid in Christ, called the mystery of Godliness, *1 Tim.* 3. 16. *μυστήριον*, from the *Heb.* word, *Mistar*, or hidden, or secret things: Some derive it, *ᾠδὴ τὸ μύειν τὸ στόμα*; from shutting the mouth up, because such things must be concealed, or as others think it *ᾠδὴ τὸ μύειν αἰσθήσεις*, Shutting up the senses as well as the mouth, it being a thing hard to be known, such a secret is the great Power of Salvation by Christ: A religious secret (saith one) that cannot be known without some extraordinary flatus, and such are the riches of Christ, hidden things, hid in God, *Eph.* 3. 9. The fellowship of the Mystery which from the beginning of the World have been hid in God, and therefore cannot be known by all the wisdom of men without the revelation of the Spirit, *Eph.* 3. 3. 5. And therefore it was an unsound assertion of Mr. *John Goodwin*: That the Sun and Moon do Preach the Gospel, seeing it cannot be known but by the revelation of the Spirit.

Secondly, These Treasures of Christ are Doctrinally contain'd in the word of the Gospel, there's the only discovery of them Doctrinally, there's no other word can discover them, and thus they are set forth, and brought to light, *2 Tim.* 1. 10. *But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light by the Gospel.* There are actually exhibited to the view of Believers, all the mysteries of godliness, so the Gospel is called the revelation of the mystery which is kept secret since the World began, *Rom.* 16. 25. The Gospel is  
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the wisdom of God that maketh wise to Salvation, *2 Tim.* 3. 15. There are all things opened, necessary to Salvation: There are words whereby we may be saved, *Acts* 11. 4. In the word of truth are all the Prophecies of Christ; and of those great and glorious things that God would accomplish upon and by him, *Acts* 3. 18. In the word are all the promises of grace and Glory, all things needful to life and godliness, and these promises are revealed in the word of God: All the promises ever God made to the Sons of Men are in the word, and therefore the promises are joyned with the Law, and the service of God, the glory and the Covenant, and all those royalties that in Scripture are made over to Believers, *Rom.* 9. 4. There's all that God hath spoken by the Prophets, *Luke* 24. 25. There's all discover'd that ever God Doctrinally revealed of his love to Sinners, and the things that are freely given to them, there's the whole Doctrine of Christ concerning his Person, Nature, Offices, Works, Excellencies, Promises, what he hath done for them, and procured for them; what is laid up in him, and shall be laid out by him to all that come to him; there are the openings of his heart, and the secrets of his love to them, *Eph.* 3. 18, 19. Therein the Righteousness of God is revealed from faith to faith, *Rom.* 1. 17. The deep things of God *1 Cor.* 2. 9, 10, 12, 16. Things that eye hath not seen, nor ear heard.

Thirdly, Those great and glorious things contain'd in the Gospel, are opened by the Spirits Ministration in the Gospel: This is Gods appointed

pointed way to discover and bring to light those glorious things. *Tit.* 1. 3. *But hath in due time, manifested his word through Preaching, which is committed to me according to the Commandement of God our Saviour :* This is Gods way to manifest the deep things of the Word by Preaching : This he hath appointed as a standing Ordinance in his Church through all ages, that some should be set apart for this work, to open and to discover the glorious secrets of the Gospel, *1 Cor.* 2. 12, 13. *2 Cor.* 4. 2, 6, 7. To these the Lord Jesus Christ reveals his truth, even the mysteries of it by his Spirit, *Eph.* 3. 5. That they might Preach, and open them to others: This way God is pleased to work : thus he taught the *Eunuch* by *Philip*, *Acts* 8. 26. and *Paul* by *Ananias*, *Acts* 9. 11. and *Cornelius* by *Peter*, *Acts* 10. 5.

3. Assertion. *It is the will of God that those great and glorious Treasures of Christ in the Gospel should be opened and tendered to Sinners, yea to the chiefest of Sinners.*

This is as certain, as choice a truth, and precious news to sinners. For the demonstration of which, I shall, 1. Prove *on* by four arguments. 2. The *Story* by four reasons.

First, That it is really true, that the Lord Jesus Christ is willing that all those unsearchable Treasures of his should be tendered to Sinners, yea the chiefest of Sinners.

First, Christ's willingness to shed his blood for Sinners, shews he is willing his Treasures should be opened and tendered to them : He that gives the cause, gives the effect, *Causa Causa, est Causa*

*Causa Causati* ; Christs blood is the procuring cause of all those Treasures that are purchased for Believers ; and that which gives a right to his personal riches too, *Eph.* 1. 7, 11. Now if Christ be willing to give his blood for believers to procure those Treasures, then surely he is willing to have them opened and tendered to them, he that wills the means to the end, wills the end too : Should not Christ be willing that his riches should be opened and tenderd to Sinners, it would lay a great reflection on his intentions in dying for Sinners, and leave the charge of unfaithfulness on truth it self ; which how unjust it is let all that are rational judge ; but it is for sinners Christ hath shed his blood, yea for the chiefest of sinners, *1 Tim.* 1. 15. *Rom.* 5. 6. *In due time Christ dyed for the ungodly* : ἀσεβῶν, 'Tis the same word the Apostle useth to express the people before the flood by, *2 Pet.* 2. 5. Now what these were *Moses* tells us, *Gen.* 6. 5. Ignorance, Prophaness, Contempt of God, and the vilest abominations were committed by those whom Christ came to redeem, yet to these would he have the Gospel sent, and his Treasures opened and tendred.

Secondly, His appointing and sending a Ministry on purpose to Preach the Gospel to sinners proves it : This was the first thing the Lord Jesus Christ did when he ascended on high, he gave gifts to Men, that of Apostles, Prophets, Evangelists, Pastors, Teachers ; and why was this ? it was for the work of the Ministry, *Eph.* 4. 10, 11, 12. And what is the work of the Ministry ? Why to open and Preach Christ

Crucified to the World, to discover reconciliation-mercy, and all the Treasures of Christ concern'd therein, *1 Cor. 5. 18, 19. Job. 20. 21. As my Father hath sent me so send I you:* Now if the Lord Jesus sets apart a Ministry on purpose to attend this work, as *Acts 6. 4.* Then surely he is willing Sinners should have those riches opened and tender'd to them.

Thirdly, The choice annointings he gives them to this end, evidenceth his willingness the Gospel should be Preached, and his Treasures opened to the World; as the Father hath annointed him, and given the Spirit without measure to him, so hath he annointed his Messengers with measures of the Spirit for this work, *1 Cor. 12. 7, 11. But the manifestation of the Spirit is given to every one to profit withal:* That is the gifts of the Spirit by a Metonymy of the effect; and given to every one to whom it is given, for this end to profit withal (so *Piscator*). The Apostle speaks here of gifted Persons in the Church of *Corinth*, whether they were ordinary or extraordinary Teachers, they had all choice gifts imparted to them by the Spirit to that end: All whom Christ sends to Preach the Gospel have the annointings of his Spirit to fit them for that work, *Isa. 50. 4. The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary:* The Prophet here (saith *Calvin*) doth personate all the Ministers of Christ in all ages. And tells us that all those Christ sends to Preach the Gospel, he doth give suitable endowments to them for that end; he doth impart his truth to them by his Spirit that they might teach others:

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This is the Reason Christ gives the Spirit of his Father, *Mat. 10. 20.* He makes them teachable, that they might teach others: Hence *Cyprian* saith, *Non bonus est Doctor qui non est docilis.* Christ reveals those treasures of his to his Servants that they might open them to others, *Mat. 10. 8. Freely ye have received, freely give.*

Fourthly, The charge he lays upon his Messengers, demonstrates this truth, he doth command them to go, and preach the Gospel to every Creature, *Mark. 16. 15.* 'Tis an Hyberbolical Synecdoche of the genus, *Every Creature put for all Nations,* saith *Piscator.* The word of reconciliation is committed to them as to Ambassadors, faithfully to impart it to those they are sent to: There's a necessity laid upon them to preach the Gospel, and a wo if they do not, *1 Cor. 9. 16. A necessity, not of Coaction, but Obligation, and divine command,* saith *Paraus.*

Secondly, The *Reason*, why Christ is so willing those Treasures should be tender'd to Sinners.

First, That so he might give the world a proof of the greatness of his Love to perishing Sinners, and of the largeness of his bowels to poor mankind, *Eph. 3. 9. To make all men see what is the Fellowship of the mystery, &c.* Now what was the fellowship of this mystery? The Apostle tells us, *ver. 6. That the Gentiles should be Fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.* This sets forth the wonderful love of God in Christ to fallen man; that God is willing the mystery of Salvation should be opened to such vile Creatures as the Gentiles were; worshippers of I-

dols and Devils, such unclean and filthy Creatures, the chiefest of sinners, *Tit. 3. 3. Eph. 2. 2, 3.* Such were all before Conversion, they had fellowship with Devils, *1Cor. 10. 20.* And this commendeth the love of God indeed, that he should reveal Jesus Christ to the vilest sinners, and tells the world it is by Grace any are saved, *Eph. 2. 8.* and of the riches of mercy, *Tit. 3. 5, 6.* It lets sinners know that God is no respecter of persons, he saves none for any worth in them, but for his great love in Christ, *Eph. 3. 19.*

Secondly, That the worst of sinners might be encouraged to come to Christ, and none be exempted from Salvation but those that exclude themselves, *Joh. 7. 37.* This is Christs design thereby to draw sinners to himself by the favour of his Oynments, *Joh. 12. 32.* O the precious discoveries of his excellencies are attractive; the riches of Christ, and the Glory of his Kingdom have a wonderful influence to perswade sinners to him, *Gal. 4. 15.* A seen and believed blessedness in the ways of Christ, will make the Soul part with all for him, and come on any terms to the enjoyment of it. Terroures contract the Souls affections to God, but mercy and the excellency of Christ doth constrain them; now Christ is willing that every lost sinner that sees and believes in him should be saved.

Thirdly, That so all his Elect that lye among the perishing world might thereby be gathered in, *Joh. 10. 16.* The Election must obtain, though the rest be blinded, *Rom. 11. 7.* The Lord Jesus Christ cannot lose one Soul the Father

ther hath given him, they must come in first or last; and for their sakes, as the evil-days are shortened, *Math. 24. 22.* so shall the Gospel-days be continued till Christ hath gathered all his Elect into union with himself from the four winds, even as many as are ordained to Life: Now there's no such way to fetch in Souls to Christ, as by opening those Treasures.

Lastly, That they who perish under the Gospel might be left without excuse, *Job. 15. 22.* They have nothing to plead against damnation, who despise so great Salvation, *Heb. 2. 3.* And turn their backs on such tendered blessedness: To leave tryed Gold for Counters, and Treasures for Trifles, the portion of Saints for the pleasures of sin, is utterly inexcusable; and this is one reason of Christs opening his Treasures to the world, 'tis to justify his severity against unbelievers, that will not come to him that they may have life; he will have every mouth stopped, and the whole world of unbelieving sinners become guilty before him, *Rom. 3. 19.* Thus have I dispatch'd the third Assertion.

I now come to make Application of the whole.

## CHAP. XXIII.

*Containing two Branches of Information:  
 What a great blessing the Gospel is:  
 The greatness of their sin that oppose  
 the Gospel.*

**I**F there are great, Glorious, and unsearchable Riches in Christ; If it be by the Gospel those Riches are brought forth, opened, and tendered to sinners; O then what a mercy is it for Souls to enjoy the Gospel! The Gospel is the field in which this treasure is hid: The Ministry of the Gospel is the digging out, and laying open this treasure: The Gospel is the Cabinet in which these Jewels lye lock'd up: And the Ministry of the Gospel, by the Spirit, is the opening and unlocking this Treasury and Cabinet: Jesus Christ is this treasure: The Ministers of the Gospel are Messengers and Ambassadors of Christ, sent into the world with news of this Treasure, and impowered to treat with perishing Souls about making them Rich: The Ministers of Christ are Stewards of this great Lord of Glory, entrusted with the tending and Ministerial disposings of these vast treasures, according to his instructions: This way God brings to light the hidden things of the Gospel, *2 Cor. 4. 7. We have this Treasure in Earthen Vessels: As if the Apostle should say: O Corinthians, there is a treasure, there are Riches in the Gospel, and we have these Riches*  
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in Earthen Vessels: The Lord commits them to us, that we may open them, and make a tender of them to perishing sinners, according to his order. Our business is to preach Christ, and open the treasures of Christ, with all his vast Inheritance to every Soul that receives him: O then the singular happiness they have, that have the word of this Grace sent to them: Oh what a mercy is it to live within the day-spring from on high, and under the joyful sound: To hear the good news of a Saviours being born, and offer'd to perishing Souls: To have the tidings of those Soul-enriching overtures; O think upon the blind perishing world, that live without the Line of Communication, with whom Free-Grace holds no correspondence about Salvation, those *Indian*: and *Pagans* that live without the Gospel, and then reflect upon the privileges you enjoy, and see what a mercy this is; and then say, who hath made you to differ; O why should the Sun shine on your Borders, and the day-spring from on high visit your coasts; leaving others to perish without regarding? O is it not Grace that God should visit you with the Gospel, and suffer others to persecute it? O these are the motions of Sovereign pleasure, and the paths of distinguishing mercy: O sinners! how much are you indebted to this free unsearchable Grace, that should pass by so many parts of the World, and pitch on this little spot of ground? O wonderful Mercy indeed! That these swarms of Mellefluous dews and privileges should light on your branches: That the Cloud by day and a Pillar of Fire by night should

should come, and stand over you. O little do you know what it is to lye in darkness, and in the Region and shadow of Death: O! this should cause you to value the Gospel: who can tell but they that feel it, what it is to be shut up in the Region of death, and be bound in chains of darkness; to lye in a vast howling Wilderness, where there is none to guide their feet in the way of peace: O what a sad judgment is this! O Souls! If ever you live to see, the light put out, and the Ministry of the Gospel gone from *England*, then you will know what doleful miseries are; and will you not prize the Gospel then, that is such a wonderful mercy, beyond all your Estates, and all the enjoyments of the whole world? How will some men value those Sciences that feed their natural desires with discoveries of some unknown Notions: And will not you love the Gospel, that brings to light the glorious truths of Christ? How will Tradesmen prize the Rules of their Arts, that make them skilful! How will the Worldlings hug those Counsels that help to make them rich! And should not you prize the Gospel, that comes to make you wise to Salvation? Shall men prize instructions about the obtaining of perishing things? And shall the Counsel God gives you about the Food that endureth, be slighted? O Souls! what shall I say? O labour to know the worth of the Gospel, before you feel the want of the Gospel: O prize it, prize it indeed. The Gospel is the best Treasure, the best Comforter, the best Friend that is in the World:

'Tis

'Tis the best Counsellor in all sinners difficulties; it shews you the safest, and best way out of all your Clouds and darkness, *Pro. 8. 14. Counsel is mine, and sound Wisdom.* It is meant of Christ; In his word is the best Counsel to make men wise to Salvation, *1 Tim. 3. 15.* There's the best Counsel to make you happy, *Rev. 3. 18.*

'Tis the best Interpreter in all the World to resolve your dark cases, and there's no such way to get solution in all your doubts, and greatest troubles: The Psalmist found it so, when he went into the Sanctuary, *Pf. 73. 17.* Christians, the Gospel and Word of God tells you, what you should do in all your difficulties, *Acts 9. 6.* The Gospel is the chiefest comforter: O what happy Messenger the ministry of the Gospel is, it brings the best Balm to heal your wounds: Balm of *Gilead* to heal your soul wounds, it affords the sweetest Consolations, *Rom. 15. 4. That we through Patience and Comfort of the Scriptures might have hope.* Ah! There's no such pure Elixir drops to any, as the Gospel drops: 'Tis the most reviving Spirits imaginable: the water of Life that come through the Gospel: O how reviving how clearing are these to drooping Souls! The Gospel is the power of God to Salvation, *Rom. 1. 16.* 'Tis the arm of God to stay up the poor sinking Soul: 'Tis the Weapons of our Warfare which are mighty through God to the pulling down of strong holds, *2 Cor. 10. 4.* O Souls! what cause have you then to be much affected with the Love of God in giving the Gospel? get your hearts warm'd with the sense of this mercy; and more appreciative thoughts

thoughts of these priviledges: O, I know not how to commend it to you: O Souls prize the Gospel, rate it in your esteem above the whole World, *Psa. 119. 167. My Soul hath kept thy Testimonies, and I love them exceedingly.* O rest not till you can say so, I love the Gospel exceedingly; I prize it above gold, above tryed gold: 'Tis better than all treasures, *ver. 72. Sweeter, (says David) than Honey, and the Honey Comb, Psa. 19. 10.* If the Gospel be stuff'd with such Riches, who would not prize the Gospel? 'Tis a rich Cabinet, bespangled with beauty in every letter: 'Tis a discovery of the manifold Wisdom of God, and should not you be affected with the Gospel? O testify your valuation of the Gospel by all possible demonstrations.

First, Shew your valuation of the Gospel, by blessing God for it: O send Clouds of Incense to Heaven, full of praises and *Hosannahs* to God for the Gospel: *Paul* blesteth God that the *Phillippians* had the Gospel, *Phil. 1. 3, 5. I thank my God upon every remembrance of you, for your fellowship in the Gospel, from the first day until now.* As much as to say, that you have enjoy'd the Gospel a great while. O from your whole hearts bless God for the Gospel, *1 Thes. 1. 2, 5.* O I am afraid Christians are not enough in this duty of praising God for the Gospel: It deserves solemn days of Thanksgiving.

Secondly, Testifie your valuation of the Gospel; by doing all you can to keep it with you: A person that prizeth a Jewel or piece of Gold in his hand will hold it fast: O Christians! if you prize the Gospel, you will do all you can  
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to keep the Gospel, *Pro. 23. 23. Buy the Truth, and sell it not*: Lay out any thing to enjoy the Gospel; part with your Lusts, part with your Treasures; let all go, so you may keep the Gospel: But then do not sell it: O the Gospel is Treasure enough, count nothing too dear for it.

Thirdly, Testifie your valuation of the Gospel: By your willingness to part with all, or any thing, if God call you to it for the Gospel: Doth God bid you pluck out a right eye, cut off a right hand, let it go if God call for it: Doth he call for your liberty, your lives for the Gospels sake, let them go, *Acts 21. 13.* O Souls! be not like the *Gadarens* to value your Swine above the Gospel, and rather let the Gospel go, than part with a little of your Estates, *Luke, 8. 37.*

Fourthly, Christians, shew your high esteem of the Gospel, by your readiness to attend it at all times: To run at every call of the Gospel, with *Mary* to sit at Christs feet, though other things be out of order, *Luke 10. 39, 40.* Will not you part with a little of your business, and let your Plow stand still awhile, to attend upon the Ministry of the Gospel? O Christians! shew your prizings of the Gospel, by your willingness to sit down under it at all times.

Fifthly, Shew your high esteem of the Gospel, by the greatest improvements of it while you have it; Sirs, you cannot tell how soon it may be taken from you, or you from it; you see what attempts are made against the Gospel, you have reason then to make the most of it while you have it: Christ gives this argument to his hearers to prize it, *Joh. 12. 35. Yet a little while is the light*  
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*with you, walk while you have the light, lest darkness come upon you:* Be sure at the best, 'tis but a little time you shall have it, if you live out all your time under the Gospel, till your glass be run every dust, 'tis but a little while you shall sit under the dews of this *Hermon hill*; the time of your life is but a little while; the time of your digging in this Mine is but a little while, Death will draw the Curtain, and set you beyond the droppings of these dews and golden Oyls: O then improve the Gospel while you have it; make the most of it, get all the good you can from it, by way of illumination, instruction, Correction, Faith and Consolation: Christians, get your heads and hearts fill'd with this precious substance what you can; this will be your wisdom, you will find it so when you come to reckoning: O fill these Chambers of your Souls with precious treasures; lay up those choice fruits that may last you in your Winter Days: Get the knowledge of Christ, and the unsearchable Riches of Christ more and more, while you may come under the news of it: O draw hard at these breasts, that you may get much food and nourishment for your Souls, that may serve you many a day.

Sixthly, Shew your high valuation of the Gospel, by your believing in it, by your loving and obeying of it: *Joh. 12. 36. While you have the light believe in the light:* Those friends we value much, we trust much. Souls if you value the Gospel, you will believe it: The Gospel tells you, *He that hath the Son hath life; he that hath not the Son hath not life: It tells you, he that lives after the flesh shall dye:* O believe it: the Gospel saies, *If you for-*  
*sake*

*for* sake your evil ways, you shall have mercy; if you hold fast your sins you shall dye: It tells you, you cannot come at Salvation, but in Salvations wayes: O believe the Gospel; they that know thy Name will put their trust in thee, *Psa.* 9. 10. If you did but know the worth and truth of it, you would believe it, you may hang all the weight of your Souls upon the Line of the Gospel, you may adventure your immortal Souls upon the promises of the Gospel: It will bear all your weights, then love the Gospel: *Love the truth and peace,* *Zach.* 8. 19. Is the Gospel such a good Messenger that brings you such good news, and will you not love it? O Souls! love the Ministrations of the Gospel. And then obey the Gospel: If you love Christ indeed you will keep his Commandements, *Joh.* 14. 23. you will obey his voice. This argues your esteem of the Gospel, when you follow the instructions it gives you. Doth God bid you forsake your evil wayes? Come and close with Christ? O! obey those Counsels he gives you in his Gospel.

Lastly, Shew your high valuation of the Gospel, by holding forth a Conversation suitable to it, *Only let your Conversation be as becometh the Gospel of Christ,* *Phil.* 1. 27. As if he should say, chiefly, this is the main and sum of all O! live worthy of the Gospel.

First, Then is your Conversation as becometh the Gospel, when you live as becomes the grace of God discover'd in the Gospel: 'Tis infinite grace is revealed in it; you should walk so as to honour grace; you should press after more grace in your Conversations, there should be  
grace

grace in every step of your lives, *Tit. 2. 1, 12.*

Secondly, Then you live suitable to the Gospel, when you live up to those great and Glorious things held out in it : When the Gospel is opened there are choice Jewels brought forth to sale : O most excellent things produc'd by it, and you should live up suitable to these.

There's the manifold Wisdom of God held forth in the Gospel, *Eph. 3. 10.* Treasures of wonderful wisdom are opened in the Gospel : O live up to these mysteries : O Christians, let your lives be exact, for you have curious eyes to look upon you, labour to hold forth much wisdom and much light in your Conversations.

In the Gospel is held forth the mystery of Godliness, *1 Tim. 3. 16.* *Great is the mystery of godliness.* O what mysteries are here ! *God Manifested in the flesh ; God, and yet cloath'd in flesh : Condemn'd for sin, and yet justified in the Spirit ; seen of Angels :* Preached to the Gentiles, the worst of Sinners in the World : Now live suitable to the mysteries of Godliness.

Again, the Gospel opens the glorious priviledges of Saints, of every saved Soul : O wonderful priviledges ! That Enemies should be reconciled, and strangers made nigh, that Rebels should be adopted Sons and Daughters, made the Children of God by Christ, *Rom. 8. 16, 17.* O what a glorious priviledge is this Believing Souls are brought into by the Gospel ! to a state of Adoption, *Gal. 4. 6.* A state of glorious liberty, *Eph. 5. 1. Gal. 5. 1.* O live up to these glorious priviledges : *You are Children of the light, walk as Children of the light, Eph. 5. 8.* The Gospel



pel shews you the the things freely given of God, the infinite love of God, the wonderful Salvation-Grace of God: O then you live suitable to the Gospel, when you live up to those great and glorious things held forth in it.

Thirdly, Then are your lives according to the Gospel, when they are suited to the Rules of the Gospel, look what the Gospel commands; and requires that you do, *Gal. 6. 16. Math. 28. 20.* Now the Gospel requires not only Bodily, but Spiritual worship; to worship God in the Spirit: It requires not only external duties, but internal holiness: It calls for Obedience flowing from love, and labours springing from faith; well principled duties, when you endeavour the greatest strictness in your lives; That's suitable to the Gospel.

Fourthly, Then is your Conversation as becomes the Gospel; when it is Subordinate to the ends of it.

One end of the Gospel is to exalt the praise of the glory of grace, *Eph. 1. 12.* To make you vessels of Mercy, for the glory of Mercy: O Christians live so as you may most advance the glory of grace, live self-denyingly and humbly, exclude boasting, then you live as becomes the Gospel.

Another great end of the Gospel is the sanctification of saved Souls, to make Souls holy, *2. Cor. 7. 1.* Then you live as becometh the Gospel, when you carry on Gospel holiness, inward Holiness, outward Holiness, *1 Thes. 4. 3.*

The Salvation of Souls, that's another great end of the Gospel, that the Promise may be sure to all the seed, *2 Thes. 2. 10.* That he that be-

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believes in Christ may have Everlasting Life: O then live as you may be saved; you must tread upon the World you have so much doted upon; you must account all things loss and dung for Christ, if ever you be saved: O Christians, labour then to hold forth a Conversation suitable to the Gospel. So much for the first Inference.

Secondly, If such great and unsearchable treasures are opened and tendered to Sinners in the Gospel: O then how great is their sin that oppose and persecute the Preaching of it: O this is a black sin indeed; this activity comes from the Spirit of darkness. O 'tis a dreadful thing to oppose, resist, and persecute the Ministry of the Gospel: For such do all they can to hinder the tenders of unsearchable Riches to the World; they labour to keep the World poor, to hinder the Salvation of Souls: And is not this sad work?

Again, such as oppose and persecute the Gospel, are of the cursed brood and off-spring of the *Pharisees*, who do shut up the Kingdom of God, and neither enter in themselves, nor suffer them that are entering to go in: So do those that do oppose and persecute the Gospel, and would put out the light of the Gospel; they are the Children of the Devil; the first-born of Hell; they do their Fathers work, *Joh. 8. 41, 44.* They that hate the light are the Children of the Devil; their deeds are evil, *Joh. 3. 20.* They carry the Devils mark upon their forehead; wherever they go up and down, to say there goes the Devils Children, there goes an Heir of Hell.

Again, They are Soul-murderers; they do  
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hunt Souls, and shed the blood of Souls, *Ezek.* 13. 30. As well as they that hinder the Gospel of Life, as they that bring in false Doctrines, and feed persons with Lies, and occasion death: They that starve mens Souls as well as they that poyson them, both are Soul murtherers. They fight against Christ in Heaven: They go up and down with drawn Swords pointed against Christ in Heaven. O bloody wretches! that have murdered Christ on Earth, and now would kill him in Heaven too, *Acts.* 9. 4. *Saul, Saul, Why persecutest thou me?* O Souls! 'tis a fearful thing to oppose and persecute the Ministry of the Gospel; for all the blood of all the Saints, from the beginning of the world to this day, shall be upon their heads, *Math.* 23. 35. O 'tis a sad thing to lye under the blood of one person; but to have all the blood of all the Saints in the world to lye upon the head of a poor Creature: O what will that Soul do? That Soul will go to Hell with a vengeance, and lye tumbling under the wrath of God to all Eternity. Thus much of the Second Inference.

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## CHAP. XXIV.

*Shewing the poor and lamentable State of all Christless Souls.*

**I**F there are such vast and unsearchable treasures in Christ, tendered to sinners in the Gospel: Hence see then the poor and lamentable

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table state of all those Souls that are without Christ. O they are very beggerly Souls that are Christless Souls: As they that are far from the Sun, must needs be far from Light and Heat; so they that are far from Christ, must needs be far from true Riches: He that hath not a Title to the Field, hath none to the Treasure that lies in it: *He that hath the Son hath Life, he that hath not the Son hath not Life.* The Character of *Laodicea* is the complexion of all Christless Souls: *They are Wretched, Miserable, Poor, Blind, and Naked,* Rev. 3. 17. *They are aliens from the Common Wealth of Israel, strangers to the Covenant of promise, without God, and without hope,* Eph. 2. 12. They have none of Christs personal, or purchased treasures to enrich them: They have no right to his Person, and so none to his Excellency: His glorious Attributes signifies no good at all to them. His most precious and sweet dispositions, bespeaks little comfort to them: What Christ hath done and suffered, imports no advantage to them: Christless sinners are like beggers, or like poor persons shut out of the Rich mans door, that have Charity lock'd up from them; till they come to Christ, neither himself nor his is theirs; they have not any part of his fulness: No Treasures of Justification, Pardon, and Peace, are imparted to them: No Riches of Sanctification are made over to them: No Treasures of Grace, or Glory, are the Unbelievers interest; therefore he must needs be a pitiful poor Soul: Yea, all the Symptoms of Poverty are upon Christless sinners. To name a few of them.

First,

First, A poor Person is a very needy person: He is full of wants; ever and anon in distress, and extremities; always destitute: Poor and needy are Synonymous terms, *Isa. 41. 17.* *When the poor and needy seek Water.* So it is with Christless Sou's, their necessities are many; their wants are more than can be numbred: They want Wisdom, Light, Grace, Glory, every good thing: Nothing truly good is imparted to them: Their unbelief mars all the mercies given to them: *To the unbelieving Soul every thing is unclean, defiled,* Tit. 1. 15. Their unregeneracy overturns all their mercies. Ah! They want eyes to see what is lacking in them, and hence 'tis they go up and down so secure: They want Eyes to see, Ears to hear, a mouth to speak, Legs to go, and Hands to Labour: they want Life, and every good thing: And being Aliens from the Common-wealth of *Israel*, strangers to the Covenant of promise, and alienated from the Life of God; must needs be miserably poor.

Secondly, Poor Persons as they are needy, and their wants great, so they have nothing of their own to supply them: A poor man may want Bread; but his Cupboard doth not afford it: He may see his wants, but hath no money in his purse, no treasure to repair them; they are poor that have no Estates; no Barns-floar to go to; no Lands, no Livings, no money to help them in time of straits: Christless Sou's are in this sense poor also: They have nothing to supply their wants, to relieve them in their necessities: Their own Treasures are totally ex-

hausted by sin: Where the fountain is sealed, the Cisterns are dry: When the Creator will not help, the Creature cannot, Angels cannot, will not help: Scriptures can impart no comfort to them, whiles out of Christ: Where Christ shuts his door, no good thing gets out to such Souls: They are naked of all those advantages that might enrich them, stripped of those Consolations that might cheer and refresh them: *Where shall we go?* says the Disciples to Christ, *Job. 6. 68.* So may poor sinners say: *Where shall we go?* they are like the Lepers that sat without the Gate of *Samaria*, ready to famish, and knew not what to do, *2 Kings 7. 3.* This is the case of Christless Souls: They may have of the fat things of this Life; but not a jot of the Everlasting hills reacheth them.

Thirdly, Poor men usually fare hard; they are much straitned in their refreshments; they feed on mean things, very low dyet; Bread and Water is great cheer with them: When the Prophet was reduc'd to a state of poverty, he was fed with Bread and Water, *1 Kings 18. 4.* Yea, sometimes worse fare; as the Prodigal fed on Husks; nay, glad to have it, he looked for some that would give it, *Luk. 15. 16.* Nay, sometimes feed upon Doves dung; yea their own flesh, *2 Kings 6. 25.* O the mean, hard fare poor persons are brought to in a state of Poverty; they go many times with hungry Bellies: Poor people sometimes with *Lazarus* would be glad of the Crumbs that fall from rich mens Tables, *Luke 16. 21.* Such is the state of  
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Christless Souls; their fare is bad, and very course: They live upon the Carrion, the stinking Excrements of sin; They feed upon their Lusts; their sweetest draughts are (with *Darius*) dirty Waters: As the Children of God feed on holiness, 'tis meat and drink to do their Fathers will; so the pleasures of sin are the dainties, and sweet-meats of Christless Souls: The forbidden Fruit is the best cheer such have: No Tree in the garden pleaseth them so well as the Tree of Knowledge of good and evil. O such is the meat and drink of sinners, they feed upon their own dung; yea, they are fed with Judgment, whiles Saints eat the dainties, the marrow and fat things of Christs Table: They eat the Bone, when the Children feed on the Flesh: Sinners come to Ordinances, and eat up Bran, whiles the Children feed upon the finest of the Wheat; they have but the shell and outside of Ordinances, when gracious Souls eat the kernel and inside sweetness: The Friends of Christ feed upon hidden Manna, when sinners fill their stomachs with husks; yea, gravel: The appointments of Christ yield no sweetness to them: Their Ear doth not try words, their Palate hath lost its taste; it cannot difference sweet Waters from bitter; the Language of *Canaan* from the language of *Ashdod*: Intitutions from Superstition: 'Tis all one to them what is preached: The pure strains of Gospel truths is no other to them; than the dull methods of dead preaching, juicy meat and dry Bones is all alike to them; O they are poor indeed that fare so hard: If Hypocrites feed on any thing 'tis but a dream;

if they have comforts, 'tis but stolen Waters, when they awake they are empty still: Let the fare be never so nourishing, the choicest priviledges they prove not by ; they are ill favour'd Souls, and look gantly.

Fourthly, Poor Men have usually mean cloathing, so *John* the Baptists low estate in the World was set forth by his habit, *Mark* 1. 6. *And John was cloathed with Camels Hair, and with the girdle of a skin about his Loynes: A plain and sordid habit, as Calvin calls it: Ab omni urbano nitore & lauitiis remotis: A man far from a Court-like neatness, either in habit or apparel, but in a poor and rustick attire; not but that John might have been better cloathed; he was the Son of Zacharias the Priest, but taking on him the state of Poverty, he cloathed himself accordingly: Poor Men are badly clad, Job 31. 19. Sometimes they go in rags, as Soloman saies, Pro. 23. 21. Drowsiness will cloath a man in rags: It notes the Poverty that slothful Persons are brought into; when James would discribe a poor man, he sets him forth as cloath'd in vile rayment, Jam. 2. 2. And there come in a poor man in vile rayment, *ἐν ῥυπαρῶν ἐδύτη*, dirty base cloaths: The same word that is rendred filthly garments, *Zach.* 3. 3. Is the dress of poor men: So Christless Souls are very poor, they go in mean rayment, they are naked; the Spirit of God tells the Church of *Laodicea* so, *Rev.* 3. 17, 18. Till Souls be cloathed with the white rayment of Christ's Righteousness, they be naked, and their shame appears; they have nothing to cover their nakedness from the sight of God, Angels, and*

Saints:



Saints : They go in poor rayment ; their garments are webs of their own weaving, and their works are their covering. They are cloath'd with shame, and cover'd with Confusion as with a Mantle, *Psa. 109. 29.* O what sad rayment do Sinners go in ! Saints are cloathed with white Rayment, and beautiful through Christs comeliness ; adorn'd with his Graces, be pangled in his Jewels ; they go up and down in rich Attire : But sinners lye in sordid attire, cloath'd with vile Rayment.

Fifthly, Poor men usually have but bad Lodging ; They commonly live in mean Houses ; little Cottages : They sometimes dwell in the dust, *Psa. 113. 7.* *He raiseth the poor out of the dust, and lifteth the needy out of the dunghill ;* So the Prophet *Isaiab* describes a poor man, as one that is cast out, *Isa. 58. 7.* *The poor that be cast out :* O their Lodging is hard ; they do not spread themselves on Beds of Ivory ; nor lye on Cloth of Tapestry : The rich have their ceiled Houses, fair dwellings. The poor many times their Cottages are in a Wilderness, and Houses that drop through. So 'tis with Christless Souls ; they have poor Lodgings ; when Saints Lodge in the bosom of Christ, they lye in the Arms of Devils : They lie upon Thorns ; yea, Spears, that will pierce them thorough : They lye upon Stones ; the Earth is their Bed, they are Earthy Souls, and lodge in the very bosome of the world : They dwell in habitations of cruelty ; they lye in Graves : So the Prophet, when he speaks of the *Jews* dead in sin before Conversion, he describes them to be in their Graves, *Ezek. 37. 12.* Dead sinners lye like

like *Lazarus*, bound with a Napkin in their Graves, *Job. 11. 44.* O there's your Bed Souls, if out of Christ; there you lye kept till the day of Judgment; held Prisoners till a call comes to bring you to the Bar of Christ. O your lodging is mean indeed! Saints dwell in God, *Psa. 91. 1, 9.* their habitation is in the City of God, *Eph. 2. 19.* But all Christless sinners lye without amongst Devils; they dwell on pinacles, and live upon the borders of death every moment, amongst Dogs, amongst the unclean: O see their habitation, and the place where their honour dwelleth, *Rev. 22. 15.* *Without are dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whosoever loveth and maketh a lye.* These are the company Christless Souls lodgewith: they are turn'd out of doors: O sad, doleful state indeed!

Sixthly, Another Character of a poor man is this: Poor men are Friendless, *Pro. 19. 4* *Wealth maketh many friends, but the poor is separated from his Neighbour.* Every man seeketh the Rulers Favour; every mans Cap, and Hand, and Knee, and all is for them; But the poor man, his very Neighbour comes now to leave him, who was his Friend whiles in prosperity: When Rich men sit down in places of Honour, poor men must stand at the Feet, *Jam. 2. 3.* They are sure to find few Friends to own them, to pity, and help them! So Christless Souls are friendless; they have no true Friends in Heaven or Earth: Those that seem to flatter them, are not Friends but Foes; they rather wound them, and draw them into mischief; whiles they lye in their blood there's no eye to pity them, to do

do any of these things for them, *Ezek. 16. 5*. No hand to help them, to wash, salt, and swaddle them, *ver. 4. 5*. If the Father of Bowels shut up his pity, Creatures can extend but little; whiles they reject the good *Samaritane*, none that passeth by regards them. *If God will not withdraw his anger, the proud helpers do stoop under him, Job 9. 13*. If God be angry, who can befriend us? O sinner; If God frown, what is the love of Creatures? O thy case is doleful, thou thou art a poor Soul indeed, that art out of Christ; if he wound, none can heal, *Job 11. 10*. *If he cut off, or shut up, or gather together, none can binder him*. Christless Souls are like a Gangreen member, in danger of being cut off if a sudden cure be not found: and who then can befriend them? where the Lord of hosts is a Friend, Creatures are Friends: And where he is an Enemy, Creatures are Enemies too: If God be in Covenant with a Soul, the Creatures are in Covenant too. And if God be against a Soul, all his armies fight against that Soul too: O sinners, who can befriend you? suppose you have Rich kindred, great acquaintance, what can they do at the Bar of God for you? They will not go to the Judgment seat of Christ, and speak for you there.

Seventhly, A poor man is one that is lightly esteemed: This *David* gives as a Testimony of a mean state; when some were sent to treat with him, about a match with *Saul's* daughter; he modestly puts it off. *Who I*, says he, *I am a poor man, and lightly esteemed, 1 Sam. 18. 23*. The word is contemptible, of little, little worth.

Rich

Rich men are sure of honour; but the poor are little regarded: Great persons are Courted, when the poor are sleighted, passed by, little esteemed. So 'tis with Christless Souls: They are lightly esteemed: God hath a very low account of them: The ungodly in Gods account are like the Chaff the Wind drives away, *Psa. 1. 4.* So are the wicked, let them be what they will, in greatest dignity here below; they are glittering stars in the worlds Eye, but falling Comets in God's account: The mighty King of *Babylon* being a wicked man, God accounts him but an abominable Branch, *Isa. 14. 19.* So Christ calls proud *Herod*, a Fox, *Luk. 13. 32.* God reckons them as broken Pitchers: Wicked *Coniah* is as a broken Vessel in whom is no pleasure, *Jer. 22. 28.* No more doth God reckon of wicked men, though under all the grandure of the World: Angels do not regard them: They do not account them worth their company, and attendance: The Saints are guarded by Angels; but wicked men are let alone: Angels are Ministering Spirits to the Heirs of Salvation; not to the Heirs of Hell; they have no charge at all, to watch over them; but to fight against them: They are set in battel array against them; good men cannot regard wicked men; let them be never so high and honourable: Though they give every man his due; yet they cannot weigh them in the ballance of the Sanctuary as any thing: They had rather converse with a poor Saint, than with the greatest persons in the world, if wicked, *2. Kings 3. 14.* And *Elisha* said, *As the Lord of hosts liveth, before whom I*  
*stand*

stand; Surely were it not that I regarded the presence of Jehoshaphat King of Judah, I would not look toward thee, nor see thee. So lightly esteemed are wicked men in the Eyes of God, Saints and Angels.

Lastly, A poor man is liable to dangers and sufferings; he hath no might against the mighty, but lies open to the injuries and oppressions of those that are above him, *Amos 4.1. Hear ye this word ye kine of Bashan, which oppress the poor, which crush the needy: Poor men lye under the feet of the potent, and are subject to their Tyranny: On the oppressors side is power, and on the oppresseds side are tears, Eccl. 4.1.* So Christless Souls are under the ruling power of Satan, and taken Captive by him at his will, *2Tim. 2.26.* They have no defence against the stroaks of Judgment; 'tis easie with God to crush them every moment; they no have power to secure themselves from ruining vengeance, wicked men are no more match for God than Bryars and Thorns, *Isa. 27 4.* Yea they can no more resist him than the stubble can the fire, *Mal. 4. 1.* O sinner, thou art a miserable Caitiff indeed! O see thy poverty, let this stain thy glory; O sinner, look about thee, whiles thou hast a little time: Art thou wilking to die so poor? O 'tis not Houses, nor Lands, nor Money, nor Friends, can minister comfort to thee then; O how wilt thou do to live for ever, if thou hast none of Christs tryed Gold.

So much of the Third Inference.

## CHAP. XXV.

*Wherein Christ is set forth to sinners, as a Match worthy of their choice, in regard of the excellency of his Estate: The amiableness of his Person: His lovely Dispositions and other Considerations to win the hearts of sinners to be looking after this lovely Jesus.*

**I**F there are such vast treasures in the Lord Jesus Christ; then this will follow hence: That the Lord Jesus Christ is worth the looking after by perishing sinners. O what a match is Jesus Christ for undone sinners; could they but obtain him, how happy would they be for ever; this is a principal thing in a woers eye, to get a rich match; O Souls you cannot get a better match than Jesus Christ, there's none like him.

First, In point of Riches: O let me commend the Lord Jesus Christ to you upon the account of his wealth: Sinners; if you would have a rich Husband; there's none so rich as Christ: He is wonderfully rich; if you but consider the Nature and number of his riches: If you observe the verity and variety of his treasures: If you weigh the kind or degree of his substance, you will say he is exceeding rich: Take him positively, or comparatively, he is vastly rich: he is really so, and superlatively so: The worlds trea-

treasures are but shadows: But he hath substance; true solid subsisting treasures, *Pro. 8. 21.* *That I may cause them that love me to inherit substance, and I will fill their treasures.* Christ's Gold is tryed Gold, that which can bear the hardest touch, and abide the fire: And he is superlatively rich, none like him: *Job* was a rich man, but his riches were limited within the Confines of a Countrey: He was the richest, not in all the world, but of all the men of the East, *Job 1. 3.* But Christ is richest of all: All the Men and Angels in Heaven and Earth put together cannot vye treasures with Christ: What was said of the vertuous woman is true of Christ, he excels them all, *Pro. 31. 29.* O sinners, would you have a rich match, cast your eyes on Jesus Christ: He hath a very taking Estate, that will be wonderful attractive upon your hearts if rightly set. I shall shew in a few particulars what an Estate Christ hath.

First, It is a fair Estate, exceeding large and full; 'tis incomprehensible, and past finding out, both as to his personal, and purchased Treasure: It is in heighth, depth, length, breadth, passing knowledge, as hath been shewn at large, *Eph. 3. 18, 19.* Christs Estate is as large as himself is, and he is past finding out: *Who can search out the Almighty to perfection? Job 11. 7.* All mens Estates lie here in the lower world, within the measure of a spot of ground: But Christ's treasure fills Heaven and Earth: The Heavens, yea the Heaven of Heavens are his, *Neb. 9. 6.* The Lord Jesus Christ is rich every way considered: He is rich in inheritance:

*Heir*

*Heir of all things, Heb. 1. 2.* He is rich in Jewels, he hath abundance of choice Jewels; he hath a day on purpose to make up his Jewels, *Mal. 3. 17.* He is rich in mansions too, *Job. 14. 2.* *In my Fathers House are many mansions.* A mansion for every Heir of Glorie: O how many Houses hath this Heir of all things? How many dwelling places in Glory? He is rich in Crowns and Thrones: We account that man rich that hath two or three Kingdoms: But Jesus Christ hath a multitude of Crowns: A Crown for every Subject, *Mat. 9. 28.* Every saved Soul is a Crowned King, or shall be so to all Eternitie, *Rev. 1. 6.* Every overcoming Soul shall sit on Thrones; and every one wearing a Crown of Glorie, *1 Pet. 5. 4.* O what a vast Potentate is Jesus Christ: All the Angels in Heaven cannot draw an inventory of Christs Estate, so numberless are his Treasures: He that hath so many millions of Saints, and can give every one of them a Kingdom: O how rich must this Lord be? O sinners think what a rich Jointure Christ can make you; he can settle an Estate upon you indeed. O will you Espouse Christ, he hath a fair Estate indeed.

Secondly, Christ hath a free Estate: Some men may have large Estates, but many Mortgages and debts upon them; but Christ's Estate is all free; no debts lies on Christ to lessen his Estate; whatever he gives to the whole Creation, doth no way lessen his Riches; like the Sun, whatever light it imparts to the World, or Inferiour Luminaries, doth not exhaust or diminish it's Original splendour; all that the Rivers emptie from  
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the Sea, do not lessen it, but repay its bounty by a retribution of all those receptions; so whatever contributions come from Christ to men, it doth not lessen his ability to give to his people: The more *Abraham* gave to his Sons by *Keturah*; the less he had for *Isaac*: But Christ's liberality and Obligations do not diminish his treasure; Christ's whole Estate comes to every Believer, every saved Soul hath a whole Christ full of Grace and Glory.

Thirdly, Christ hath a sure Estate, exceeding safe; there's no defrauding of his Spouse, no pre-mortgage to take it away: If Christ's Life could not be taken from him without his consent, when he was Mediatour, *Joh. 10. 18.* Then all the Estate he hath purchased with his blood is unremoveable; the Father hath given it, who is greater than all, and in whose hands Believers are put, and their Estates secured for them: All new-Covenant promises are sure, as you have heard, part of which is the inheritance of the Saints. This Estate is sure both by donation and purchase: The Father hath given Christ and all that is his to Believers, *Isa. 55. 4. I have given him to be a witness to the people, a leader and commander to the people*: This shews the certainty and truth of this Covenant which is confirmed in Christ, whom the Father hath given and made over to Believers to be the confirmation of his promises. 'Tis confirm'd by purchase; he hath bought and paid for't; he went and sold all to get this pearl; he parted with his Life, Blood, Glory, his All, to get this Estate for Believers:

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The Father hath received every Farthing of the money, and gives him an acquittance under his hand, declares before men and Angels, that Christ owes him nothing for all the whole Estate he hath purchas'd for Believers, *Mat 3. 17.*

*This is my beloved Son in whom I am well pleased: O 'tis a sure Estate.* A conveyance is made of it to Christ in the behalf of Believers, *Isa. 49. 8. Math. 28. 18.* All power is put into the hands of Christ: The Deeds are drawn, and interchangeably sealed between the Father and the Son, that the Estate is firm and sure to all Believers: Nay the seizure and delivery is given, and Christ hath taken possession of it, and he is entered into the Heavens in the behalf of Believers, and all to make this sure. O sinners will you espouse Hell, and let go Jesus Christ, who is Heir of Life, and Glory, that hath such a sure Estate for you?

Fourthly, He hath a sutable Estate: Let a man have a fair, free, and sure Estate, yet if it be not sutable to his quality, necessities, and desires, 'tis unsatisfying: But Christ's Estate is every way sutable both to himself, and to his Bride: He hath a large inheritance sutable for his dignity, and to his Spouses quality: Christ having finished his work on Earth, being about to drink the last draught of the Cup; he comes and treats with the Father about his receiving, and 'tis Glory sutable to his quality: *O Father glorifie thou me with thy self, with the glory which I had with thee before the World was, Joh. 17. 1. to ver. 5.* O unreasonable Souls, that despise Christ; O sinners! had you ever such a Lover stood at your doors? No, nor never will  
have

have the like, if you refuse this Jesus: Yea, 'tis a sutable Estate to his Spouse too: 'Tis a fit joynture for the Kings Daughter, sufficient to maintain her Immortality, and Glory, *Luk. 22.*

*29. I appoint unto you a Kingdom:* Now a Kingdom is a sutable state to a Kings Daughter: O Souls! will you fall in Love with Christ? he hath Crowns, Thrones, a Kingdom of Glory for you.

Then 'tis an Estate sutable to your necessities too: There's enough in Christ to spend upon, and maintain you bravely, richly, here and for ever: O sinners, will you match with Christ? whatever you need is in him. *My God shall supply all you wants, Phil. 4. 19.* If a Kingdom will do it, you shall not want it: If a Crown of Glory will make you happy and blessed you shall not want it; his Estate is fullness that filleth all in all, *Eph. 1. 23.* O Believer, it may be thou wantest Bread, Cloaths, Money, and thou goest up and down dejected, sad, full of fears: But hast thou espoused Christ? O consider thou hast a fullness, O what a vast Estate hath Jesus Christ for thee. Sinners, your wants are many, more then you know, God only knows your wants, Sinners, yet there's enough in Christ's Estate and Patrimony to supply them all.

Then 'tis sutable also to their desires. Sinners desires are large; O what wandring things are the desires; persons may desire things to the utmost ends of the Earth, which they cannot get: But all that the Believer rationally desires, Christ's Estate can satisfie: *He will fulfill the desires of them that fear him, Psa. 145. 19.* Yea, 'tis above their desires: Desire as much as

thou canst, Christ's Estate is above thy desires, *Pro. 3. 15.* O what a treasure then is Christ ! it fills every chink of the Believers desires, with an overplus: 'Tis more than can be desired.

Fifthly, 'Tis a pleasant Estate, *Psa. 16. 6.* *The lines are fallen to me in a pleasant place, yea, I have a goodly heritage.* The *Chaldee* renders it in sweetness, others delightful place: A great Estate if it be not well scituated, and lye not in a pleasant place, is not half so contentful ; but Christs Estate is well scituated ; it hath all considerations and circumstances that may make it desirable. *Canaan*, that was a type of it, is call'd the pleasant Land, *Jer. 3. 19.* 'Tis in the Original, the land of desires : So the Believers portion that is prepared for him by Christ ; 'tis a Land of desires ; an Inheritance of beauty and Glory : Christs Riches are very precious and pleasant Riches, *Pro. 24. 4.* *And by knowledge shall the Chambers be filled with all precious and pleasant Riches.* Rare, as the word imports ; delighting Riches : The whole possessions of Christ are pleasant, the way to it is pleasant, *Pro. 3. 17.* The borders of Christs interest are made with pleasant stones, *Isa. 54. 12.* *And all thy borders of pleasant stones.* The first fruits of Christ's harvest is all pleasure and delight, much more the lump ; the maintenance he allows his Children here in the way is delighting, much more the Estate reserved at the Journeys end. The Fruits that fall from this Tree of Life is sweet to those that sit under its shaddow, *Cant. 2. 3.* how much more to them  
that

that climb, and crop the pleasant fruits thereof. *Their drink is pleasant,* Psal. 36. 8. *Thou shalt make them drink of the Rivers of thy pleasures.* And at last he brings them to his Right Hand, where are pleasures for evermore, *Psal. 16. 11.*

Sixthly, It is a peaceful state, not liable to contests and controversies, as mens Estates oft-times are here: A man may have a great Estate, but it may be a litigious Estate: It may occasion many Law Suits about it: But it is not so in Christ's Estate: 'Tis a peaceful Estate; no wars grow out of this Estate: Christs Countrey is called *Salem*: The Land of peace, *Psa. 76. 2.* And he is *The King of Salem*; The King of peace, *Heb. 7. 1. His Kingdom is Righteousness, and Peace, and Joy in the holy Ghost,* *Rom. 14. 17.* He is their peace, *Eph. 2. 14.* In him they shall have peace, *Joh. 16. 33.* His very Doctrine are words of peace, *Eph. 2. 17.* He came to guide our feet into the way of peace, *Luke 1. 79.* *He came and Preached Peace*: O what a blessed Estate hath Christ; what a lovely Lord is Christ: He bequeaths peace to his people: Peace I leave with you, my peace I give unto you, *Joh. 14. 27.* They have peace with God, who Espouse this Christ, *Rom. 5. 1.* Peace with Saints and Angels, *Col. 1. 20.* Peace with Conscience too, *Phil. 4. 7. Heb. 10. 22.* The Fruits of the Spirit is Peace, *Gal. 5. 22.* His Riches have no sorrow annexed with them.

7thly, It is a perpetual Estate: *An inheritance that fadeth not away, reserved in Heaven,* *1 Pet. 1. 4.* Christs Riches are durable Riches, aged Riches, strong, solid, Riches: *Opes densa,* that is *multa & firma,*

says *Mercer*, they are great, stable Riches, *Pro. 8. 18. Riches and Honour are with me, yea durable Riches and Righteousness.* His Gold is not liable to rust. 'Tis said of the *Cedar*, worms will not breed in it; sure there's no worm in Christ's Treasure: O Souls, 'tis a lasting Estate: That neither time nor changes can wast nor weaken: All the Saints spending upon it to all Eternity, never detracts from it: Christs Treasures are like the deep waters, or like the bottomless Ocean, that cannot be exhausted; his treasure will last as long as God, the Soul, and Eternity lasts, which is for ever, for ever, for ever. Some men have out-liv'd their Leases and their Estates, and have seen an end of their Houses and Riches; but the Spouse of Christ can never out-live her jointure, it lasts to all Eternity.

Lastly, 'Tis a possess estate: Some may have great estates, but it is in reversion, they may look long for it, as some Heirs do all their days: But Christs Estate is all in his own hand, 'tis actually made over to him by the Father, and possession given him when he sat down at the Right hand of God, *Heb. 1. 3.* He hath actually obtained this Inheritance with the Fruits of it, *Heb. 1. 4.* And is actually invested with this glory, *Heb. 2. 7.* This sinners is the Estate of that Beloved that is tendered to you in the Gospel for your choice; he is very wealthy, he hath a fair, free, sure, sutable, pleasant, peaceful, perpetual possession; an Estate you cannot spend or comprehend; an Inheritance you cannot lose or out-live: riches that will not cloy, nor clog you; a portion that cannot be out-vy'd or match'd:

Come

Come view the Rentals of his Lands, the Inventory of his Goods, and see what a rich match Christ is, there's none like him; where can you mend your penny-worths? all the world, no nor the Heaven of Heavens can yield you such another bargain. *Job 28. ver. 13. &c. Man knoweth not the price thereof——the gold and the Chrystal cannot equal it, and the exchange of it shall not be for Jewels of fine gold, &c.* Then Jesus Christ is worth a looking after if he be so rich as the Scripture reports him to be, and I presume you question not the truth of this testimony. O slight not this bargain which will make you happy to all Eternity; if wealth will please you, here's enough, what say you? Have you any objection against his estate? If not; what stick you at?

Secondly, Dost thou dislike his person? Then it argues thou knowest him not; for he is altogether Lovely, the chiefest of ten thousands: The fairest of the Children of Men: O come, behold the Lamb of God: Look upon this glorious Jehovah Christ: O see his Personal Excellency, and it will allure you, and invite you to come to him: he is the brightness of his Fathers Glory, and the express image of his Fathers Person, *Heb. 1. 3.* Sinners look well upon him, view him from top to toe; there is no blemish in him: O he is the most exquisite one, his perfections are enough to please you, his beauty sufficient to allure you: See his excellent lineaments, the sweet proportion of every part: O how lovely is Christ to the believing eye, in regard of his Person. Consider his Natures, God Man sweetly concentring in an intimate and Eternal Union,

Union, perfect God, perfect Man in one person: O where can you espy such an object! sure he is a *Non-such*; none like him in Heaven, none like him on Earth, in regard of his Personal Glory as Mediatour, God Man: look over his Characters that his friends have given him; See in that Book of *Cant. Chap. 5.* How the Spouse displays him, and you will find him a beautiful Person, *ver. 11.* to the end, *His head is as the most fine gold: His Wisdom and Government is most pure, solid and excellent: His locks are bushy and black as a Raven:* Which notes not only his loveliness, but his strength and vigour he hath his radical moisture, his vital heat: He is strong, his vigour abides with him; he hath strength sufficient for all his undertakings, and he is able to go through what he sets his hand unto; he is strong, vigorous, and spritely. *His eyes are as the eyes of doves by the Rivers of Waters, washed with Milk, and fitly set.* His sight is quick, and perfect, his understanding is infinite: His Counsels are holy, and consistent, all well set, his decrees, his purposes, all methodically ordered and fixed: His looks are gracious, his aspects lovely, enamouring the eyes of them that behold him. O such a lovely Christ is tendred to Sinners; O I know not how to set him forth to your capacities, he is a most taking object indeed. *His face is white and ruddy:* Emblems of Rich Beauty, captivating the eyes, and ravishing the hearts of beholders: The purity of the divine nature, with the passions of the humane, and procurements of his Redemption, sets him forth as infinitely amiable in the eyes of Believers. *His cheeks are as a bed of spices, as sweet flowers:* His  
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graces and choice discoveries of his Excellencies, doth wonderfully feed and delight the Souls of those that have acquaintance and fellowship with him; his sweet and lovely perfections discover'd to Believers are like a rich feast that stay with them: *His lips like Lillies dropping sweet smelling Myrrhe*: The impartings of his wisdom, the droppings of his Doctrine, his gracious words, his Holy Communications, are savoury and sound, pure and incorruptible, they strengthen the heart, and heal the Soul of those that imbrace him: His Doctrine carries wonderful strength to those that are in weakness; how do the words of grace revive the fainting hearts of Believers; his wayes are strength to the upright, like Myrrhe, they make the heart sound. *His hands are as gold rings set with the Beryl*: His works and administrations in the World, are full of order, beauty, and excellency: All that he doth in *Sion* and out of *Sion*, is all holy; every providence that seems to us sometimes to be unseasonable, is in infinite wisdom display'd by Jesus Christ for the good of his people. *His belly is as bright Ivory overlaid with Saphires*: His tender Bowels, and boundless affections to his people, are wonderfully lovely and delighting; they are pure, firm, and fixed in their nature, and they are chearing, and enriching in their effects; O Christs love is not fleeting, 'tis firm as Ivory, set with gold, overlaid with Saphires. O how rich are his affections, what a Treasure to those that have him. *His legs are as Pillars of Marble, set upon sockets of fine gold*. The gracious motions  
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and efficacious workings of his Spirit, are exceeding mighty and glorious ; full of strength : He hath power to bear up all those that follow him : His legs are strong, he can carry his Lambs that are committed to his arms ; there's no burden too heavy for Christ , his loins are strong, he can bear what is laid upon him ; the weight of all the Saints on Earth is nothing to him : He can carry on all his intendments and interest in the World ; his legs are as Marble, able to bear his Body ; quick in motion : O what a lovely Christ is this display'd in the Gospel ! *His countenance is as Libanon, excellent as the Cedars :* Those discoveries the Lord Jesus Christ makes of himself in his word, and works, are wonderful taking; exceeding enriching : Christ's word is fruitfullizing : O when he speaks to the hearts of his Children, what a deal of vertue goes through his lips ; Grace is poured out of his lips, Milk and hony is under his tongue : His appearances carries excellency, riches and glory with them, *His mouth is most sweet, yea he is altogether lovely :* His discourses, the openings of his mind is wonderful pleasing : The word of Christ never cloyes the spiritual part. Thus you see what a Person Jesus Christ is : O Sinners consider his beauty ; O how lovely an object is he ! what can you object against his Person, why you will not espouse him ?

Thirdly, Consider his lovely dispositions, O Sinners will you accept of him ? He is of an excellent Spirit, of a very sweet nature; full of grace and goodness : His sweet dispositions have been largely opened already, he is full of mercy and  
 compassions,

compassions, meekness, gentleness, patience, long-suffering, slow to anger, ready to forgive, great in kindness, free and bountiful, of a generous Spirit; true and faithful: Sinners, you may trust him with your secrets; you may venture your Souls upon him: He is harmless, and inoffensive; he doth wrong to no man; his company is lovely and desirable: His converses are pleasant and profitable: O what a person is Christ! O Sinners, never was such a one offer'd you as Christ is; why will you not come unto him?

Fourthly, Consider his quality and high dignity, he is no mean Person, but a mighty Potentate, *1 Tim. 6. 15.* The sole and only superintendent of the whole World, the King of Kings, and Lord of Lords, *Rev. 19. 16.* *He hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords:* He is not only a King, but the King, the only true Potentate from whom all others derive their glory, a King not only of Men, but of Saints; not only of Saints, but of Angels, of Thrones, Principalities and Powers: *Math. 26. 53.* And can command them down now he is in Heaven for the service of his elect, *Heb 1. 14.* *Are they not all Ministering Spirits sent forth to Minister for them who shall be heirs of Salvation.* O Sinners! shall this prevail with you to accept of him?

Fifthly, Take notice of his potency: He hath power as well as honour, *Math. 28. 18.* All things are put under his feet, *Heb. 2. 8.* All the Armies of Heaven and Earth are deliver'd over to him: He is Lord of Hosts: He hath  
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the Keys of Heaven, Death and Hell : *Rev. 1. 18.* Who then can lock out Christ, or exclude him from doing what he pleaseth, seeing all things are at his beck ? *He doth whatsoever pleaseth him in Heaven and in Earth, in the Seas and in all deep places, Psa. 135. 6.* He sitteth in the Heavens, and laughs the Counsels of the Potentates to scorn ; he makes no reckoning of their combinations, but derides their ambitious attempts against him, *Psa. 2. 4.* He shall pass thorow and over-flow, and break all their confederacies in pieces, *Isa. 8. 8, 9, 10.* Let all the subtleties of Hell be woven together, to make a web to catch the interest of Christ in ; it shall all be as a spiders web, that can soon be swept away. O admire the Kingdom of Christ ; the glorious power of Christ ; nothing is too hard for him : He hath an absolute, unlimited and uncontroulable power : He is the supream over all persons, and all things, in all places, Lands, and Countries : O what power hath he ! not only *Authority*, but likewise *Might*, *2 Chro. 20. 6.* *In his hand there is power and might, and none is able to withstand him :* O Sinners come away to Christ, he can protect you and defend you from dangers.

Sixthly, Observe his wisdom too : this is taking with some to have a head that hath intellectuals in him, and marry one that hath exquisite parts and eminency of knowledge. Now all Treasures of wisdom are in him, *Col. 3. 3.* His judgments are unsearchable and past finding out, *Rom. 11. 33.* *His judgments*, his acts in the World, his Righteous deeds, and the way he takes to  
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accomplish his designs ; O how wonderful deep are they ! *The spirit of the Lord shall rest upon him ; the Spirit of wisdom, and understanding, the Spirit of Counsel and might ; the Spirit of knowledge and of the fear of the Lord, Isa. 11. 2.* He is of quick understanding, full of judgment ; called *The wonderful Counsellour, Isa. 9. 6.* The only wise God, from whom all wisdom is fetch'd, that fills Men and Angels ; all the World do light their Candles at his Torch : He is the Sun that fills the whole Creation with beams : There's no searching of his understanding ; he can bring to light the hidden things of darkness : *1 Cor. 4. 5.* He hath eyes can reach where men cannot ; he can reveal the deep things of God : *1 Cor. 2. 10.* O Sinners, what an excellent one is Christ ! O how worthy of your choice !

Seventhly, Weigh the glorious and blessed effects of your closing with the Lord Jesus Christ : Sinners, the very day you marry Christ he will pay all your debts, and they are many ; he will pardon all your sins, blot out all your iniquities, remember them no more : He will free you from all your Bondages, deliver you from all your fears, secure you from all your dangers ; if you will but espouse him. O the very day you marry Christ he will wipe off all your shame, and remove your reproach : He will heal all your wounds and sicknesses, he will begin to heal them immediately ; and never leave till he hath perfectly cured your Souls : He will strip off all your filthy garments, and cloath you with broidered rayment ; he will advance you to highest dignity ; he will lift up your heads above your fellows :

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He will make you Kings and Priests to God; he will set you in Heavenly places; he will seal your title to a Rich Joynture, he will make sure your interest to all the Treasures of Heaven: He will possesse you with grace, and assure you of glory: O sinners, is not this argument enough to win your Souls, and make you willing to accept of such a Majesty as Jesus Christ?

Eighthly, Sinners think upon the greatness of that love the Lord Jesus Christ bears you: He hath good-will towards Men, towards sinners, as sinners, whiles in their blood; he hath a love of pity for you: 'Tis true till you close with Christ he can have no love of acquiescense in you; but he hath a love of good-will to your Souls, he hath so much love for you, as hath made him willing to shed his blood for you; his love brought him down from the Fathers Glory, made him willing to drink the dregs of a cup of wrath for you; the love of Christ to Sinners, hath set up a standing Ministry in the World, sent forth multitudes to publish glad tidings: O Sinners, did you but believe this, how attractive would it be upon your hearts, to draw you to Christ. But if none of these arguments will prevail, let me adde one consideration more.

Lastly, The effects of your refusing Jesus Christ will be dreadful: if you will not accept of this proposal; O think what a terrible answer Christ will send you: Such shall not taste of his Supper, *Luke 14. 24.* Not a crumb that fall from this Rich Table of Salvation-chear shall fall to the share of that wretched sinner. If you will not have his Person you shall not have his purchase:

chase: He hath sworn in his wrath these shall never enter into his Rest, *Heb. 3. 11.* O sinner! were there no other Hell but the loss of Heaven, it were enough to break thy heart in pieces: O think upon the sad Issue of thy final unbelief: When thy sins get over thy head, and thy guilt follows thee at thy heels; When Death and Hell shall be at thy back, and then to call and cry, and knock at the door of mercy and not be heard; O what a doleful thing will this be! When armies of devils are round about thee, ready to snatch thy Soul into everlasting burnings, and none to relieve thee; O fearful will the case of thy Soul be! When thou shalt cry; O for mercies sake, Help Lord; I am going to Hell, for mercies sake help; and then for the Ear of God to be deaf, and thou not have one good word, and the door be shut against thee; O what a dolefull case will this be! for tender mercy to cease; is miserable: But for mercy to become cruel to you; O fearful case indeed! when tender Bowels shall become Brass and Iron, and there shall be no founding at all in it towards thy Soul: O sinner if thou wilt not accept of this Christ, he will laugh at thy Calamity, and mock when thy Fear cometh, *Pro. 1. 26.* That's terrible; when God shall not only cease to pity, but deride thy misery: Be assur'd, Soul, as quiet as now thou art, a day of Calamity will come; there will come a time of Fears for thy poor Soul, and then will mercy it self be turn'd into wrath, and laugh at thy Calamity; yet further (sinner) if thou wilt not accept of Christ; then will incensed fury send forth its army of destroyers, and ruine, and cut off thy Soul for ever, *Mat.*

22.7. Then shalt thou be punished with everlasting destruction from the presence of God, and from the glory of his Power, *2 Thes. 1.8,9.* Then shall vengeance glut it self upon thy Soul, and seize upon thee in flaming Fire: O 'tis a dreadful thing to lye at the mercy of vengeance: O what will not enraged fury do to its adversaries, when it hath them at its power? But what will divine vengeance do? O sinner, when God shall arraign thee at the Bar of Judgment for kicking at the Bowels of mercy; for Crowning the head of Christ with thorns, and trampling his blood under feet; what wilt thou do then? (O canst thou read this and not shake) when thou shalt see Devils round about thee, and flaming vengeance take hold of thee: But thus it will be. Then they that would not let Christ reign over them; shall feel Devils rending of them: Then they that fled from the Arms of mercy, shall fall into the Jaws of fury: Then they that shut their ears against the fervent wooings of Christ shall open their hearts to the fiery wrath of Christ: Then they that would not get into the bosom of Christ; shall lodge in the burnings of Hell: Then the Furnace of Hell shall be heated seven times hotter for those whose hearts freezed under the warm beams of Christ's Love: Oh dreadful will thy state be, Sinner, if thou refuse Christ.

Well sinner, take the Counsel given thee: kiss the Son lest he be angry; turn in, turn in hither; reach out thy arms, come away to Christ; say Lord Jesus, I am willingly thine. Sinners are you perswaded? what answer shall we return to this Lord of Glory? Will you be his? Will you accept  
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of this grace tendered to you, before it breathe its last to you.

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## CHAP. XXVI.

*Objections answered. Counsels how to come to Christ.*

**I** shall now endeavour to answer those Objections which are made by doubting Souls, against their coming to Christ.

1. *Objection.* Says a Soul: *But will this blessed Potentate, this glorious King of Kings, stoop so low as to look upon such an obscure Creature, such a worthless worm as I am? Alas! I am too mean to unloose the latchet of his shooes: I am too unworthy to be the meanest Servant in his House: To be a dog to his Flock: And will he cast his skirt over me? O do not flatter me into such vain hopes, and fond dreams, that such a King of Glory will look upon me: I am too low for one aspect of his Eye.*

*Answ.* Abundant Testimony hath this Lord given of his condescending heart to sinners: Dost thou think thou art too low for such a Majesty? When he left his Fathers Kingdom, and came down from his Eternal Glory with the Father, he gave abundant proof of the humility of his heart: when he did espouse thy nature,

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(sinner) to himself; and took upon him the form of a Servant; he shewed his humble heart, that he was far from contemning sinners: He was the true *Jacob*, who served a far harder bondage for thy Soul, than ever *Jacob* did for his *Rachel*; this shews his humility: His choosing such mean persons, such notorious sinners for his companions, in nearest Union and Communion with himself; *Matthew* the Publican, *Paul* the Blasphemer: Poor Fishermen of no regard upon Earth: These did Christ personally chuse for his nearest Converses; this shews his condescension: And 'tis not thy low state (sinner) can discourage Christ, if thy heart be really willing: His preaching the Gospel to the poor, and calling the base things of this world, and things that are not, shews his lowly mind. And his humility hath been abundantly prov'd already: He will dwell with the Lowly, *Isa.* 57. 15.

2. Object. *But I have no portion for Christ: I am exceeding poor and beggarly; I have no Righteousness, no Grace, no good things dwell in me: I can bring nothing to glorifie him; I have no ability at all to serve him; I cannot pray or do any thing that is good, and will Christ accept of me?*

*Ans.* Christ's design in these Gospel tenders of himself to sinners, is not to get, but to give Riches: He wants no treasures for himself, but he rather wants objects to give them to: He wants no goods, but (like the Rich man in the Gospel)

Gospel) he wants room to bestow his goods: He is willing to impart his treasure to sinners, *2 Cor. 8. 9.* Of all persons in the world he is sure to hear the desires of the poor. The rich shall be sent empty away: but the poor that wait on him shall be heard, *Psa. 69. 33.* Art thou a poor Soul in thy own eyes? The Lord hath special regard for such: These are the persons he invites to him that have no money, no price, *Isa. 55. 1.* *The poor have the Gospel preached to them,* *Math. 11. 5.* Therefore sinners 'tis not thy poverty can break the match, nor hinder thy reception of Jesus Christ, if thy heart be willing.

3. Object. *But I am a deformed loveless Creature, I have no beauty at all in me; I am black with sin, full of all uncleanness, and abominations, polluted in my blood, wallowing in my Mire and Vomit, scarce such a nauseous Object as I in all the world. O what a filthy heart, O what an unclean Soul, O what vile affections have I! and will this holy one cast a glance of Love on such a Creature as I? I dare not think he will endure the sight of me; therefore I am afraid to look to him.*

*Answ.* Believing sinners, though black in their own eye, yet are comely in Christ's Eye, *Cant. 1. 5.* Faith puts an amiableness on the believing sinner in Christ's account: This is one of those eyes that ravishes his heart, *Cant. 4. 9.* He looks upon them as lovely that come to him; though unlovely in themselves: Affections spie

no deformity in the beloved object. Christ's love is so great to fallen man, as that nothing appears unlovely in him, but an unwillingness to be his: He sees no iniquity in *Jacob*, though there be a great deal. The halt, blind, lame, impotent are no amorous Objects; yet these Christ invites to his feast, *Luk. 14. 21.* Others are not worthy, says Christ, but bring these, they are companie for me, if they will but come.

2. Let not thy deformity, and the sense of thy unworthiness keep thee from Christ, because he hath beauty enough for himself, and thee. He hath comeliness enough to cover thy nakedness: 'tis but for some of his beams to reflect on thy Soul, and thou wilt be altogether glorious; thy perfection lies in his, and not thy own comeliness: Christ can soon fill thee with amiableness: see, in *Ezek. 16.* what a change Grace makes upon deformed sinners: The beautie of sinners is Christ's beautie put upon them, and Christ's Holiness imparted to them, and there's enough of it for thee.

3. Know, that Christ's blood is cleansing blood, it doth not only cover spots and deformities, but it takes away filthiness; if thou come to him, the blood of Christ cleanseth from all sin, *1 Job. 1. 7.*

4. Object. *But I am a great sinner, none like me, therefore I cannot think the Lord Jesus will pass them by; or have thoughts of favour for me.*

*Ans.* So was *Dauid's*, and yet found pardon, *Psa. 25. 11.* for thy name sake, O Lord, pardon

don mine iniquities for they are great. *Manasseh's* sins were notorious, and yet upon his Repentance found favour with God, *2 Chro.* 33. 3, 4, 5, 6. He reared up Altars for *Baalim*, worshipped all the host of Heaven, and served them; he built Altars in the House of the Lord, and caused his Children to pass through the fire in the Valley of the Son of *Hinnom*. He also observed times, and used Inchantments, and Witchcrafts, and dealt with familiar Spirits, and with wizards, and when God spake to him he would not hearken, *ver.* 10. O abominable sins! One would think here was a man ripe for Hell; yet upon his supplication, when he was in affliction, God heard him, and pardon'd him, *ver.* 12, 13. *Paul* was a flagitious sinner, in his own eyes the greatest that ever was, *1 Tim.* 1. 15. A Blasphemer, a persecutor, injurious, but obtained mercy, *ver.* 13. Therefore 'tis not the greatness of thy sin can stand in the way of thy mercy, if thou come over to Christ with all thy heart.

5. Object. *But I have been an old sinner; I have been rooted in sin, and liv'd in sin all my days; I have been a continual provocation to the Lord, for many years; through my whole Life sin hath touch'd sin, and I cannot think Christ hath thoughts of Love for me.*

*Answ.* So did the Thief upon the Cross, he sinn'd to the last hour of his Life, and yet obtained mercy, *Luke* 23. 40, 41, 42, 43. So did some of those that were called in at the Eleventh hour, yet embracing the call, obtained mercy,

*Math.* 20. 9, 12. it was not the length of their sinning time excluded the Efficacie of Salvation-mercy, when they did come in at the call of it. I mention not this for a Pillow to secure sinners, but for a Cordial for desponding Souls: Now the Gospel calls thee, nner; if thou come in this hour, and embrace the calls of mercy; 'tis not the length of thy sinning time, will make void the Grace of God.

6. Object. But saies the Soul: *I have sleighted many calls already: I have quenched many motions of the Spirit: I have despised the first call: and may I have hopes to go to Christ? Will he receive me?*

*Answ.* So did *Manasseh*, he did reject many calls; God did speak to him, but he would not hearken; and after his rejection of the first call, yet mercie found him: The *Jews* in the wilderness rejected many calls of God; yet the Lord said, while 'tis called to day, harden not your hearts, *Heb.* 3. 7, 8. Though thou hast been guiltie of despising many calls, this is matter for thy humbling, but not for thy despair.

7. Object. *But I am never the better for all the means and mercy I have enjoyed; though I had despised the first calls of mercy, yet if I had been the better for after tenders of grace, there were some hope: But I am still the same notwithstanding all the Sermons I hear, and precious overtures of Salvation; my heart is hard, and dead under all.*

*Answ.*

*Answ.* So it was with the Impotent man a great while, he was diseased thirty and eight years. *Joh. 5. 5.* He lay at the Pool's side near the means of cure, but never the better, *ver. 6. 7.* And so continued till Christs time came to cure him. So Israel were barren and unfruitful, till the Lord became a dew to them. *Hos. 14. 5.* Therefore this is no discouragement; if thou believe and come to Christ, God will be a dew to thee, and thou shalt quickly find a change.

8. Object. But saith one: *I am not only never the better for all the means of grace, but I am worse than I was before; when I was under first awakenings, my heart was more tender; but now my heart seems to be more brassy and hard; I find more unbelief than ever, more indisposition to go to Christ: I am worse than I was.*

*Answ.* So was Sarah too, as to the receiving the promised mercy, more and more indisposed, she complains of the deadness of her womb; she was past age to be the Mother of Children, till the time of life came, then Sarah's growing indisposition becomes no impediment at all to the fulfilling of the promise. So was Israel, they began to say for their part, their hope was cut off, and God had forsaken them, when mercy was nearest to them: So the woman that had a bloody issue twelve years, and had spent all that she had on Physitians, yet was nothing bettered, but rather grew worse, till Christ came and healed her, *Mark 5. 25, 26.* Persons are usually worst in their own eyes when mercy is nearest their doors. A a 4 Again,

Again, Thy not comming to Christ is the caule of thy decaies and hardnings; 'tis thy unbelief that deadens thy heart, and withers thy Soul, Christ doth withdraw his influence from such, and refuseth to do any mighty works in them because of unbelief. O then Soul, come away to Christ, and this is the way to cure thee.

9. Object. But saies the Soul: *Christ seems to take no notice of me, I call but he heareth me not, I come to Ordinances, but I cannot see him, nay he seems to be angry with me; every thing goes against me, his word speaks bitter things to me; methinks there's never a threatning but belongs to me; I am the Hypocrite and unclean person, that God strikes at in every Sermon, and his rod lies heavy on me too, and in the way of his providence he writes bitter things against me.*

*Answ.* Soul, is this thy case, doth Christ take no notice of thee? It is because thou takest so little of him, when he unveils his beauty; thou dost not believe in him, when he makes a promise to thy Soul: When he sends words of Counsel, thou dost not obey him. He hath called, and thou hast not answered, and therefore when thou callest he doth not answer, *Zach. 7. 13.* Yet at such a time what follows; doth God make an end of such sinners? No, see *Chap. 8. 2, 3.* O Soul, if the Lord Jesus Christ seems to take no notice of thee, but to frown upon thee, it is to frown thee from thy unbelief; it is but to make thee sensible of thy slighting him: If thou wilt this day accept of the Lord Jesus Christ; his  
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frowns will soon pass away, as a dark Cloud doth when the Sun shines; he will remember thy Iniquities no more.

10. Object. But may some Soul say: *I would fain come to Christ, but I cannot; I like the terms well, but O my unbelieving heart! O my impenitent hard heart! I cannot sense Salvation-kindness.*

*Ans.* O Soul! The afflicting sense of thy unbelief, is a hopeful sign of thy faith: If thou dost see thy unbelieving heart; so as to be burdened under it, and be weary of it, the Lord reckons it for the beginnings of faith, *Mark 9. 24.* This is the method of Salvation-Grace in begetting faith, to convince thee of its impotency to believe, *Joh. 16. 9.* Soul, is this thy weariness; that thou canst not come to Christ? Wouldst thou have a wider heart for him? Thou art the Soul he waits for that mournest over thy unbelief, *Mark 9. 24.*

But there's one thing more may be as a discouragement to some Souls.

11. Object. *O saies the Soul, I fear the time is past, and that God will be gracious no more; I have had a day of grace, but that is gone: The Angel came troubling the Waters, but I would not step in: I have had the dawnings of mercy, but I resisted: I fear I have outstood my Market: That I have outstrived the Spirit so long, that he will strive no more: And this bows me down, that I am afraid to look up.*

*Ans.*

*Answ.* Sinner, if this be thy case, know that thy fears of losing the day of grace, is a sign it is not lost: The greatest symptome of departing grace is security, and false peace, *1 Thes. 5. 3.* So it was with the people before the flood: *Noah* threatned judgments, but they dreamt of peace, *Math. 24. 37. &c.* Security usher'd in the departure of grace from them: But while the Spirit of grace strives with thy Soul, the day of grace is not past from thee. Doth God call upon thee now, and plead with thy heart? And dost thou find some movings, and turnings of thy Bowels in thee, crying out, O that there might be mercy for me; that this day of grace may not be past? If so, then sure the Spirit strives yet with thy Soul. Therefore, Soul, if now thou wilt close with Christ, none of these pleas can debar thy closing with him.

*Well Sinners, consider the Lord Jesus Christ invites you to come to him, once more he demands your answer: what say you, will you be his or no? Do your hearts accept of him? Do you like his proposals? will you heartily consent to be his, upon all his terms? If so, I shall lay down some Counsels to direct you in your right comming to Christ.*

First, Sinner, if thou will come to Christ, thou must come as a poor needy, empty, undone, Sinner, stript of all beauty, as having nothing at all that may deserve his favour: 'Tis the poor have the Gospel Preached to them. *Math. 11. 5.* It signifies such as are brought to great necessities, and extremities; So *Beza* renders it: *Such as are brought very low*: Therefore some derive it from a word that signifies, *falling down at the rich*

*rich Mens feet* : As some beggers will. *Ferus* interprets it, the poor in Spirit, that acknowledge themselves mean, and are low in their own eyes. So *Calvin* takes it, for them that are oppressed with the sense of their own wants, such as feel their pinching necessities; that lye down overwhelm'd with the apprehension of their emptiness : The Treasures of the Gospel are design'd to such Persons that are poor and afflicted in their own Spirits. There's no greater obstacle in this Match between Christ and sinners, than a sense of self worthyness : This keeps many from seeing the beauty of Christ ; their own Righteousness hangs in their eye ; they are too heavy laden with their own thick clay, I mean the sense of their own worthyness. to be looking up to Jesus , and lifted up to him : Sinners may be too rich for Christ in their own opinion, but never too poor ; hence the Lord Jesus Christ tells us, he came not to call the Righteous, but sinners to Repentance, *Math.* 9. 13. Not them that Judge themselves Righteous, but them that feel themselves sinners : The Rich he sends empty away, those that are Rich in their own thoughts, when the poor and hungry are fill'd with good things : Men chuse empty vessels to put their liquors in ; and low rooms to cellar their wines, so doth Jesus Christ chuse empty Souls for his good things : He chooseth the Low plains for his walks, when the high towering Mountains are rejected : The high, and lofty One comes to dwell in the low and contrite Spirit, *Isa.* 57. 15. Sinner, thou must strip thy self of thy own Ornaments, if thou intend

intend to put on Jesus Christ : Thou must throw down thy Crown at his feet ; if thou thinkest to wear his Crown on thy head : O Soul ! thou must come as a poor wretch to Christ ; with thy empty sack, as *Jacobs* Sons did to *Egypt* to buy corn, and then thou shalt have Treasure too : Thou must see thy self an undone sinner ; thou must come (with *Lazarus*) and throw thy self down at this Rich Kings Door ; if ever thou wilt be fed with his Crumbs ; nay rather feasted with his Dainties.

Secondly, Thou must come to Christ as to a full and sufficient treasure, able to save and satisfie thee ; to pay off thy debts, and enrich thy Soul for ever, *Heb. 7. 25.* Able to supply all thy wants and fill all thy emptiness, *Phil. 4. 19.* We have shewn already that his treasures are bottomless, boundless, unfathomable, unexhaustible, never to be wasted or spent : O Soul come to Christ as such a one : Measure not Christ's gold by thy bushel ; nor his plenty by thy poverty : think not thy debts too great for Christ to pay, because thou knowest not where to get mony of thy own : Think not thy straits too many for him to relieve : He hath enough for thy Soul to live upon both here and to all Eternity ; O Sinner believe this, and come to him as such a one ; suppose not the Fountain is empty, because thy Cisterns are dry : *His Righteousness is like the great Mountains, Psa. 36. 6.* It is in the Hebrew, *The Mountains of God* : And his grace is without measure, *Job. 3. 34.* Therefore thou must look to him as having a sufficient fulness for thy Soul.

Thirdly,

Thirdly, Thou must look to Christ with expectation, as the poor Cripple did to *Peter* and *John*, *Acts.* 3. 5. Now shall a poor Creature expect to receive some needful sutable good from a fellow Creature ; and will not thou expect some mercy from the Lord Jesus Christ, thy Creator, and Redeemer ? O sinner come with expectations to Christ ; believe that he is as willing as able to enrich all that come to him : He hath past his word for it. *He that cometh to me I will in no wise cast out.* *Job.* 6. 37. He that believeth on him shall not perish, *Job.* 3. 16. The weary Soul that comes yea creeps to him, shall have rest, *Math.* 11. 28. The thirsty Soul shall be satisfied, *Job.* 7. 37. He goes up and down in the Ministry of the Gospel, seeking to save that which is lost, *Luke* 19. 10. And he is angry with them that will not come to him, *Job.* 5. 40. O sinner, do not take up hard thoughts of Christ: Such suspicious thoughts of Christ is some of the Devils seed that he doth sow in broken ground. When Christ comes to break sinners hearts and make them sensible of their undoneness, then the Devil casts in these tares, and raises up ill thoughts of Christ ; It was this did so enervate the diligence of the unprofitable servant ; some undue thoughts he took up of his Lords bounty: *I knew* (saies he) *thou wert an hard, and austere Man* : Hence he puts up his Talent in a Napkin, and his hand in his bosom, *Math.* 25. 24, 25. Jealousies of Christs good-will to sinners are very destructive to Salvation-work : The Devil hath hindred many a Soul from coming to Christ, by casting this block in his way. O then come with expectations ; at least come to Christ, with

as great hopes as the *Lepers* came to the Tents of the *Affyrians* who were Enemies; come to Christ the friend of Sinners. 2 *Kings* 7. 4. They adventured with some hopes; we may live, and we can but dye; they may kill us, and they may save us alive: But thy case is not so, if thou come and adventure on Christ, thou mayest be sure, he will not kill thee: O look to Jesus then with some hopes; say, who can tell but my Soul may live.

Fourthly, Close first with Jesus Christ himself, and afterwards with his Treasure: I confess usually something from Christ draws the Sinner's first respects to him: The favor of his oyntments, some love-tokens, kindneses, apprehension of necessity; sense of undoneness may conduce to get the first glances of Sinners towards Christ; But though these allure to Christ, yet the first thing the Espoused Soul must eye in his Match with Christ, is Christ himself; though these things draw the Soul, yet they do not center the Affections: Christ's kindneses are design'd as motives to beget an esteem of himself in sinners hearts: The knowledge of what Jesus Christ hath for sinners, an intimati- on of pardon, peace and Salvation for all that come to him, may be the Prodrumus or fore-run- ner of Christs Person to sinners view; but when they come to see him, they must first pitch upon himself; and till they come to this they cannot have a due and orderly close with Christ: In all right and regular Matches, the Person must be first regarded, then the Portion: A Soul is not fit to match with Christ, till he comes  
to

to see infinitely more worth in him, then in all his gifts, and favours : It was the excellency of Christ himself that drew *Pauls* highest regards to him, with respect to relation; *Phil.* 3. 8. *The excellency of the knowledge of Christ Jesus my Lord : Paul sets that fore-most ;* And then to be made conformable to his Death, and Resurrection. The Spouse was more taken with Christ's Person then with his Gifts: *Cant.* 1. 2, 3. First himself was lovely, then his fruits. *Cant.* 2. 3. *David counts nothing in Heaven, or Earth like to God in Christ. Psa.* 73. 25. 'Tis sordid love, and too unworthy of a conjugal State, that values the Portion more then the Person; that Soul is too unworthy of Christ, who values any thing more then him: *Math.* 10. 37 It must be Christ himself, must sit in the uppermost seat in thy Soul: 'Tis a saying of *Calvin*, *Tis an unworthy thing not to prefer one Christ above all :* Those Matches never prove comfortable where the Estate is eyed more then the Person, hence conjugal love is broken, when the estate is gone; but where true conjugal love is, it is settled upon the Person: Love that is set upon some Gifts of Christ, more then Christ himself, when these are suspended, the others will decay; but love placed upon his Person will last: Hence 'tis many do so easily leave Christ, when it comes to parting with other things, because their love was set more upon these things then Christ himself: O Soul be sure 'tis Christ himself thou dost chuse, and not another; O be not guilty of that mistake as *Jacob* was, to take *Leah* instead of *Rachel*: Be sure it be not a false *Idea* of  
Christ

Christ in thy thoughts, but that it be a real Christ thou takest; and then thou wilt never look for another: Be sure give Christ the preheminance: The Father hath given him the preheminance, and wilt not thou? *Phil. 2. 9. Col. 1. 18. Col. 2. 9.* If Christ must take the best place in Heaven, he hath reason to take the first place in thy heart.

Fifthly, If thou wouldest come to Christ aright, then bring thy all with thee to him; and make a free and full surrender of thy self, and thy all to him: When God would have *Israel* out of *Egypt*, they must not leave a hoof behind, *Exod. 10. 26. 2 Cor. 8. 5.* *They first gave their own selves to the Lord:* Be sure make over thy self first to Christ, and then all thy interests, and Capacities: Come and subscribe to Christ, *Isa. 44. 5.* *One shall say I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord.* Calvin hath a saying upon this: *A Person (saies he) can never have true faith in Christ, till he comes to make this testification and confession of him: In the espousing betwixt Christ and the Soul, there is a mutual resignation of each to other with all they have. Christ gives his Person and Purchase to Believers, and the sincere Soul gives back himself and all to Christ: To detain the least part from Christ is abominable fraud, and lying against the Holy Ghost, Acts 5. 3.* If thou accountest any one thing too good for Christ; He accounts all his too good for thee.

Lastly, Be sure your acceptance of Christ be considerate and sincere, sit down first and count the cost, *Luk. 14. 28.* Thou must be no  
more



more thy own; thou must take up thy Yoke and his Yoke: Thy cross and his Cross: Thou must denie thy self and follow him: Weighty things are not to be undertaken rashly, *Diu deliberandum* was an ancient Motto. Hasty matches seldom prove well: O Soul, be not rash in thy taking Christ. The Lord Jesus Christ Espouseth his in Judgment as well as in Faithfulness, *Hos. 2. 19, 20.* inconsiderate bargains are oft-times broken or repented of, You will never espouse Christ in Faithfulness, till you espouse him in Judgment: Weigh all things, consider Marriage Articles, what they are, and whether you are willing to perform them, *Math. 16. 24.* O Soul try, can thy heart consent to this? O the falseness of Souls pretended match to Christ hath undone many! You must take whole Christ with the whole heart, or else you will never match aright with Christ, You must chuse him never to chuse again. You must make him your only choice, and let all your other choosings be by him: *Thou shalt choose our inheritance for us, Psa. 47. 4.* Say then, I will only chuse him; I will chuse his Person, his Laws, his Honour and Glory; but Christ shall chuse all for me; Let Christ chuse my place, and condition, high or low: Let Christ dispose of me, where, and how he will in the World, I will dispose of Christ in my heart.

So much of this Fourth Inference: That Jesus Christ is worth a looking after.

## C H A P. XXVII.

*Skewing the folly of such as pursue earthly things, with neglect of Christ, considering the Nature of those things; the Terms on which they are to be enjoyed; The casualty that attends them: The guilt such contract.*

**I**F there be such great and glorious treasures of Christ tendered to sinners in the Gospel: Then see the folly of those that pursue earthly treasures with a neglect of Christ: For Souls to turn their backs on Christ, and court the World, and perishing things: O folly indeed! I shall give four Reasons to convince such persons of folly.

The 1. *Taken from the things themselves they pursue with neglect of Christ.*

2. *The different terms on which Christ and these are to be enjoyed.*

3. *The casualty that attends Souls attempts after Earthly things.*

4. *The guilt that such contract, who pursue Earthly treasures more than Christ.*

First, 'Tis folly, yea madness to pursue Earthly things and neglect Christ because the things themselves they chuse cannot be compar'd with Christ; which will appear in several particulars.

First, They are uncertain Riches; There's  
no

no dependance upon them, 1 Tim. 6. 17. *Nor trust in uncertain Riches, πάτερ ἀδιόρητοι.* Riches that are not declared, and manifested, to be sure and certain, for a dependance; They are not a sure bottom for Souls to build so much hope and delight upon; when it comes to a pinch indeed; then it appears they are vain, and will not profit in the day of wrath. Like a broken Staff, when you lean upon it, then it breaks: So the Riches of this world, when Souls put some strefs upon them, then they fail: They are uncertain; sometimes you enjoy them, and anon they are removed, Pro. 23. 5. *Wilt thou set thine Eyes upon that which is not, for riches certainly make themselves wings, they flye away as an Eagle towards Heaven.* They come slowlie, but get off swiftlie; when they come to men, they have leaden feet, and when they leave them, Eagles Wings: To day they flourish like the grass, and to morrow burn like an Oven: A man hath a beautiful house to day, and to morrow an heap of Ashes: O most uncertain Riches! All the world runs in changes; *To day (says one) they are for the Bosom, and to morrow for the Besom:* To day men take them into their bosoms, to morrow vengeance sweeps them away.

Secondly, They are empty things, they cannot fatisfie the Soul that feeds upon them: The world is not filling meat to an immortal Soul; let a person feed never so heartily, yet he is hungry: The whole world cannot fill one heart; *Alexander* wept, that there were no more worlds to conquer: Nature puts bounds to the Sea; and all Earthly beings have their end, Psa. 119. 96:

but sin hath made carnal desires boundless : It is with earthly minded men, as *Solomon* says it is with the Grave, and barren womb, and the fire that say it is not enough, *Pro.* 30. 15. 16. *Wherefore* (says the Prophet) *do you spend your money for that which is not Bread, and your labour for that which satisfieth not, Isa.* 55. 2. One calls the whole *Turkish* Empire but a bone that is thrown to dogs : very dry meat ; so are all the things of this world : Riches are like meat in a dream : An hungry man thinks he feeds, when he dreams but when he awakes he is empty. Riches feed nothing but the Eye ; hence Covetousness is call'd the lusts of the Eye, *1 Job.* 2. 16. O'tis a vanity indeed to look after that which you can put in to your Eye ! it will not feed your affections, it will not satiate the *Soul*, it will not quiet the Conscienc : O that *men* should adventure their all for that which will not satisfie !

Thirdly, They are fading things in their Nature : not only uncertain, and liable to remove in the event, but they are dying in their Nature ; Corruptible riches : Your Houses, Lands, whatever your greedy Eye covets, are but rotten things : Your Garments are liable to the Moth, and your Gold and Silver Subject to Rust, *Jam.* 5. 2, 3. Ah poor treasure indeed ! Which rust and Moth consume, rest that strengthens other Creatures eats out these ; Houses, Lands, Gold and Jewels, are subject to wearing away, *Tempus teret omnia* : Time will wear them out : Hence Christ advises his Disciples to provide bags which wax not old, a treasure in Heaven, which faileth not, *Luk.* 12. 33. Implying that all the treasures of this world are not so : If men lay them up in bags, the bags will wax old, and  
time

time will rot them; Thieves can approach to these treasures, and Moth, and Rust can eat them out: 'Tis a pretty simile one hath of it, who compares the Riches of the world to hail-stones, that when they fall upon a tyl'd House, make a ratling noise for the present, but by and by slide down, and melt away to nothing.

Fourthly, The treasures of this world are enslaving treasures; they bring their owners into bondage: as one says; *Ducendo vincimur, vincendo ducimur: By their cunning allurements they overcome us, and overcoming us, they lead us Captive*: They first allure the heart, and then enthrall the heart: They bring men into the worst bondage of any, for they bring them into a willing bondage Earthly men are not only led Captive by the world at Satans will, but are enslaved by their own will; they consent to be bound: Earthly men do with *Esau*, swap a bargain for the things of the world; they consent to let go their birthright for a mess of pottage; they give up their birthright to their Inferiours, and consent to become a slave to their own Servants: That word of the Wiseman is never more true, *Eccl. 10. 7.* then when men are led Captive by the love of this world: *I have seen Servants upon Horses, and Princes walking as Servants upon the Earth.* Never did *Israel* do greater drudgery in *Egypt*, then Carnal, Earthly men do to the world: It makes them rise early, sit up late, and eat the bread of sorrows, and all for a few shaddows, *Pf. 127. 2.* *Earthly men, (says one) are like Beasts that are set to draw in the Devils Teams, who draw sin with Cart-ropes, and Iniquity with Cords of Vanity: Isa. 5. 13.* *Peccata facile veniunt, sed fortiter ligant.*

Fifthly, The riches of this world are ensnaring too. *1 Tim. 6. 9. They that will be rich fall into Temptations and Snares:* The word *παγίδα* signifies such snares as persons use to take Birds and Beasts with, and *πυγύμει* to fasten down to the ground as nets are that take beasts; So Earthlyminded men the Devil stakes them down to the ground: They are held fast in the cords of their own iniquity, *Pro. 5. 22.* What a snare was *Balack's Gold* to *Balaam's* Covetous heart to draw him against his light, convictions and a Divine charge. The Bag prov'd a fatal charm to covetous *Judas*, it lead him to the Halter: The things of the world prov'd a sad snare to *Demas*, and led him off from all his profession: Earthly things are like twigs that are in Bird-lime, that hold fast those silly Souls that come at them, that they have no mind nor power to leave them: O they are sad snares indeed.

Sixthly, Earthly riches are defiling too: The Apostle calls riches filthy lucre, *1 Pet. 5. 2. Not for filthy lucre:* *αισχροκερδης* Obscene gain as the word implies, filthy, unbecoming, undecent: O 'tis dishonest gain indeed; which ends in the loss of the Soul! Such men are the greatest Couzeners in the world, that cheat themselves, and loose their Souls for sublunary treasures: The Riches of this world defile the Consciences of those that love them; the Apostle calls them the pollutions of the world, *2 Pet. 2. 20.* 'Tis considerable that the Psalmist doth use the word, *Psa. 52. 7.* to signifie both riches and unrighteousness: *Lo this is the man that made not God his strength, but trusted in the abundance of his Riches,*  
and

and strengthened himself in his wickedness: noting that riches prove occasions of much evil, hurt, and filthiness to them that have them.

Seventhly, They are accountable Riches, Talents that must be reckoned for, *Math. 25. 19. After a long time, the Lord of that Servant cometh and reckoneth with him.* All Earthly interests are trusts committed to the fidelity of those that have them, and they must give an account for them, *Luke 16. 2. Give an account of thy Stewardship for thou must be no longer Steward* (οἰκονομῆν) All thy undue pursuits of the World; thy inordinate love to it, thy unjust ingrossings of it to thy self, thy penurious withholding it, from those distributions God hath required must shortly be reckoned for. Οἰκονομῶ ab οἶκον an house & οἰκονομῆν, those things which Families use.

Eighthly, They are afflicting riches: They carry more trouble then comfort with them, *1 Tim. 6. 10. For the love of money is the root of all evil, which while Some coveted after—pierce themselves through with many sorrows:* They run themselves through. So *Beza:* They stab themselves all over from Head to Foot with darts; So the word imports. O how great are those anxieties, and troubles the riches of this world breed for those that have them! they be troublesome things; They cause a great deal of pains to get them: a great deal of care to keep them; a great deal of fear to loose them; And a great deal of trouble when they are gone: Christ compares the love of the world to Thorns, *Mat. 13. 7. Compar'd with ver. 22.* Because they prick and scratch the Consciences, as well as choak the word: O the many wounds they will

see in them one day that love the world inordinately: Whence *Gregory* hath this upon it: *Let rich men take heed how they handle Thorns, least they prick them.*

Ninthly, They are damnifying riches, and bring a great deal of loss with them: A man can hardly come by much of the world, without a sensible detriment: They occasion the loss of a great deal of time that should be used about their precious Souls: The loss of precious peace; O what trouble, what carking, fretting, rending cares have men about these Riches! They loose their natural peace many times, and lose their Soul quietness: The cares of this world breed a great deal of guilt: Then there's a loss of purity too; they sully thy Soul, dirt thy Conscience: bespatter thy Affections: Many a hopeful Soul is corrupted by them to fall from their seeming vertue and moral excellencies; as the young man in the Gospel, *Judas Annanias*, and *Demas*. Earthlimindedness like the Flie in a Box of Oyntment spoil mens natural and moral Vertues: They occasion the loss of many priviledges; the love of the world robs Souls of great advantages, such cannot wait on God many times in secret duties, family duties, publick duties; they have a Farm, and Oxen, and Merchandise to look after, and therefore cannot come. Nay, they that will be rich deprive themselves of the profit of those priviledges they do enjoy: The Love of the world takes off the good of the word, whiles it is preached to them, *Math. 13. 22.* The things of the world damp mens affections to Christ, and heaven-



heavenly things; they stifle mens Consciences: It dulls and blunts the edge of the Sword of the Gospel, and makes it rebound back again, when it falls upon the rocky heart, hardened with the love of the World: O they are damnifying things: And at last they will set you hard, but they will lose your Souls, and then you have made a cursed bargain indeed, when you have lost your Souls.

Lastly, They are dangerous and too oftens damning things; they are dangerous for they keep the Soul from Christ: As the young man in the Gospel, he came to the very last step, and yet there he stayed, he could not part with all for Christ that broke the bargain *Mat. 19. 22. He went away sorrowful for he had great possessions*: The love of the World stood in the way of his receiving Christ; Thorns are the shelter for Serpents and riches for many lusts, that drown men in perdition and destruction. *1. Tim. 6. 9.* The word in the original signifies a plunging overhead and ears in ruine, sunk to the bottom, as one that hath a great weight upon him: One compares rich men to a Pine Tree of which it is said, that if the bark be plucked off, it will last long, but while that abides it rots: riches are as a deep pit, into which men easily get, but hardly get out, and therefore Christ saies. it is easier for a Camell to go through the eye of a needle then for a rich man to enter into the Kingdom of Heaven. *Math. 19. 24.*

The things of the World bar up the way to Heaven, and open the way to Hell, and hasten the Soul with a vengeance to destruction: They are

are like the Devils sleep-drench, that casts Souls into a deep trance, and 'till they come to the end of their lives they never awake, and then they awake with a vengeance : That's the first. Consider what the things of the world are, and they are fools indeed that pursue them with the neglect of Christ.

Secondly, Consider the different terms on which they are to be had, and it will appear to be folly for men to desert Heavenly things, and chuse Earthly : If you would have the World, it will cost you a great deal of sorrow, trouble, and pains, you must tug hard ; *Adam* being turn'd out of Paradise must work in the sweat of his brows for his bread. *Gen. 3. 10.* But Heavenly Treasures is to be received by believing ; They come by gift. It is but to come and take it and receive it. *Isa. 55. 1, 2.*

Thirdly Consider the casualty that attends the pursuit of these Earthly things. A great deal of casualty whether you may have them or no ; and a great deal of hazard that attends them : The Marchant engages in dangerous voyages, and after all, is not sure to bring home any treasure. *Eccles. 5. 14. These Riches perish by evil travel :* Suppose they are obtained, they sometimes are wasted as soon as won ; and he that thinks he hath enough for many years, many times leaves nothing behind him : Many toyl, and tug, eat out their bowels, and spend their days for that which they cannot obtain ; how many labour to be rich, and yet dye Poor : *Riches make themselves wings and fle away. Pro. 23. 5.*

Fourthly, Such as pursue Earthly things with the neglect of Christ, contract much guilt upon their

their own Souls; they violate the whole Law of God; for the whole Law contains supream love to God: *Love* (saies the Apostle) *is the fulfilling of the Law.* Rom. 13. 10. *And upon this Commandement* (saies Christ) *hangs all the Law, and the Prophets:* Math. 22. 40. Upon supream love to God, and equal love to our neighbour, as to our selves: Therefore such as pursue Earthly things, and love the World more then God, they break the whole Law of God. 1 *Job.* 2. 15. Yea they violate and break the commands of grace also: It makes men false to all their engagements, and promises; and to all their civil trusts: O what horrid wickedness will not the love of this World put men upon! therefore such contract foul guilt upon their Souls: And this shews their folly.

So much for the use of Information.

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## CHAP. XXVIII.

*Containing an use of reprehension to several sorts of Persons, with consolation to all sound Believers.*

**I**F there be such vast and glorious Treasures in the Lord Jesus Christ, opened and tendered in the Gospel. Then this reprooves such as have or profess to have an interest in these vast and boundless Treasures, and yet are so little affected with them, and have a low estimation of them; O sad indeed! That the choicest substance

stance that ever was ; boundless treasure, should be esteemed no more then perishing trash. 'Tis a lamentable thing indeed to see how most Professors value perishing treasures so much, and Jesus Christ so little : Did persons prize those Heavenly Treasures , they would have a lesse esteem of Earthly ; they would be more restless till they saw their Interest in them : Pursue more after them ; be at more pains and cost to secure them : Be more in the commendation of them, and highly esteem those that have them.

Secondly, It reproveth those that have or seem to have a title to this glorious Treasure, and yet are not contented with it : O Souls, will a few handfuls of dust please you, and will not a Kingdom, Crown, and Glory ? Will a little Cottage in the world take up your delight, and will not a Mansion and dwelling-place in Heaven satisfy you ? O Believer, hath God made over himself, Father, Son, and Spirit to be thine eternal Treasure, and is not he rich enough to fill all thy heart, and all thy desires ? sit down and consider how groundless are all thy mournings, how unreasonable are all thy frettings and discontent, who canst say of Heaven, *This is mine* ; and of God, and Christ, *He is mine*.

Thirdly, It reproveth those that have or seem to have a Title to those treasures, and yet look after others treasures, and eagerly pursue a portion in this World. O unexcusable ! Like *Dinah* they wander after the things of this World, as she did after the people of the Land, till they deflower their Souls : O Christians, have you chosen God, and will you back to the World again ?

again? Hath God deliver'd you from this present World, and will you yield up your selves to it again! Hath grace opened your Prison Doors, and will you enter in again? Have you tasted God to be gracious, and yet long after the worldlings bottle, to drink of these Waters of *Marah*? O unreasonable Souls: How unfutable is this to your state and condition! if you are Saints indeed you are not of this World, *Joh. 15. 19.* Are you the Citizens of Heaven, *Eph. 2. 19.* And would Saints and Angels so dig after the World if they come down from Heaven? 'Tis contrary to your promises and engagements. You go against your convictions, and experiences, and by your inordinate love to, and pursuit of the World you are Enemies to God your own and others Souls.

Fourthly, This reproves those of the People of God, who have an interest in these vast Treasures of Christ, and yet are miserably poor in their own Souls: Many complain Times be hard, Estates wast, Trades decay, but the greatest Poverty lies in Spirituals: Faith, Love, Humility, selfe denial, Mortifiedness to the World, persons are destitute of these things chiefly; little grace laid out, little grace laid up: Few workings of Spirit in duty, and few works of grace in mens lives; this argues wonderful Poverty in mens Souls: 'Tis not Poverty in Spirit, but poverty in Spirituals, Professours are so guilty of this day; few acts of Piety towards God, few works of charity towards Men: How lean, and illfavoured are most under the Gospel: Many are learning, and never come to the knowledge  
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of the truth; a strange veil lyes yet upon the minds of many: Little right-kind of knowledge, few know the meaning of the Spirit, few are led into the mysteries of the Gospel: Others profess themselves wise, and to know God, but by works deny him, and their Poverty lies here, They are full of notions, but empty of holiness, Earthly and vain in their Spirit: Most mens Religion this day lies in the head; little-heart-godliness, little life-holiness: Little love to God, and Saints: Little fruits brought forth for God; this shews the Poverty of the times we live in: Again, the difficultness of maintaining Spiritual life; hard to get to a life of faith, and love, hard to keep up hope, this comes from Soul Poverty: Hard for Persons to live from one Ordinance to another: Spiritual life decays, wasts, languishes; 'tis with too many Professours as it is with ancient weak Persons, that are grown so cold, Nature so decay'd, that they can hardly keep themselves warm, longer then by the fire: So tis with many Christians, no longer then under a warming Sermon, but cold presently; nay 'tis not ordinary Sermons will heat them: The richest feedings, the choicest Cordials, scarce keep up faith, love, and delight in God one moment, and are not these poor men? Corruptions grow, a light, vain, Earthy, frothy Spirit abounds; but meekness, favouriness, humility, gravity, liveness decays: Little strength for duty, hard to hear, pray, or to manage one duty aright; little Spirit and Truth in most duties, and services: Unable to conflict with temptations, corruptions, oppositions: Hard to live

up to light, convictions, resolutions: How do Souls make shipwrack of faith, and conscience! How easily are they overcome by their hearts lust, pride, passion, Earthyness presently carries them aside. Unable to bear the least sufferings: The very shaking of the rod will drive some from duty: Persons cannot yet digest difficulties, and endurings for the Gospels sake: How soon are many worn out by the afflictions, and persecutions of this day: This deserves sharp reproof.

Lastly, It reproves those who partake of those riches of Christ, and yet are reserved to others: O how unlike are these to Christ! He opens his Treasures to you, but you shut yours from others; he hands out his bounty to you, but you shut your eyes from others: His streams make glad the City of God; your narrow heartedness makes sad the Sons of men: His bowels are enlarged, yours staitned; Milk and Honey are under his tongue, emptiness and vanity under yours; his steps drop fatness, your hands cause leanness: O Christians! see your unsutableness to Christ, and be ashamed of your straitned bowels, and shut hands, towards your poor Brethren, whether as to outward or spiritual supplies! How few are the better for you in soul or body, whose lips bless God for your bounty? *Deut. 14. 13.* A close-handed Professor is a Paradox in nature, and differs from God and the whole Creation: The Lord is good and doth good: Jesus Christ ascended on high, and gives gifts to men, *Eph. 4. 8.* He is always doing good. The Sun diffuseth freely of his light

light, and heat: The clouds drop fatness: The Earth brings forth her increase; the Trees yield their fruit, and when fit for the use of man, lets them fall into their bosomes; the air communicates its refreshing; the fire its heat, the Sea its store, only man is selfish and with the unprofitable Servant hides his talent in a Napkin: Christians be humbled for your non-conformity to Christ, and the little use you have made of your Talents, and graces for the good of those you live with.

*Note That this use of Reprehension was more fully and largely compos'd by the Author, but the substance of it is contain'd in that excellent Treatise of the Author, call'd The Heavenly Trade; to which the Reader is refer'd.*

### *Third Use of Consolation.*

If there be such unsearchable riches in Christ for his people: Then here's wonderful Comfort to those that are in Christ; such have cause to rejoyce and be exceeding glad: For,

First, In your interest in Christ lies your right to all those great and glorious treasures of Christ: He that hath Christ, all that is Christ's is his: *All things are yours, and you are Christs, and Christ is Gods,* 1 Cor. 3. 21. Such are Joynt-Heirs with Christ put down in the same everlasting Covenant: adopted to the same inheritance, Rom. 8. 27. They have a Title to all that Christ hath as Mediatour, and that by donation and purchase: A title that cannot be forfeited nor wasted: A Title to the whole inheritance  
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of God. Ah Believer if Christ be thine then 'tis no presumption to lay claim to any thing that is his: All that have been treated of him as God-Man Mediatour, his glorious endowments, his personal dispositions, and excellent perfections are all thine. *1 Cor. 1. 30.* Is not this comfort indeed to believers, that have such a Beloved in Heaven, that is altogether lovely? 'Tis wonderful reviving when a Person can see some excellency he is related to beyond what is in himself: What comfort will a Mother take in a beautiful Child, though her self be deformed? What delight will the faithful Wife take in the excellencies of her Husband, and glory in them as her own: Such pleasure doth the Spouse take in the beauty of Christ. *Cant. 5. 10.* And reckons them as her comeliness though she was black. *Cant. 1. 5.* *I am black but comely:* What consolation is this to a child of God to be intitled to such a glorious Jesus? Though thou art poor yet thy beloved is rich: Though thou art unlovely he is fair, though thou art obscure and vile, yet he is honourable; and his riches, beauty, and honour are thine; and thy reputation with God, Saints, and Angels shall be in him, and as he is. *Cant. 6. 10.* *Who is she that looketh forth as the morning, fair as the Moon, clear as the Sun.* The Lord Jesus hath a high account of the Spouses beauty; she is bright, fair, clear, but it is as the Morning, or Moon, who borrow their beauty from the Sun: Comfort thy Heart, O drooping Believer, though thou canst see no worth in thy self, yet thou hast enough in Christ for thee. Again, what wonderful Comfort may a Child of God gather from a seen Title to all the purchase of Christ; his

Righteousness, Graces, Priviledges, sure Covenant, and Salvation, when he can upon warrantable grounds lay claim to all this? but so the Believer may, *1 Cor.* 1. 30.

Secoudly, The time is drawing near when they shall have a full possession of all those treasures of Christ, *Rev.* 21. 7. *He that overcometh shall inherit all things:* All those great and glorious things promised shall be his possession, God shall be all in all to him, *1 Cor.* 15. 28. Every tittle of his word shall be fulfilled, though Heaven and Earth pass away, *Matth.* 5. 18. Here Believers are rich Heirs under age, which differ nothing from a Servant, *Gal.* 4. 1. but the day hastens when their great Estate will fall into their hands, and they shall live upon it to all Eternity; the expectation of which is cause of comfort; when veils shall be taken away, and thy soul ever with the Lord; when thy filthy Garments shall be taken off, and thy beautiful rayment for ever worn; when thou shalt live no more at small allowances of Grace, but receive it without measure; thy Table spread, thy Cup overflow; thy feeding shall be no more on sent portions from thy Fathers Table, but shalt sit down in his presence, and feast upon his fulness to all Eternity: Then shall all promises be turned into performances; all hopes shall end in fruition, and all desires center in delights, then shall parts be turned into perfections, darkness into delight, changes into immutabilities, fears into joyes; wants into fulness; absence into presence: O blessed Eternity! When the Lord shall bring forth all his Treasures, open his Ward-robe, and pay off every saved Soul with an infinite ful-

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ness as much as he can receive, or desire to have, treasures of love in God the Father, Son, and Spirit; rivets of joy in the presence of God; and fulness of grace in conformity to God. Things which eye cannot see, nor ear hear, nor the heart of man conceive. *1 Cor. 2. 9.* And is not a certainty of these future treasures ground enough for present comfort.

Thirdly, from an interest in this rich Jesus, here's comfort to Saints under all their present wants whether outward or inward: In that.

First, There's enough in Christ to supply them: *In him dwells the fulness of the God-head, Col. 2. 9.* Thy wants Believer are but finite, be they never so great; but Christ's fulness is infinite: Thy necessities are the needs of a Creature, his abilitie is the power of a Creator: The Lord Jesus Christ can more easily supply thy need, then a whole Ocean can fill one pitcher; for betwixt the Creatures there is some proportion, but betwixt God and the Creature none at all.

Secondly, As there is enough in Christ to fill all thy wants; so all the fulness that is in Christ is thy own, Believer, laid up in Christ for thee, made over to thee, *1 Cor. 1. 30. Deus meus & omnia mea.* And therefore mayest boldly expect supplies according to the measure of Christ, *1 Cor. 12. 11. Dividing to every man severally as he will.* Thou mayest as boldly go to the treasury of Christ, as a man doth to his Purse for money, or to his Cupboard for Bread; and as a Child doth to his Father for necessary supplies, *Math. 6. 32.*

Lastly, The Lord Jesus Christ stands engaged to see the wants of his people supplied, *Pf. 34. 20. They that fear the Lord shall want no good*

thing, *Phil. 4. 19. So that thou mayst boldly say the Lord is my helper, Heb. 13. 6.* Dost thou want Food, Rayment, Health, &c. for thy Body, or dost thou want Grace, Wisdom, Faith, Love, Humility, Patience, Courage, Self-denial, Power over Corruptions, Succour under thy temptations, victory over thy lust; thou mayst go to Christ with expectations of all that God sees best for thee: seeing there are such treasures of all Grace plac'd and entrusted in Christ for thee.

Fourthly, Comfort under all your losses for Christ; surely if Christ be yours, and such vast treasures are in him, he will not see you losers for his sake; he can and will save you harmless; nay, requite your expensive love for him: all that strength of affection, liberty, time, talents (Christians) you lay out for him, shall be given in again: Jesus Christ is that good *Samaritan*, who hath past his word to repay again whatever is laid out for him, or upon his, at his bidding, *Luke 10. 35.* If a tender hearted *Paul* would take the offences of an *Onesimus* on his account, *Philemon ver. 18.* Much more will Christ take the expences for him on his account and repay it a hundred fold in this life, with Glory in that which is to come, *Math. 19. 29.*

Lastly, Comfort under all your reproaches for Christ: 'Tis the lot of gracious Souls many times to be accounted vile, and the off-scouring of all things by the men of this world, *1 Cor. 4. 13. so ver. 10. We are Fools for Christs sake, and despised: 'Tis part of the Cross of Christ to be reproach'd for his sake, 1 Pet. 4. 14.* But here's Comfort in such a case in the consideration

ration of those treasures of Christ: Christians, your relation to such a Jesus who is the Heir of glory will wipe off all your disgrace: Think on that account you have with God, and the glory you shall shortly have in your own Countrey, and that will ballance all troubles on the account of disgrace for Christ.

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## CHAP. XXIX.

*Containing an use of Examination; Characters of such as have an interest in Christ, and in all those glorious treasures.*

**C**Hristians; you that have hopes of an Interest in these treasures of Christ: clear up your title: Be sure your claim be good: Rest not till you can have your evidences of Christ past dispute, to make the matter plain and certain to you; that you are Christs, - and Christ is yours: Adventure not at all your hopes of such great and glorious things upon uncertainties: if you miss and fail in your propriety to this Estate, you are undone for ever: There's no repairing the loss of Christ when you come to dye: All your after-wit cannot mend this bad bargain when time is past: If you build upon the sand, till the building time be over, you will have an Eternitie to repent your folly: there's no room for another adventure when the door of Heaven is shut: If you have too carelessly, and groundlessly laid your hopes of Christ, and Glorie, and and so are secure till the time be past, you can

no more make tryal of a better building: O how great will the fall of mistaken hopes be at last; when the Hypocrite shall say too late, wo is me, I am deceived! all my hopes for Heaven have Proved a Lye; I did suppose my title was good, and others thought so too: I could tell of Experiences, and dreamt of closing with Christ; I have had my Convictions, Desires, Tastes, Affections, Parts, Priviledges, and high hopes of Glory: But alas, now I see my building is upon the sand; wo to me, all must down again! I have run in vain, and now I must sit down in sorrow to all eternity. O lamentable! when time is gone to come to such a pass: And surely this will be thy case whoever thou art that hast not sure grounds of thy interest in Christ: Therefore, Christians, take not up upon probable hopes, but put it out of doubt that Christ is yours, and this state is yours.

*Quest. But, saies the Soul, I confess it will be sad and doleful to hear of these excellent treasures, and miss of all at last: But how might I do to be satisfied in this matter, to know that Christ is mine, and his Riches mine?*

For the resolution of this Case I shall speak to four things.

1. How and in what manner a title to Christ and those glorious treasures are to be obtained.
2. Who they are that do obtain them.
3. What is requisite towards the obtaining of them.
4. What are the certain and specifical fruits and effects of such an obtaining.

*1. How or in what manner may the soul come to have a Right to Christ?*

*Answ.* There are three usual ways by which persons

persons obtain a Title to a thing: 1. By Birth  
2. By Purchase; 3. By Gift.

First, By Birth: On this a natural Relation is founded: A Child comes to have a right to his Fathers Inheritance by Birth. This way the Blessing and Birth-right fell to the first-born: So *Esaú* had his Title to the Birth-right and Blessing could he have kept it, *Gen. 27. 32.* So *Manasseh* had a right to the Blessing, because he was the first-born, *Gen. 48. 18.*

Secondly, Another way of obtaining a Title to a thing is by Purchase: So *Jeremiah* bought a Field; *Jer. 32. 25.* Thus men get a Title to Estates by Purchase, when they part with a considerable value for them.

Thirdly, Another way of Right to a thing is by Gift and Adoption: So *Jacob* came to an Estate in the Land of *Goshen*, and *Joseph* to the Government of *Egypt*, and *Moses* the Son-in-Law to *Pharaoh*, by gift and Adoption: These are the three usual ways by which an interest is obtained. By the first of these man can lay no claim to an interest in *Christ*: By Birth we are Children of wrath, *Eph. 2. 3.* By Purchase man can never get a claim to *Christ*: There's no buying this Pearl of price. Therefore a Title to *Christ* must come the last way, by Gift. Fals man having lost his first Estate, with all right to life, and capacity to regain it, by fulfilling the terms in order to it, it must needs follow, that now if ever he obtain life again it must be on a new account, even of Grace. The breach of the first Covenant forfeited all, and bound over the Offender to death and damnation; till which penalty be removed (which lost man

could never do) there cannot possibly be any purchase made of new life and Salvation. *Rom.* 5. 12. Sin hath passed over all men, and Death by Sin for that all Men have sinned, and by this fall all power of doing good is lost. *Rom.* 7. 18. So that now of necessity there must be a change of the first term on which life was to be had, there being no possibility in lost man to fulfill them, and if ever Salvation comes it must be by grace *Eph.* 2. 7. and gift: The new Covenant gives out all his mercies freely, *Rev.* 21. 7. There's no place for creature worth and merit in order to Salvation under the Gospel; he that will be saved must accept it as a gift: That's the first, the way of obtaining Christ: He is the Fathers gift, and his own gift. *Gal.* 2. 20. God gives Christ to whom he pleaseth, not for any distinguishing worth in the Creature, but from the good pleasure of his will. *Eph.* 1. 11.

2. *Who are they that obtain Christ, and Salvation by him?*

*Ans.* It is they that come to, and receive Christ by Faith. *Job.* 1. 12. *To as many as received him to them gave he power to become the Sons of God:* Christ is offer'd in the Gospel by grace, and is received by faith, the acceptance as offer'd of God is that which interests the Soul in him; This is called a coming to Christ, *Mat.* 11. 28. A letting Christ into the heart, *Eph.* 3. 17. A believing in him, *1 Job.* 5: 10. *He that believes in the Son of God hath the witness in himself:* That is the witness of right to Christ and life. *ver.* 11. *And this is the record God hath given us, Life Eternal; and all this in his Son:* For where a gift is freely tender'd to all that will receive it, there needs



needs nothing to make that Person fit for that gift, but accepting the offer as tenderd to him: Neither doth this acceptance make a Person worthy of the gift, but fulfills the terms in order to an Interest in it: If a sum of money be offered to a poor man, and he is called to receive it, this receiving doth not merit it, but appropriate it: So that the Persons to whom Christ is tenderd is to sinners, to all sinners, to the chiefest of Sinners. 1 *Tim.* 1. 15. And to every one of them, *Isa.* 55. 1. *Ioh.* 7. 37. And the terms on which he is held out is freely without money, and without price, and nothing is required to entitle them to this glorious gift, but their receiving it as tenderd.

3. *What is necessary to the obtaining of Christ, and and so of those glorious Treasures in him? Without which Persons cannot, will not, come to him?*

*Ans.* There are *prerequisites* to the Souls obtaining of Christ: Though they do not merit Christ, yet are necessary to the receiving of him.

First, That the Sinner be brought to see his absolute need of Christ, and his everlasting undone-ness without him: This course the Spirit of God took with *Laodicea.* *Rev.* 3. 17. And with those Jews, *Acts* 2. 23, 36. Opens to them their cursed damning Sin, and wretched state by reason of sin, that their hearts might be pricked and wounded. So the Jaylour was this way prepared for Christ. *Acts* 16. 30. He was made to see his doleful state. Thus the Law is School-Master to bring to Christ. *Gal* 3. 24. To beat and wound the sinner that he may see his need of a healing Jesus: Thus the Spirit is promised to convince the World of sin, Righteousness, and Judgment. *Joh.* 16. 8. And so

so did God deal with the unconverted under the Gospel. *1 Cor.* 14. 25.

Secondly, Another requisit to the Souls getting this title to Christ is this, that there be a knowledge of the Lord Jesus Christ; his sutable-ness and sufficiency to save, his grace, and real willingness to heal, and cure all that come to him, *Heb.* 11. 6. hence, Eternal Life is said to lie in the knowledge of Christ, *Joh.* 17. 3. that is, in the knowledge of his sufficiency, and willingness to save: therefore when *Paul* came to obtain Christ in order to it, says he: *It pleased God to reveal his Son in me, Gal.* 1. 15, 16. True faith carries knowledge with it: Faith is not hoodwinkt and blind, but hath his discerning: By faith we come to understand: hence the Gospel is to be preached to every Creature; what is the Gospel but the opening of Jesus Christ, his sufficiency, and willingness to save sinners; while persons lie in a state of ignorance, they cannot come to have a true title to Jesus Christ.

Thirdly, 'Tis necessary that the Soul see the worth and excellency of Christ to satisfie: That were there no Heaven at the end; yet Christ himself were Heaven enough: So *Paul* saw an excellencie in Christ, *Phil.* 3. 8. And the Apostles also, *Joh.* 1. 14. The Soul that comes to Christ, must see him to be the chiefest of ten thousand; the onely desirable one, none in Heaven but Christ, and none in Earth in comparison of him, *Psa.* 73. 25, He that only eyes Salvation in comming to Christ, takes him upon necessity, not upon choice.

Fourthly, Another requisite to this comming  
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to Christ is that the Soul be brought to a real and actual willigness to part with all for him; yea, to a throwing all over board to take him in, *Phil. 3. 8. For whom I have suffered the loss of all things, and do count them dung to win Christ.* It was no small sum these Converts parted with before they could close with Christ, *Acts. 19. 19. They brought their Books, and burned them, and counted the price, and found it fifty thousand pieces of Silver;* which amounts in our money, to one thousand, five hundred, sixty and two pounds, and ten shillings: hence 'tis said, That he that will be saved must pluck out his right Eye, and cut off his right Hand *Math. 5. 29, 30.* And the want of which made the Young man go away from Christ sorrowful.

Fifthly, In order to a closing with Christ 'tis necessary that the Soul see an utter poverty, and inability in himself ever to come to Christ without Christ: *Draw me, and we will run after thee, Cant. 1. 4. No man cometh to me (says Christ) except the Father, which sent me, draw him, Joh. 6. 44.* They must see themselves poor, that come for satisfaction in Christ, *Isa. 41. 17. Thou must deny thy own Abilities, and Righteousness, and see thy self utterly unable, so much as to look to Christ, till he give an Eye, Math. 11. 5.*

Lastly, The soul must be brought to close with all the terms of the Gospel propos'd to him, and made heartily willing to take Christ on his own conditions, *Math. 16. 14.* A person is never fit for Christ till he can give him a blank, and bid him write his own terms, unfeignedly saying, Lord command me any thing; I stick at no proposals, so I may be thine, he that would fain beat down  
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the bargain shall never have Christ, *Isa. 44. 5.* now to such a reception of Christ 'tis needful that things be plainly opened, and all the demands of Christ be known, and considered, *Luk. 14. 28.* So that there may be a known and hearty consent to Christ, and a full compliance with all his conditions.

4. *What are the certain fruits, and effects of the Souls obtaining Christ?*

*Ans.* First, That Soul that hath an interest in Christ is a new Creature, *2 Cor. 5. 17.* *If any man be in Christ he is a new Creature; old things are past away, all things are become new.* As the Lord Christ when he was crucifi'd, was laid in a new Tomb; so when he is received he must be lodged in a new heart: In redemption work all things are new: there's a new Covenant, *Heb. 8. 8.* A new Mediatour; the first Covenant had none, *Heb. 9. 15.* Souls are now brought into a new state, of new and glorious Priviledges: They were dead, but now are made alive, *Eph. 2. 1.* There's a new Law also, the Law of the Gospel, called the Law of the Spirit of life, *Rom. 8. 2.* Therefore 'tis necessarie that the Soul be renewed also; this is promis'd under the Gospel, *Isa. 65. 17.* Behold I create new Heavens, and a new Earth wherein dwelleth Righteousness, so *2 Pet. 3. 13.* there will be a wonderful change wrought in that Person above what flesh and blood can do, an inward change a new heart, and a new Spirit, *Ezek. 36. 26.* new desires, *Pf. 63. 1.* Before the Soul did long after the world, pleasures, vanities; but now, *My Soul breaks for the longing it hath to thy Judgments at all times, Pf. 119. 20. Pf. 42. 1, 2.* New affections to God, *Pf. 116. 1.* new love to Christ, *1 Cor. 16. 22.* new love to the  
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Law of God, *Pf. 119. 97, 127.* new love to the people of God, *1 Job. 3. 14.* new love to the name and glory of God, *Pf. 26. 12. Psa. 145. 15.* new affections for the Cross of Christ, and reproach for his name, *Gal. 2. 14. Heb. 11. 26.* a new will to loath sin and cleave to God and Holiness, *Rom. 7. 19 Act. 11. 23.* a new Conscience, *Heb. 10. 27. 2 Tim. 1. 3.* and they have a new Convesation, *Rom. 6. 4. Eph. 2. 10. Phil. 1. 27.* They will walk in newness of the Spirit, *Rom. 6. 4.* They are created to good works to walk in them, *Eph. 2. 10.* At least, they design it, though they fall short of it. Thus a Soul that is come to Christ is a new Creature. That Soul that hath no renewings in him, that hath the same Spirit, desires, affections, will, conscience, that ever he had, cannot prove his interest in Christ.

Secondly, That Soul that hath received Christ hath received the Spirit of Christ, *Rom. 8. 9.* *If any man hath not the Spirit of Christ, he is none of his,* *1 Cor. 12. 13.* *for by one Spirit we are all baptiz'd into one Body.* None can receive the Son, but he must have the Spirit too; for Christ is not divided: He that hath Christ, hath the Father and the Spirit, for these three are one. Now a Soul that hath the Spirit of Christ may know it by the effects of it: The Spirit of Christ is a quickening Spirit, it begets a principle of Life: The Soul that was dead to God, and holiness; now hath a new life, a heart to move after God: it works from other motives, even from love to God: Dost thou find thy heart always dead to every act of Grace? No heart to pray, hear, &c. and is this habitual? O then here's no fruit of Christs Spirit.

The Spirit of Christ is a sin-opposing spirit, always

ways quarrelling with Lust; always convincing, troubling, humbling the Soul for sin, *Gal. 5. 17. Tit. 2. 1 1, 12.* It gives no peaceable possession to it, but always opposes it as fire doth water: Where the Spirit of Christ is, 'tis a leading guiding Spirit, *Rom. 8. 14.* Christians, what is it leads you? Is it your own Spirits? if you have received the Spirit of God; you may know it by those Scripture ways it takes to put you upon duty: such a one is convinced by the word, and perswaded, and help'd by the word to this and the other duty.

Again, The Spirit of Christ is a praying Spirit: A Soul that is in Christ cannot live without prayer; though no eye see it, and no good come by it, yet he cannot omit secret prayer, *Zach. 12. 10. Rom. 8. 15.* 'Tis not enlargement of affections, parts, abilities, and expressions in prayer; but the inditings of the Spirit; inward breathings, sighs and groans of the Spirit: A man may pray like a Saint, or an Angel, and yet not have a jot of the Spirit of prayer: but it is the encouragement of the Spirit to wrestle with God by Christ; the inward suggestions of hope, when a Soul can go to God as to a Father, when the very heart goes out to God in prayer, and when prayer is wing'd with Faith and Love: These are the effects of a Spirit of prayer, and the fruit of a Souls reception of Christ.

Thirdly, They that have obtain'd an interest in Christ, have crucified the flesh with the lusts thereof, *Gal. 5. 24.* They; and only they that are in Christ have crucified the flesh; that is, the body of death, original sin: The general Nature of sin; the universal extents of sin; come under the workings of this Crucifixion: O try Souls; hath the Axe been ever laid to the root of sin? Have you ever  
found

found felling stroaks upon the bodie of your Corruptions, are you baptiz'd into the death of Christ, and as he died for sin, so do you die to sin; and by vertue of his death, and wounds, do you fetch power, and strength from him to crucifie it? There's a difference between the curbing; and the crucifying of sin: sin may be chain'd up, imprison'd, and not crucified: Hypocrites that are under a seeming change, do restrain, and confine sin; yea they may punish sin, but do not crucifie it: The crucifying of sin is the giving it a deadly mortal wound, fetch'd from the blood, and death of Christ: Faith fetches vertue from the Grave of Christ, to destroy the power of sin, nothing so mortally stabs this *Leviathan* as a believing reflection on our propriety in Christs Crucifixion, and a laying hold on promises by Faith in order to the application of the benefit of a crucified Christ, *Rom. 6. 4, 6. Our old man is crucified with him*: The putting our lusts into the side, wounds, and grave of Christ; A levelling the Ax to the body of sin, doth strange work to the crucifying of it. Trie then' are your corruptions, Pride, Passions, Earthliness as strong as ever? deceive not your selves, this will never assure your interest in Christ till sin be destroyed: 'tis true, when the wound is given, sin doth not immediately die, but the bodie of sin is dying, and the believing Soul finds his corruptions hath less strength every day; as a man that loseth his blood weakens more and more; so a Soul that crucifies Lust, finds it to weaken day by day.

Fourthly, A nother effect of a Souls union with Christ is this: There will be some resemblance of Christ. *1 Job. 4. 17. As he is so are we in this World.*

*World.* As Christ was Crucified in the flesh; so are his Crucified to the flesh: And as Christ was risen and justified in the Spirit, so are they sanctified by the Spirit, and have the nature, and Image of Christ: Hence we are said to be made conformable to the Image of his Son. *Rom. 8. 29.* They that are Christ's are in some measure of truth like him. *1 Job. 3. 3.* They have something of Christ's Nature, and Spirit: *Let the same mind be in you that was in Christ Jesus. Phil. 2. 5.* Christ's mind was off from, and above the World; and herein lies as great an evidence of interest in Christ as in any thing, that Soul is dead to, and wonderfully loose from the World. *Gal. 6. 14.* Christ's mind was heavenly, he favour'd the things above, his meat, and drink was to do his Fathers will, If you are Christ's you will be of the same mind; nothing in the World will so much delight you as to do something for God: Christ's mind was heavenly, to do his work, and hasten home; and if you are Christ's this will be your mind to dispatch your work, and hasten home. Christ was full of mercy, humility, meekness: If you are interested in Christ, so it will be with you.

Lastly, They that are interested in Christ, do interest Christ in themselves, and in all that is theirs, *2 Cor. 8. 5.* *They first gave themselves to the Lord:* Such do devote, and make over themselves, and all to Christ, and glad they have any interest, parts, capacities, that Christ will accept of; they cannot keep back a part; no, were it a thousand times dearer, Christ shall have all, *Can. 6. 3.* *I am my Beloveds, and my Beloved is mine:* The keeping back of part lost *Ananias,* and *Saphira;* they were undone, and damned for ever, *Act. 5.* If Christ be yours; you will entitle him to all you are and have. And thus are we come to a Conclusion in this matter: That Soul that can come to seal to those things, is a happy Soul: O blessed Soul indeed! Then mayst thou boldly say, The Lord is my Helper; God, Christ, the Spirit, the Promises, the Kingdom, and glory is mine. Thus much for the use of Examination.



C H A P. XXX.

*Containing a Use of Exhortion, pressing Believers to several duties.*

**H**AVING already dispatch'd Motives, Counsels, and Directions to Sinners, about their coming to this Christ, I shall only apply this last use of Exhortation to those who are interested in this rich, and glorious Jesus. Christians, you that are made happy in your Relation to Christ, and invested with a Title to these glorious Treasures, of all persons; you are most obliged to duty, Christians, be you advis'd and exhorted to these several duties.

*I Duty.*

First, Be exhorted to Thankfulness to the rich Grace of God, for giving such a Treasure and Treasury as Christ is; be continually offering up Praises and Thanksgivings to God, Flames of holy Affection, be admiring the Grace of God, as the Fountain and Spring of these waters of Life, as the deep Mine of those glorious Treasures: now to scruce up your Affections, and wind up your Hearts to make way for holy Melody, admiring, triumphing, and blessing God for giving Christ, consider these following Particulars, as motives to this choice duty.

First, Consider what you were without Christ, O! Christians, look back, and see what once you were, *Eph. 2. 11. Remembring that in times past, you were Gentiles in the Flesh.* The worst of men,

an idolatrous sort of men, Worshippers of Devils, you were wild Olives, Enemies to God in your minds, *Col. 1. 21.* hateful, and hateing one another, *Tit. 3. 3.* Lying in your blood to the loathing of your persons, *Ezek. 16. 4, 5, 6.* dead in Trespasses and Sins, wretched, miserable, poor, blind, naked, *Rev. 3, 17.* Children of Wrath, heirs of Hell, born to Wrath, *Eph. 2. 1, 2, 3.* under the Curse and Condemnation of the whole Law, *Gal. 3. 10.* O lamentable state! Obnoxious to Death, liable to everlasting Destruction, every moment, no guard about you, open to Devils, liable to the pourings out of divine Fury, and the openings of the deep Treasures of infinite Vengeance, to have no security from the greatest Evils, nor capacity ever to be deliver'd out of them; obnoxious every minute to a fearful looking of a fiery Wrath and Indignation, which shall devour the Adversary, *Heb. 10. 27.* This was once your state Believers, you were stubble, ready for everlasting Burnings, Fuel for that Fire that can never be quenched, and Food for the Worm that never dyeth, O! sad case indeed, and was not freedom and deliverance from such a state, a Mercy worth your highest Thanks? Had you but lookt into the place of Torment, and dipt your Finger into that lake of Fire and Brimstone, you would have wonder'd at Redemption-mercy, and adored that Grace of God that pluckt you out of it: and is not your acknowledgment of preventing Grace, as due now as it would have been to an actual deliverance out of these Miseries?

Secondly, Consider what you are by Grace, if you are related to Christ, you are brands pluckt out of the Fire, *Zach. 3. 2.* Bond-slaves redeemed  
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from the Pit, *Zach. 9. 11.* Condemned Wretches sav'd from Wrath to come, *1 Thes. 1. 10.* Translated from Darknes to Light, and from the Power of *Satan* into the Kingdom of God, *Acts 26. 18. Col. 1. 13.* Made Sons and Daughters to God, called to his Kingdom and Glory, *1 Thes. 2. 12. Gal. 4. 6.* Crown'd and invested with a Right to his Presence and most glorious Priviledges, *Eph. 2. 18. 19.* Under the Eye of God, under divine Care; infinite Grace is an Undertaker for you, *1 Pet. 5. 7.* O glorious State! Consider farther, how you lye upon the Heart of God, as a Seal and Signet there, *Cant. 8. 6.* Reckoned amongst his Jewels account- ed his peculiar Treasure, *Exod. 19. 5. Mal. 3. 17.* Partakers of the Inheritance of the Saints in Light, *Col. 1. 12.* Sitting in heavenly places in Christ Je- sus, made Vessels, fitted for Mercy, fill'd with Mer- cy, devoted to Mercy, *Rom. 9. 23.* And Heirs of Glory, *Jam. 2. 5.* O wonderful, wonderful Grace; this is matter of Praises to God to all Eternity: Time would fail to read over your Inventory, and to look through your Treasury, 'tis Work for an Eternity to do: O believe what you cannot see, and admire what you cannot know, and study out what you yet understand not of your blessed state, both privative- ly, and positively consider'd; and when you have found out a little of your Happiness, then look on those beneath you, put your Mercies into the scale with the World's Miseries, rate your Re- demption-interest with the lot of Christless Souls, matter of the same Lump with you, think on your Acquaintance, Friends, Relations, Neighbours, that have enjoyed the same Gospel-Priviledges with you, and yet these are left to their Blindness, to perish in the Error of their ways, and must down into

the deep for ever, but you are exalted, and lifted up to Glory. O! What cause is here for Praises blessings, Thanksgivings, and Hallejuahs to him that sits upon the Throne, and to the Lamb for evermore.

Thirdly, Consider the greatness of that Grace which hath made you to differ; Ah! Believers, Redemption-grace saw nothing more in you than in *Judas, Demas*, and those that perish; you were of the same Lump, cut out of the same piece, there was not a Jot of Difference between you and the damned, but only the good pleasure of Grace, only divine Mercy laid it's hand upon you: O that astonishing word, *because it pleased him to make you his people*, 1 *Sam.* 12. 22. It was only the free grace of God that chose *Jacob*, and left *Esau*, *Rom.* 9. 13. It was not for your sakes Christians, that the Lot was cast so well for you: No, *Be it known to you O house of Israel, be ashamed and confounded for ever in your own Eyes*, *Ezek.* 36. 32. The moving Cause, the Wheel within the Wheel, that made you adopted, and others rejected, was only the good Pleasure of his Will, *Eph.* 1. 5.7. It was from hence, *God so loved the World*, out of this Womb sprung all your Mercies, it was Height of Grace, Length, Breadth, Depth, Love passing Knowledge, *Eph.* 3. 18. 19. O ye heirs of Glory, be affected, astonished, ravished with the sense of this rich grace of God towards you, in giving Christ not only for you, but to you, and revealing him in you, and uniting him to you by the Spirit, from the same Mass of fallen man, to single out some for pardon, and leave others for Punishment: O wonderful! The Sense of this made the Apostle break out in  
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such a holy Extasie, *Rom. 11. 33.* O the Depth of the Riches both of the Wisdom and Knowledge of God, O the depth! A note of Exclamation, and silencing wonder. O consider this Love of God to your Souls, 'tis free Love without any Influences from the Creature, full Love without Circumference or Bounds, eternal Love without Beginning and without end. Fruitful Love, abounding in the rich Gifts and Procurements of it, O the Gifts and Tokens God sends to you now, and O the large store he lays up for ever for you: 'tis sympathizing Love, full of Bowels, delighting Love, full of pleasure in you, 'tis resting Love: He will rest over them in his Love; 'tis immutable Love without Changes, giving Love, forgiving Love, caring Love, securing Love, returning Love, overcoming Love. O! where shall I make an end? How can you come to the bottom of this Deep, wade a little further, till you have lost your selves in holy wonder: Can you see your brave houses, fine Cloaths, comfortable Relations, and have such high Regards, for these, and no more for this Grace of God: O wonder more at this Love.

Fourthly, Consider how this is the great Design of God in this grace, that you should be to his praise *Eph. 1. 12.* That is the end which God aimed at in Predetermining you to Glory, that you might be to the Praise of his grace, that his Grace might procure the Manifestation of his Praise; 'tis not for an Enlargement of his Revenue, or Advancement of his Profit; for man cannot be profitable to God, *Job 22. 22.* or for any addition to his Honour being above all Praise, but that he might receive the Tribute of his own Glory, and the returns of his.

outgoing Goodness: Now if this be the very end why God sets his love upon you Christians, then you have reason to glorifie his Grace, lest you endeavour to overturn the whole Projects of Salvation-kindness.

Fifthly, Think how delightful Praise is to God; *Psal. 69. 31. This also shall please the Lord better than an Oxe or a Bullock that hath Horns and Hoofs.* That is, an Adult, and full grown Beast, which is more fit for Sacrifice; as *Rabbi D. Kimchy* notes, a Beast was not fit for Sacrifice under two years old; so that Praise is preferred here above all Sacrifice, as that which God takes most delight in of any thing, because this doth most honour him to acknowledge him the Author of all Mercy, and God of all Grace, *Psal. 50. 23. Whoso offereth Praise, glorifieth me,* That is, He doth in a singular manner shew forth mine Honour, and this is pleasing to him.

Sixthly, This brings Profit to your own Souls, *Psal. 50. 23. For 'tis the means and way to obtain the Salvation of God; Ponit viam aut preparat viam,* (saith one) it opens the way for Salvation to go out to that Soul; this duty of Praise will bring you Gain, because it engageth God to give out more Mercy, and it leaves Influences of Spiritual Good on your own Souls; it puts the heart into a good Frame to love God, and delight in him, and leaves more obligedness on the Soul to fear and serve God: so *David* after that Psalm of Praise to God, *2 Sam. 7.* was wonderfully influenced to duty to God, as you may see, *chap. 8. 11.* and had his Spirit abundantly sweetned to men, *chap. 9. 1.*

Lastly, Consider also, how pleasant this duty of Praise is to the Soul it self, it is wonderfully delightful

lightful, and abundantly affects, and ravishes the Heart, to have the sense of divine Mercy in it, *Psal.* 147. 1. *Praise ye the Lord, for it is pleasant, and Praise is comely.* O Believers! let me effectually persuade you then to the highest Acknowledgments of Redemption-grace, and to the utmost Praises for this rich Jesus, who hath blessed you with all spiritual Blessings, *Eph.* 1. 3.

2 *Duty.*

Secondly, You that have an Interest in this glorious Redeemer, labour to keep up a high valuation of him in your Hearts; if he be so rich as the Gospel reports of him, O then prize him according to his excellent worth: Great men are highly esteemed, the Cap, the Knee, the best Room, the chiefest Seat are theirs, *Jam.* 3. 3. And how much more worthy is Christ of your account, *1 Pet.* 2. 7. *To you that believe he is precious.* Τιμή it signifies an high Estimation of anothers Worth and Excellency, ready to be attested by all possible and due Demonstrations: four things should oblige Believers to a high Esteem of Christ.

First, His own transcendent Excellency which singularly resides in him, and eminently shines out from him, ten thousand times brighter than the Beams of the Sun, which in their own nature challenge the highest Adoration of men and Angels, especially of saved Souls, to whom he is most endeared and most nearly related. As the Apple-tree excells the meanest and most useles Shrub, infinitely more doth the Lord Jesus over-top all the Glory of the world as Mediator, *Cant.* 2. 3. He is the chiefest of ten thousands, *Cant.* 5. 10. He is before

all things, *Col. 1. 17.* Both in dignity and time, he precedes all Creatures, he is the Fountain of all Excellencies; his divine and personal Perfections make him the glory of Heaven, the adoration of Angels, the admiration of Saints, and the object of all Observance and holy Wonder, *2 Thes. 1. 10.*

Secondly, The high honour the Father puts upon him; He is his Well-beloved, *Matth. 3. 17.* The object of his Delight, the Exaltation of his right-hand, who hath put all things under his Feet, *Heb. 2. 8.* Set over the works of his hands, crowned with Glory and Honour, *vers. 7.* Worshipped by all the Angels, by the Fathers Appointment, and set down at the right hand of the Majesty on high, *Heb. 1. 3. 6.* entrusted with all the Concerns and Interests of God, in the World, made his pleni-potentiary, to compose all Differences betwixt himself and fall'n man: now, hath the Father such a high Valuation of Christ? then surely 'tis an unworthy thing in you, to detract from his Honour.

3dly, The Lord Jesus Christ deserves your high Estimation, because he is the Fountain of all those Streams that do make glad your Souls, the Sun of all those Beams, that warm your Hearts, the Author of all those Mercies that do supply and delight you; all your Excellencies and the things you mostly value, are Derivations from his glory; things are ratable as they come from Christ, he turns your Water into Wine, sweetens your bitter Cups, and makes them to overflow, all your graces come from his Fullness, he is your Friend, your best Friend, your old Friend, your none-such in Heaven and Earth, *Psal. 73. 25.* The Procurer of all your Mercies



cies, the sweetness of all your Comforts, the crown of all your Glory, and doth he not deserve your Estimation? If he hide his Face all Light goes with him, if he suspends the Communications of his Favour, nothing is comfortable to you, if he lock up his Treasures, nothing but Poverty and wasting covers your Souls, every thing without him is nothing, and with him, any little thing is enough; Bread and Water is rich cheer with Christ, Disgrace and Reproach is Honour with Christ; Poverty is Riches with Christ; O prize Christ then, for he puts a worth upon all things that you can enjoy.

Fourthly, Consider the wonderful value the Lord Jesus Christ puts upon you, and let this persuade you to a due valuation of him, *Gal. 2. 20. Who loved me, and gave himself for me, Joh. 15. 16.* O amazing, wonderful, sovereign Grace! That the Son of God should set his highest Regards upon loathsome Dung, swept out of door by divine Justice, cast out into the open Field, pitiful, loathsome, undone Creatures, that he should account you (Believers) as the Apple of his Eye, who have been as Thorns in his side, that he should account you as a Seal on his Heart, who have been spears to pierce through his Bowels, that he should value you as the travel of his Soul, the Jewels of his Crown, the Inhabitants of his glorious Presence to all Eternity, that he should account such spotty Worms as you worthy of his Love, his Blood, and his Mediation, deserving his Bosom, his Kingdom and his Throne: O what strange astonishing Grace is this! and will you prefer Creatures, and place Relations in your Bosom, and let Christ lye out of door,

door, O unworthy act indeed ! Surely he deserves your highest Estimation, O prize Christ ! prize Christ ! value him.

First, Above all things in Heaven and Earth, count nothing like him, much less above him ; set him in the uppermost Seat, enthrone him in your Heart ; Let him ride in that Chariot of yours that is pav'd with Love ; Esteem his Person above all Persons, his Purchase above all Purchase : his Love above all Affections ; his help above all Assistance : Value him above Father, Mother, Husband, Wife, Friends, Pleasures, Credit, Riches, or whatever is dearest to you : Say as *Moses* did, *Who is like to thee ? Exod. 15. 11. Thy Name alone is excellent, thy Glory above the Heavens.* Esteem his Precepts above all the Commands of men ; His Promises, his Privileges, his Comforts, his Ordinances, his People above all : Christ, in conjunction with other things, accounts himself slighted ; He must be *Aut Cesar, aut nullus.*

Secondly, Prize Christ in all ; in all Persons and things, make him the Standard to measure the worth of all created Beings by ; Reckon things as they carry Christ in them : when Satan or Corruption tempt you to a high esteem of any, Ask them, as Christ did, whose Superscription and Image they bear ? *Matth. 22. 20.* As the Talent of the Temple was of greatest value, so let thy Account be of those things that have the Temple stamp upon them, in a Sacred Reflection of Jesus Christ. Reckon not much of any thing that hath not *Aliquid Christi*, something of Christ in it.

Thirdly, Prize Christ at all times ; not only by fits and starts ; not when he brings thee Loaves,  
and

and loads thee with his Favours onely, but also when he hides his Face, and holds his Hand, when he seems to take no notice of thee: Let Christ be thy Sun in the Day-time; let him be thy Diamond in the Night, when all other Lights are gone, and shadows of Darknes are over thee; let him be alwayes uppermost in thy Account; Think meanly of him at no time; let him lye between thy Breasts, to satiate thee at all times, *Cant. 1. 13.*

3. *Duty.*

Thirdly, Believers, Have all your expectations from Christ, *Psal. 62. 5. My Soul waiteth only upon God, for my expectation is from him.* If the Lord Jesus be so rich, then he is able to maintain you, and supply all your wants: There's Bread enough in his house to feed you; Light enough in him to guide you; Comfort enough to cheer you: Blood enough to pardon you; Righteousness enough to justify you: Grace enough to sanctifie you: Strength enough to bear and support you; Treasures enough to satisfie and requite you. Hence 'tis he calls his People to look to him, and be saved, *Isa. 45. 22.* And on this Belief the Saints resolved to wait and look for him, *Isa. 8. 17.* O Christians! expect all you need from Christ: His sufficiency to help you, and his willingness to supply you, are Arguments enough for your Expectation: why should you look to Creatures more than to the Creator? to the Clay, more than to the Potter? to broken Pits, more than to the Fountain? to the Physician, more than unto God? Is there not a God in *Israel*? why then are your eyes, Christians, after empty Cisterns, and things that cannot profit you? Have you chosen Christ to be your  
Rock

Rock, your Fountain, Life, Sufficiency, and Fulness, to fill all in all; and yet run to other things for your Relief, as if he were not able to supply you? O Souls! fasten your eyes on Christ; expect all you want from him, as the impotent man did on *John and Peter, Acts 3. 5.* Look not so much on Creatures and Relations, Friends, Riches, and Wisdom, &c. lest you be ashamed; but wait for the Vision, for it will speak, *Hab. 2. 3.* Expect all you need from Christ, for the expectation of the poor shall not perish.

#### 4. Duty.

Fourthly, Be contented with Christ alone, whatever is wanting; and truly, 'tis strange indeed, that an infinite Portion cannot satisfy a finite Being, and a whole Ocean fill a little Vessel; Believer, Thou hast the person of Christ, who is the wonder of Angels, the Satisfaction, and the Heaven of glorified Saints, the desire of all Nations, the longed-for Joy of all that truly know and taste him, and will not this content you? *Paul* could leave all the World to go after Christ, and art not thou satisfied with Christ, without the World? *This* (saith *Agnes the Roman Martyr*) *Even this is he, I now confess that I do love, I will make haste to meet him.* The naked presence of Christ hath been a Heaven to suffering Saints under the want of all things: *I have found a nest of Honey* (saith *Algerius*) *in the Entrails of a Lyon, in a deep dark Dungeon, I have found a paradise of Pleasure, &c.* And if some glimpses of the presence, some Illapses of the love of Christ, were enough to these Sufferers in the want of all things, O unreasonable Soul, that thou shouldst complain, and be dissatisfied, who hast an Interest in

in Christ, and so much of other things too. O Christian! If Christ be thine, let it content thee, for all is thine; his Heart is upon thee, and will not that content thee? He loves thee more than all the World, he will not leave thee, and will not this please thee? *Heb. 13. 5.* He will care for thee, *1 Pet. 5. 7.* Thou shalt want no good thing, he will make up the want of creatures with himself, he will sweeten bitter cups; 'tis but a little while, and he will take thee to himself, where Wants, Sufferings, Shame, Reproaches, Grievs, and Sin shall trouble thee no more: O then be satisfied with a single Christ, in Heaven he must be thy alone Happiness; there's no House, Land, Husband, Wife, Parent, Children, to make up thy Fullness and Blessedness, there God will be all in all, and is not this God in Christ enough now?

5 *Duty.*

Fifthly, Take up your Delights in this rich and glorious Christ, he is the Treasure, and his should be the heart also, *Math. 6. 21.* There is all that in Christ, which thy Heart can desire, stretch thy Longings to the utmost, and he is infinitely beyond them; and if he deserves to be the object of thy Desires, then of thy Delight, for what is Delight but Desire in Fruition? He is the only adequate object of Delight: other things are unsutable to a spiritual Heart, and cannot please; empty, and cannot satisfy; fading, and cannot last; cloying, and soon become burdensome; but God in Christ is an eternal Excellency: those things that seem most delectable in Creatures, are but Derivations from his Excellency, Drops of his Fullness, Sips of his Sweetness, the impress of his Fingers: The precious  
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Ordinances of Christ, are but the Galleries in which he walks, the Chariot in which he rides, the Cabinet wherein his Jewels lye, the Cisterns through which Waters of Life pass to saved ones; and if these be so pleasant, O what then is himself, and should not Believers then delight themselves in him.

*Quest.* But how shall I do to get my Heart to this delight in Christ? I find my Affections cold, and my Spirits dead, that I cannot taste that Sweetness in Christ, nor take that Pleasure in the Almighty as I would.

*Ans.* First, withdraw your Hearts from all other Delights, this course doth the Lord set *Israel* to get up to a delight in himself, *Isa.* 58. 13, 14. There is no greater Enemy to true delight in God, than a persons own carnal Pleasure, and delight in things below God, *Whoredom and new Wine take away the Heart; Hos.* 4. 11. 'Tis impossible a Soul can take pleasure in Christ and Sin together, *Mat.* 6. 24. For carnal Pleasures withdraw the Affections from God, *Job* 21. ver. 12. to 15. 1 *Job.* 2. 15.

Secondly, Rest not till you have cleared up your Interest in Christ, and can upon good grounds apprehend him as your peculiar and chief Treasure better than all the World besides, and appropriate it to your own Souls, *Cant.* 2. 3. 5. This drew the Spouses Heart to so much longing after and solace in the Lord Jesus, even the sight of his transcendent Worth beyond all others, and her title to all those Excellencies; 'tis seen Interest in Christ that draws out the Heart after him, *Cant.* 7. 10. Doubts of Relation to Christ, and Fears of laying a claim to these precious Treasures, damps the Soul pleasure in Christ.

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Thirdly, Be satisfy'd about Christ's special love to you, and delight in you, 1 *Joh.* 4. 19. Jealousies about an Interest in this love of God, did so cool the *Jews* Hearts towards him, *Isa.* 49. 14. But *Zion* saith, the Lord hath forsaken me, and my God hath forgotten me: From hence they began to slack their pace after God, and cryed out, behold what a weariness is it, and snuffed at it, *Mal.* 1. 13. chap. 3. 14. Suspition of Christs Heart towards you will straiten yours towards him: think well of Christ's Heart to you, cherish daily a good Opini- on of his Nature, Affection, and Faithfulness.

Fourthly, Beg hard for heart-affecting sights of Christ; This so enamoured the Spouses Heart, she saw the beauties of her beloved, *Cant.* 2. 1. She be- held him to be the rose of *Sharon*, and Lilly of the Vallies, the powrings out of his Name drew her af- fections to him, *Cant.* 1. 3. The Eye affects the Heart, *Lam.* 3. 51. As with Sorrow so with Joy; 'Twas *David's* Sight of God in the outgoings of his Love and Glory, that made his Soul thirst after him, *Psal.* 63. 1. 2.

Fifthly, Be much in the consideration of what Christ hath done for you, and bestowed upon you; this so engaged *Hczekiah's* Heart to God, *Isa.* 38. 17. and filled *David's* heart with such an Extasy of Joy in God, 2 *Sam.* 7. 19, 20. *Psal.* 8.

Sixthly, Get a nature and Spirit sutable to Christ, *Simile Simili gaudet*, *Psal.* 17. 15. I shall be satisfied when I awake with thy Likeness. This made the Image of Christ glorious in the Soule eye also, when once it becomes changed into it's Like- ness, 2 *Cor.* 3. 18. Therefore did *Paul* delight in the Law of God after the inner man, *Rom.* 7. 22. Be- cause

cause he had his inner parts changed into the Image of it; what pleasure will wicked men take in a wicked Cause, from the similitude it hath to their own Nature? So will the Soul in Christ, when once brought into a futableness to him.

Lastly, Be much in Communion with Christ, and this will beget wonderful Joy in him, *Psal.* 119. 167. *David's* being much conversant in God's Laws, begat and strengthen'd his delight in it. So *vers.* 14. 'Tis Intimacy breeds Delight, whereas Strangeness lessens all that Familiarity and Pleasure we else might take in Persons, *Psal.* 14. 10. *A Stranger intermeddles not with his Joy.* Be not contented to keep to duty, but press after Communion with Christ therein.

#### 6 Duty.

Sixthly, Be not troubled at your Wants, Losses and Sufferings, you undergoe in this World; Consider these four things.

First, You can want no good thing, the God of Glory stands bound for your Supplies, *Psal.* 34. 10. *They that seek the Lord shall want no good thing,* *Psal.* 23. 1. *The Lord is my Shepherd, I shall not want.* It cannot be, that those who are so much interested in the Heart, Care, Person, and Treasure of the Lord Christ, can be destitute; what can you want who are entitled to all good things? *1 Cor.* 3. 22, 23. Who are Heirs of the Promises, Promises that concern the Life that now is, and that which is to come, *1 Tim.* 4. 8. You have a surer Title to your Supplies, than they that have most of the World in their hands; for God hath laid up, in the hands of Jesus Christ, a full Allowance for you, how short soever he may seem to keep you  
for



for a while: the Earth is your Lords, and the Fullness thereof, and the Cattel on a thousand Hills; *Psal.* 50. 10. 12. *Psal.* 24. 1. Heaven, and Earth and all things therein, are made over in the everlasting Covenant for your use.

Secondly, You shall want or suffer no more than infinite Wisdom, and fatherly Love sees best for you; 'tis impossible that divine Purposes should be frustrated towards you; he that will work will work, and nothing shall let, 'tis not Men nor Devils, nor the greatest injury of time, can deprive you of your Fathers Allowance, and that is upon infinite Wisdom and good Pleasure. The Wings and Wheels of Gods Providence over his people, and for them, are full of Eyes within and without, to shew the wise Care and Providence of God over his, in the worst of times, and hardest condition; and these Wheels are moving for your Good, Christians, and God sees in the darkest Providence, what is best for you; all his Dealings with his people, are the Fruits of everlasting Love, *Jer.* 31. 3. God doth in infinite Wisdom manage all your Concerns; 'tis not by Chance, or through any inadvertency, any Crosses or Losses befall you, but all is done in wise Counsel.

3dly, The less you have of Creatures, the more will God give you of himself, if you be looking to him, and by Faith live upon him. God will admit of no Vacuums towards his people, they can want no good thing; therefore if creature-supplies be remov'd, Grace comes in the room; as they say, Water will ascend to prevent a Vacuum, and Grace will descend to prevent Emptiness in Believers; God comes in the room of creature-com-

forts: when *Job* was stript of all, he had more of the visions of God, *Job* 42. 5. *John* had never more Intimacy with *Jesus Christ*, than when he was in the barren Island of *Patmos*, stript of the Confluence of earthly Comforts; *Elijah* never made a better Meal, than when he was driven into the Wilderness, and the Angel was his Cook, *1 Kin.* 19. 8. Ah Believers! you have never better Allowance of God; than when you are cut short in outward things, if you be faithful; therefore you should be quiet under all Straits and Necessities in the world. The day we live in, is full of Tryals to many a gracious Soul, the wants of many may be more than many think of, and 'tis now a time to expect more Maintainings from the hand of God, and from the Spirit of Grace, when outward things are removed. When *Israel* was brought into the Wilderness where was no sowing nor reaping, they had their Bread from Heaven, and 'tis God's usual way, to send Meat from his own Table, when the Tables of his Children are empty, I mean, more spiritual Communications from himself, if they murmur not, but patiently and quietly wait for God's Salvation.

Lastly, Consider, Believers, 'Tis not long you shall be in the way of Wants, or Sufferings: the time is hastning that will set you beyond the reach of offending Providences, nothing shall offend you when you get home to your own Country. O! the time is hastning, when Moth and Rust cannot consume, nor Thieves break thorough and steal, *Matth.* 6. 20. And when afflictive Providences cannot injure your Treasure, if the Lord be your Treasure. 'Tis not long you will be open to the Injury  
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of time, and to those Casualties that pass upon your Comforts. Every day (Christians) brings you farther through the Briars, and Thickets of this World, and through the barren Wilderness, that leads to your *Canaan*; you are travelling apace towards a period of all your Tryals, every new hour brings you a step nearer to the Sight, and fruition of your blessed Inheritance. Christian, Think every Evening, now I have a day less to wade through the deep Troubles, and Red-sea of this World, and to be kept at such strait Allowances and Supplies in this Life: O a real Faith of this, how would it patient and quiet Believers, under present Straits and short Allowances here? O! Think upon the coming of the Lord, *Jam. 5. 7. Be patient therefore Brethren, unto the coming of the Lord, behold the Husband-man, waiteth for a precious Fruit of the Earth, and bath long patience for it*: He waits a long time before Harvest comes, and bears many a wet-day, and shall not a Believer wait with more Quietness, and hope for a far better Treasure? O! Christians, if you feel some Difficulties and Straits through want of Supplies, Comfort, Credit, Strength, Ease, Peace, Rest, for a little time, know, Eternity is coming, that will make amends for all.

7 Duty.

Seaventhly, Live upon your Treasure, these unsearchable Riches in Christ; for this end hath the Father provided those rich Treasures, to satisfie you here, and to solace you hereafter, 'tis laid up in Christ for you, not lockt up from you. Christians, the Lord Jesus is a Fountain sealed to, not from you, there's no Bolt between you and your Treasures, you may go and fetch supply at all times

of need, *Heb.* 4. 16. It hath pleased the Father that in Christ should all Fullness dwell, *Col.* 1. 19. For the use of Believers, that he might give eternal Life to all that come to him, and be the head of the Body, the Fullness that filleth all in all, *Eph.* 1. 23. This is the work he hath undertaken to do, and invited all his people to come to him, that they might have Life, and have it more abundantly, he bids them ask and ask again, that their Joy might be full, *Job.* 16. 23, 24, 26. This is the Will of God, that Believers should eat their own Bread with Quietness, *2 Thes.* 3. 12. And make use of this Inheritance for all their Supply and Comfort: Christians, you cannot make too bold with your own, Christ and all his Fullness is your Interest: you may wear out your Welcome with men, and beg too often at fellow-Creatures doors, but you cannot ask too often of free Grace, or take too much of Redemption-treasures, if you be sure to refer the Measures and time to divine pleasure. In all your need come to Christ for whatever you want, for the Life that now is, and that which is to come; this answers the end of the everlasting Covenant, and the Fathers placing this store in Christ, and Christ's undertaking the Care, Conduct, and Salvation of all that come to him, and this wonderfully pleaseth Christ, and advanceth his mediatory Glory: this also keeps up the credit and Reputation of the ways of God in the World, when Strangers see Believers rich fare, and what a Sufficiency is laid up in Christ for them, that Christ maintains his own poor, that they need not go a begging; this commends that State and Government, where care is taken to prevent wandering

Beggars: Besides, otherwise the Promises are useless if you come not to Christ for all your Supplies. These full Breasts will be injured if you milk them not out, Promises are the Bags in which this Treasure is carried out to believers, which will wax old if you use them not. Christ gets nothing (Christians) by your Savingness this way, the more he lays out upon you, the more he lays up for you.

8 Duty.

Eighthly, Improve your Interest in these vast Treasures, to the enriching of your own Souls; are there such Riches in Christ, and is this Jesus yours? O then labour to be rich also. There are two things which I should press you to be rich in, 1. In Grace, 2. In good Works.

First, You that have Interest in these Treasures of Christ, labour to be rich in Grace, be not content with the Truth of Grace, with little Measures of Grace, but strive to abound in Grace, 1 *Thes.* 3. 12. For,

First, Grace is the best Treasure, and most rationally desirable for it's self. All other created Beings are conditionally good, so far as God sees them best for us, and so far as they conduce to the great end of Gods Glory, and our Salvation; but Grace is absolutely good, because 'tis part of the divine Nature and Image of God, 2 *Pet.* 1. 4. Which divine Nature he tells us, *ver.* 5. 6. Lies in Faith, Vertue, Knowledge, Temperance, Patience, Godliness, and Charity. 'Tis absolutely necessary to the glorifying of God, and being glorified with God, *Heb.* 11. 6. *Without Faith 'tis impossible to please God, and without Holiness no man can see God,*

*Heb. 12. 14.* Grace is the best Treasure, because the most enduring Treasure, the most potent Treasure, it can procure more than all the World can, *Mark 9. 23.* *All things are possible to him that believeth.* Indeed created grace cannot, by way of Merit or Purchase, procure any thing; but by way of Appropriation and Meekness, it brings that which all the World cannot: Grace is Gods high way to Mercy and Peace, being under a Promise of Peace; Grace and Peace are usually twins in gracious Souls, *2 Pet. 1. 2.* Grace can quiet you under Troubles, strengthen you under Weakness, guide you under Darkness, cheer you under Sufferings, enrich you under Losses, and fill you under Wants, again, Grace is the purest Treasure, earthly Treasures are as those Cities *Solomon* gave to *Hiram*, a mere *Cabul* and dirty things, defiling the Souls of those that have them, and use not them aright; Grace is the most pleasant Treasure, it doth not burthen those that have it, as earthly things do with wasting Cares and tormenting Fears, Further, Grace is the best Treasure, in that it will go with the Soul into the other World; all the Riches of this World must be left behind, Death puts the Owner and his Interest into a winding Sheet; no man's Propriety to these out-lives himself, the Grave buries all his Relation to these things, but Grace never dies, true Holiness goes with the Soul to glory.

Secondly, Labour to be rich in Grace, because if you have but little grace, you will hardly prove the truth of grace. Though the least grace is grace, as a drop of Water is Water, yet a little grace doth not so capacitate a Soul to see it, *2 Pet. 1. 9.* He  
that

that wants this thriving Grace, forgets that he was purged from his old Sins, he cannot remember or make out his saving Change, or putting off his old state; little Grace is ever sceptical, and subject to Doubtings, *Matth. 14. 31, O thou of little Faith, wherefore didst thou doubt.*

Thirdly, Because little grace will hardly carry a Soul through the Temptations, Duties, and Sufferings of the day we live in; these are some of the last times we are fall'n upon, and the last times are perillous times, *2 Tim. 3. 1.* This is the Character of these times, *Abounding Iniquity, and Decay of Love, Matth. 24. 12.* And therefore a little Grace will not carry a Soul through strong Corruptions; where Sin abounds, Grace must abound much more, or else the Soul will lose ground, *Rom. 6. 1.* What the Apostle speaks there of grace in God, 'tis as true of grace in Saints that must abound more than their Sin, or else Sin will be too hard for them; Judgment must be brought forth to Victory, or else the bruised Reed will break, *Matth. 12. 20.* For this end the Apostle adviseth the *Ephesians*, in his time, which were less liable to such Temptations, that they should put on the whole Armor of God, and having done all, to stand, *Eph. 6. 13.*

Fourthly, Else you cannot answer the ends of grace, and all the Cost of God about you; the design of grace in all the means and helps to his people, is to further their growth in grace, and to make them abound to all well-pleasing before God, *Isa. 5. 2. 4. Job. 15. 2. Psal. 92. 13, 14.* To whom much is given of them much is required, *Luke 12. 48.*

Fifthly, That so you may be more like to God, who is rich to all that call upon him, *Rom. 10. 12.* He is rich in Mercy, he hath abounded in the Riches of grace towards all his People, *Eph. 1. 7, 8.* Christians should be Epitomes of Christ, and Resemblers of his Excellency, holding forth his Vertues in the World, *1 Pet. 2. 9.* There can be no greater glory to a Child of God in this World, than to be like to Christ, who is the glory of the Father; but by being rich in Grace, you will much manifest the Excellency of Christ in the World.

Sixthly, By being rich in grace, you will become more serviceable to God and others in your Generation, you will be able to do more work for God than others. Grace is a Talent, and the more Talents you have, the more Incomes hath God from you, *Matth. 25. 16, 17.* Rich men have larger Capacities to honour God in the World than others have, they can do more, and lay out more for God, and be more serviceable for God than others; they can feed the Hungry, and cloath the Naked, and take Out-casts into their houses; they can do more to support the interest of God, than the poor, and have more Substance to honour God with; so Souls rich in grace, have larger Abilities to serve and honour God with: the more Grace the more acceptably can they serve God, *Heb. 12. 28.* The more spiritual Services are the more acceptable to God by Christ, *1 Pet. 2. 5.* For such the Father chuseth to serve him, who serve him in Spirit and Truth, *Job. 4. 23. Psal. 45. 12.* *And the Daughter of Tyre shall be there with a Gift, even the rich among the People shall entreat thy Favour.* Tyre was a rich place as well as vitious, and yet, there would God have a



People, which should honour him with their gifts and large expences for him, and the richer the People, the greater will their gifts be; *The rich, or richest, for 'tis the superlative in the Hebrew, Shall bring Gifts, and entreat thy Favour*: noting, that those who are more spiritually rich, are more serviceable for, and potent with God through Christ: these can do more with God, as *Noah, Daniel, and Job* were mentioned above others for their Potency with God, *Ezek. 14. 14.* And *Moses and Samuel, Jer. 15. 1.* As men who had larger faith and grace, and so greater Intimacy with God than others, and such as could do more. O Christians, labour after more grace, because hereby you may become more serviceable for God and others, you may more prevail with God through Christ for Mercies for the Nation, and can be more helpful for others to teach, counsel, and comfort them, and have more Gold, Myrrhe and Frankincense in your Treasures to offer to, and for Christ.

Seaventhly, The more rich you are in grace, the more rich you will be in glory; the more grace you improve for God, the more glory shall you receive from God, *Luke 19. 17. 19.* This is the rule of the Lords Procedure in the day of Judgment, he will render to every man according to his work, *2 Cor. 5. 10.* Though glorified Souls receive not for their grace, yet they shall have according to the Measure of their graces, for grace widens the Vessels of Mercy for glory. The more Liquor the Vessel hath, the larger it is; so the more grace, the larger is that Soul, and the more capable to take in glory, when grace shall be turn'd into glory.

*Quest.* But some may say, *How may we get more of this spiritual Treasure?* *Ans.*

*Answ.* First, Get your Hearts more engaged to it, Desires are the Souls Wings, that carry it over all difficulties to it's beloved Object; this is one Character the Apostle gives of rich men, *1 Tim. 6. 9.* *They are such as will be rich:* They have an earnest mind, an ardent Desire to be rich, 'tis a Will and Purpose grounded on Counsel and Consideration. Christians, this will much further your obtaining these riches of grace, if you once get your Hearts resolved for them.

Secondly, Labour for a holy skill in managing Christianity to the greatest Advantage. This makes men thrive when they have the Myltery of their Art, and are their Crafts Masters, and understand the Rules of their Trade; unskillful persons are not like to thrive whatever their Employment be, *Prov. 4. 7, 8. Prov. 3. 13. 14. Prov. 24. 3.*

Thirdly, Be diligent in the use of all your helps and advantages to Soul-profit, *Prov. 10. 4. chap. 13. 4. 2 Pet. 1. 5.* Take all Opportunities of waiting at the Pools side; *Isa. 55. 1.* They that will be rich in the World, take all Opportunities of getting, and ply Markets and Fairs, and Seasons of Advantage for their Interest, and so do Souls that thrive in Spirituall, they are much in waiting on God, they lose no Seasons that will bring them in some Soul-advantage, *Prov. 23. 23.*

Fourthly, Be still getting in more and more grace from Christ, 'tis Christ's Treasures that enrich the Soul, he that will be rich must buy tryed gold of Christ, *Rev. 3. 18.* The graces of Christ are true gold, they will bear the Fire, and hold out in greatest Tryals: counterfeit grace will be as reprobate Silver when it comes to melting, it will be

be as Hay and Stubble that perish in the Fire, but true grace will hold in time of Tryal, 1 Pet. 1. 7. In this, Gold differs from all other Mettals in that it loseth nothing by the Fire, but comes forth the more pure; so is the grace of Christ, 'tis as tryed Gold, that doth not lose, but get in the Fire of Affliction and Temptation. Naturalists say, that Gold is more warm in the night than in the day, so true grace cheers the Heart more in the night of Tribulation, than in the day of Prosperity. O Christians! if you will be rich, get in grace from Christ, every day, for that is the true *Cornucopia*, or the Souls plenty, *Joh. 1. 16. Of his Fullness have we received Grace for Grace.* Make some new Additions to your graces every day, 2 Pet. 1. 5. What the Heathen said concerning Learning, *Nulla dies sine Linea*, Let the Christian say concerning Grace, *Nulla dies sine Gratia*. This would be a notable way to Soul-prosperity, to be getting from Christ some more grace in every Approach to him: as are your Receivings from Christ, so will your Thrivings be; put often the hand of Faith into Christs Treasury, and grasp large Portions of Grace for thy Soul: Faith is the only receiving grace, *Joh. 1. 12. To as many as received him, to them gave he Power to become the Sons of God, Joh. 7. 39.* Therefore 'tis called the Substance of things hoped for, *Heb. 11. 1.* Faith appropriates to the Believer, the Overtures and Promises of grace, and by a secret magnetick Vertue derives in from the Fullness of grace needed Supplies. Faith dips into the Fountain, and fills the Soul with what it needs.

Fifthly, They that will be rich in grace, must be thrifty saving Souls, choice of their time, and careful

careful that they do not waſt their graces, or looſe the things that they have wrought, 2 *Job. ve. 8.* So perſons that are thriving in the World, are ſaving of every thing, that nothing be waſte; the ſame Care is needful to ſpiritual Enrichings; Prodigality will ſoon conſume great Eſtates, he that is not ſaving will never be wealthy: Chriſtians, do not conſume your days as a Tale that is told, *Pſal. 90. 9.* make the moſt of every hour, do your proper work every day; a wiſe and faithful Improvement of time, would tend much to Soul-flouriſhings, *Eph. 5. 16.* Spend no words in vain: put Time and Talents to the greateſt Advantage: they got moſt for God and themſelves, who were moſt in the Improvement of their Talents; hold faſt alſo the Truths you have received, *Rev. 2. 25.* That is, keep and retain the Doctrine, preſerve and maintain the practice of thoſe Truths you have received.

Sixthly, Be much in begging grace, be always asking ſome ſpiritual Bleſſing from God, as *Caleb's Daughter Achſab*, *Judg. 1. 15.* her Father had given her one Bleſſing, and ſhe asks another, and 'tis ſaid, he gave the upper and the nether Springs; ſo be not content with what you have, but ſill be craving for more grace: like Princes Favourites who have their Lords Ear, will be often begging, now this place, then that Preferment; ſo Believers be ſuing hard for Grace, ply the Throne of Grace daily, looſe no Opportunity wherein you may further your ſpiritual Intereſt by Supplication; this is Gods appointed way to the obtaining of Mercy, *Ezek. 36. 37.* Follow your Sutes till you obtain, let your chiefeſt Requeſts be for Grace, and be reſtleſs till  
you

you prevail, like *Jacob*, who would not let God go till he had blest him, *Isa.* 62. 7. Give him no rest, till he establish and make *Jerusalem* the Praise of the Earth. Never leave begging till the Lord Jesus hath left off giving, and that will not be whilst he sits upon the Throne, *Eph.* 4. 8.

Lastly, Maintain constant, intimate, and universal walks with God : He is the most thriving Soul that keeps nearest to God ; as that is the fruitfullest ground that is nearest the warm Sun, *Isa.* 18. 4. *Deut.* 33. 14. so is it to keep near to God : This was that which exalted *Israel* above all Nations, they were a People near to God, *Psal.* 148. 14. This made *Enoch* so soon ripe for Heaven, he was one that walkt with God, *Gen.* 5. 24. Christians, 'tis not your sitting under God's shadow, will make you thrive, till there be a dew on your Souls, *Hos.* 14. 5. 7. Keep much in his presence, with him is the Fountain of Life, *Psal.* 36. 9. Be also constant in thy walks with God, not by fits and flashes, but drive a steady Trade of godliness : Let thy whole course of Life, both in thy Civil and Religious Duties be as one constant Walk with God, *Gen.* 17. 1. In your Callings, Relation-Duties, in every state, change, and undertaking, keep close to God ; this is a notable way to spiritual prosperity, *Deut.* 5. 33. *2 Cbro.* 17. from *vers.* 3. to 7.

Secondly, Improve your Interest in Christ, towards your enriching in good Works ; Labour to be rich towards God, as well as in your own Souls, *Luke* 12. 21. *1 Timothy*, 6. 18. Consider, Christians, the more you lay out for God, the more are you like to  
God,

God, *who giveth us richly all good things*, 1 *Tim.* 6. 17. And in being rich towards God, you will enrich your own Souls also: for he that soweth bountifully, shall reap bountifully, 2 *Cor.* 9. 6. Acts of Mercy and Piety are as good Seed, that shall not miscarry, but shall bring forth a sure crop in glory, *Gal.* 6. 8, 9.

9. *Duty.*

Ninthly, Live up to your Treasure, Walk as becomes so high a Dignity and Relation to so rich a Jesus, 2 *Thes.* 2. 12. This is but reasonable, if God hath changed your State, that you should change your Lives; If your Relation be new, then your Conversation should be new also, *Eph.* 5. 8. 'Tis an unfutable thing, if God hath invested you with new Priviledges, to retain your old Practises: You were Slaves to Sin and Satan, but the Son hath made you free; how unbecoming a state of Liberty are Bonds and Fetters? Grace hath given you Beauty, and, is it fit you should lye in Ashes, and wear your Sack-cloth still? Christians, you are arrived to your adult state, and to your manly years, and will you be like Children, and Heirs under age? This is unfutable. How unbecoming is a carnal Heart to a Spiritual State? Works of Darknes to the Day-time? *Rom.* 13. 12, 13. You were poor, worth nothing, stript of all, destitute, afflicted, and naked; Redemption-Mercy hath enrich'd you, and once more intrusted you with a glorious Treasure. O, how unmeet is a low Spirit and sordid Life now! To live on beggarly Elements, to wear filthy Garments, to sit in the dust, and wallow in the mire of your Corruptions, this is most unworthy also of the  
Grace

Grace by which you are advanced. Hath the Lord advanced you to Dignity and Honour, and will you disgrace the Throne of his Glory, and walk unbecoming his Highness and Majesty? O Christians, you bring Dishonour on that King of Glory you are related to, to live like the Subjects of Satan, and Inhabitants of the lower World; you disgrace his Family, into which you are adopted, to be heterogeneous to it in your Spirit and carriages: you disparage the Table you are admitted to, and the Fare you live upon, to look so ill-favoured and lean in your Souls, as if the Lord Jesus kept a bad House, and did not allow meat enough to his Children: O Christians! live as becomes your Riches, and glorious state into which Free Grace hath put you. Now, 'tis becoming such a change in your condition;

First, Not to keep your old Company: Persons advanced to high Honour, usually cast off their former and obscure Companions, and converse with Persons suitable to their Dignity: When *David* was advanced from the Sheepfold to a Crown, he leaves his fellow Shepherds, and converses with Nobles: so should you, Christians, have no fellowship with the unfruitful works of Darkness, but rather reprove them, *Eph. 5. 11.* Ye are now fellow Citizens with the Saints, and of the Household of God, and your Lives should be like those, and your intimate Converses with them, *Psal. 119. 63.* What, a Christian, and yet help on the ungodly in their way, and love them that hate the Lord? sit with vain Persons, and maintain Confederacy with *Rezin* and *Remaliab's* son? *Isa. 8. 6.* What a Christian, and look strangely

ly on thy Brethren, and become an Alien to thy Father's House? O how unbecoming is this!

Secondly, Not to wear your old clothes: when *Elijah* was mounting to a new condition of Honour, he left his Mantle behind him, 2 *Kin.* 2. 13. When *Joshua* was advanced to higher dignity, his filthy Garments were taken off, and he was clothed with change of Rayment, *Zach.* 3. 4, 5. O Christians! cast off your filthy garments, your old sins, by Repentance, put off Pride, and be clothed with Humility, put off Guilt by Repentance, and put on Christ by Faith.

Thirdly, Live not on your old fare: When the three Children were brought to *Nebuchadnezzar's* Family, they were called to leave their old Pulse and Water, and live on the King's Table, *Dan.* 1. 5. O Christians! Are you taken from your Kindred and Father's House, and brought into the Family of Christ; leave then your old Garlick and Onions, your stollen Waters and forbidden Fruit, and feed on the King's Table, eat and drink abundantly of his Provisions, his finest Wheat, and Honey out of the Rock of Ages; feast on his Marrow and fat things, the Bread of his Table, his Word and Ordinances, his hidden Manna; let it be your meat and drink to do his Will.

Fourthly, Do not your old work, cast off the works of Darknes, *Rom.* 13. 12. Leave off your old Trade of Sin; and serving your former Lusts in your Ignorance, 1 *Pet.* 1. 14. *ch.* 4. 2. but carry on a new Trade of Godliness, and Heavenly Conversation, *Phil.* 1. 27.

Fifthly, Leave your old Language; speak no more the Language of *Ashdod*, *Neb.* 13. 24. Let no filthy



filthy Communication drop from your Lips, nor vain Discourses be found among you, but let your Communications be holy, *Eph. 4. 29. Col. 4. 6.* Persons of Honour usually have their Discourses according to their Greatness; not so light and familiar, but more grave and stately. O Christians! labour you to live so, that more gravity and seriousness appear in your Language and Carriage.

Lastly, Drive on new Thoughts and Designs: when Persons are exalted from Obscurity to Honour, they will not take up such old Thoughts and Projects: So Christians should now have new Imaginations, *2 Cor. 10. 5.* Grace should bring into captivity every Thought to the Obedience of Christ. Vain thoughts must now lodge no more in you, *Jer. 4. 14.*

10 *Duty.*

Tenthly, If there be such vast Treasures in Christ, then you that are the Friends of Christ commend him unto others; so did the Spouse, *Cant. 5. 10, &c.* so will the Bridegroom's Friends speak for their Friend, *Job. 3. 29.* compar'd with *Pro. 9. 3.* Wisdom should be justified of her Children, *Matth. 11. 19.* O Christians! set forth the Praises of your Beloved, that others may be taken with him: Do all you can to further the Match between the Lord Jesus and Sinners: Be advising your Neighbours to forsake their evil wayes, and come to Christ that they may be saved: Be calling upon, and stirring up your Christless Friends, Relations, Children and Servants, to be looking after Christ, that they may be delivered from the wrath to come. You should be publishing his Praises, and commend him to all the World: O,

be speaking of his Excellency, and the Glory of his Kingdom, *Psal.* 145. 11.

II *Duty.*

Eleventhly, You that are interested in this Rich Christ, be exhorted, above all Portions, to get Christ to be a Portion to your Children; you know what a Treasure Christ is, you have found him enriching your Souls; when you were as a *Syrian*, ready to perish, he came in, and took you up; he comforted you with the Wine of his Consolation: O, that you would labour to provide this Treasure for your Children! 'Tis strange to see Christians heap up Dust for their Children, and be so careless to get Christ for them: What if you leave them Houses and Lands when you are gone, and leave them not Christ, what doleful Creatures will they be to all Eternity? Time will consume your Earthly Treasures: your Children may out-live their Money and Lands that you may leave them: O, let your chiefest Provisions be for their Souls, do what you can to get Christ for them: Some may be poor in the World, and have no Portions to leave them; O, how careful should such be to leave them a Treasure in the Promises, a Portion that will not be spent. If you can say, as the Martyr, *Mr. Saunders* told his Wife, when he came to the Stake, he had no Portion to leave her, but a Portion in the Promises; and surely, if you can leave your Children an Interest in Christ, you leave them the best Portion.

*But, you will say, How might we do this?*

First, Labour to Interest them in the Everlasting Covenant: Get sound and saving Faith your selves,

elves; and that will appropriate new Covenant-Mercies to your Seed, *I will be a God to thee and to thy Seed, Gen. 17. 7.* This is God's usual way to the Heirs of Promise. 'Tis true, Gracious Persons may have Carnal Children; but this is God's way; Labour to have sincere Faith your selves, and then you will leave Covenant-Promises for your children.

Secondly, Get a Treasure for your Children that will not waste, by your strong Cries to God for them: Improve the Spirit of Grace and Supplication for them: Pour out strong cries and Tears. Few are like *Austin's* Mother, who did daily pour out Tears for the Conversion of her Son: 'Tis impossible (said *Ambrose* to her) that a Son of so many Prayers can be lost. May be you pray too coldly for them. O follow God Day and Night, for your Children! O, skrew your Supplications higher! It may be you do not pray so fervently, so believingly as you should for your Children.

Thirdly, Do all you can to convince them of their undone condition without Christ. Don't daub and flatter them with false Promises; they must be born again, or else they cannot enter into the Kingdom of God, *Job. 3. 3.*

Fourthly, Instruct them in the knowledge of Christ: Be opening, and commending Christ to them: shew them the necessity of Faith, and what the Grace of Faith is: Watch over their Lives; be strict and severe in reprovng their Sins, that they may be found in the Faith.

Lastly, Lead a holy Conversation before them, that by your Lives you may win them to Jesus

Christ; O your Pride, Passion, Carnality, Vanity, may stumble them. Thus do all you can to get a Portion of upper Springs for your Children.

12 *Duty.*

Lastly, you that have an Interest in these rich and glorious Treasures of Christ, long to be with Christ, for then you shall partake of all his Riches; Here you have but a little to carry you in the way, you have but in part, but when you come home to him, then you shall have according to the measure he hath purchased for you, you shall see and know, as you are seen and known, 1 *Cor.* 13. 9, 10, 12. In heaven, there you will have a Treasure without Measure, there you will see all his Riches and Glory, and be glorified with his glory, then you will live at the full, you will live upon himself, and God will be all in all to your Souls; O Christians! long then to be with Christ, there's your Treasure where your Lord is, your Inheritance is above with the Saints in Light; Christ is gone to Heaven, and there are all his Riches: O long then to be fit to go home, to be with Christ, that you may partake of all his glory.

And thus have I now come to the further side of this great deep, I mean to the Conclusion of this Subject; and O that what hath been opened of this glorious Christ, may not be in vain; you have heard much of this Tree of Life, God knows what Fruit hath been gathered: a glorious Treasure hath been presented to your View, and offered to you. O see what Advantage you have gained, how dreadful will it be, for any that have heard so much of this rich Christ, to be found poor at last? O it will be sad for any to dye poor in a *Loadicean* State,

State, *Poor, Blind, and naked*, and to be cast away. O Sinners consider this, you that have been woo'd and invited to get this choice, tryed Gold, Christ hath pleaded with you, to win your Hearts if possible; O take heed you dye not without an Interest in Jesus Christ, you will hear all those Truths brought over to you again at the Bar of Christ: and all the Counsels and Helps you have had to draw your Hearts to Christ, will be then as burning Fire in your Bones, and as boyling Lead in your Bowels, if you perish without Christ; Therefore take heed, take heed, that this Christ become not a stumbling Stone, and a Rock of offence to your Souls. And such as are Believers, mind your Duty which hath been opened to you; and O that these Truths might be profitable to all. And the Lord give a Blessing to it. *Amen.*

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**F I N I S.**

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