

# John Moore (1662 – 1726)

## The Christian's Monthly Record, 1888.

John Moore was a Baptist Minister, Northampton. In writing to his friends in Yorkshire, he says, "It was amongst you that I drew my first natural breath, being born at Okeworth Hall, in the parish of Keighley, Yorkshire, in 1662. It was amongst you that I had my education in my childhood and youth, under the care of my religious parent, and by instruction and tutorage, chiefly and especially Mr. W. Hustler, of Bingley, Yorkshire. It was from amongst you that I took a damsel to wife, who, as a faithful consort and helpmeet, indeed hath ever since to this day been my companion, in my pilgrimage and removing from place to place in prosperity and in adversity. It was amongst you that I drew my first spiritual breath, being convinced of my undone state under sin and the law, as near as I can remember, in the sixteenth year of my age, and lying many years at the foot of Mount Sinai, often under the terrors of the law and under horror of conscience. But the Lord was pleased, at length, about the 25th year of my age, to speak comfort to my bewildered, troubled soul, more immediately by suggesting some precious absolute promises into my mind and partly by and under the ministry of that laborious and faithful minister of Jesus Christ, Mr. William Mitchell, whom I esteem very highly in love.

"The church at Rossendale, in Lancashire, where I was a member, was founded through the labors of those two eminent men of God in their day and generation, William Mitchell and David Crossley. Mr Mitchell frequently preached at Rawden and Heaton, where he continued till his death. He was converted about the 19th year of his age. In reading, meditation, and prayer he was unwearied. He made an unusual progress in gospel knowledge, was mighty in prayer and savoury and edifying in his discourses. O the blessed warm and quickening opportunities we have had in those days within doors, on mountains, in fields, and in woods! He was twice apprehended upon the Conventicle Act. The second time he was taken near Bradford, and conveyed prisoner to the Castle at York, where he lay until the declaration of liberty of conscience was proclaimed, April 4th 1687. The work which it pleased God to put him and his colleague into was so great that they had about twenty several meeting places.

"Some sheltered spot the persecuted sought, By Heaven guided, here a refuge found, enclosed by woods and groves and hills around, To God they built a house, a house of prayer and paid their solemn vows and worship there. Far from alarm and persecuting hate, the precious flock within the building met; Heard from the pastor of a Saviour's love and learnt to live for heaven and joys above. Dilapidated walls and mouldering stone with ivy covered or moss overgrown, Bespeak the place still sacred.

"After I had met with and passed through several and various scenes and turns of providence in the course of my life and Christian progress in Yorkshire and Lancashire, it was my lot, in the 32nd year of my age, to be cast in the county of Northampton, in order, at first, to serve as chaplain to Arthur Brooks, Esq., of Great Oakley; but it pleased God to visit that religious gentleman with a violent fever, whereof he died, within a month after I was received into the family; upon which I soon found that I could not stay long there, his lady being otherwise minded, as touching the worship and service of God. This being known, I had many invitations to preach the gospel in several places, being also solicited by the churches at Kimbolton and Kettering and by friends at Corbey [Corby] to go in order to abide with them; and also from the church of God at College Lane, Northampton, and I found my heart inclined to answer their desire; and accordingly I came with my family to this town in March, and upon declared approbation of my ministry I was called to the pastoral office on July 30th and was, with my wife, by virtue of a letter of dismissal from the church in Rossendale, received into communion on Oct. 30th, and ordained pastor in the presence of many witnesses on Dec. 3rd, 1700. And through the mercies of God I have continues to this day, serving the Lord, as I hope, will all humility of mind, passing through many reproaches, temptations, afflictions, distresses, through honour and dishonour, through evil report and good report. Notwithstanding all this I have sometimes thought that I could, in some measure, say with the apostle {2 Cor. I. 12}: Our rejoicing is this, the testimony of our conscience that, in simplicity and godly sincerity, not

with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. Though I confess I am poor and unworthy, less than the least of all saints, and do count it a special privilege and happiness to be a doorkeeper in the house of God; yet I dare appeal and bear record this day that I am pure from the blood of all, having not shunned to declare all the counsel of God, according to that capacity, light, and ability which God hath been pleased to give to me; the work of the ministry which Christ Jesus hath put me into rendering it my incumbent duty to build up the church as much as in me lies, upon that sure and only foundation which the Lord God hath laid in Zion, which is Jesus Christ, and to keep back nothing that may be profitable. To this end, after frequent hesitations and struggles in my own mind, I forced myself (in compliance with the repeated entreaties of some professing a cordial respect to me as well as profit by my ministry) to publish somewhat as a testimony of my respects to you and as an instance or taste of the doctrine which, through grace, I have in some measure learned, in the faith whereof I desire to live and die. I beseech you to bear with the plain style and unpolished dress where this is presented to you."

Mr. Moore presided over the Northampton church more than twenty-five years and entered into his rest Jan. 14th, 1726, aged 64. His labors were greatly blessed, as we find that 264 members joined the church during his pastorate. The godly Anne Dutton was one of his members. She writes concerning him: "The Lord my Shepherd led me by

the ministry of his servant and under-shepherd, Mr. Moore, into fat, green pastures; the doctrines of the gospel were clearly stated and much insisted on in his ministry. The sanctuary streams ran clearly, and the Sun shone gloriously. I was abundantly satisfied with the fatness of God's house, made to drink of the river of his pleasure and in his light I saw light." Dr. Gill says also of him: "Mr. John Moore, of Northampton, was an eminent preacher of the gospel, and minister of the Baptist denomination, of considerable abilities and learning, whom I had the honor to have personal knowledge of and acquaintance with."

Mr M. published in 1722 a small volume of choice and precious sermons now rarely to be met with. I might just say that many of the books left by Mrs. Dutton in the Gransden Library were formerly the property of her patron, Mr. Moore, and may still be seen there, with his autograph, scarce and valuable divinity. R.H.

# Water out of the rock

Or, life and comfort to sinners through the crucifixion of Christ.

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Demonstrated in a  
Sermon  
preached at  
Great Wood-House,  
near Leeds in Yorkshire,  
August 22, 1703.

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**By John Moore,**  
Pastor of a Congregational Church in Northampton.

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Awake, O sword, against my shepherd, and against the man  
that is my fellow, saith the Lord of hosts, &c. {Zechariah 13:7}.  
When we were yet without strength, in due time Christ died for  
the ungodly, {Romans 5:6}.

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NORTHAMPTON:

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1721

# Life and Saving Health through Christ Crucified.

*{Psalms 105:41}.*

*He opened the rock, and the waters gushed out: they ran in the dry places  
like a river.*

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

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

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

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

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

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

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

(2) While they were in Egypt, verse 23 to verse 37. Where we may note God's preserving and greatly multiplying his people; and his inflicting sore plaques and judgments on the Egyptians.

(3) When they were brought out of Egypt, and afterwards, until they were possessed of the Promised Land, verse 37 to the end of the Psalm: and here God's providential kindness is set forth.

1. In the manner of his bringing them out of Egypt, verses 37, thirty-eight. 2. In his safe and merciful conducting them through the wilderness; covering them from the sun's heat, and directing them by day with a pillar of a cloud; and lighting and guiding them by night with a pillar of fire, verse 39. And feeding them with Quails and to manna for food; and with water out of the rock for drink, verse 40, 41. 3. In his giving them possession of

Canaan, verse 44. Lastly, God's end designed in all this his kindness, is asserted, verse 45 viz. That is people might observe his statutes, and keep his laws.

The words of our text refer unto the Israelites traveling through the wilderness; mentioning one instance of the Lord's providing for them, particularly, in his miraculously supplying them with water, and that, notwithstanding their murmurings and provocations; for, although the hand of God had eminently appeared with them, and for them, yet they were ready ever and anon to murmur, repine, and rebel against him: nevertheless, the Lord, through his infinite goodness, was graciously pleased to come over their unworthiness and their rebellions time after time, and to administer of his favors and blessings in abundance unto them: some of which are here recited. And now (by the way) we may note, from the consideration of the Lord's marvelous kindness to, and his gracious dealings with his people in their passage through the wilderness, through a desert land, a waste-howling wilderness. (As it is called, Deuteronomy 32:10.) – That rather than God's own children and people should want, he will not be wanting to work miracles for their supply. He sustained this people forty years miraculously in the wilderness, so that they lacked nothing: their raiment waxed not old upon them, nor did their shoes wax old upon their feet during all that time, Deuteronomy 8:4 and Deuteronomy 8:29. 5. Nehemiah 9:21. When they were destitute of food for their sustentation, the Lord rained down quails and manna from heaven, for them to eat, Numbers 11:31, 32; Psalms 78:24, 27; Exodus 16:13. So when they wanted water for their refreshment, and for the refreshing of

their children and cattle (for there was no water in all their journeyings through the wilderness, but such as was bitter, and (as I may say) not fit to be tasted) the Lord was pleased to cleave the rocks in the wilderness, and to bring out water from thence in abundance, as is expressed in our text; so in Psalms 78:15, 16, 20; Numbers 20:11. A particular account hereof (as to the history, or letter of the thing) we have in Exodus 17. In the beginning of that chapter we read how the people murmured for want of water, at Rephidim, chiding with Moses, and saying, give us water that we may drink; to whom Moses said, why chide you with me? Wherefore do not tempt the Lord. And (as follows) the people thirsted there for water, and the people murmured against Moses, and said, wherefore is this that thou hast brought us up out of Egypt, to kill us, and our children, and our cattle, with thirst? Verses 2, 3. Whereupon Moses cried unto the Lord, saying, what shall I do unto this people? They be almost ready to stone me, verse 4. The Lord gives him an answer in verses 5, 6. Now considering the people's murmuring and rebellions, the Lord might justly have taken occasion to have destroyed them; or, instead of granting their desire and request, might have caused his judgments to have been executed upon them: but, behold a wonder of divine mercy and sovereign grace, which comes over the unworthiness and rebellions of his people! The Lord said unto Moses, go on before the people, and take with thee of the elders of Israel, and thy rod, wherewith thou smote the river, take it in thine hand, and go; behold I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. Thus you have the

passage relating to this rock's being smitten when the children of Israel were traveling through the wilderness. But,

What I shall (as the Lord helps) make my business to speak at this time, shall be a little with respect to the evangelic, or spiritual meaning of the words of our text; what is intended, or typified and held forth by this rock, and the opening thereof, and by the waters that are said to gush out there from, &c. And in order to a due consideration hereof we may help observe these three parts in general in the words, 1. A positive assertion, he opened the rock. 2. The effect hereof, or what was consequent hereupon, the waters gushed out. 3. What followed upon both these, the waters ran in dry places like a river.

First, in this assertion, or position laid down by the psalmist [he opened the rock] there be three things to be considered and unfolded;

1. What, or who is to be understood (in the spiritual sense of the word) by this rock here mentioned:

This is plain from the Apostle Paul's own interpretation, 1 Corinthians 10:2-4. Our fathers (says he) were all baptized unto Moses in the cloud, and in the sea, and did all eat the same spiritual meat, and did all drink of the same spiritual drink: for they drank of the spiritual rock that followed them, and that rock was Christ: here is plainly expressed what we must understand by this rock, viz. the Lord Jesus Christ, he that is frequently styled the rock of salvation: he that is the rock (as he tells his disciples)

upon which his church is built, so that the gates of hell shall not prevail against it, Matthew 16:18. He who is that sure foundation laid in Zion, on whom whosoever believeth, shall not be ashamed nor confounded, Isaiah 28:16; Romans 9:33; 1 Peter 2:6; 1 Corinthians 3:11. This is the rock which is here spoken of, as spiritually understood.

2. We are to consider what was done, or executed upon, or with respect unto this rock. It is here said, He opened the rock. Sometimes it is termed a smiting the rock; as in the place before cited, Exodus 17:6. Thou shalt smite the rock, &c. So Likewise in Numbers 20:10, 11. In verse 8 we may see the direction that is given by the Lord, in this case, to Moses, Take thy Rod, and gather thou the assembly together, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation, and their beasts, drink. And hereupon it is said in the following verses, Moses took the rod from before the Lord, and Moses and Aaron gathered the congregation together before the rock; and Moses lift up his hand, and with his rod he smote the rock twice. Sometimes it is called a cleaving the rock; as in Psalm 78:15, 16. The Psalmist giving some account (in this Psalm 78) of the journeying of the children of Israel, has this passage, among others: He clave the rocks in the wilderness, and gave them drink, as out of the great depths: he brought streams also out of the rock, and caused water to run down like rivers. So likewise in Isaiah 48:21. They thirsted not, when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out. So then, as to what was done to the rock, we hear it is said sometimes, that it was

smitten; sometimes, that it was cloven; and sometimes, that it was opened. Having therefore shown briefly, that Christ Jesus is shadowed out by this rock; now let us consider what is meant by the smiting, cleaving and opening of the rock.

These expressions do signify, and typically set forth the death and sufferings of the Lord Jesus Christ, when the sword of divine vengeance did wound and pierce him, according to that in Zechariah 13:7, Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. Oh what grace! What amazing grace is this, that the sword of divine vengeance should wound and pierce the very heart and soul of the Lord Jesus Christ for sinners sake, for the sake of rebellious souls, that so the infinitely holy God might, in a way of love and mercy, turn his hand upon them, they being from eternity designed for glory and future happiness? Oh the wonders of divine love and sovereign grace! See also Isaiah 53. The whole chapter has reference to this very matter, viz. the death and cruel sufferings of the Lord of life and glory; particularly verse 5. He was wounded for our transgressions, and bruised for our iniquities, &c. And again, verse 10. It pleased the Lord to bruise him. He hath put him to grief; when thou shalt make His soul an offering for sin, He shall see His seed, &c. It pleased the Lord to bruise Him, or, (as the Hebrew word *dacha* imports) to pound, crush, or beat, as wheat, or spice is beaten in a mortar with a pestle. Oh the dire and cruel sufferings of the Lord of life and glory! He underwent and passed through the scorching heat of flaming vengeance. He came under

the heavy rod of the incensed God, the heavy stroke of vindictive justice; and has done and suffered whatever divine justice had to exact or inflict on the account of man's rebellion, on the account of his people's sins and transgressions: thus the rock was smitten and opened.

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

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

Ay, but this was not all; it was God himself that was the principal and efficient cause of all the sorrows and sufferings of Christ: His own God and Father takes his rod into his hand, and severely lays it on his own Son, the Lord Jesus, as finding him now standing in the sinners law-place, charged with all the sins and rebellions of his people; justice will not spare him at all, He spared not his own Son, but delivered Him up for us all, says the Apostle, Romans 8:32. He spared not his own Son; No, no, He was resolved (may I so say) to take payment and satisfaction to the full at the hands of Jesus Christ; according to the strictest demands of offended justice, for and on the account of our sins and transgressions. So in Isaiah 53:10, we read, That it pleased the Lord to bruise Him, &c.

Thus it appears, that it was God the Father that executed His fiery wrath and terrible vengeance upon his own Son, the Lord Jesus Christ: yea, though men were instruments as to his bodily sufferings, yet (as the Apostle declares) He was delivered by the determinate counsel and foreknowledge of God, Acts 2:23. But his bodily sufferings were but light, if compared with his soul-sufferings; His sufferings (I say) in body by the wicked hands of men, were but small in comparison of the sufferings which he underwent in his soul: oh there did he feel the wrath, the burning wrath of God his Father breaking in, and issuing forth (like a mighty deluge upon his precious soul. And this did he willingly undergo, this did he willingly pass through on the account of such poor sinful, rebellious creatures as we, according to what is expressed in Psalm 40:7,8, Sacrifice and offering thou wouldst not, (says he) &c. Then said I, lo, I come, -- I delight to do thy will, O God, yea, thy law is within my heart. And again, in Isaiah 50:4-6. See the willingness of the Lord Christ to suffer for poor sinners, the Lord God (says he) hath given me the tongue of the learned, that I should know to speak a word in season to him that is weary; he wakeneth me morning by morning; he wakeneth mine ear to hear as the learned; the Lord God hath opened mine ear, and I was not rebellious neither turned away back; I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. He was not rebellious, no, no, He willingly gave his back to the smiters, &c. And here again we may observe that it was God himself that brought the heavy stroke of his rod upon his own Son; He wakened him morning by morning: what grace was this to poor rebellious ones, that the Lord Jesus should be awaked, and

required (as I may say) to pay our debts, that we might be acquitted? That we might go free, divine justice comes and knocks at Christ's door, wakens him morning by morning, and calls upon him for the payment of our debts; which he was graciously pleased to take upon himself, and freely to engage for the payment of, in our behalf; most willingly espousing our cause, and undertaking to be sponsor and surety for us. So then, it was God the Father that did thus wound and bruise the Lord Jesus Christ, his own Son; he opened the rock.

Secondly, as to the effect of God's smiting, or opening the rock, [the waters gushed forth:] there are two things especially to be considered here:

1, what we are to understand by waters.

It is true, more nearly and immediately, we may look upon these waters as figuring out and intending, the blood of Jesus Christ; when he was wounded and pierced, how did the blood start out of the veins of his precious body? As, when he was in his agony in the garden, it is said, is sweat was as it were great drops [or clotters] of blood falling down upon the ground, Luke 22:44. So when he was upon the cross, one of the soldiers thrust his spear into his blessed side, and forthwith there came out blood and water, John 19:34. The crown of thorns upon his head, the spear in his side, and the nails in his hands and feet drew blood from those several parts of his precious body. And, O sinner! What grace was this, that the Lord Jesus Christ should step into thy room and mine, and so willingly come under the dreadful sentence and stroke of God's incensed justice

and avenging wrath upon our account, and in our stead, and that his precious blood should come streaming from his blessed body for our purgation and healing? But this is not all that is signified by these waters. But I rather judge that the virtue, or efficacy, and gracious effects of the death, sufferings and blood-shed of Jesus Christ is intended and to be understood by these waters that gushed out of the rock, thus opened. And what is that?

There be several things, (if I should stand to particularize) that might be took notice of, as denoted by these waters, as,

1. There be waters of life, as they are sometimes called in Scripture, that is to say, the Spirit and spiritual influences. I. The spirit of grace is frequently signified and intended by water, as in Isaiah 44: 3, I will pour water upon him that is thirsty, and floods upon the dry ground: explained in the following words, I will pour my Spirit upon thy seed, and my blessing upon thine offspring. So in John 7:38-39, he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water; (but this spake he of the Spirit:) see also John 4:10, 14.

2. The efficacious operations and influences of the spirit of grace are sometimes intended by water, as in John 3:5, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. By water here we are to understand the grace, the purifying virtue, or influences, and powerful operations of the Holy Spirit, in his effectual applying the blood of Christ to the soul and conscience: see also Ezekiel 16:9 and Ezekiel 36:25.

These purifying waters, or vital influences, do flow in upon, or are derived down into the souls of God's elect through the blood and sufferings of the Lord Jesus Christ, that is, from, by, and through Christ as crucified for them.

2. By these waters, the special displays of divine grace and love may be signified. 1. The grace that flows from the heart of Jesus Christ (I say) may be understood by these waters gushing out: Ye know the grace of our Lord Jesus Christ (says the apostle) that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Corinthians 8:9. The grace of Jesus Christ was manifested in his sufferings, bleeding, and dying for poor sinners. That grace which was in his heart from eternity; that love which he had to his people from everlasting, hath broke forth in a wonderful wise in his bleeding and dying for them. 2. The grace likewise and love of God the Father may be understood by these waters. And the way for the manifestation of the rich grace and love of God the Father was through a wounded, bleeding, dying Jesus: He opened the rock, and the waters gushed out. That sovereign grace, that eternal love, which was in the heart of God the Father towards his children, has found a vent, a passage, even though the opened sides of Christ, that it might flow forth and extend itself unto their persons, though guilty and defiled by sin and transgression. This, this, is the way wherein divine favor is manifested, even though the blood of Christ, through the bleeding, dying wounds of a once-crucified Savior and Redeemer.

3. By these waters we may understand, divine consolation, the comforts of the Holy Spirit; as the waters gushed out from the smitten rock,

so true and solid comforts flow forth from, and through a bruised, crucified Jesus. See Zechariah 9:11.

4. In short, these waters may denote our justification and sanctification; the grace of God that justifies, and the grace of God in Christ that sanctifies, may be understood by these waters gushing forth; the souls of the redeemed being hereby purged and cleansed from both the guilt and the defilement of sin through the blood of Christ, Ephesians 5:26; 1 John 5:6, 8; Hebrews 9:14.

5. By these waters we may understand (not only this or that particular benefit, but) all spiritual blessings, flowing from Jesus Christ, the fountain of living waters, as in Ezekiel 47:1; Joel 3:18; Zechariah 14:8; Revelation 22:1.

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

Hereby (I conceive) is intended the freeness, and the abounding, or plenteousness of divine grace and love, and other blessings (before mentioned.) These waters came not from the rock sparingly, they did not fall by drops, drop by drop; no, no, they flowed forth from this opened rock in abundance, by streams; they gushed out, says our text. And answerably hereunto, oh how has the water of life, grace and consolation, &c. gushed out, float down in abundance through the opened, pierced, wounded sides

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

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

1. The plenty of these waters, expressed by the word [River;] they ran – like a river. They did not come (as before said) by drops; neither are they said to run like a small brook, but like a river; to intimate the plenty, the abundance thereof. – Hereby we are to understand the plenteousness and abounding of divine grace, favors and blessings, &c. As in Psalm 46:4, there is a river, the streams whereof shall make glad the city of God. The gracious presence and blessing of God is refreshing to the souls of his people; yea, his consolations are abundant, free and ever running, like a river. And Psalms 36:8, – thou shalt make them drink of the river of thy pleasures; those rich, plentiful, and delightful provisions, which thou hast prepared for them. See also Joel 3:18; Revelation 22:1. Thus we read of the riches and super abounding of God's grace, Ephesians 2:4, 7, God who is rich in mercy, for his great love wherewith he loved us; – that in ages to come he might shew the exceeding riches of his grace, [not only his grace, but riches of his grace; and not only so, but the exceeding riches of his grace] in his kindness towards us through Christ Jesus. So Romans 5:20, 21. – Where sin abounded, grace did much more abound as sin hath

reigned unto death, even so might grace reign unto eternal life, by Jesus Christ our Lord. So then, by the gushing out of these waters, and by their running like a river, is intended (as I conceive) the great plenty, abundance, exceeding riches of divine grace and love, consolations and spiritual blessings in Christ Jesus, streaming forth and flowing down from and through the opened, pierced sides of that blessed person, who is the Lord of life and glory.

2. As to what is predicted of this river, or this plenty of water; it is said to run in the dry places. By which expression is particularly specified the place where these waters gushed out, and ran down, viz. the dry and barren wilderness. For the children of Israel were now in the wilderness; in the solitary, desolate, waist-howling wilderness where there was no water, Deuteronomy 8:15 and Deuteronomy 32:10; Jeremiah 2:6. – This (according to the spiritual sense and import of the words) may denote either,

1. Such nations, or parts of the world, that are destitute of the public worship and ordinances of Christ, devoid of the Gospel and means of grace (pointed at in that sweet invitation, Isaiah 55:1, come ye to the waters.) Such as be those (at this day) over spread with Paganism, Mahometanism, anti-Christianism: such as David was in when he expressed such a longing and thirst for God, Psalms 27:4 and Psalms 42:1,2 and Psalms 63:1-2 and Psalms 84:2. Or, such as the Jews were in, when carried away captive by Nebuchadnezzar, Zechariah 9:11 from whence they are said to come with weeping and with supplications, &c. Jeremiah 31:9 and Jeremiah 50:4-5.

[Here note, that the gospel was to be carried to all nations, and preached to every creature, after the crucifixion and resurrection of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel, Matthew 28:19; Mark 16:15; Colossians 1:23; 2 Timothy 1:10.] Or else;

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

1) Poor sinners in their unregenerate state may be hereby understood; who, by reason of sin and transgression, are indeed in a desolate, wretched and forlorn condition, as in a terrible wilderness, Deuteronomy 8:15. Alas! As for poor unconverted sinners, they may well be compared to the dry places in a wilderness, forasmuch as they are destitute of the spirit of grace, and of the true Grace of God, they have nothing of the waters of life refreshing their souls, nothing of the bread of life to feed upon, they have nothing for soul-nourishment, or solid satisfaction, they have no consolation of the Spirit, but lie dead, and dark, and dry, and barren, and altogether insipid, as to any thing of God, and the things of the Spirit of God; and so are in a doleful case by nature.

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

brought to believe in Christ, &c. Yet they many times do find themselves, whilst they are yet on this side glory, their spirits overwhelmed within them, their hearts within them desolate (as David says of himself, Psalms 143:3-4.) And this through the power of temptation, or prevalency of unbelief, and of indwelling sin and corruption: yea, how do they experience themselves oftentimes (as it were) in dry places, with David, Psalms 63:1. Where he thus expressed himself, O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, and a dry and thirsty land, where no water is, it is probable David might speak with respect to his outward state and condition which he was then in, he being banished from Jerusalem, and so from the temple and sanctuary of the Lord his God, where his desire was to be, being forced, through King Saul's cruel persecutions, to fly and hide himself in the wilderness of Judah: but doubtless he had also a special reference to the present case and the experience of his soul, as being destitute and distressed through the want of God's public ordinances; therefore the most ardently breathes after, and longs for the presence of God, and sweet soul-satisfying communion with God in his said ordinances in his sanctuary; thus crying out in this his desolate condition, it in the exercise of faith, O God, thou art my God, &c. You that have believed on the Lord Jesus, come look into, and consult your own experiences: have not you sometimes found it on this wise? Though at some times you have had refreshing in the inner man, sometimes you have been raised and greatly comforted in your souls, mounting up with wings as eagles, lying in the embraces of Jesus, lodging in the bosom of love; yet at other times you have been dejected, and sunk, and brought low in your spirits, and filled with doubts and slavish fears: though at sometimes you

have found the Scriptures, and especially the free and absolute promises of God, very sweet and reviving and comforting to your souls, in your reading them, or hearing them, or having them injected into your minds; yet at other times (it may be) you have taken your Bibles, and found and read such passages, which formerly were sweeter to you than honey and the honeycomb; but now you find them dry, and empty, and without savour, you feel nothing of life, or virtue in them for your souls nourishment and comfort.

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

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

Another thing therefore observable (implied in our text) is the blessed effect of, or what followed upon the waters thus running in the dry places:

As to the history, it is evident, these waters ran down in the dry places so plentifully, not only to soften, cool, and fructify the ground: but especially to refresh and satisfy the people and their cattle. Numbers 20: 11. – So as to the mystery, these waters, spiritually understood, as issuing forth from and through a crucified Jesus, &c. Were graciously designed and ordered by the Lord for to mollify, Quicken, nourish, refresh, comfort, exhilarate, and strengthen the poor souls of God's elect. Oh the gracious

and wonderful efficacy of the blood of Christ! Oh the blessed operations of the free grace and love of God in Christ upon the souls of poor, sinful, nothing creatures!

Before I enter upon the doctrinal part of my present discourse, I shall take a little further notice of this word [rock;] it is true, the word rock passes under divers acceptation in the Holy Scriptures: I shall just mention a few.

1. It is frequently used, and to be taken literally and properly for an high, strong, firm place of stones, Judges 8:25, and Judges 20:45; 1 Samuel 14:4; 23:25.

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

As 1, God is termed a rock, as being a place of safety, Deuteronomy 32:4,13,15,31; 1 Samuel 2:2. There is not any rock like our God. Psalms 18:2,31.

2. Idols, or heathen-gods are so-called, Deuteronomy 32:31, 37. Where are their gods? Their rock in whom they trusted?

3. The first of a people, the head, or chief of a family, is so styled, Isaiah 51:1, – look unto the rock which ye are hewn, and to the hole of the pit whence ye are digged: explained in verse 2, look unto Abraham your father, and on to Sarah that bare you.

4. A rock may intend any strong and safe place or a solid foundation, Numbers 24:21; Matthew 7:25.

5. Sometimes by the word rock is to be understood unprofitable and unfruitful hearers, so termed from their obdurateness of heart; and want of root in themselves, Luke 8:13.

But 6. In many places, and particularly here in our text, Christ Jesus, as God-man, mediator, and surety of the covenant of grace, is to be understood by this rock, according to the spiritual sense and import of the words, as has been before demonstrated.

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

1. Rocks are generally the highest parts of the earth, Job 39:27-28, the eagle makes her nest on high, she dwells upon the rock. See also Jeremiah 49:16. Well may Christ be compared to a rock in this respect: he is highly exalted, Philippians 2:9. Far above all principality and power, &c. Ephesians 1:21. Exalted as Prince and Savior, for to give repentance unto Israel and remission of sins, Acts 5:31. He is said to have the preeminence in all things, Colossians 1:18. Thus our Lord Jesus is the highly exalted rock of ages, the rock of salvation.

2. Rocks are hard, strong, and almost impregnable and impenetrable, especially the rock pointed at in our text; which is therefore called the flinty rock, Deuteronomy 8:15 and Deuteronomy 32:13. Our Lord Jesus Christ is compared to a rock in this respect also, in some senses; thus he is called a stone, a tried stone, a precious corner-stone, Isaiah 28:16. The devil has tried him, and wicked men have tried him; and yet his bow has still abode in strength notwithstanding, and he has been found (as I may say) to stand it out against all the shocks, batteries and assaults of Satan, and all the cruelties and indignities of men: yea, divine justice itself has tried him; he has passed through the armies of vindictive justice, and the sharp arrows of flaming vengeance, and has borne the heavy weight of divine wrath, and yet it has come off with triumph: yea, God's elect in all ages have tried him, by casting their souls upon him, venturing themselves and their eternal states into his hands; and none of them ever did, or ever shall find him deceitful, nor unable to save them even to the uttermost: he is a solid rock, a sure foundation, whosoever believes on him shall not be ashamed, nor confounded; he alone strongly sustains his church: here then is safety for poor souls: none can storm, nor undermine this rock, nor prevail against them who are built on it, Matthew 16:18.

3. For permanency and durableness Christ may be compared to a rock; rocks do not decay, nor consume away through age: but yet rocks are not so durable and lasting, our spiritual rock, Christ Jesus, is much more so: he endures forever and ever; he continues unchangeable from generation to generation; he is, and abides one and the same yesterday, and to day, and for ever, Hebrews 1:8 and Hebrews 13:8. He is, and still

continues full of grace, and love, and bowels of pity and compassion to his people: his heart is always big with love to poor souls, even to all given him by the Father.

4. Christ may be compared to a rock, in respect to what is mentioned in our text, as to waters flowing out there from. In many places, where you have high and great rocks, there are the most pure and pleasant springs of water flowing out there from: well, thus it is with respect to this rock of ages, Christ Jesus; no waters like the waters that flow from this rock: all the streams of joy and comfort, all the rivers of divine pleasures flow from Christ: we have our soul-refreshing from him; with him is the fountain of life it is from the opened rock, Christ crucified, that the living Waters issue forth, Psalms 34:8-9; Job 4:10,14. As water does cool and refresh the body, and quench and satisfy thirst, and as some waters are of a purging and healing quality: so especially the waters that gush out from this spiritual rock, the Lord Jesus, are of a cooling and refreshing nature, they cool the burning heat of sin, and refresh the soul and conscience, and comfort and make glad the heart: they are of a quenching and satisfying nature, they quench a sinner's thirsting after worldly lusts and pleasures, and satisfy the soul's longing and thirst after spiritual and heavenly blessings; they remove and take off the guilt that lies upon the conscience, and satiate the weary soul, yea, these waters have a purging and healing quality; they purge and cleanse the soul and conscience from its filthiness and uncleanness, and heal its sores, wounds and diseases.

Again, 5. Sometimes we read of the honey issuing out from rocks, as in Deuteronomy 32:13, he made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock. So in Psalms 81:16, he should have fed them also with the finest of wheat; and with Honey out of the rock should I have satisfied thee. Christ Jesus, our gracious mediator, may not unfitly be termed a rock under this consideration: All our spiritual refreshing and sweet consolations flow from Christ our spiritual rock: The gracious words which proceed from his mouth are sweet to the taste of regenerate souls, yea sweeter than honey and the honey-comb, Psalms 19:10;119:103. As honey is sweet, wholesome, and nourishing, and has in its nature a cleansing and healing virtue; so the vital influences and distillations of grace from Christ are most sweet, nourishing and comfortable to the souls of his people, and have a cleansing and healing property; there's no such honey as flows from this rock, the Lord Jesus Christ crucified: Oh those streaming forth of grace, those sweet influences, and overflowing of love, which freely flow from the heart of Jesus to the hearts and souls of poor sinners, how refreshing and relieving, how cheering and comforting, how healing and strengthening they be!

6. Rocks are said also to yield and send forth oil, as in that place before mentioned, Deuteronomy 22:13, -- He made him to suck honey out of the rock, and oil out of the flinty rock. So in Job 29:6, When I washed my steps with butter, and the rock poured me out rivers of oil. This is likewise typical of that virtue and efficacy, or of those good ointments which flow forth from the Lord Jesus Christ, viz. the Holy Spirit and his gifts and

operations. And as oil is of an healing, cleansing, softening, nourishing and cheering nature, so, and much more, is this spiritual oil of an healing, cleansing nature, &c. Oh the virtue and efficacy of the sacred oil, which this our spiritual rock sends forth! How greatly does it refresh and strengthen the heart! Yea, what a cordial is it to the fainting soul, to the sinking spirits of a child of God!

7. Naturalists do affirm that precious stones, or jewels are the spawn, or sweat of rocks, are a gum issuing from rocks: in this respect our Lord Christ, as crucified, may be compared to a rock. It is in Christ that all the treasures of grace, wisdom and knowledge are hid, John 1:14; Colossians 2:2. It is from Christ Jesus, the rock of ages, that the pearls and precious stones, the jewels and ornaments of the saints do issue forth: the grace, even all the graces, or fruits of the Spirit are the rows of jewels and precious ornaments, &c. Wherewith the bride, the spouse of Christ, is adorned, Isaiah 61:10; Song 1:10; 1 Peter 3:4; Proverbs 1:9.

8. And lastly, rocks will shade and shelter persons from the scorching heat of the sun, and from stormy and foul weather: so Christ Jesus is a spiritual rock, to shade and screen the saints from divine wrath, and from the violence of temptation, and to refresh their weary souls, Isaiah 32:2; Psalms 17:8.

But having noted the several parts observable in our text, and thus far insisted upon the explication thereof: I shall now proceed to observe what doctrine these words will afford for our present instruction and comfort.

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

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

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

1, That the Lord Jesus Christ did suffer, is evidently and abundantly demonstrated in Isaiah 53 as also in that account given of him by the four evangelists; and in many places of the epistles of Paul and Peter. The Spirit of God in the prophets testified beforehand the sufferings of Christ, 1 Peter 1:11. Christ himself owns and (in effect) of firms that he ought to have suffered, Luke 24:26. And the apostle Paul alleged and showed from the Scriptures that Christ must needs have suffered, Acts 17:3. This is likewise intended in those expressions of the apostle, Romans 4:25, who was delivered for our offenses. And Romans 8:32, God spared not his own son, but delivered him up for us all. So also in 1 Corinthians 2:2, I determined not to know any thing among you, (says he) save Jesus Christ and him crucified. Again, it is said in Ephesians 5:2 – Christ gave himself for us, an offering and a sacrifice to God for an odor of a sweet smell. So in 1 Peter 2:21, – Christ is said to have suffered, leaving us an example. And

in Romans 5:1, the apostle declares that he was a witness of the sufferings of Christ.

2, Likewise, that Christ suffered for sinners in the room and stead of poor sinners, is abundantly testified in the Scriptures of truth, as in Romans 5:6, 8. When we were yet without strength, in due time Christ died for the ungodly: and God commends his love towards us, in that while we were yet sinners Christ died for us. So in 1 Peter 3:18, Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, and put to death in the flesh, &c.

3, It is also evident from Scripture, that Christ Jesus suffered the fierce wrath and vengeance of God. Hence the Lord is said to bruise him, to put him to grief, to make his soul an offering for sin, Isaiah 53:10. His soul was tormented with the sense of God's wrath. This is likewise intended in that saying, Zechariah 13:7, awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, &c. Christ is therefore said to be made a curse for us, Galatians 3:13. Not only detestable unto men, but bearing the wrath and indignation of God due for sin.

Lastly, the word of God does likewise abundantly testify, that the special End of Christ's deep and dolorous sufferings was, that poor sinners might have life, peace, consolation and salvation; as for instance, Christ himself says in John 10:10, – I am come that they might have life, and that they might have it more abundantly. Romans 5:10, when we were enemies,

we were reconciled to God by the death of his son: who hath made peace by the blood of his cross, Colossians 1:20. It is said of him, Revelation 1:5-6, that he loved us, and washed us, from our sins in his own blood, and hath made us kings and priests under God and his Father. So John 3:17, God sent not his son into the world to condemn the world; but that the world through him might be saved. Oh the rich benefits and large privileges, the great and manifold kindnesses and blessings, which are showered down, and do flow in upon poor souls for whom Christ Jesus has suffered, as proceeding and issuing out from and through his opened and bleeding sides!

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

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

First, it is worthy of our serious consideration and remark, from whom the ever blessed Jesus did suffer, who inflicted those severities, that punishment upon him, which he underwent. It would not only by and from the devil (as before hinted) that he was set upon; though (it's true) this innocent person was hotly assailed by Satan's wily solicitations and violent

temptations, not only when he was hungry in the wilderness (a place and time fit for his purpose) Matthew 4:1-2, &c. But at other times, John 14:30; Hebrews 4:15. Neither was it only by and from men that he suffered; although (it's true) he was set at nought, mocked, reviled, and shamefully, cruelly, and spitefully used and entreated by men, and by their wicked hands crucified and slain, Luke 18:32 and Luke 23:11; Matthew 27:39,41; Psalms 22:6-7; John 19:1; Acts 2:23. But he suffered chiefly and especially by and from the hand of God; his own God and Father did lay the heavy stroke of his rod upon his own son the Lord Jesus Christ; as has been sufficiently demonstrated and proved in the explication of the words of our text. Oh how was the Holy Jesus, the blessed, immaculate Lamb of God stricken, smitten of God and afflicted! How was he wounded, oppressed and bruised, and that by Jehovah himself, for our iniquities, and transgressions and sins, laid on him by the Lord! Isaiah. 53.

The principal reasons of God's smiting, bruising, punishing his own beloved son, are,

1. The good pleasure of God, Isaiah 53:10, [Vali-hovah chaphetz] and it pleased the Lord to bruise him; or, the Lord willed, pleased, delighted, or dearly loved to bruise him; all the acts and works of God ad extra, both eternal, and in time, are founded in his eternal will and good pleasure, Ephesians 1:9, 11.

2. Another ground in reason of God's inflicting punishment upon Christ the son of his love, was his absolute determination and resolution

upon, and according to the best and wisest counsel, the counsel of his own will, Acts 2:23; 4:28; Ephesians 1:11. The Council of peace was between them both, Zechariah 6:13. That Christ should undergo his Father's wrath and hot displeasure was the product and result of the most solemn councils of all the three persons in the blessed deity before all time; and, his counsel shall stand, and he will perform all his pleasure, Isaiah 46:10.

3. Another reason hereof is taken from the mutual contract, or covenant-agreement transacted between the Father and Son before the foundation of the world; were in Christ voluntarily engaged (among other things) to undergo the curse and wrath threatened in and by God's righteous law, on the behalf and in the room and stead of the elect: so that hereupon God the Father would, and did (as I may say) hold him to his word and engagement, according to Isaiah 50:4-6 and Isaiah 53:10-12.

4. Another reason why God himself did smite, wound and bruise the Son of his love, was, because he is injured, violated justice would have it so. It is one of the properties of God, that he will by no means clear [absolve, or acquit] the guilty, Exodus 34:7; Nahum 1:3. He is of purer eyes than to behold evil; he cannot look on iniquity, Habakkuk 1:13, i.e. he does not, will not, cannot behold sin with the least allowance, or approbation. Now, if the Lord should insist upon having satisfaction, for the injury done under him, from the persons themselves, that have transgressed his holy law and violated his justice, they must unavoidably sink and perish eternally: witnessed the Angels that sinned, and such of mankind they live and die in their sins, 2 Peter 2:4, God spared not the Angels that sinned,

but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. See also Jude 6. And in 2 Thessalonians 1:8-9, the Lord is said to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. – But the sins of the elect being transacted upon Christ, the Lord having laid them [or made them to meet] upon him, as in Isaiah 53:6; he has been pleased to wound him for their transgressions, to bruise him for their iniquities. Divine justice could not be satisfied any way in the world but this: For, as Dr. Crisp truly says, “If any man should undertake to make agreement for his brother, he could not give God content, none can by any means redeem his brother, nor give God a ransom for him. For the redemption of the soul is precious, and it ceaseth for ever, Psalms 49:7-8. It cost more to redeem a soul. [It could never be accomplished that way.] It is not the fruit of the body that can answer, or give God content, for the sin of the soul. Though a man could establish an innocent righteousness; nay, I will go higher, if he could establish an angelical righteousness, yet this could not satisfy God to his content”. – Again he says, “All the creatures under heaven, put them together, could not give God perfect satisfaction for one sin”. And yet no sinner can possibly have acceptance with God, nor be eternally saved, unless a plenary satisfaction be made for all his sins and transgressions to divine justice: for, (as the same author says) “when Adam had sinned, and by that act had involved himself and his whole posterity into a state of transgression, nay, into a constant course of enmity and rebellion against God; whereby justice was extremely violated, and the divine majesty insufferably affronted; it concerned God, for the vindication

and maintenance of his own justice and honor, to take order for the reparation of this violation of justice, and affront of majesty. – I say, it concerned God to repair his justice in the largest and amplest way of satisfaction that might answer it to the full.” Wherefore the Lord, having laid the iniquities of his people upon Christ, was pleased to bruise him, and to make his soul an offering for the same: and thus God has taken full satisfaction upon Christ, vindictive justice, violated by our sins, is repaired and perfectly satisfied by the perfect obedience and tragically sufferings of our glorious Surety, Christ Jesus: he opened the rock. The Lord was pleased to take this way to satisfy himself, to repair the wrong done to his pure justice: so that he now does acknowledge himself satisfied, yea well pleased for Christ’s righteousness sake, Isaiah 42:21. He could not be reconciled unto sinners, but upon a legal expiation; he has therefore fixed upon this way, as most convenient, and likely to set forth his extreme hatred of, and his inexorable severity against sin, Romans 3:25, Whom God hath set forth a perpetuation – – to declare his righteousness; i.e. God has in his eternal counsel proposed, foreordained, fore-appointed Christ Jesus as the true mercy-seat, and way of atonement, for the declaration of showing forth of his vindictive justice in his just proceedings against sin, viz. in his condemning and punishing sin in and upon Christ, our blessed surety.

5. Another reason of God’s smiting and bruising Christ Jesus, the Lord of glory, was, the demonstration and showing forth of his truth and faithfulness in his promises, and in fulfilling all the types, pre-figurations and prophecies of the Holy Scriptures, referring to Christ in that case, Luke

24:25-27,44,46; John 19:28,30, 36-37. Christ was the true sacrifice and offering, whereby our sins were expiated and put away, as he was the anti-type and substance of all the sacrifices offered up to God under the law: the Scripture promises and predictions were fulfilled in him: so that God's truth and faithfulness were eminently discovered and manifested in the open exhibition of Christ, and in the dolorous sufferings which he underwent. But then,

Secondly, what were the sufferings of Christ, or the punishments which Christ suffered? The smiting and opening of this rock, does typify and denote the smiting, wounding, and bruising of Christ, (as before observed in the opening of our text:) although Christ was but a reputed sinner, yet he was a real sufferer for sin; as he bare our sins in his own body (or humane nature) on the tree, 1 Peter 2:24. So he bare the punishment due for the same, Isaiah 53:4-5, He hath borne our griefs and carried our sorrows: – he was wounded for our transgressions, he was bruised for our iniquities the chastisement of our peace was upon him, and (blessed be God) with his stripes we are healed. He suffered in his body, and he suffered in his soul; and that both in the whole course of his life, and especially in the closure, or cutting off of his days.

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

2. The sufferings of Christ in the closure, or last period of his life, where (as the same godly and learned Bishop says) "either corporal, as mockings, buffetings, shame, scourgings, condemnation, an ignominious and accursed death."

[He suffered greatly in his body: Oh, how was his precious body abused, disjointed, torn and mangled; He gave his back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting, Psalm 22:14,17; Isaiah 1:6; Matthew 27:29-31. He was by wicked hands crucified and slain; the nails piercing his precious hands and feet, the spear his blessed sides, and the crown of thorns his tender temples, &c. O come souls, let us take a turn by faith to Mount Calvary, and their littlest behold the smart, the anguish and sorrow which Christ Jesus underwent in our room and stead: let us see how the blood trickled down from every vein of his precious body on our account; yea, how his very hearts blood gushed out from him for our sakes: let us view the open passage (as I may say) which is made by the sword of divine justice into the very heart and bosom of our gracious Redeemer; and there let us take some pleasant prospects, through faith (in the light of the word and Spirit of God) of the large dimensions of his heart – love and grace.] But to return:

I say, the punishments, which Christ suffered at last were either corporal, "or (as the fore mentioned Bishop adds) spiritual; and those (says he) were principally two-fold, first, a punishment of dereliction, according to that in Matthew 27:46. My God, my God, why hast thou forsaken me?

“There was some kind of separation between God and Christ, and during the time of his sufferings for sin, viz. as to the fruition of the light of God’s countenance, and of his glory and favor: there was a dereliction Subiractione Visionis, non dissolutione Unionis, by the withdrawing of his countenance, not by the dissolving of his union. Secondly, Christ suffered a punishment of malediction. He did undergo the curse of the law, and the fierce wrath of God; he did grapple with the powers of darkness, he felt the scourges due unto our sins in his human nature, which squeezed and wrung from him those strong cries, those deep and woeful complaints, that bloody and bitter sweat, which drew compassion from the very rocks. – Whatever the sufferings of Christ were in specie [in the kind of them;] they were in pondere [in their weight and pressure] equally grievous with those which we should have suffered; God dealing with Christ as a God armed against the sins of the world, which were then upon him.”

In like manner Dr. Grew, treating of Christ’s taking upon him the guilt and punishment of our sins, does assert that “Christ suffered penal hell, “though not local: Christ suffered the essential or substantial punishment, [the same in nature and proportion that was due to us for our sins, and for the satisfaction of Divine Justice, which lies in Pana Damni, &c. Pana sensus, [in the punishment of loss, and the punishment of sense,]” Matthew 27:46; 26:38. Beloved, the sufferings were such as no man [considered as mere man] could endure and go through: they were such as made Christ, the Lord of life and glory, (in the prospect thereof, before they came upon him) to shrink, and cry out, O my Father if it be possible, let this cup pass from me, Matthew 26:39. Let this cup of wrath and vengeance pass from

me, if it be possible: Ay but this could not be; God could not alter his decree, nor falsify his word; there was an eternal engagement between God the Father, and the Son, own the account of the elect; wherein Christ the Son of God put himself under obligation to give satisfaction for their sins; and this covenant-engagement could not be revoked, nor disannulled; this obligation could not be made void, until the condition thereof was performed: God the Father (may I so say) would hold Christ his Son to his word and engagement: wherefore he must do, he must suffer what was fully satisfactory to divine justice for our sins and transgressions: and these sufferings, which Christ underwent, which Christ waded through, would have sunk all the men in the world down to hell and eternal perdition: nay, if that load, that weight of wrath had been laid upon the Angels themselves, who are mighty in strength, they would have sought down under it, and been held under it for ever. But, adored be free grace! The Lord Jesus Christ, our glorious surety, was capable and well able to go through those heavy and dolorous sufferings, which were inflicted on him, because he was all-sufficient, infinite and almighty; he was God as well as man like unto us, and therefore could and did go through those bitter sufferings; he drunk of that brook in the way; he drunk up the impetuous torrent, the whole river or sea of his Father's wrath, due to our sins; and(having so done) he lifted up the head; he conquered all his sufferings, and effectually defeated all his and our enemies by his own power; triumphing over them as absolute conqueror, Psalm 110:7; Colossians 2:15. And here note, that Christ would not forced against his will thus to suffer: no, no; he freely and willingly laid down his life for his sheep, John 10:15. He voluntarily humbled himself, and became obedient unto death, even the death of the cross,

Philippians 2:8. He delighted to do his Father's will, Psalms 40:8 and as it pleased the Lord to make the iniquities of all his people to meet upon Christ; so it pleased him to inflict on him all that curse and wrath (to the utmost degree) which was due for the same, that they might go free. O stupendous grace and love indeed! It is matter of wonder and astonishment, that the holy and ever blessed Jesus should be made sin and a curse for us, that the Lord of life and glory should undergo such extreme sufferings: sufferings equivalent and proportional to those of the damned in hell, (so far as free from sin;) which consist (as before expressed) of the punishment of loss or dereliction; and the punishment of sense are malediction 1. They have lost all their enjoyments, privileges and blessings, which (through the common providence of God) they were partakers of while here: there are no privileges, no mercies, no favors, no comforts, no hopes of ever coming into acceptance with God now for those that are departed this life without an interest in Christ. No, no; they suffer the punishment of loss indeed; they are separated from God, and Christ, and glory forever; they are never like to have any comfortable enjoyment of God, or of Christ, nor any society with Saints, or good Angels. – So the Lord Jesus Christ, during the time of his last and greatest sufferings, did undergo the punishment of loss: he was left to suffer alone, of the people there was none with him, none to assist him, none to help, uphold, or comfort him, Isaiah 63:3,5. He looked for some to take pity, but there was none; and for comforters, but he found none, Psalms 59:20. All his disciples [in his extremity] forsook him and fled, Matthew 26: 31, 56. Yea, his own God and Father turned his back upon him, withdrew from him, withheld his comforts, his favorable presence and the smiles of his

countenance from him, as he stood in our stead bearing our sins: this was the ground and reason of his crying out, as in Psalm's 22:1. My God, my God why hast thou forsaken me? Why art thou so far from helping me? And from the words of my roaring? Compared with Matthew 27:46. (God looked upon Christ, (as Bishop Reynolds said) and treated him as a God armed against the sins of the world, which were then upon him." Thus Christ was under the hot displeasure of God the Father when, and as considered as our surety, sustaining our persons, he was made sin for us: yea, God the Father is said to have rejected and abhorred him, (viz. as he was found in our law-place, in our room, with our sins upon him) Psalms 89:38, [Ve-attah zanachta] but thou hast cast off, or removed far away (Vattimas) and thou hast abhorred, [despised, reprobated, or hated] thou hast been wroth with thine anointed [thy Christ.] – But secondly, the damned in hell undergo the punishment of sense; they feel the worm that dies not continually gnawing: their consciences are continually under horror and anguish: they are commonly tormented in the flames, in the fire that is unquenchable, in the lake of fire burning with brimstone; Mark 9:44; Luke 16:24; Revelation 19:20; 20:15. They feel the flaming, scorching wrath and vengeance of the great God poured forth upon them incessantly night and day; yea, they are made to drink the very dregs there of, Psalms 75:8; Revelation 14:10. This is their lot, and this is their portion for ever and ever, who die without an interest in Christ, without faith in his blood. – In like manner the Lord Jesus Christ did undergo the punishment of sense: the sword of divine justice was sheathed into his innocent soul; the arrows of vindictive wrath pierced his very heart: the waters (says he) are come in unto my soul, – the floods overflow me, Psalms 69:1-2. The flaming

vengeance of God was executed upon the Lord Jesus Christ when he hanged upon the tree in our room and stead; that burning wrath, that hot displeasure, that terrible vengeance, which was justly due to thee and me for sin, was, in greatest severity, inflicted upon Christ Jesus, when he, as our surety, had our iniquities laid on him. Oh, the extreme heaviness and excessive sorrows, the great troubles and bitter agonies, the sharp pains and exquisite tortures and death-pangs that seized upon the Lord Jesus, and which he felt and labored under, when he sustained our persons, and bore our sins! Matthew 26:37-38; Luke 22:44; John 12:27; Acts 3:24. "Christ drank the full cup of God's wrath (says the renowned Bishop Usher) filled under him for our sakes, the whole wrath of God due to the sin of man being poured forth upon him; and therefore in his soul he did abide most unspeakable vexations, horrible grief, painful troubles, fear of mind, feeling [as it were] the very pangs of hell; into which, both before, and most of all when he hanged upon the cross, he was cast, but,

Thirdly, For whom did Christ, the Son of God, thus suffer? It was not for the Angels that he endured such indignities, such sorrows, such grievous things: 1. Not for the elect Angels; Christ needed not to suffer for them: they having never fallen, having never violated the law of their creation, nor lost their primitive glory, needed not the sin-atoning mediation, or sufferings of Christ. Christ indeed was constituted and does continue mediator of union, and the mediator, or head of preservation and conformation to good Angels; but not a mediator of redemption or reconciliation (properly so styled). 2. Christ did not suffer for the fallen angels; they indeed stood in need of an atoning mediator, a mediator of

reconciliation; but Christ Jesus did not undertake to expiate their sins, or to reconcile them to God, as is evident from Matthew 25:41; 2 Peter 2:4; Jude 6.

It was therefore for mankind, for fallen mankind, that Christ suffered, (as before noted in the opening and considerations of the parts of our proposition;) so the Scriptures do abundantly testify, as for instance, Christ died for the ungodly, for sinners, for enemies, Romans 5:6,8,10. This just one suffered for the unjust, 1 Peter 3:18. And (as to this) we must understand by Christ's being said to suffer and die for us, &c. That he suffered and died, not only *nostro bono*, for our profit or benefit; but also *vice nostra*, in our place, in our room and stead, so as to save and deliver us from death, by laying down his own life: hence he is said to give his life a ransom [for many,] Matthew 20:28; Mark 10:45. Where the Greek preposition rendered [for] is so to be understood; [so elsewhere, this particle denotes a substituting one person, or thing in the room of another, or exchange and of one for another, see Matthew 2:22; 5:28; Luke 11:11; Romans 12:17.] Thus Christ suffered in the room of sinners, submitting to the like punishment that they should have undergone in their own persons, giving himself, his flesh, his blood, his life, a price, a redemption-price, a counter-price for them: like as when a man does or suffers that in the room of another, which that other should have done or suffered in his own person; as when one man yields up himself a bond slave, or captive for the redeeming and delivering another out of slavery; or lays down his own life for the saving another man's: so the Lord Jesus Christ gave himself for poor sinners, [life for life, body for body, and soul for soul:] Ephesians 5:2;

John 6:51; 1 Peter 1:18-19; Revelation 5:9; John 10:11; Titus 2:14; Isaiah 53:10,12. – Yet here I would have you to consider and understand, that though Christ thus suffered, for fallen Man, for sinners among mankind (as before demonstrated) yet he did not thus suffer for all mankind universally, nor for every individual sinner among mankind; [for then, either all must be eternally saved; or the sufferings of Christ are not sufficient, nor effectual to satisfy for some men's sins, that they may be saved; or else there is something inherent in some men, or something done, or omitted by them, which renders the death and sufferings of Christ in valid and of none effect to them: any of which it is unwarrantably and very sad to affirm.] I grant that all men have some benefit by the death and sufferings of Christ, even such who are not eternally saved, they have a reprieve for a time, [the curse is not immediately executed upon them so soon as they exist,] and they have the enjoyment of many temporal blessings and outward accommodations, &c. But yet Christ did not suffer for all equally and alike; no, he suffered, in a special and peculiar sense, for a certain elect and distinct number of sinners, viz. for those many, intended and pointed at in Isaiah 53:12; Matthew 20:28; 26:28; Mark 10:45; Romans 5:19; Hebrews 11:28. So then Christ suffered (in the sense under consideration)

1. For all God's elect ones amongst mankind, both Jews and Gentiles, of all ranks, sexes and conditions; hence those, whom God chose in Christ before the foundation of the world, are said to have redemption in him through his blood, Ephesians 1:4,7. Yea God has appointed some to obtain salvation by our Lord Jesus Christ; who died for them, 1 Thessalonians 5:9-10. The assembly of the divines, in their confession of

faith, do say, (They who are elected, being fallen in Adam, are redeemed by Christ: – neither or any other redeemed by Christ effectually called, justified, adopted, sanctified and saved, but the elect only." Again, "Their number (who are predestinated unto everlasting life) is so certain and definite, that it cannot be either increased, or diminished." And here note, that Christ's undertakings and sufferings were not any cause of election, (much less was God's foresight of faith, or holiness, or any other thing in the creature;) but because we were chosen in Christ to salvation, therefore Christ suffered for our sins.

2. Christ suffered for all those (and only for those which the Father gave to him) before the world began; hence he assures us that he will in no wise cast out such; that he will lose none of them, but raise them up at the last day, and that none shall pluck them out of his, nor out of his Father's hands, John 6:37, 39, 40, 44; 10:28-29. It is these that he prayed for, and not for the world, John 17:9, 24. From whence we may certainly gather, that Christ did not thus suffer for the world (here intended) but for those only which the Father gave him.

3. Christ suffered for the children of God: this is plainly signified by that expression of Caiaphas the high priest, as interpreted by the evangelist, John 11:50-52. Caiaphas advised the Jews, that it was expedient that one man should die for the people, and that the whole nation perish not: John tells us that he spake this, not of himself, but (being divinely inspired and overruled by God) he prophesied that Jesus should die for that nation, [i.e. for his own people in the nation;] and (says he) not

for that nation (of the Jews) only, but also he should gather together into one, the children of God that were scattered abroad. [This is consonant to other Scripture-prophecies, see Genesis 49:10; Daniel 9:26; Isaiah 49:6; 53:8.] Thus the evangelist extended the sense of Caiaphas his words to the people of God universally, showing that the words he used [here rendered the people and nation] or significant and expressive not of the Jews only, but of others also, viz. all God's elect, [whom Christ was to gather into one body, one mystical person, or one new-man, Ephesians 2:14-16.] Who are here denominated the children of God, not only because they were in due time to be begotten and born again; but because they were even then (whilst yet scattered abroad) really and truly the children of God, viz. by adopting grace, and by eternal election, being predestinated unto the adoption of children, Ephesians 1:5. They being therefore near and dear to God, he spared not his own son, but delivered him up for them, Romans 8:32. See likewise, Hebrews 2:14. For as much as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might deliver him that had the power of death, that is, the devil. Rather than the children of God should be destroyed by Satan, or perish eternally, the eternal son of God would assume their nature, and suffer and die in their room and stead. Oh astonishing grace indeed!

4. Christ Jesus suffered for his people, his seed, his church, Matthew 1:21; Isaiah 53:10; Acts 20:28; Ephesians 5:25 he therefore suffered and gave himself for poor sinners, because he loved them, because he had a special propriety and interest in them; because he stood nearly related to

them, he was their [Goel] their near kinsman, to whom the right of redemption did belong, Isaiah 54:5.

5. Christ Jesus suffered, and laid down his life for his sheep, his own sheep, in contradistinction from all others, as appears from what he himself said, John 10:11 compared with verses 3, 4, 14, and 15,17,26,27. I am the good shepherd (says he) the good shepherd giveth his life for the sheep, i.e. for his own sheep, such as were properly and peculiarly his own, to whom he had a proper right, in whom he had a special propriety, even before he laid down his life for them, viz. by his Father's donation, verse 29. They were his sheep, as given to him by his Father, and therefore he gave himself, his life for them. – By what has been said it is evident that Christ in his own person, underwent these wracking tortures, these bitter sufferings (before hinted,) not for all mankind universally, but for a certain select number of mankind, whom he accounts and asserts to be his own: his own, in the world, John 13:1 though not of the world, even as he himself was not of the world, whilst yet he was in it, John 17:16. A peculiar people, a people distinct from the world, whom the Father gave him out of world, John 17:6 and whom he himself hath chosen out of the world, John 15:19. Who are dignified and distinguished by such honorable titles and appellations as are before mentioned, viz. his people, exclusive of all others; his seed, in opposition to those styled the serpent's seed, or children of the devil: his church, as distinguished from the world; his sheep, as opposed to the goats (which are therefore said to be separated from the sheep, and set on the left hand Matthew 25:32-33.) Yea, the people, for whom Christ laid down his life, or styled his portion, and the lot of his inheritance, Deuteronomy

32:9 which the Father gave him, John 17:2,6,9; Hebrews 2:13. He is the head, they are his body, Ephesians 1:22, 23; Colossians 1:18. All the members of which body were written in God's book [of eternal election] when he yet not one of them [openly existed] Psalms 139:16. Yea, so near is the relation, and so intimate the union between Christ and the persons, for whom he gave himself, that they are denominated members of his body, of his flesh, and of his bones, Ephesians 5:25,30 in contradistinction to the non-elect, who have no part with Christ, no real interest in him, no such relation to him, no saving benefit by his undertakings, John 13:8; 8:44,47; 10:26; Romans 9:11-13; 11:7. So then, the death and sufferings of Christ are peculiar and effectual to the elect only, to the church, the spouse, the seed, the sheep of Christ only, "he hath not redeemed all, for then, what should hinder their salvation? [Says Mr. Holland] "he redeemed the elect only; now, (says he) all are not elected, or ordained to eternal life, for then all would have been prayed for by Christ, John 17:9 at all would believe, Acts 13:48. But we see few believe; yet all Christ's do, or shall believe." This is further evidence from Revelation 5:8-9; where the church, both officers and members, [signified by the four living creatures, and the four and twenty elders] are said to be redeemed to God by the blood of the lamb, (out of) every kindred, and tongue, and people, and nation: (which rationally implies (says Mr. E. Cole on this text, that the bulk of those people and nations were not redeemed with them." Likewise in Romans 14:3-4 a certain number [viz. 144000 chosen ones, sealed and sanctified ones] are said to be redeemed [from the earth,] and [from among men;] now, "if some be redeemed from among others, (as says the same worthy

author) then it follows of course, that those others were excepted," were not redeemed.

6. And lastly, Christ Jesus thus suffered and died for all that ever did, now do, or hereafter shall receive, or believe into him; for, Old Testament saints, I mean such of the children of God, who lived and died before Christ's incarnation, were justified and saved the same way, that God's children now are, viz. by and through the undertakings, the obedience and sufferings of Christ; and through faith in his blood, only with this difference, those believed in the Messiah to come, and these believe in him as being already come in the flesh. Believers under the Mosaical dispensation had their transgressions forgiven by virtue of the death of Christ then to come, shadowed forth by those Sacrifices then in use, which were typical of him and his death and sufferings; when God so indulged our fathers, as to pardon them on account of what was to come, as our annotators say own Romans 3:25 and Hebrews 9:15. Hence Abel is said to have offered under God a more excellent sacrifice than Cain, Hebrews 11:4 inasmuch as he had an eye to, and faith in the great sacrifice of the promised seed, to be offered up for him in due time, typified by that bloody sacrifice, which he brought and offered up unto the Lord, Genesis 4:4. So then, as Christ suffered for those who [in Old Testament-times] did believe on him [been taught to look to him in and through those legal and typical sacrifices offered up to the Lord:] so likewise he suffered for all those who should afterwards believe on him, as is abundantly evident from Scripture: see John 3:14-15; it is here said, that Christ, the son of man must be lifted up, [viz. upon the cross, so as to be crucified and slain] that whosoever

believeth in him, should not perish, but have everlasting life. So, in verse 16, it is said that God gave his only begotten Son, for the same end and purpose. In verse 18, He that believeth on the Son is not condemned. Again Verse 36, he that believeth on the Son hath everlasting life. So Acts 13:39, All that believe [in Christ crucified] are by him justified. And Romans 3:26, 28, 30, God is said to justify him that believes, and to justify Jews and Gentiles, by and through faith. Now, if they (and only they) that believe, be exempted from condemnation, be justified, and have everlasting life, &c. Then Christ Jesus died and suffered for them (and for them only) that believe: for none are justified, or saved, but those for whom Christ suffered, and whom he has redeemed by his blood, Romans 3:21; 5:9-10; 8:34. Therefore Christ suffered for none, redeemed none, but such who (through grace, sooner or later) believe in him. Yet let none mistake me here; Christ did not thus suffer and die for any, because they did believe, or because God foresaw they would believe; our faith, or believing is not, either quoad Habitum, or quoad Actum, [either as it is an habit and gracious principle in the soul, or as considered in the act and exercise] any cause; I say, it is not any cause, condition, or reason of Christ's suffering for us, nor yet of our justification and acceptance with God, or salvation; only it does, under the Holy Spirit, discern and apply the death and sufferings of Christ: and so is the evidence of our right, title, and interest to and in redemption, justification, and salvation by and through Christ. "Faith itself (says Mr. Petto) does but receive a right and title, does not give one." But to proceed,

Fourthly, what are the effects of Christ's dolorous sufferings? Or to what end did he thus suffer? – Now, with respect to this matter, it is

necessary to know and consider that the sufferings of Christ, together with his perfect righteousness, (commonly styled his active and passive obedience) are a full answer to the demands of God's holy law, (which we had transgressed and broke) and a perfect fulfilling thereof; both as to the righteousness required, and the penalty denounced thereby: hence he is said to fulfill all righteousness, Matthew 3:15 to fulfill the law, Matthew 5:17 and to be the end of the Law for righteousness, Romans 10:4 viz. by his yielding a personal perfect obedience to it, and by taking the curse of it upon himself: whatever the law required that we should do or suffer, Christ has fulfilled and perfected it on our behalf. [Vid. Annot. In loc.]

Now the end of Christ's obedience and sufferings, [whereby he absolutely fulfilled the old law and of God for sinners in every branch of it] is in general two fold. 1. The glorying of God, his Father. 2. The salvation of his people.

1. The chief and ultimate End of Christ's death and sufferings was the glorifying of God his Father. Now God could not be glorified by Christ himself, by any addition to his essential glory; but only by manifesting and making known to the world his glorious name, publishing his will and demonstrating his goodness, power, wisdom, truth, justice, mercy, and other his attributes; and this Christ did, first, by his preaching, by his spiritual and heavenly doctrine, by the works and miracles which he wrought, and by his whole life and conversation; and at last (in a special manner) by his sufferings, and death upon the cross in obedience to his Father's will; and so by accomplishing the work which was assigned to him,

and enjoined, or laid upon him to perform; see John 13:32; 17:1,4,6. As the Saints are said to glorify God by their holy lives, and martyrdom, Matthew 5:16; John 15:8; 21:19; Philippians 1:20. So, and much more, did Christ Jesus, our blessed mediator and surety, glorify God his Father by his holy obedience and sufferings.

2. The eternal salvation and felicity of God's elect was another great and special end of Christ's assuming humane nature, and of his obedience and sufferings in that his assumed nature; hence the apostle Paul assures us, that Christ Jesus came into the world to save sinners, 1 Timothy 1:15. And that we being justified by his blood, shall be saved from wrath through him, Romans 5:9. And hence the church of Christ is said to be purchased, and redeemed to God by his blood, Acts 20:28; Revelation 5:9. This is the reason, which was given by the angel of the Lord, of his name being called Jesus, for (says he) he shall save his people from their sins, Matthew 1:21. Now salvation, as it denotes and intends, or implies grace and glory, or eternal life, may and ought to be considered, first, in the original grant, or settlement of it: and secondly, in the conveyance and actual possession of it. It is in this latter respect only (as I apprehend) that salvation, was the end and gracious effect of Christ's obedience and sufferings in subordination to his glorifying of God his Father, before mentioned.

For, salvation, and the gift thereof (as it consists of grace and glory, or eternal life, as before hinted) was purposed in the will of God, concluded and resolved upon in counsel, [the glorious counsel of his will;] and absolutely granted, settled, insured and confirmed to and upon Christ; and

in him to and upon all and every one of God's elect in and by an everlasting covenant; and that above, and without any regard to the death and sufferings of Christ, as any ground, motive, condition, or procuring cause thereof: much more above, and without any regard to, or consideration of their Faith or obedience, as a condition thereof, or, as that which gives a right and title thereto. Thus God is said to have promised eternal life [viz. to the Mediator, to Christ our glorious representative and covenant-head, and to us, viz. to all the elect in him] before the world began, Titus 1:2. Yea, in Ephesians 1:3, God is said to have blessed us with all spiritual blessings in the heavenlies in Christ. It is not said, he hath designed to bless us; or, he hath proposed all blessings for us; or, he hath chosen us to such blessings, or blessedness; but he hath blessed us, i.e. really, absolutely; or, he hath freely given and granted to us, bestowed and settled on us all spiritual blessings, together and at once, in Christ, before the foundation of the world, according as he hath chosen us in him. Look, as God has chosen us in Christ, and ordained, or appointed us to eternal life and salvation (to be obtained in and by, or through him,) Acts 13:48; Ephesians 1:11; 1 Thessalonians 5:9. So he has designed, allotted and for ordained grace and all blessings for us; and therefore, has fully and absolutely granted, given and confirmed the same to us in Christ; lodging and laying up and securing the same for us in him, as in a safe repository, or storehouse, Colossians 1:19; Psalms 31:19 and all this before Christ came in the flesh. To the same purpose is that passage in 2 Timothy 1:9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace given us in Christ Jesus before the world began. From hence it is evident, 1, that grace was not only purposed for us,

but given to us in Christ before all time; viz. all grace; all sorts of grace, including glory itself, [for, there is no specific difference between grace and glory, grace being glory begun, as a glorious grace consummate.] 2. That salvation, as it comes to us through Christ, under the Spirit's influence and management, [as the effect of Christ's undertaking] is [exactly] according to God's own purpose, and according to this original grant and settlement in Christ Jesus; [for, this eternal settlement, or deed of gift, this gift of grace in Christ, is the arch type, the original platform, exemplar, or pattern, by and according to which the Spirit of grace does (in time) working in and upon us, Operis futuri Specimen exhibens: this is the prime deed of settlement, containing and securing to us and for us all proposed blessings, to be enjoyed by us here and hereafter for ever] and here observe what S. C. an honorable gentleman says, writing in vindication of some oppugned gospel-truths, viz. that "grace thus conferred, or and heavenly inheritance thus settled in the Council of peace before all time between the Father, Son, and Spirit, on the children that should in time be begotten and born of God, is as sufficient a title of and indefeasible Inheritance to them, as an estate in land settled upon marriage is to the heir upon whom it is settled; and that without that heir's doing any thing (says he) in order to make it sure, more than his entering upon it when he comes to age." Again [vindicating the elect's having an original right to, and interest in all saving blessings by the Fathers election:] he says, "in that respect, the elect have no more to do in order to an interest in those blessings, than an heir to an estate, settled on him before he was born, has to do in order to gain him an interest therein." Thus it appears that salvation was given and granted by an irrevocable

decree, yea by and irreversible act of grace, to God's elect ones in Christ; before the beginning of time.

But, as an estate in land (though) settled on such an one and his heirs for ever) may be clogged, burdened, encumbered, and mortgaged, through one or more of the persons extravagancy, or undo practices, who are interested therein, so that they, nor their succeeding heirs, cannot enjoy and process the said estate clear and free, till the said encumbrances, or mortgage be took off; or the term of years be expired for which it was tied or mortgaged: so our heavenly inheritance, the blessings of grace and glory, (though absolutely settled on us in Christ, as is before shown) are [q.d.] Under mortgage, and just suspension, and so are retained and withheld from us, by reason of our apostasy and misdemeanors; until our whole debt be paid, and the mortgage, or hand writing that was against us, be canceled, and taken out of the way; and until certain proviso's and conditions (in this case requisite and necessary) be performed and fulfilled: both which our great surety the Lord Jesus has wholly and effectually done, 1. Coram Deo, in God's account, from the foundation of the world, Revelation 13:8 and 2. Reipsa, in very deed, when he laid down his life without the gates of Jerusalem, Hebrews 13:11-12. – For God, from eternity foreseeing, and designing to permit the apostasy and transgression of his own elect, did constitute and fore-ordain Christ Jesus to be their redeemer, and make good and clear up their right and title to the said blessings, by removing all encumbrances, paying off their debts, &c. So that, by Christ's undertakings, by his obedience and sufferings, way is made for these

blessings to come into their own hands, into their own actual possession, and that in a way of highest justice, as well as of grace and mercy. No blessing (though granted in the eternal settlement, and secured in the everlasting covenant, and confirmed by God's unchangeable word and oath, and all this by and according to his immutable counsel) could be actually bestowed on any sinner without Christ's espousing his cause and his nature, and shedding his precious blood: and now no blessing can justly be suspended, or withheld from any soul, for whom Christ has thus suffered.

Thus it appears, (by what has been said) that salvation, in respect of its conveyance to us, and our processing and enjoyment of it, is another great and gracious end and effect of Christ's sufferings.

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

First, the immediate effects of Christ's bitter sufferings were the abolition of our sins, the payment of our debts, full satisfaction to divine justice, reconciliation, redemption, justification in the sight of God, victory over Satan, &c.

1, One special end and immediate effect of Christ's sufferings was, the abolition and removal of the sins of his people, viz. quoad Deum, in God's account; so as not to be marked, or laid to their charge, nor to be remembered against them. Sin indeed dwells and works in them, and they

are not exempted from vicious inclinations, nor secured from committing sin in thoughts, words and actions, during this mortal state; they truly, of themselves they can do nothing but sin; and God abhors and condemns sin in them, yea even in the holiest of men: yet notwithstanding this, God does not, will not impute sin unto them, nor condemn them for sin; the reason is, because he has made their iniquities to meet upon Christ, Isaiah 53:6. He hath made Christ's sin for us, 2 Corinthians 5:21. And Christ himself hath borne our sins in his own body on the tree, 1 Peter 2:24; Hebrews 9:28. As was foretold by the prophet Isaiah. 53:11-12. He bare the load and weight, the fault and guilt of all the sins of all the elect [by way of imputation] and that in their greatest heinousness and highest aggravations; hence he was looked on and treated as a criminal; he was a reputed criminal, as standing surety for sinners, he was numbered with the transgressors, and bare the sins of many, Isaiah 53:12. He was looked on by the eye of divine justice as a criminal, Zechariah 13:7. i.e. a criminal representatively, in their place and stead, whose persons he sustained, and whose crimes, or sins and iniquities he bare, as being laid on him, and judicially charge to his account, by the Lord; yea it is evident that Christ was a reputed criminal (though altogether guiltless in himself, yea innocent and holy to perfection) in that he owns the sins of his people to be his sins, as in Psalm's 40:12, mine iniquities have taken hold upon me. So in Psalms 69:5, O God (says he) thou knowest my foolishness, and my sins are not hid from thee. The iniquities, yea the foolishness and sins of the elect being laid on Christ, he takes them as his own, he calls and reckons them his own. Quo errant mostra secit sua, he made our sins to be his own: and he bare them as his burden, Isaiah 53:11. He carried them up; for the Greek word in Hebrews

11:28, and 1 Peter 2:24, signifies to take, carry, or bear up on high: "It is (says Dr. Jacomb) and illusion to the priests, who carried up the sacrifice, and with it the sins of the people, to the altar; Christ did the same with respect to his cross, whether he first carried up sin, and then carried or bore it away": and (says he) "it was the guilt (not the punishment) of our sins, that he carried up with him when he ascended the cross": Yea,; "By this word we are taught (says Mr. Norton) "that Christ did both carry up, and bear the load of our sins, imputed to him, on the cross, and also bear them clear away." So Cameron upon this word, says, "Est inclinatio corpore, subjecti is dorso & bumeris, onus suscipere; tum vero sese, quoad ejus fieri potest, erigere, ut non jam feratur, sed anseratur onus;" Christ bare the sins of the elect, 1. Virtually and by way of obligation from all eternity [as the Lamb slain from the foundation of the world;] In the everlasting covenant he came under obligation to assume our nature and to bear our sins, and the punishment due for the same; by virtue whereof God's people, before Christ's incarnation were discharged, justified, and saved. And then 2dly, He bare the sins of his people really and by way of execution, when he had assumed humane nature, and especially in the last period of his life; then did he actually take upon Him our sins, the sins of all the elect, and so took them away by his death and sufferings. It will appear that the iniquities, transgressions, and sins of the elect, were abolished, destroyed, and done away by the sufferings of Christ, if we consult and consider these plain express texts of scripture, 1 John 3:5, He was manifested to take away our sins [viz. By taking them upon himself.] And verse 8, to destroy the works of the Devil. So in John 1:29, This Lamb of God is said to take away the sin of the world. In Hebrews 1:3, He is said to

have purged [to have effected the purgation of] our sins by himself. Hebrews 9:26, He appeared once in the end of the world to put away [disannul, displace, or abolish] sin by the sacrifice of himself. In Romans 6: 6, Our old man is said to be crucified with Christ, that the body of sin might be destroyed [abolished, or rendered of no force.] Therefore it is said in verse 10, In that he died, he died unto sin once: and in verse 11, we are advised to reckon [or account] ourselves to be dead indeed unto sin in him. Chapter 8:3, God is said to have condemned sin in the flesh [of Christ, as suffering the penalty denounced.] "O (says Dr. Jacomb) "when this flesh of Christ hung upon the cross, then sin received its condemnatory sentence, its mortal wound; when Christ was condemned, sin was condemned also. – God fell upon sin (says he) and severely punished it in Christ's person." In Ephesians 2:16, Christ is said to have slain the enmity in himself [by expiating sin, the cause of it.] The reign, the strength, and tyranny of sin is broke and destroyed, and its poison and destroying quality expelled in and by the death and sufferings of Christ, our blessed Surety, as may be gathered from Romans 5:21; 1 Corinthians 15:56,57.

This is consonant and answerable to the Jewish sacrifices, and the predictions of the holy prophets. The old sacrifices were substituted in the place and stead of the offenders themselves; the sins of the people (and the punishment due thereupon) were laid upon, transferred over to, and born by the creature sacrificed; Leviticus 9:15; 10:17. Hence the beasts offered in way of sacrifice, are (in the Hebrew text) frequently styled, sin, guilt, and trespass [rendered in our translation sin-offering, trespass-offering, &c.] they being made sin typically, as Christ was made sin really,

by imputation; Christ's soul is said to be made [asham] trespass or guilt, Isaiah 53:10; where it is rendered an offering for sin. So in Leviticus 16: 21, 22, All the iniquities of the children of Israel, and all their transgressions in all their sins, were to be put upon the head of the live goat; and he was to bear upon him all their iniquities into the wilderness, or unto a land of separation [a land that is not inhabited.] There is nothing more plainly holds forth Christ's bearing away our sins, so as to be remembered no more, than this of the scapegoat. – So, that notable prediction in Daniel 9:24, holds forth the same truth; There the angel Gabriel does make known to Daniel the time that was determined to finish [utterly to consume, or absolve] the transgression, to make an end of [to seal up] sins; He so made an end of sins (says S. C.) as that he buried them in his grave, and set a seal on them; so that though he rose again, yet they never did nor shall rise more. – He sealed them up to be remembered no more," and [to expiate] to make reconciliation for iniquity, viz. by the Messiah, when he is cut off, as in verse 26. Here note (as our annotators observe) "The angel discovers, 1, The disease in three words [peshang, chattaah, gnavon] which contain all sorts of sin, which the Messiah should free us from by his full redemption, viz. Original, actual, of ignorance, presumption, &c. 2. The angel shows also the cure of this disease in three words [le-calle, le-chatem, le-capper,] all which words are very significant in the original, signifying to pardon, to blot out, to mortify, to expiate, or cover, &c.

Many more texts of scripture might be produced, but these may suffice to show that Christ bare our sins, our very sins, by way of imputation, and in bearing them took them away from before God; so that

though sin be ours in respect of the fact, yet Christ has so done it away by his sufferings, that it is no longer ours, in respect of imputation: Our sins, as laid upon Christ, were the material and meritorious cause of his sufferings, and by his sufferings they were expiated and utterly abolished. Taulerus could say, "Christus omnia mundi peccata in se receipt, &c. Christ took upon him all the sins of the world, and willingly underwent that grief of heart for them, as if he himself had committed them." Again, he brings in Christ speaking on this wise, "Whereas the great sin of Adam cannot go away, I beseech thee, Heavenly Father, to punish it in me; for I take all his sin on me: if then this tempest of anger be risen on my account, cast me into the sea of most bitter sufferings."

With reference to what has been said upon this head, I commend to your consideration these three or four sweet and comfortable texts of scripture, viz. Psalms 103:12, As far as the East is from the West, so far hath he removed our transgressions from us. Isaiah 38:17, -- Thou hast cast all my sins behind thy back. Micah 7:19, -- Thou wilt cast all their sins into the depths of the Sea. Zechariah 3:9, -- I will remove the iniquity of that land in one day. From these scripture expressions we may observe (1) That the sins of God's people are removed far away from them [being transferred over from them to Christ, and by him born away.] (2) That they are put out of sight; taken away from before God's face [so as not to be marked or charged by him upon them.] (3) that they are buried in the grave of oblivion, and shall never rise nor be found more. (4) that they were all [viz. all the sins of all the elect] Simul & semel sublata, together and at once removed and taken away, viz. by the death of their redeemer; who by one

sacrifice, once offered, hath perfected for ever them that are sanctified, Hebrews 10:10,12,14. Christ, by once offering up himself, did quite take away and evaporate all the sins of the elect at once. – To this agree those words in Isaiah 43:25, I, even I, and he that blotteth out thy transgressions, [as debts in the creditors book are crossed, or blotted out, when they are paid:] And will not remember thy sins [as thine, so as to impute them unto thee, to charge them upon thee, or to punish thee for them.] See likewise Jeremiah 50: 20, – The iniquity of Israel shall be sought for, and there shall be none. [It being taken away, blotted out, utterly abolished by Christ;] and the sins of Judah, and they shall not be found, [being removed, cast into the depths of the sea, or covered with a thick and close covering, as the word [caphar] denotes, Daniel 9:24; Psalms 78:38 compared with Genesis 6:14.] Then,

2. Christ having put away sin (as has been largely demonstrated,) it must be granted as a certain truth, that he has paid our debts, whether by the word [debt] we understand sin itself, or that obedience, and punishment for sin, which is due from us in answer to the just demands of God's righteous law violated by us. Now, in Matthew 6:12, 14 and Luke 11:4, our sins are called, but Compared to debts; and so both words [sin and debt] seem to denote one and the same thing or if they differ, yet they are inseparable: for, as there can be no Paena, nor Reains Pagenq (as Dr. O. observes) no punishment (properly so-called) nor liableness unto punishment, but where there is Reatus Culpa, the guilt of some fault, or sin considered with its guilt: as there can be no Obligatio ad Pae nam [no obligation to punishment] where there is not Dignitas Paenq [the desert of

punishment:] so there can be no debt, but where there is some delinquency, obliquity, or transgression. Whatsoever then we owe, or is due to divine justice from us, as transgressors, may be properly styled our debt. "The debt which we owe to God (says Bishop Usher) is two-fold," 1. Perfect obedience. 2. "The punishment due for our sins, which is the curse of God and everlasting death." Now the actual payment of our debts, (viz. of the debts of all God's elect) was one gracious end and immediate effect of Christ's sufferings, or of his obedience unto death. Christ has made full payment of our debts (as the said learned primate shows) "1. By performing that perfect obedience which we did owe. 2. By suffering that punishment due unto us for our sins."

For, in view and upon the consideration of our transgressing God's holy law, God has been graciously pleased to resolve upon, and admit of the stipulation and suretyship of Christ to answer for our sins, and to pay our debts: to which end Christ was made of a woman, made under the law, and had our sins, our debts transferred or made over unto, and charged upon him, with his own free consent: whereupon Christ was accepted and accounted as the debtor and guilty person in our stead [viz. by imputation, and in the eye of the law.] "Our sins (says Dr. O.) were so transferred on Christ, as that thereby he became responsible to God, and obnoxious unto punishment for them." – Thus (says he) "one may be, and be said to be a debtor, who never borrowed nor owed one farthing on his own account, if he become surety for the debt of others. So Paul, upon his undertaking for Onesimus, became a debtor to Philemon, who before owed them nothing, Philemon 18, 19." Christ, in the eternal covenant, came under obligation

and engagement to God as Surety in our behalf; and q. d. Gave bond for the whole of our debt (as a surety gives bond for the very debt of the principal to a farthing) and by giving bond made himself the debtor, or paymaster in our room: Therefore when he came into the world in our nature, in a servants form, sustaining our persons, bearing our sins, and charged with our debts, the sword of divine justice was awaked against him, Zechariah 13:7 and he was, by the Lord God, our creditor, wakened morning by morning [summoned q. d. to make his appearance, and give answer to the demands of justice,] and he was not rebellious, [but readily complied to do and suffer what was required of him; being obedient unto death, even the death of the cross, Hebrews 10:5-7; Philippians 2:8.] He gave his back to the smiters, and his cheeks to them that plucked off the hair, he hid not his face from shame and spitting, Isaiah 50:4-6. So then Christ, as our sponsor and surety, has paid our debts, but with his own money, viz. his own perfect obedience, and sufferings: for, he performed the obedience which was due from us, and underwent the idem, the very self-same punishment [in substance, and as to the kind, or nature of it] we should have undergone: and not only tantundem, or what is equivalent thereto. He was made a curse [a real malediction] for us, Galatians 3:13. All the curses denounced and threatened in God's law against the transgressors of it were executed upon him. As for instance, it was threatened as a curse on fallen man, that in the sweat of his face he should eat his bread, Genesis 3:19. "Our Savior (says Bishop Usher) must undergo this curse; he must work hard for his living, as a servant at his Father's trade, Mark 6:3. He must get a living with his own hands for himself, and his poor mother, &c."

Again, sorrow, distress, and misery in this life was threatened on the account of sin, Genesis 3:16-17. Our blessed Savior, as substituted in our law-place, did undergo this curse too: he was a man of sorrows and acquainted with grief's; he bare our infirmities, grief's, and sicknesses, and carried our sorrows, Isaiah 53:3-4; Matthew 8:17; Hebrews 12:2-3. Oh the slanders, reproaches, dangers, difficulties, temptations, and distresses that our glorious Surety underwent in and through the whole course of his life, from his cradle to his cross, from the womb to it is to! See Matthew 11:19; John 8:48 Mark 3:22; 15:3-4; Romans 15:3; Luke 4:29; 9:58; John 10:33; 19:1-2, &c. Matthew 4:1-2 &c. Hebrews 2:18; 4:15; Matthew 26:65-68. Thus Christ suffered as an evil doer, for evil doers; as a traitor, blasphemer, deceiver, &c. for and in the room of such notorious sinners.

Again, we find it a curse on bloody and deceitful men that they shall not live out half of their days, Psalms 55:23. A man's age (as Bishop Usher observes) was accounted by Moses to be threescore years and ten, Psalms 110:10. "Half this, (says he) is thirty-five years; and our Savior was taken off before this thirty-five was expired. He was to take upon him all the curses due to sinners, even to the bloody and deceitful man. He was cut off in the midst of his days, in the midst of his vigor: he was cropped off as a branch, lopped off as a twig out of the land of the living: he was not suffered to live out half his days."

Lastly, (to say no more upon this) death itself, and all its terror, pain, and bitterness was threatened in case of transgression and disobedience, Genesis 2:17, – thou shalt surely die, [or, dying thou shalt die.] Answerable

to this are the apostles words in Romans 6:23, The wages of sin is death. Now our surety the Lord Jesus, died for us; for and in the place and stead of all the elect: he died a cursed, shameful, and painful death; he received the wages of sin in our room, in our behalf. Thus by Christ's obedience and death, our debts were fully discharged. God [our creditor] did not compound with us, nor with Christ our Surety; he would not make any abatement, but insisted on the full and perfect payment of our debts, q. d. To a farthing. He spared not his own son, Romans 8:32. And Christ, our Surety, has truly and punctually paid our debts to the uttermost farthing, [to the very last farthing, Matthew 5:26.] Blessed, for ever blessed be his name! And (as Dr. Chauncy says) "this bearing of our sins, and payment of our debts, was in the eye of God from eternity, as if already done: hence the patriarchs were actually and personally justified thereby." And (says Dr. O.) "That which the Lord Christ paid for us, is as truly so paid, as if we had paid it ourselves." He obeying and suffering as a common head, a second Adam, a public person, in our room and stead, the payment made by him does (upon this ground) become available for us. Therefore,

3. Satisfaction to divine justice was another special end, and immediate effect of Christ's death and sufferings. By our sins and transgressions we broke God's law, affronted his sovereignty cast dirt in the face of his infinite purity and flaming holiness, arraigned his truth and faithfulness contemned his authority, and so struck at, and gave just occasion of offence to his infinite justice: Wherefore the Lord our God, whom we have thus highly offended and provoked, has demanded and peremptorily insisted upon satisfaction, a plenary satisfaction. And whereas

no mere Man, nor any creature whatsoever, could possibly give satisfaction for the offence committed, nor make a reparation for the injury done to the justice and honor of God, he himself has provided a Surety [Christ Jesus is the Lord] to espouse our cause and to undertake for us; to whom therefore God was pleased to impute and reckon our sins and our debts, Christ freely and hardly yielding up himself, and consenting to be accountable to God for the same: Were upon he was obliged to answer the demands of offended justice, and (blessed be his name) has effectually done it: he has made a full, proper, complete, and infinite satisfaction to God for our sins, for our debts, by his perfect obedience and sufferings. And here note, that it was requisite and necessary that Christ should be both God and man; that he should be man, that he might obey and suffer; and that he should be God, that his obedience might be of an infinite value, that so he might satisfy the infinite offended Deity by obeying and suffering in his assumed humane nature. It was of God's free, rich grace that this Surety was provided, deputed, and accepted on our account, and in our stead; and that his undertakings, and his actual obedience and sufferings in answer to the will and command of God (for he had therein an eye to do God's will) in the room and place of such delinquents as we, were accepted, esteemed, and declared or acknowledged satisfactory to divine justice, as appears, Hebrews 7:22; 8:6; 9:15. Christ was constituted, or made the Mediator and Surety of the New Covenant. And Hebrews 5:5,10. Christ glorified not he himself to be made an high priest but was called, [consecrated and named, or declared] of God an high priest, after the order of Melchizedec. So in Isaiah 42:21, Jehovah is well pleased for his righteousness sake. The righteousness wrought out, and brought in by Christ, is so well approved

and accepted of by Jehovah, that he proclaims his well-pleaseness therewith, and with his people for the sake thereof. "God was not in justice [originally] obliged to accept the payment of Christ for sinners (as a late author observes,) but he condescends, and comes under bonds to Christ, Hebrews 7:21. He confirms his unchangeable counsel, by an oath to Christ, that he shall be a priest, his sacrifice shall be accepted, his blood shall be a full satisfaction for sin, he shall have a church." Whereupon God's language, concerning every elect sinner, now is, deliver him from going down to the pit, I have found a ransom, [or an atonement,] Job 33:24. q. d. I have found out an Expedient, or a way for his exemption and deliverance from death and wrath, viz. by the obedience and death of my son. "Christ suffered in our stead, (says Dr. O) and make full satisfaction for all our sins. – He who sins were not actually and absolutely satisfied for in that one offering of Christ shall never have them expiated to eternity." It was then, and then only, that Christ actually satisfied for all the elect; in undergoing the very penalty due under them. So the assembly in their confession of faith, "Christ (say they) by his obedience and death, did fully discharge the debt of all those, who are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. – He was given by the Father for them; and his obedience and satisfaction was accepted in their stead, and both freely, not for any thing in them."

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

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

But (you will say) how then is God reconciled to his people? I answer, so far as this term [reconciled] may in this case be admitted, it was, 1, by and through his own good pleasure, and the counsel of his own will, through his great love, free grace and rich mercy to them in Christ, as the efficient and moving cause. As the Lord is said to set his love upon his people and choose them, – because the Lord loved them, &c. Deuteronomy 7:7-8. So he may be said to be reconciled to them, because he would be reconciled, *quia ita placuit fibi*, because such was his good pleasure. It is because God loved us, that he sent his son to be the propitiation [the peace-making sacrifice] for our sins, 1 John 4:10. The Greek word rendered [propitiation] properly signifies placamen (says Mr. Brinsley) i.e. somewhat whereby another being offended is pacified. Or (as Zanchy) *Id quo, &c. propter quod in peccata expiantur, &c. consequenter Deus placatur*; that by and for which both sin is expiated, and God pacified. Yea, God commends [or confirms] his love towards us in that while we were yet sinners, Christ died for us, Romans 5:8. – And therefore 2dly, The righteousness, the obedience, and sufferings of Christ, is (in a sense) the material cause of God's reconciliation to his people. And pray observe, God was not only made reconcilable, but was perfectly reconciled: "it is vain to think with the Arminians (says Mr. Pemble) that Christ's merits have made God only placabilem, not placatum, [reconcilable, and not fully reconciled,] no, it is otherwise, the ransom demanded, is paid and accepted; full satisfaction to divine justice is given and taken; God's wrath is suffered and overcome, he rests contented and appeased, &c." Christ has borne and carried away, not only the sins and transgressions of his people, but all that wrath and sore displeasure of God, with all the dismal and painful effects

thereof, which they deserved: God laid all their sins upon Christ, and poured out all that wrath and vengeance, and inflicted all that punishment upon him, which was due to them, Isaiah 53:4-6,8,10 and in his bearing the wrath of God for us, he has borne it from us, 1 Thessalonians 1:10, He hath delivered us from the wrath to come. Romans 5:9, We shall be saved from wrath through him. Mr. Rutherford says, Sane prinsquam Electus credit, &c. "certainly before an elect person does believe, the wrath of God, and all the effects of his wrath, are removed from that person, by virtue of Christ's satisfaction." If any one should object against this, I would inquire [in the words of a modern writer] "how the elect can be said to be under the wrath of God, seeing all that wrath, which was due to them, was poured on the Lord Jesus, as their Surety, and in their stead, Isaiah 53:4-6. And, how the elect can be said to be under the wrath of God, who are delivered from it by Christ, 1 Thessalonians 1:10. Or, how this wrath must be appeased, if the elect are yet under it; They can't bear it themselves, it would sink them down to hell. Again, if the elect be under God's wrath till they believe, and upon their believing it to be removed, whether there be more virtue in an act of faith, then there was in all the sufferings of Christ? Or, whether the efficacy of Christ's sufferings depends on the will or act of the creature?" No, no, Christ has borne all the wrath and displeasure, all the indignation of the Lord, due for our sins; yea, he has borne the whole desert of our sins, [the whole punishment our sins deserved] in his own person for us: Hence, though in our nature (in respect of the sinfulness thereof) there is matter of displeasure, yet in Christ, God is well pleased with us, Matthew 3:17. He is fully reconciled to the persons of the elect in Christ, though he has as great indignation against sin as ever: He is not a God that has pleasure in

wickedness, neither shall the evil dwell with him, Psalms 5:4. He is of purer eyes than to behold evil; he cannot look on iniquity, Habakkuk 1:13. And therefore it is said, he will by no means clear the guilty, Exodus 34:7. He will not at all acquit the wicked, Nahum 1:3. Beloved, sin is of that hainous, odious, and abominable nature, and the justice of God is so pure, perfect and inviolable, that God cannot but hate, and execute his fiery indignation upon every one, to whom he imputeth, and on whom he charges sin, unless the person charged can give plenary, perfect, and present satisfaction, to his injured justice; Which all the elect have done in and by Christ, their Surety and Representative, of that He satisfying for them: For (says Dr. Goodwin) "in Christ, as a common person, we may be said to have done what he did, and we are reckoned by God to have done it." Now, whereas all the iniquities, transgressions and sins of God's elect, great and small, were transferred and imputed to Christ, (as has been before demonstrated) It is worthy of our remark, that they were no sooner laid and charged upon him, but he answered, and gave full satisfaction for the same, being the Lamb slain [in God's eye and esteem] from the foundation of the world, Revelation 13:8. Hence was that early revelation, or gracious declaration made, just upon man's fall, which contains in it the nature and force of a promise, Genesis 3:15, He shall bruise thy head. This was spoke, not only to the terror of Satan, but also for the consolation of fallen man; and the implies, yea, is a sure proof of God's great love and special favor to his elect; Who were therefore beforehand secured in Christ, as being chosen in him, given to him, accepted of, and undertaken for by him; and so were considered and looked on by God, as having a representative-being in Christ from all eternity: wherefore they are said to

be greatly beloved, and highly favored [or, made freely accepted,] yea, to have grace given them, in Christ Jesus, not only when they believe, but when they were dead in trespasses and sins, yea, before the world began, even from everlasting, Jeremiah 31:3; Ephesians 1:6; 2:4,5; 2 Timothy 1:9. So that though they sinned and fell in and with Adam, their nature-head and Representative; yet they did not, nor could fall from Christ, as head of grace: though they fell by their breaking the law, or covenant of Works; yet they were (at the same time) secure in the covenant of grace, and in the arms of divine love: though by nature, and as they descend from and stand related to the first Adam, they be children of wrath, and under the sentence of the law; yet, by grace, and as they stand related to Christ, they are children of God, vessels of mercy, &c. This, even Mr. Baxter himself could not but own, saying, "what, though we are by nature children of wrath, does it follow that we may not be otherwise by grace? The state of wrath goes first in order of nature, and whether in order of time also, is not worth our disputing. If (says he) a prince should entail some honors upon all your children, you might say, that by nature, or, as they were your children, they were not honorable, or noble; and yet, by the favor of the Prince, they might be all honorable from the womb. The godly at age may say, that they are still by nature children of wrath, even when they are sure that they are children of God, by grace: and they use in their confessions to say, we, by nature, are enemies to God, firebrands of hell, &"c." For, such is God's irreconcilable hatred against sin, that had not Christ beforehand undertook, had not he then [when sin first entered into the world] interposed, and stood in the gap, God's wrath and flaming vengeance had fallen upon, and utterly destroyed our first parents (and their whole posterity with them) so soon as

they had transgressed and violated his righteous law; For our God is a consuming fire, Deuteronomy 4:24; Hebrews 12:29. But behold! So soon as our first parents had sinned, Christ [in the a figure] was slain, and they were clothed with the robe of his righteousness: The beasts (hinted at Genesis 3:21.) Were offered a sacrifice to God, to make atonement for them, and the Lord God clothed them with coats, which he made of the skin's thereof: [an evident shadow of Christ, the true sacrifice for sin; and of his righteousness, the matter of justification.] And, as the offerings and sacrifices were consumed with fire; so this consuming fire kindled upon, and spared not Christ himself, as made sin for us, being substituted in our room in our law place: for, "in this sense (as Dr. O. says) he was most combustible, namely, as considered guilty of all our sins and transgressions, and thus the Lord pleaded with him by fire, as Isaiah 66:16." And the Lord God (against whom we have sinned) did, and does smell a sweet savor in this offering and sacrifice of Christ, Genesis 8:20-21; Ephesians 5:2.

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

reconciled, there he actually loves; for love and reconciliation are inseparable: but with the elect, before they convert and believe, God is actually reconciled. Ergo, he loves them before their faith and conversion: the minor (says he) is evident, because before they are born, much more before they are regenerate, a full atonement and satisfaction for all their offenses was made by Christ, and accepted on God's part; were upon actual reconciliation must needs follow. This the Scripture makes manifest, Revelation 13:8, Christ is the Lamb slain from the beginning of the world. And Matthew 3:17, this is my beloved son, in whom I am well pleased; [well pleased with him for the unspotted holiness of his own person, well pleased with us in him for his invaluable merits.] 2. If God did actually love the elect before Christ's time, when an actual reconciliation was not yet made, then much more may he actually love the elect after the atonement is really made by Christ's death, even before they do believe it: but the former is true, as appears by the salvation of the patriarchs; and therefore the latter may not well be denied, &c. The act of reconciling (says Mr. Rutherford) puts no new thing in God, neither does the merit of Christ move the divine will, nor can it possibly change God from being unwilling to be willing, or from hating us to love us. In order of nature, God loved us, and ordained us to eternal glory, before he determined to give Christ for a Mediator; hence he truly loved us, while not as yet reconciled, nor called by grace, and consequently before we believe; and therefore (as an effect of his love) he resolved to give Christ as a reconciler, while his yet we were enemies to God, John 3:16; Romans 5:10; Ezekiel 16:6,8; Ephesians 2:4. – Nothing (says he) is more false than that Arminian opinion, that none are beloved in Christ, unless they be actually in him by faith: for (says he) it is by and

through Christ, and for his sake, that the Holy Spirit is given, by whose grace we believe, John 7:39; 14:16. Therefore God loves us in Christ before we believe. Nay, that divine favor and love, wherewith God loves us, is one and the same unchangeable love, as well before, as after the death of Christ. And forasmuch as God's loving us to eternal life is neither a natural act in God, nor an act of Mercy, nor yet formerly an act of justice, but an act of sovereignty, it was not necessary that God should seek the satisfaction of justice, before he could justly love us to life eternal; neither was it necessary that satisfaction made to justice should complete this act of love, as though it were on complete before; Because the satisfying of justice was in itself at God's choice, and became necessary only ex by-  
pothesi, [not simply, but after a sort, or, upon a certain Proviso:] For God could absolutely have brought us to eternal life some other way than by the satisfaction of his Son."

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

But then, (2.) Man's reconciliation to God, was a special end, and immediate effect of Christ's sufferings. Now this is that reconciliation that is frequently treated of in the Holy Scriptures. And indeed (as one observes) "the true religion propounds upon us a God fully reconciled, pacified, pleased, his justice already satisfied, a propitiation made, sins taken away; and we have not one jot, nor one apex and all the new covenant to be found of reconciling God to us: the new covenant manifests a God already reconciled to us; and the whole ministry of reconciliation propounds our reconciliation to God." Now this reconciliation of man to God is two-fold, 1. Reconciliation in and by Christ without us, and yet for us; which some term original reconciliation, and the reconciliation of our nature. 2. Reconciliation in our own persons, called by some actual reconciliation, and the reconciliation of our persons, or souls and consciences. It is the former of these I intend in this place: as to which, we may consider, 1. God himself was the principal efficient cause of this reconciliation, the first mover and actor in this affair: O admirable grace and love! That fallen man should entreat God to be reconciled, is what we might reasonably imagine, seeing it was not God, but man that had offended; but that we should find God already fully reconciled, and taking effectual methods to reconcile men to himself; this is, indeed, inexpressible kindness: see 2 Corinthians 5:18-19, All things are of God, (says the apostle) who hath reconciled us unto himself by Jesus Christ, [reconciliation is already made] and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world [elect sinners especially, Gentiles, as well as Jews] unto himself, not imputing their trespasses unto them. 2. It is to God himself that sinners are (in this sense) reconciled, as the text just now quoted declares, God

has reconciled us unto himself, and he was in Christ reconciling the world unto himself. So Colossians 1:20, It pleased God to reconcile all things unto himself, by the son of his love. So in Romans 5:10, it is said, We were reconciled to God. And in Ephesians 2:16, both Jews and Gentiles are said to be reconciled to God. 3. This work was undertaken, managed and completed by Jesus Christ, as the aforementioned texts to plainly show; and he accomplished the same by, or through his death, his cross, i.e. through his obedience and sufferings, as the material and meritorious cause thereof, Romans 5:10; Colossians 1:22; Ephesians 2:16; 2 Chronicles 29:24. And, 4. It was in Christ that elect sinners were thus reconciled to God: in himself, in his flesh, in one body, or in the body of his flesh, Ephesians 2:15-16; Colossians 1:21-22 viz. in him as their common head, root, and representative: As in Adam we all sinned, before we had committed any actual transgression, yea, before we had a being in the world; and so in Christ we were reconciled to God, through his death, while we were yet sinners, enemies, un-reconciled in our own persons, yea, before we actually existed, Romans 5:8,10 and therefore we were reconciled (in this respect) without any qualifications or conditions in us, or performed by us. "The work of reconciliation (says Mr. Hutcheson, on John 17:4) was given to Christ to be done on earth, and he finished it there. There was nothing ( says he) committed to Christ by the Father, to be done on earth, for the purchasing of our redemption, but he did finish it: So that the debt is paid, justice is satisfied, and sin, Satan and death spoiled; so that nothing remains now but the application of his purchase, and the communication of that to his people, which they already have in him their head." So Mr. Elton, on Colossians 1:20, says, "Reconciliation and peace

between God and his elect (by taking away sin) is made only by the bloody death of Christ, by Christ's sacrifice on the cross. The apostle here sets it down as the proper Fruit an Effect of Christ's death: and we find it not in any place of Scripture ascribed to any other thing, but only to the death of Christ." It was then, and then only, he actually reconciled all the elect to God by the sacrifice of himself.

5. Redemption was another special end, and immediate effect of the death and sufferings of Christ. The Greek word sometimes improperly denotes a temporal deliverance, or deliverance from outward troubles and dangers, Psalms 25:22; Hebrews 11:35. But properly it intends that spiritual and eternal redemption which was effected, procured and obtained by the Lord Jesus Christ, Hebrews 9:12. Which kind of redemption (I know) is commonly taken to intend and include in it the whole work of a sinner's salvation, so far as undertook and performed by Christ; and to consist both in his humiliation and exaltation: [though I rather judge that it's founded in his humiliation, as being effected by his obedience and sufferings, and so bears date from his death; and that his resurrection, and other steps of his exaltation, are a manifestation, or declaration and evidence thereof.] It usually passes under a two-fold consideration, viz. redemption by way of impetration and possession, and Redemption by application and possession. 'Tis, the former of these which I here intend. And this was effected two ways; viz. by price, and power; or, by ransom, and conquest. I shall at present consider it in the former sense: redemption then (in this sense) is the ransoming, recovering, buying again, or purchasing and

getting again what was sold, alienated, forfeited, or lost; and is two-fold, of and for the church and people of God.

(1) The redemption, the buying, or purchasing [as the same act is sometimes termed] or the acquisition of the church and people of God was a special end and immediate effect of Christ's death and sufferings, Titus 2:14; 1 Peter 1:18-19; 1 Corinthians 6:20; Revelation 5:9; Acts 20:28. With reference to this affair, we are to consider, 1. That such as were redeemed by Christ, were God's own, and Christ's own people, before they were, or needed to be redeemed; God the Father had a special interest and propriety in them, they were his by election, by predestination and foreknowledge: Ephesians 1:4-5; Romans 8:29. Christ also had a special right and title to them, and propriety in them, they were his by his Father's donation, and by his own determinate choice and acceptance, John 15:16,19; 17:6,9-10. But alas! (As far as in them lay) they alienated, sold and lost themselves, Colossians 1:21; Isaiah 50:1; 52:3; Luke 19:10; Romans 7:14. Indeed, they could not absolutely sell, nor dispose of another right and property: God and Christ (notwithstanding this their deed of sale) do still keep, hold, and assert their right and priority in them, refusing to disclaim, or give it up, refusing to set hand and seal (as I may say) to this their act and deed; or to deliver up the bargain for ever; see Leviticus 25:39-40, to the end. O what grace is this! But yet so far as they had power over, and propriety in themselves, they have sold themselves. As Ahab and Israel are said to have sold themselves to do evil, 1 Kings 21:20, 25; 2 Kings 17:17. So man has in and by the fall sold himself to the devil, and so is fallen into the hands of divine justice [being cast and condemned by the

law] and is by nature under the power, dominion and tyranny of sin and Satan. 2, The Lord Jesus Christ did in the eternal covenant (transacted between the Father and him) undertake the redemption of the elect; and accordingly, in pursuance of the will, counsel and purpose of God, and of this covenant-agreement, he has actually performed and finished this work. Fallen man cannot redeem himself, he has nothing to give in exchange for his soul, Matthew 16:26. Neither can any mere man by any means redeem his brother, nor give to God a ransom for him, Psalms 49:7-8. There is no other redeemer but Christ, Isaiah 44:6; 49:26; Acts 4:12 and he is an all-sufficient Redeemer, Psalms 130:7; Hebrews 7:25. – 3, The price, or ransom that Christ paid was (not any corruptible thing, though precious and of great esteem among men, Isaiah 52:3; 1 Peter 1:18 but) himself, his own blood, his life [or, soul,] Ephesians 5:2; 1 Timothy 2:6; Titus 2:14; Acts 20:28; Matthew 20:28; Mark 10:45. – 4, Christ has effectually redeemed the elect from all their sins and iniquities, Psalms 130:8; Titus 2:14 and this redemption was by, or through his blood, Ephesians 1:7; Colossians 1:14, The apostle here accounts redemption from sins, and the remission of sins both one and the same thing; in whom we have redemption through his blood, even the forgiveness [the remission, or removal] of sins. And indeed (as a late writer said) to be redeemed from sin, and to be under the guilt of sin, are terms inconsistent. Consequently, Christ has redeemed the elect from the bondage and curse of the law, Hebrews 2:15-16; Galatians 3:13; 4:5 viz. From deserve wrath, Romans 5:9; 1 Thessalonians 1:10. From death, from hell, and the power of the grave, Isaiah 25:8; Hosea 13:14; 1 Corinthians 15: 55, 57. – 5, Christ has redeemed sinners to himself, Titus 2:14; Ephesians 5:27 to God, Revelation 5:9. He did [this way] assert his

right, avouch and challenge such and such amongst mankind for his own; [so Budaus Renders that word in Acts 20:28, which we read, he hath purchased.] "By redemption (says Mr. Wilson) the elect of God are freed from the bondage of sin and death, by the price of Christ's blood paid to the righteous judgment of God." Again, 6. Redemption is originally and representatively in Christ Jesus; so that the elect may be said to have it in him, their head, before they themselves receive and enjoy it, Romans 3:24; Ephesians 1:7. On which words Dr. Goodwin says, "The apostle speaks not (in this place) of the redemption that we have here, [i.e. the fruits of redemption,] but of the work of redemption, which Christ himself has wrought, which is the cause of all the redemption we receive. And (says he) We have redemption in Christ as in a common person; and we have it not only when it is applied to us, but, as we had condemnation in Adam before we were born into the world; so we had redemption in Christ when he died."

Then (2) the redemption, or purchase made for the elect was likewise a gracious end and immediate effect of Christ's sufferings. [Bear with the terms redemption and purchase, although improper in this case.] As among men there is occasionally, not only the redemption of persons, who were taken captives, or had lifted, or sold themselves, &c. But also of lands, or other goods, mortgaged, or pawned, &c. So in this case, Christ has not only redeemed the persons of the elect, but he has also (if I may so express it) redeemed and perfectly recovered for them the inheritance [or rather, an indisputable and undoubted right and title to the inheritance] and all the blessings settled on them in Christ before all time, but forfeited (as it were) and suspended by reason of their dissolute living, as has been

before demonstrated. Jesus Christ was not only an able, but a suitable Redeemer, being our near kinsman, therefore the right of redemption was his, and he did and will do the part of a kinsman for us and to us: he is our Goel, our spiritual Boaz, who has purchased us to be his spouse, and has also redeemed our inheritance, [i.e. has took off all encumbrances, and answered all the demands of God's law, and so has made way for our possessing our said inheritance; see Ruth 3:9,12,13; 4:9-10.] The land shall not be sold for ever, says the Lord, Leviticus 25:23, &c. It is rich grace indeed that we could not waste, consume, nor utterly lose, sell, or alienate our inheritance for ever, though we have been such spendthrifts and prodigals. Special grace and glory, and spiritual blessings and eternal life could not (properly and strictly speaking) be lost, sold, or alienated by Adam when he fell, because he was not [actually, in his own person] possessed thereof: no, no, they were absolutely settled upon, granted and given to all the elect in Christ, before the fall, Ephesians 1:3; 2 Timothy 1:9 and reserved and secured for them in and by Christ [notwithstanding the fall,] to be actually bestowed upon, and communicated to them [and that in a way of justice through Christ] in God's own appointed time. Hence, we read, that eternal life, the heavenly inheritance, grace and glory, &c. Were promised, and given to God's elect, Titus 1:2; 2 Timothy 1:9: 1 John 5:11; Romans 6:23; Psalms 84:11. Yea, we read of their being begotten again there into, and of their being made meet [apt, or fit] for the same, 1 Peter 1:4; Colossians 1:12 and of their receiving and possessing thereof, as being actually conferred on them, Acts 20:32; 26:18; Daniel 7:18,22,27. But I do not remember that eternal life, &c. Is ever [in the sacred Scriptures] said to be bought, purchased, or redeemed: So that if we use these

expressions in this case, they must be understood in a limited sense, as P. H. says, "Considering the inheritance, &c. As clouded by sin and by the law, that he could not be apprehended, nor enjoyed by us till such a ransom was paid for sin to the law, [or, to divine justice] which the law required." In another place, he speaks plainly as to this matter, saying, "Christ did not by his death purchase life and salvation for all; no, not for the elect: For it was not God's end, in his sending Christ to purchase love and life; but to make out love, and purchase us to love. – To purchase spirits into life, and into love, John 3:16-17; 1 Jon 4:9-10. – To declare and make out what life and love there was in God, before there was a world, Romans 3:25-26; 2 Timothy 1:9-10. For, Christ could not do this, but he must be, and was made under the law, and did suffer the justice and power of the law, viz. the wrath of God, and so it is said to bear our sins and iniquities: and this he did, to remove the dark cloud that lay upon us; and to bring forth life and love to the view of the sons of men; that as before they were under death, so now they might be under the discoveries of life, Romans 5:18; Mark 16:15."

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

(1) All the sins of God's elect, past, present, and to come, were freely, fully, and for ever remitted and pardoned at, and from the time of Christ's oblation, and that upon the satisfaction thereby made to divine justice, Colossians 2:13,14; Hebrews 10:14,15. Now, "if justice be satisfied, (as a late writer argues) the debtor is thereupon discharged: It's inconsistent with the righteousness of God to hold a person under obligation unto wrath, whose debt is fully paid by an approved surety. – Justice itself pleads the discharge of the principal, gives up the bond immediately; [the time when, and in the place where the debt was paid, the bond was given up and canceled, Colossians 2:14.] There is no more charge, action, or molestation, of, or against the principle; insomuch that there is a challenge made, Romans 8:33-34, 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. The Holy Spirit dates their discharge from the time of Christ's death. By his death he procured our discharge, by his resurrection he made it manifest." Dr. Ames says, "The transaction between God and Christ was a certain previous application of our redemption and discharge to our Surety, and to us in him; Which has the nature of a certain efficacious pattern to that secondary manner of application, which is completed in us; that being the representation of this, and this produced by virtue of that. Hence our freedom [or discharge] from sin and death was not only determined in God's decree, but also granted and communicated to Christ; and to us in him, before it is perceived by us, Romans 5:10-11." The famous Dr. Twiss proves forgiveness to be before Faith, even at Christ's death, yea, from eternity, saying, forgiveness of sins, if you consider the quiddity [or essence] their love, is nothing else but either

the denying of punishment, or the denying of a will to punish; Therefore to remit [or forgive] sins, is nothing else but not to will to punish: Now this [not to will to punish] as it is an imminent act in God, was from eternity. – From whence it is gathered, that Christ by his death obtained of the Father for us not only a potential, but also an actual remission of sins. In short, we conclude (says he) that the immediate effect of Christ's death was the expiation of sins, or a planetary satisfaction for sins; which indeed does not become known to us but through faith and the operation of the Holy Spirit."

(2) The acceptance of our person as righteous in God's sight in and for the righteousness of Christ imputed to us, was also a special end and immediate effect of Christ's death. "The righteousness of Christ was ours (says Dr. Twiss) before we did believe; ours in respect of right, because in the intention both of the Father and of the Son it was performed for us; though not in respect of profession and enjoyment." Mr. Perkins says, "Christ is first acquitted of our sins, and justified, and we justified in him." Dr. Ames says, "The sentence of justification was, 1. Conceived in the mind of God by the decree of justifying, Galatians 3:8. – 2. It was pronounced in Christ our head, when he rose from the dead, 2 Corinthians 5:19. &c." For Christ was then justified from all the sins of all the elect, Isaiah 50:8; Romans 4:25; 1Timothy 3:16. So that (as Dr. Chauncy observes) "when Christ rose there was a radical justification of all the elect in him: If there had not been so, they could never be personally justified." Mr. Rutherford declares, "That in the mind of God sins are remitted from eternity; and that justification is an eternal, imminent act in God; as well as an act terminating in time on the consciences of men." Dr. Goodwin says, "A man, before he

is called, is justified in Christ, but not with Christ, i.e. It is not actually applied to the men's person. – We are (says he) perfectly glorified in Christ now (though not with him:) so we were perfectly justified in Christ when he rose, gay perfectly justified in Christ from all eternity, and we are justified with Christ when we believe." There is a double justification (says Mr. Pemble) 1, In Foro Divino in God's sight; and this goes before all our sanctification: for even while the elect are unconverted, they are then actually justified and freed from all sin by the death of Christ; And God so esteems of them as free, and having accepted of that satisfaction, is actually reconciled to them. 2. In Foro Conscientis, in our own sense; which is but the revelation and certain declaration of God's former secret act of accepting Christ's righteousness to our justification."

(3) A title to life and glory [or, the making out and clearing up our ancient right and title] was a gracious end and immediate effect of Christ's death, Romans 5:18, By the righteousness of one the free gift came upon all men [that stood related to the second Adam] to justification of life, and that together and at once; as condemnation came upon all men, together and at once, by the offense of one. "The righteousness of Christ (says a late author) is freely imputed and given to us, and that is it which covers our guilt, and entitles us [considered as having sinned] to life and happiness." All redeemed ones have a right (says Dr. Chauncy) an hidden right in Christ before they believe, yea before they naturally exist. – It is one thing to have jus ad rem [a right to a thing,] and another to have jus in re [a right in a thing, or actual possession.] A child newborn, or to be born heir of an estate, has a good right to the estate, though it lies dormant till the time of

claim and pulsation: The apostle seems to speak in this way of illusion, Ephesians 1:11, saying, In whom we have obtained [or, are allotted unto] an inheritance: And it is grounded on what he says in verse seven, "In whom we have redemption through his blood." The Homilists say in the sermon of Christ's passion, "Such favor did Christ purchase by his death of his heavenly Father for us, that, for the merit thereof we are now fully in God's grace again, and clearly discharged from our sin. No tongue surely is able to express the worthiness of this so precious a death; for, in this stands the continual pardon of our daily offenses; in this rests our justification; we be allowed; and this is purchased the everlasting health of our souls; yea, there is no other thing that can be named under heaven, to save our souls, but this only work of Christ's precious offering of his body upon the altar of the cross. – Christ's passion is the ransom and whole amends for our sin. – Christ being perfect God, and the son of God, gave his body to be bruised and broken on the cross for our sins, and so has delivered us from sin, yet not so that we shall be free from committing sin, but so that it shall not be imputed to our condemnation." "Our whole salvation (says Dr. Goodwin) has been perfected between God and Christ by I know not how many acts, and each do make the whole sure, sure, over and over."

7. Victory over our enemies was another gracious end and immediate effect of Christ's death and sufferings. This work of Christ is commonly styled redemption by power, or by conquest. Christ has through his death destroyed the devil; he has broken the serpent's head and power, and has led captivity captive, Genesis 3:15; Psalm 68:18; Colossians 2:15; Hebrews

2:14. "As sin was expiated in that nature wherein it was committed; so Satan was baffled and conquered in that nature over which he had been victorious, (as Dr. Jacomb says,) He overcame man, and man overcame him: Christ has beaten him upon his own ground." Christ, the captain of our salvation, has overcome the world, John 16:33; Galatians 1:4. Yea, he has overcome death, hell and the grave, Hosea 13:14; 1 Corinthians 15: 55, 57. How may we then (in the words of the saints of old) triumph and insult over all our enemies, saying, Who shall separate us from the love of Christ? – We are more than conquerors through him that loved us, Romans 8: 35, 37. A man need not fear his enemy, especially when he knows that he is killed before he comes near him.

8. The confirmation of the covenant of Grace was a special end and immediate effect of Christ's death. Christ was the testator, and he confirmed the testament [or, covenant] by his death, Hebrews 9:15-17. The promises made to the fathers were confirmed by Christ's death, and his resurrection was a signal manifestation of the fulfilling, or confirmation thereof, Acts 13:32-33; Hebrews 11:13 he ratified the covenant of grace by his own blood, by his bloody sacrifice, Zechariah 9:11; Hebrews 13:20. Hence the cup in the Lord's supper is called the blood of the New Testament, i.e. it's a symbol, [a figure, or sign] of his blood, with which the New Testament [or, covenant] was confirmed, Matthew 26:28; Luke 22:20. – But to proceed,

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

1, Life is a most gracious end and effect of Christ's death. The waters of life (as before said) gushed out of this opened rock. All the elect indeed are mystically alive, even before their conversion, alive in Christ their common head, root; and representative: their life has a being in Christ before they believe, and is reserved in Christ for them till the time of leaving. "Our eternal life, (says Dr. Chauncy) which God has given us, is fully and completely in Christ, both as to grace and glory; I say fully, fundamentally, originally, and as in a fountain, or root, and of this fullness we did receive, even faith of the first vital act, &c." The apostle assures us in Romans 6:10, that Christ, in that he died, died unto sin once; but in that he liveth, he liveth unto God, [viz. not only in his own person singly, but as our head and Representative: wherefore, we are advised (in verse eleven) to reckon [from hence to gather and conclude] ourselves to be dead indeed unto sin, but alive unto God [in] Jesus Christ our Lord.

But not only life in this sense, but also life spiritual [in our own souls] springing, or growing up into life eternal, John 4:14 i.e. life produced in the soul in and by regeneration, as well as the life of glory in the world to come, is a special (though remote) end of Christ's death. Hence Christ is said to have abolished death [viz. by his death] and to have brought life and immortality to light through the gospel, as a gracious effect of his death, 2 Timothy 1:10. Therefore (as P. H. says) "all the ministers of Christ are to preach the gospel, which is life through the death of Christ." Alas! Poor sinners, the elect as well as others, by sin and transgression have laid themselves under the curse and condemnation of the law, and are by the law justly sentenced to death and eternal destruction; and so may be said

to be dead in law, as considered transgressors, they are dead in law by nature, as being condemned to die by the holy and righteous law of God. As felons tried before a judge of the assizes, when the judge has passed sentence upon them, they are said to be dead men, dead in law; and are therefore fettered and manacled and closely confined to the day of execution: So the whole race of Adam, even the elect themselves, as standing related to the law, are dead men, dead in law, as being found guilty, and so cast, condemned, and sentenced to death by the righteous law of God: But the Lord Jesus Christ stepping into their law-place, and taking the sword of justice into his own bowels, the execution of the law-sentence upon himself, in their stead, screen and secures them there from, and in and by his so doing procures their release and saves them: so then they have life through his death; yea, though dead in sins by nature, they are quickened, or made alive together with Christ, Ephesians 2:5 they pass from death to life. Hence Christ declares that he came into the world that his sheep might have life, and that they might have it more abundantly, John 10:10. And that he would give his flesh [his body, viz to be crucified] for the life of the world, John 6:51. So then, he that hath the son hath life [in him, and by and through him,] 1 John 5:11-12. For, the free gift of God [the gift of God's grace] is eternal life in [and so through] Jesus Christ our Lord, Romans 6:23. Thus life [spiritual and eternal] does issue and flow forth from and through a wounded, bleeding, dying and crucified Jesus. No soul has any spiritual life, but what proceeds from and through this head of influence, this spiritual root, the Lord Jesus Christ. What cause then have we to bless God, who has provided such a way of life for such poor sinners

as we! That the dead should be quickened, and have life in, by and through a crucified Christ, is rich grace and matchless kindness indeed.

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

3. A conscience-discharge of and from all our debts is likewise a gracious end and effect of Christ's death, or, obedience unto death. For, Christ having made full payment of our debts, and thereupon receiving a general discharge, so far as concerned himself and us, we were then and thereby discharged in him; and consequently, in God's due time are discharged personally, or quoad Conscientiam; a full discharge is sent, applied, revealed to the conscience by the spirit of grace: In this sense it is that we are to pray, forgive us our debts, Matthew 6:12.

4. Reconciliatio quoad Conscientiam, actual reconciliation to God in our own persons, or, the reconciliation of our persons, or of our souls and consciences to God, is also a gracious end and effect of Christ's death and sufferings. This reconciliation consists in our apprehension of God's being reconciled to us, and of our [original] reconciliation to God in Christ, through his blood and death (before treated of;) and in the subduing us to Christ,

and inclining and drawing out our souls after God, so as to yield up ourselves to him, to follow him, and to observe his commands. Thus,

(1) The soul is actually reconciled unto God by having that rebellious principle (which is in everyone by nature) tamed and subdued; for alas! "Even the elect of God (as Mr. Marryatt observes) are by nature in arms and rebellion against Christ: Vast opposition is made by headstrong lusts, innate depravity, and reigning corruptions; a dark and biased understanding; an obstinate, perverse and sullen will; vile, turbulent and unbridled affections and passions, are all in conspiracy against the Lord and his anointed: Now the power that vanquishes all these, and reconciles the man to God, is Christ's power, Psalms 110:3. All opposition falls before his victorious grace: He mollifies the hard heart, he illuminates the mind, scattering the clouds that envelope the understanding; he bows the stubborn will, conquering the obstinacy and perverseness thereof; he sanctifies and spiritualizes and calms the impure and unruly affections; and bows the whole man to his royal scepter and sovereignty." Thus the soul is reconciled and brought to yield up itself to God.

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

precious to us and altogether lovely, as beheld with an eye of faith. The experience of saints testifies that a man is not, nor can (in this sense) be reconciled unto God without, or before Faith, but by believing is reconciled.

(3) The believer is actually reconciled to God by having his heart (through the energy of divine grace) inclined and drawn out to observe and walk in his commandments and ordinances: so that God's commands, which before were grievous and irksome, are now his delight; Christ's yoke is easy, and his burden light, his ways are ways of pleasantness, and his paths peace. It is in this sense that Paul and Timothy pray the saints to be reconciled to God, 2 Corinthians 5:20. Who (in verse 18, 19,) are said to be already reconciled, [viz. in this sense before treated of:] q. d. God has reconciled us to himself by Jesus Christ; of enemies has made us friends. – Yea, the God of all grace and peace was in Christ reconciling the world, that whole world of sinners unto himself, to whom he is pleased not to impute their sins: therefore we earnestly entreat and plead with you to be reconciled to God; to submit, as loyal subjects, to Christ as your Lord and King, to be ruled by him; to live more strictly in the due and conscientious observance of the laws, orders and ordinances of his house, &c. [For, the church at Corinth was too remiss and faulty in their walk and church-order, and therefore needed (as saints in our days greatly need) exciting to be reconciled to God, in bowing to Christ's scepter, and taking his yoke upon them, and so walking as becomes the gospel of Christ, Philippians 1:27; Ephesians 4:1.

5. Redemption, as to the application and possession thereof, is also a remote end and effect of Christ's death. I speak not now of the application of redemption to Christ our Surety, and to the elect in him, before hinted; but of that application which is mediately to sinners through Christ: which is twofold, (1.) A partial or imperfect application of redemption to elect sinners by the spirit of grace in effectual calling; upon which they are made (in some measure) partakers and possessors thereof. (2) A full and perfect application, participation, and possession of redemption, or of all the fruits and benefits of Christ's obedience and sufferings, which will be at the last day; with all the elect shall be holy freed and delivered from all remainder of sin and corruption, from all afflictions and oppressions, servitude and sorrows, yea from death itself and the grave; when there will be a perfect consummation of their bliss and felicity; according to Luke 21:28; Romans 8:23; Ephesians 1:14; 4:30; Acts 3:19,21. Revelation 21:4.

6. *Justificatio in foro Conscientia*, justification taken passively, as terminating on the conscience is another remote end and gracious effect of Christ's obedience and sufferings; and that, both in respect of the application and revelation of pardon to the soul by the Holy Spirit, together with a true sense and apprehension thereof by faith: And also in respect of the application and manifestation of Christ's righteousness to the soul, and the souls discerning and laying hold thereon by faith, for acceptance with God, 1 Corinthians 6:11; Acts 5:31; 13:38-39; Romans 3:28,30; Galatians 2:16.

7. Dispossession of Satan, and actual deliverance from his power, is another remote end of Christ's death, Luke 11:22; Acts 26:18; Colossians 1:13; Revelation 12:10-11.

8. Another special end of Christ's sufferings is our having free access to God, and that with boldness, John 14:6; Ephesians 2:13,18; 3:12; Hebrews 10:19-20,22.

9. Another end of Christ's sufferings and obedience unto death was, that he might set before men an example of obedience, zeal, humility, patience, submission to God's will, &c. Matthew 11:29; 1 John 2:6; 1 Peter 2:21.

10. Sanctification and holiness of life is another gracious end and effect of Christ's death and sufferings, 2 Corinthians 5:15; Ephesians 5:25-27; Titus 2:14; Hebrews 13:12.

11. The saints final perseverance in the state of Grace is another remote end of Christ's sufferings, Hebrews 9:12, 15; 10:10,14; John 10:10; 1 Peter 1:5.

12. Glorification, or God's actual donation, and our possession of eternal life and glory [in a way of justice] is another special (though remote) end of Christ's death and sufferings, Romans 5:17, 21; 6:23; 2 Thessalonians 2:14.

Thus having (in many particulars) endeavored to show you the gracious ends and effects of Christ's sufferings, I shall proceed to inquire and demonstrate,

Fifthly, what was the true cause of Christ's sufferings: what was the cause of God's smiting and opening this rock, of his smiting, wounding, bruising his son, who was the delight of his soul. Having before laid down several reasons of God's smiting and bruising Christ; I shall here observe only one thing as the true, special and principle cause of the deep and tragically sufferings of Christ; and that was God's great love, his unconceivable, matchless love to his people, his chosen ones. This is abundantly evident from many plain texts of Scripture, as for instance, in John 3:16, Christ himself declares that God so loved [so greatly, so heartily, so inexpressibly and inconceivably loved] the world [Gentiles, as well as Jews] that he gave his only begotten son [to die in their stead, to die a sacrifice for their sins.] So in Romans 5:8, God commendeth [or confirmeth] his love towards us, in that whilst we were yet sinners, Christ died for us. Again, in 1 John 4:9-10, In this was manifested the love of God towards us, because that God sent his only begotten son into the world, that we might live through him. Here in his love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. God loved his elect in Christ before all time, even with an everlasting love, Jeremiah 31:3. "God's love (says Mr. Pemble) is perpetual and one, from all to all eternity, without change, increase or lessening towards everyone of the elect. – His love to the persons of the elect is from everlasting the same, nor does their sinfulness lessen it, nor their sanctity increase it;

Because God and loving their persons never considered them otherwise than as most perfectly holy and un-blamable in Christ." So that though they apostatized from him, sinned and rebelled against him, yet his love to them in Christ failed not, abated not, cooled not, he still rested in his love, and confirmed and manifested his love to them, in that he substituted Christ Jesus, his beloved son, in their law-place, lay their iniquities on him, made him to be sin for them, who knew no sin, and so wounded him for their transgressions, and bruised him for their iniquities, executing the just (though most severe) sentence of his holy law upon him in their room and stead, even all that curse, wrath and death, which they deserved; that by and from and through him all needful supplies of grace, and all the blessings of life and salvation, might freely and plain to sleep flow forth and be actually conferred on them for their comfort and happiness. Yea, (as Mr. Pemble says) "When God's fiercest wrath was shown against the sins of the elect in the person of Christ, then did God most compassionately love the persons both of Christ and of all the elect." O wondrous, matchless, and amazing love indeed! Thus I have gone through the doctrinal part of the text, first by way of explication; and then by clearing, illustrating and confirming the several heads observed from the grand proposition deduced there from.

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

Christ,  
as  
Mediator,

A

Christian's Treasure.

Made Plain

In a Sermon Preached at Heaton, near Bradford  
in Yorkshire,

June 24, 1711.

By



John Moore.



***{Colossians. 1:19}. For it pleased the Father, that in  
him should all Fullness dwell.***

The Apostle Paul, being in Bonds and Confinement under his latter Imprisonment at Rome, wrote this Epistle to the Saints and faithful Brethren at Colossae, a City in Phrygia in Asia Minor, near Hierapolis and Laodicea, upon his being informed of their Case by Epaphras their Pastor.

The chief design of his Writing was, I, To instruct and establish them in the Doctrines of the Gospel, which Epaphras had preached among them; This he doth in Chap. 1.

2, To caution them against the Impostures and Errors of false Teachers, both Jewish and Paganism; Which he doth in Chap. 2.

3, To excite them to, and instruct them in several Duties of Christianity, both more general common to all Believers ; and more special, peculiar to some particular Relations, in Chap. 3, and 4.

In this First Chapter, after the Inscription, and usual Salutation, Ver. 1, 2. He insinuates himself into their Affections sundry ways, and so makes way for his principal design, Ver. 3, to 12. Then he proceeds to the Doctrinal part of the Epistle, laying down the Substance of Christianity, 1, In respect of the gracious work of God the Father in his fitting Elect Sinners [or making them meet] to partake of the Inheritance [or Lot] of the Saints in light, (1) By his delivering them from the Power of darkness. (2) By

translating them into the Kingdom of Christ the Son of his Love, as in Ver. 12, 13.

2, In respect of the benefit of Redemption, in and through Christ, explained by its principal part, Remission of Sins; and by the price paid, his Blood, Ver. 14.—Then (upon his mentioning Christ, the Son of his Father's Love, and Redemption in him) he falls upon a noble Description of his Person, as to his Excellency, Completeness, and All sufficiency, As (1) That he is the Image of the invisible God. (2) "The First born of every Creature, Ver. 15. (3) The Creator of all things, and the Sampler, and End of all, Ver. 16. (4) He is before all things, and in and by him all things consist, Ver. 17. Then he goes on describing Christ as related to his Church, Showing (1) He is the Churches' Head. (2) The Beginning, Root and Spring, or Fountain-cause of the Church, and of all her Graces. (3) The First-born, or first begotten from the dead, Ver.18. Thus the Apostle concludes his Description of Christ, confirming the same (1) From the End of his being such a Person as here described, viz. That in all things (even in Death it self, and the Resurrection from the dead) he might have the pre-eminence. (2) From the Efficient, impulsive and ordering Cause thereof, viz. The good Will and Pleasure of God, as in our Text, For it pleased God that all fullness should dwell in him. It was from and according to the good Will [or good pleasure] of God that Christ should be filled with all fullness, that so he might befit and thoroughly furnished for the work of Mediation, & c.

These Words, as referable to what immediately precedes, are a proof of Christ's pre-eminence in all things. But I conceive that they more properly refer to the Apostle's Discourse in several foregoing Verses; and express the true Reason why Christ was to be such a Person as is before described being a clear and full proof of Christ's suitableness and sufficiency to redeem and save his People, &c.

We may observe in these Words, 1, The Matter treated of, with the extensiveness, sufficiency and perfection thereof, viz. Fullness, yea, all Fullness. 2. The Receptacle and Subject hereof, viz. Christ Jesus the Mediator of the New Covenant. 3, How or in what respect Christ is the Subject of all Fullness, viz. As all Fullness is lodged, laid up and reserved, and so hath residence and abode in him, as in the proper Treasury and Mansion, Seat and Store-house of it. 4, The true original ground, reason and cause of all Fullness dwelling in Christ, Viz. The good Pleasure of God: [The Greek Word is emphatically, denoting an inexpressible liking and affection to a thing.] The Word [Father] indeed is not expressed in the Original, though inserted by our Translators : " It was the good pleasure of the " blessed Trinity (saith Mr. Marryat on this Text,) " It pleased God the Father, Son and Spirit that " a plenitude of Perfections and Graces, of all " Authority and Power, should be lodged in the " Man Christ Jesus that all supposable Excellencies, all Fullness should center and dwell in the Person of the Mediator", that so he might be accomplished and authorized to discharge the important Trust of redeeming the Elect, and bringing the Sons of God to Glory. "

The Doctrinal Proposition observable from these Words, for our Instruction and Comfort, is this; It is the good pleasure of God that all Fullness should dwell in the Person of Christ, as Mediator.

In prosecuting this point of Doctrine, I shall Endeavour to demonstrate and make manifest,

- 1, What this Fullness is, and wherein it consists.
- 2, To what End and purpose all Fullness is lodged and doth dwell in the Person of Christ.
- 3, Whence it is that all Fullness dwells in Christ. Lastly, I shall close the whole with some Uses that may be made of this Doctrine.

I shall consider the Two first of these Heads together: As to which we may observe that this Fullness (here said to dwell in Christ) was designed, either, 1, For the constituting Christ Mediator, and so for the capacitating, furnishing and qualifying him for the due Discharge of the great Work and Office of Mediation. Or else 2dly, To be derived and conveyed from him to others.

I shall consider the Words of our Text, and the proposition observed there from, chiefly and especially in this latter Sense, after I have briefly premised a few Words with reference to the former; For I do not altogether exclude that Sense. Wherefore, If we take the Words in the former Sense, then by this Fullness (I conceive) is intended,

1, All the Fullness of the Godhead; Which is said to dwell in Christ bodily, [really, personally, substantially,] {Colossians. 2: 9}. All the Persons in the glorious Trinity are One in Essence and Nature, tho' Three in Personality, or Subsistence; and there is a near Union and Conjunction betwixt Christ as Mediator and the Father and Holy Spirit So that the Father is said to be and dwell in Christ, and he in the Father, {John. 14. 10, 11}. And the Holy Spirit is said to be given to him without measure, and to rest and abide upon him, {John. 3:34}, and 1: 32. {Isaiah. 11: 2}. Yea Jesus Christ, as Man, hath the Deity personally dwelling in him. The very Godhead, in the whole Fullness thereof, did from the first moment of his Incarnation, and still doth, and for ever will dwell and abide in the Body, or Humanity of Christ which bespeaks him to be perfect God, co-equal with the Father. This is indeed a great Mystery, that there should be such a near, close and intimate Conjunction betwixt the infinite God, and finite Man, the Man Christ Jesus; yea such an Hypostatical Union of the two Natures [Divine and Humane] in the Person of Christ, Which is not by way of mixture, confusion, conversion, or any other mutation; but bodily, or personally. It is indeed far above and beyond the reach of humane Reason to comprehend, or conceive of it, but yet being a matter of Divine Revelation, it ought to be reckoned inter credenda, [amongst the Christian Verities to be believed:] Yea the whole of our Salvation doth depend, and is grounded upon the Deity of Christ, and the Hypostatic, or Personal Union, before hinted.

Consequently, All the glorious Attributes and Properties essential to the Divine Being, are ascribed and do belong to the Person of Christ, and

do abide in him, Even all that immense and incomprehensible abundance of Perfections and Excellencies, whereof the supreme Being is full; Whereby he is richly furnished and fitted for his Mediatory Office.

2, All Power, Judgment and Authority is given to, and lodged in Christ, as Mediator, {Matthew. 28.18}, All Power (saith he) is given unto me in Heaven and in Earth. {John. 5: 22}, The Father—hath committed all Judgment unto the Son.—And hath given him Authority to execute Judgment also (Ver. 2 7,) because he is the Son of Man.

3, All the Treasures of Wisdom and Knowledge are hid, and close laid up in him, {Colossians. 2. 3}. Christ is said to be the Power of God, and the Wisdom of God, {1 Corinthians. 1: 24}. See also {Proverbs. 8: 12, 14}. {Isaiah. 11: 2, 3, 4}.

4, He is eminently endowed with, and doth manage Affairs in Truth and Faithfulness, in the highest Equity, Justice and Righteousness, as abundantly appears from {John. 14: 6}, Psalm. 45: 4, 6, and 72: 1, 2, Hebrews. 1: 8; Isaiah. 11: 4, 5; 32: 1}.

5, A Plenitude of Grace and all needful Accomplishments and Endowments of mind to fit him for the discharge of his Office, of Mediation was conferred on him, and dwells in him, {Psalm. 45: 2}, Grace is poured into his Lips, {Job. 1: 14}, He is full of Grace and Truth. Yea, The Father is said to have given all things to him, or into his hands, {Matthew. 11: 27, John. 3: 35}.

Lastly, All Fullness of Merit (therefore) dwells and hath residence in Christ, as in its proper and only Subject; For the ground of Merit is the Personal Union, his being God and Man in one Person. Innocent Adam could not have merited any thing for himself, much less for others; much less can fallen, Sinful Man merit any thing. But Christ hath merited not for himself singly, but for many thousands of others; He merited [for all his People] Pardon of all Sins, Grace of all kinds, a good Title and an indisputable Right [in Law and Justice] to Eternal Life and Glory.

The Words of our Text seem to be limited to this Sense only by our Neonomians (and some others,) Who deny Christ to be a public Person, a common Head, Root and Representative; alleging that all that fullness which is in him, and the Spirit given without measure to him was only to qualify him singly and for himself and not to be conveyed, and communicated to others.— Mr. Fergusson, on this Text, saith, “ The Apostle here gives a Reason why the Redeemer Christ was to be such a “ Person as is before described, taken from the Father’s Will and Pleasure, that he should be one “ filled with all Fullness, both of the Godhead, “ and of the Graces of the Spirit without measure, that so he might be thoroughly furnished to discharge that great Work of Mediation, in reconciling the Elect to a provoked God, &c.—No less furniture than this Fullness was required for the through discharging of the Mediatory Office, and making up of Friendship betwixt a provoked God and rebellious Man, for in order to that, all Fullness did dwell in him.” But I conceive this is not the Sense, at least not the whole and only Sense of our Text. Therefore,

Secondly, All Fullness dwells in Christ for this further End and Purpose, viz. to be conveyed and communicated to, or transfused into others, especially and particularly his own People, his Seed, his Members, for their good. For, besides the Fullness before mentioned, there is (as I may call it) an Over plus, a redundant, or overflowing Fullness dwelling in Christ, from whence his Creatures are supplied. All Fullness whatsoever, that poor Creatures stand in need of, which God is pleased to give to them, or furnish them with, whether for the outward or inward Man, in time and to Eternity, is treasured up and doth dwell in the Person of Christ, for their use, benefit and profit.

I shall now speak a little touching this Fullness and Endeavour to show what it is and wherein it consists, and so to what end it dwells in Christ.

The Fullness here intended (in the Sense now under Consideration may be considered under these Four Heads 1. All Nature-Fullness, or Fullness of Nature good. 2, All Fullness of Morality. 3, All Fullness of Grace. 4, All Fullness of Glory.

First, All Nature-fullness, or Fullness of Nature-good dwells in the Person of Christ. As he is God, he is the God of Nature: And as he is God-Man, and Mediator betwixt God and Man, all Nature-good is lodged and doth reside in him, and is given forth in measure and communicated to others from and by him. Here we may consider Christ Jesus, as God-Man, to be constituted an Head of Nature, as well as an Head of Grace and

Glory: And as he is an Head of Nature, all the Nature-good, all the Natural Accomplishments that Adam in his Innocence had and enjoyed, did proceed and flow forth from him; and all those Natural Endowments, that Mankind, since the Fall, are in any measure partakers of, do proceed and flow forth from him. For, there is no such thing, as immediate Converse or dealings between finite Creatures and an infinitely glorious God; No emanation, or communication from an infinite to a finite Being without a Middle Person; Therefore the Lord Jesus was set up as an Head of Nature, as well as of Grace, according to {Proverbs. 8: 23}, I was set up (saith he) from Everlasting, from the beginning, or ever the Earth was. It is from him that Mankind hath any natural Life, or Light, or any other Endowment whatsoever.

If we consider Adam in his pure un-fallen State, he had indeed Life and Being, Light and Power, &c. from God 5 But how were these bestowed upon, or communicated to him ? Not immediately from God, as God, but from this transcendent Head of Nature Christ Jesus, from the Man in God, the Man of God's right hand, whom he hath made strong for himself, {Psalm. 80: 17}.—So there is something of this Nature, some Nature-good given forth from this Head of Nature Christ Jesus, as derived from his Fullness, to Mankind since the Fall, notwithstanding their dismal Apostasy by Sin and Transgression: As,

1, Natural Life and Being is conveyed from Christ's Fullness: He is the Fountain of Natural, as well as of Spiritual Life, {Psalm. 36:9. It was in this Image, and after this Likeness of God, that Man was created, {Genesis.

1: 26, Colossians. 1:15,16}. Hence we are said to be Members of his Body, of his Flesh and of his Bones, {Ephesians. 5: 30}. He giveth to all Life and Breath and all things Yea, it is in him we live, and move, and have our being. Even an Heathen (the Greek Poet Aratus) could say, For we are also his Offspring. Which St. Paul cites, and owns as a Truth, {Acts. 17: 25, 28, 29}.

2, That Natural Light, which reasonable Creatures are (in any measure) endued with, proceeds from Christ's Fullness, as he is Head of Nature, viz. Reason and natural Understanding, and so all that Wisdom and Knowledge in and about Natural things, which Men and Women are more or less furnished with. The Wise Man tells us, That the Spirit of Man [the reasonable Soul, or the Soul as endued with Reason and Understanding] is the Candle of the Lord, [a Light set up in Man for his Information and Direction,] {Proverbs. 20: 27}. To this agree the Words of the Apostle in {1 Corinthians. 2:11}, The Spirit of Man which is in him, knows the things of the Man. Thus, the Lord is said to have put Wisdom and Understanding in Bezaleel and Aholiab, &c, enduing them with Knowledge and a Capacity to work all manner of Work for the Service of the Sanctuary, {Exodus. 35: 31, &c. and 36: 1, 2}, &c. Thus, the Plow-man is instructed by his God to plow and to sow, &c. {Isaiah. 28. 24}, &c. It is our blessed Immanuel that instructs to discretion in and about all Humane Affairs, all Natural Things. This wisdom and understanding doth not descend immediately from God, but mediately through and from the Man Christ Jesus, the Middle Person between God and us, in whom all the treasures of Wisdom and Knowledge [Natural, as well as spiritual] are hid,

not only for himself singly, to fit him for the discharge of his Office (as before) but to be communicated to us, {Colossians. 2: 3}. Whether you have a due Apprehension of what I am speaking, or no, I know not ; But I am satisfied it is a Truth, whether you receive it, or no, That all Nature's Fullness, and therefore all Fullness of Nature's Light is lodged and doth dwell in Christ. Therefore the Evangelist John assures, That he was that true Light that lighteth every Man that cometh into the world, {Job. 1: 9}. I know Interpreters differ in their Sentiments upon this Text; Some Persons there be amongst us that ground their Notion of Christ's being in every Man, and that universally, on this Text Asserting that Christ is the Light within (which they so much talk of,) viz. in every individual Person in the World; Which in a sense may be granted for Truth, but not in their Sense: [but more of this by and by.] Some understand this of the Light of Gospel-Revelation, which Christ exhibited to all the World, according to {Matthew. 28: 19, Mark. 16: 15, Colossians. 1: 23}. Others judge that inward Illumination, or Spiritual Light [which enters into the Heart in and upon Regeneration] is here intended, alleging That Christ is said to enlighten every Man, because no one is enlightened but by him, or, because some of all sorts are thus enlightened by him; Or, That Christ is the true Light that lighteth every Man that comes into the [New] World, or that is born from above, or created anew in Christ Jesus. [These undoubtedly are in themselves great Truths, but (as I conceive) not the genuine Sense of this Text.] I rather (with some others) take this to be the Sense and meaning of the Holy Spirit in these Words, viz. That the Lord Jesus, as he is Head of Nature, and of Morality, is the true Light which lighteth every individual Person of Mankind, that cometh into this World, with Natural Light, the Light

of Reason and natural Understanding. This Light must not be supposed to come by Nature, or to proceed from Nature strictly; but must be acknowledged to be derived, or given forth from Nature's Fullness in Christ, or from Christ as the Head of Nature: He is the Person that lighteth every Man: Adam was thus enlightened [perfectly] by him; and every Man since the Fall is [in a measure] thus enlightened by him also.

3, Natural Strength and Power, Health and (to be short) all other Natural Endowments are conveyed from the Nature-Fullness, which dwells in Christ, He is the Receptacle, the Treasury and Fountain of all Nature-good from whence all are supplied, He upholds the whole Frame of Nature in all respects; He supports our Nature in all our Tribulations and Distresses ; Hence the Apostle speaks of the Life [the living Power, and Influences] of Jesus being made manifest in our Body, in our mortal Flesh, {2 Corinthians. 4: 10, 11}. Yea, He is the Resurrection and the Life, {John. 11: 25}. He will be so to the Saints Bodies hereafter [by virtue of his Union to them and Influences upon them;] and in a sense he is so now. Thus, all Nature-Fullness dwells in Christ, not only to show, or prove him to be real and perfect Man, as well as God, in respect of his own Person, consisting of a reasonable Soul and humane Body in Union with the Eternal Son of God ; or to constitute him Mediator: But also in him is lodged a Fullness over and above (as I may say) a redundancy, from whence is imparted and communicated to all Mankind [especially] in measure, as he sees good. There is no such thing as any Natural Endowment, or Natural good, which any Man partakes of, but it comes from hence; No Understanding,

Discretion, or Judgment in and about humane Affairs, temporal, or worldly Concerns, but what comes from hence.

The special End for which Natural Life, Light, Strength, &c. are communicated from Christ's Fullness is, First and principally, God's Glory and Honor. And 2dly, It is for the fitting and qualifying persons for Natural Actions and Employments, and for the managing and ordering humane Affairs, &c.

Secondly, Christ Jesus is the Head of Morality; and all Fullness of Moral good doth dwell in him and from this Fullness all rational Creatures are supplied and furnished: As,

1, All that Moral Righteousness and Holiness, which the blessed Angels are endued with, was derived and given forth from this Fullness of Christ. He created them perfectly righteous and holy; and he is an Head of Confirmation to them: They are supported, influenced and supplied by and from him, {Colossians. 2: 10}.

2, All 1, All that Integrity, Moral Light, Righteousness and Power, which Adam in his State of Innocency was endued with, was communicated to him from Christ's Fullness, as he is the Head of Morality ; It was after this Image [likewise] that Man was at first created, {Ecclesiastes. 7: 29}. And Christ could have confirmed him and made him to stand in his primitive Integrity and Creational Excellency, as he did the

Elect Angels; But that would not have answered the Designs of sovereign Grace and infinite Wisdom.

3, Christ is the Head of Morality to the fallen Race of Mankind, even whilst unregenerate; and it is from his Fullness that that Principle of Moral Righteousness, that Moral Light, and Power to act righteously, which is in Fallen Man, doth proceed. All Mankind indeed sinned in Adam, and fell in and with him, and lost that Righteousness, and that Free Will and Power to work Righteousness, which he was [to perfection] endowed with. Yet not withstanding this woeful Apostasy, it is the good pleasure of the Lord to communicate something of Moral Light, Righteousness and Power to all Mankind, [whether by way of propagation from Adam, as some Remains of God's Image stamp upon his Heart in his Creation ; or by way of a new Grant, I shall not now dispute.] It is hence that Fallen Man (tho full of malice, envy, hatred, and all evil) is restrained, and prevented from running into all manner of impiety and profaness, as did and do the Apostate Angels: Christ suffers sinful Men to run on in sinful Courses as far as he pleaseth, and restrains or draws them back as he pleaseth: He hath his Bridle to curb and hold them in ; Yea, he makes them and their Actions (in some or other respect) subservient to his own Designs, {Psalm. 76: 10, Genesis. 50: 20}.—Thus, The Gentiles, who have not the Law, are said to do by nature the things contained in the Law, and to be a Law to themselves; Who show the work of the Law written in their Hearts [transcribed from Christ's Fullness,] their Conscience also bearing witness therewith, and their thoughts for, reasoning's] the mean while accusing, or else excusing one another, {Romans. 2: 14,15}. Thus, Christ was that true

Light, which lighteth every Man coming into the World, not only with the Light of Reason and natural Understanding (as before said,) but also with Moral Light, with some-thing of the Light of Morality, [the Sum, and Office of the Moral Law being imprinted in their Hearts;] {Job. 1:9}—Here ( by the way ) you may observe and evidently discern their gross Mistake, who affirm Christ, or the Spirit of Christ, to be this Light [the Light within] which lighteth every individual Person in the World; and that by Men's obeying, or walking up to this Light (which they suppose all have Power to do) they shall be saved. Their Mistake is apparent; For, 1, It is Christ as Head of Nature, or as Head of Morality, only, who lighteth every Man. 2, The Light therefore, wherewith every Man is enlightened, is only Natural or Moral, not Gospel-Light: For the very Heathen, who have not the written Law, who know not Christ, nor have the Gospel preached, amongst them, have this Light, and are in a measure thereby enlightened as well as those who reside in places where Christ and the Gospel is preached. 3, No Man is, nor possibly can be Justified, or Saved, by his highest Obedience to this Light ; Forasmuch as no Man shall be Justified in God's Sight, or Saved, by the Law, or by the Works and Deeds of the Law, or by Works of Righteousness done by him, {Romans. 3: 20, Galatians. 2: 16, 3:11, Titus. 3: 5}. Alas! This Light will lead poor Souls no further, no higher than Nature, or Morality: Tho' (it's true) there may be a following the Conduct of this Light, and thereby a coming up to higher degrees and measures of Natural Understanding, and of Moral Righteousness but that's all, And alas! this will not Save any Soul: This is but still a building upon Nature's bottom, or a repairing and vamping up old tattered, ruinous Adam. Special Grace is not, nor can be attained by the greatest improvement of Reason, Morality, or

(what is called) common Grace: The poor Soul (not withstanding the highest improvement, or proficiency in this respect) still abides in a natural, un-renewed State, and is not settled upon the true and sure Foundation. Moreover, These Persons suppose a Will and Power in Fallen Man above and beyond what the Scripture allows of, alleging that if Persons will but obey, or walk up to the Light within, they shall be Saved. What is this but Free-Will? But truly I know no such thing ; I find no such thing in my Experience, nor yet attested in Scripture, as an innate Power, or Free-will in Man, since the Fall, to any thing that is good: There is indeed a Free-will in all Men to Sin; Yea, there is something of a Free-will and Power [given in common to Mankind] to perform Natural and Moral Actions; So that a Person in an unregenerate State may be granted to have [ordinarily] a Will and Power to go to an Ale-house, or to refrain ; to frequent the Means of Grace, or to absent, to give to the Poor, or not to give, &c. tho' even this Natural and Moral power sad freedom of Wills from above s But no unregenerate person hath any power, Free-will, or disposition to what is spiritually good. So that if the poor Soul abide here, he falls short of true Happiness. Therefore Sinners must be brought higher than thus, if they be Saved: We must be concerned with Christ after another manner, in another respect, if we come to Glory, and not only as he is Head of Nature, or Morality,

4, It is from Christ's Fullness, as he is the Head of Morality, that such as are renewed by Grace have Morality continued, and now more eminently shining in them. The Moral Law (in reference to them) is in the Hand of Christ, and under the management of Grace: Therefore they do

not do this and that for Life, but from Life, from a living Principle planted in the Soul; Grace engageth and influenceth to Moral Acts. That Moral power, whereby the Saints are kept from Immoralities, is given and maintained by Christ, and is under the power and management of Grace. Tho' the Saints themselves, when the Lord with-holds the Influences of his Grace, may and often do act Morally, i. e. perform Moral Duties, barely from Principles of Morality, or from that Moral Light and Power which the Lord is pleased to afford them.

Thus, both Natural and Moral Light and Power, Wisdom and Righteousness &c. are communicated from Christ's Fullness, as he is constituted Head of Nature and Morality, to Mankind in general, before and since the Fall, [ i. e. to Man as Man, without respect to his Fall, or Renovation by Grace,] in what measure and degree it seems good to infinite Wisdom and Goodness; and that for God's own Glory, and for the fitting them (in some measure ) for humane Society, for a public good, for an agreeable Behaviour, for mutual usefulness, Serviceableness and Benefit to one another, &c. {Job. 35: 8, Titus. 3: 8,14}.

Thirdly, All Fullness of Grace dwells, in Christ, and that both in respect of the Number, and in respect of the measure of Graces. "No natural Head "(saith N. Byfield) is so full of Senses, as Christ "is full of Grace. There is (saith he) a Fullness and absolute Completeness in Christ, 1. In respect of Members, &c. — 5. In respect of Grace, not " only in respect of the Grace of Personal Union, " or of Office, or of Adoration ; But in respect of " habitual [created] Graces, or Gifts and Endowments; Which

(saith he) is meant here. " And this Fullness was placed, lodged and treasured up in Christ, not only to qualify him singly, and for himself, as an individual Person ; but for the Use of others : It doth not dwell, or continue and abide in him, so as to be restrained, or confined to him alone, but to be communicated to his People: Yet not so to be communicated, as to depart from him, or to cease to be in him : No, no Tho' the Children of God do daily and continually receive of this Fullness, yet it doth still abide the same in the Person of Christ ; Yea, tho' all the Saints from Adam to this Day have partook of and shared in this Fullness, yet it is never a whit diminished, but remains the same to this Day. Now, tho' this be a Mystery, yet it is matter of Comfort to the Children of God under their various Distresses and Temptations, that all Fullness still dwells in Christ, tho' all the Saints throughout the World in all Ages have been Supplied there from. As a springing Well, or Fountain, you know, (if I may allude to such a thing) is continually sending forth Streams, and yet is always the same, full and overflowing; You may go to a Fountain and fetch what Water you need for your use, and yet the Fountain is not a whit the emptier; So it is in this Case; This Fullness that dwells in Christ is inexhaustible 'tis a Fountain that cannot be drawn dry, tho' the Saints are constantly supplied there from. By this Fullness Piscator understands all that plenitude of Spiritual Gifts which gush out and flow down from Christ as Head, upon Believers as the Members. Beza understands hereby that superabundant plenty of all Divine things, which the Schoolmen call habitual Grace, (to distinguish it from the Grace of Union,) from which Fullness in Christ, as from an inexhaustible Fountain, all Graces are derived unto us according to every ones measure: For by the Article (in the Greek) we may understand some certain Fullness

to be intended, i. e. that which is diffused from the Head into the Body. Dr. Davenant on this Text saith, "There was in Christ a Fullness of habitual Grace [which was a created Quality,] which was due to him in a way of meetness, by reason of his Union to the Word; "Which was also necessarily due, from the Supposition of the End,---for Grace was conferred upon him, not as a private Person, but as an universal Principle from whom it is transfused into others, as the Apostle shows, {Ephesians. 4: 7}.

So then, All Fullness of Grace doth really, wholly, eminently, transcendently dwell in Christ, as in a proper Receptacle, Repository, or Treasury, as he is the Root, Head, Husband, Representative and Surety of the Elect: For it was not thus lodged in him, or conferred on him, for himself singly (as before said,) but for the good of others, and to be imparted and communicated to others, viz. his People, his Sheep, his Seed, or Spiritual Offspring, his Members, even all that the Father chose in him, and gave to him, who are thro' Grace (sooner or later ) brought to believe in him.

I shall now endeavour to demonstrate, in some particulars, what this Fullness is, and wherein it consists For Christ being the Seat and Treasury of all that Grace, which his Church, and every individual Member thereof, are interested in and made Partakers of, All must be in him in Fullness Therefore,

1, The Holy Spirit was given to him and is in him without measure, {John. 3: 34.} He was anointed with the Holy Ghost, with the Oil of gladness above his Fellows, {Acts. 10: 38; Psalms. 45: 7. Heb. 1: 9}. And

from this Fullness his People do in measure receive the same Spirit, who therefore is said to be, or reside, and act in them, to dwell with them for ever, to lead them into all Truth, &c. {John. 14: 16, 17, 26, 15: 26; 16:7-14; Romans. 8: 9, 10}. As the precious Ointment upon the Head of Aaron, ran down upon his Beard, and went down to the Skirts of his Garments, {Psalms. 133: 2}. So the Holy Spirit poured upon Christ [our great High Priest] is shed, or poured forth by and from him to the Church, his Body, and to the meanest Member thereof whether Jew or Gentile, Acts. 4: 31; 10: 45, 47; Romans. 8:15.

2, Life in its Fullness or a Fullness of Spiritual Life dwells in Christ, for his People to share in and partake of. He is the Fountain of Natural, Spiritual and Eternal Life, {Psalms. 36: 9}. He is styled the Life, in a way of Eminency, {John. 11: 25, I am (saith he) the Resurrection and the Life, {John. 14: 6}. I am the Way, the Truth, and the Life. {1 John. 5: 20}, He is the true God, and Eternal Life. The Father hath given to him to have Life in himself, {John. 5: 26}, not only for himself singly, but for his Seed: Their Life hath a Being in Christ, Fundamentally, and Originally [as in a Fountain, or Root,] even before they believe; and 'till then is reserved in him for them. Christ Jesus, as he is the Head of Grace, hath Spiritual Life lodged in him for all his Seed and Spiritual Offspring. He is not only Life itself as considered in himself; but he hath Life in him for his People; And it is from this Fountain of Life that Life is conveyed into the Souls of Elect Sinners, who are by Nature dead in Trespasses and Sins. When the Lord Jesus comes to deal in a way of Grace and Mercy with any particular Soul, he infuseth Life into that Soul from himself; He gives down his Spirit into that

Soul, and by the Spirit Life is derived from the Fullness that dwells in Christ into that Soul. So that He that hath the Son hath Life, {1 John. 5:11}. He that believeth in Jesus Christ is passed from Death unto Life, {John. 5:24}. There is no such thing as a Believer in Christ who is not Spiritually alive, a Spiritually-living Soul; and that Life wherewith such a Soul is endowed comes from Christ the Fountain of Life, and is maintained by him? As our Lord assures his Disciples, saying, Because I live, ye shall live also, {John. 14: 19}. It is by vital Influences proceeding from Christ, as the Head of Grace, that the Believer's Spiritual Life is maintained from Day to Day; otherwise that Seed, or Principle of Life, which as infused into the Soul in Regeneration, would quickly decay and die: It would soon consume and perish (being but a Created Habit or Quality) were it not upheld and maintained by fresh Supplies continually from this Fullness, were it not preserved and recruited (as I may say) by vital Influences from the Lord Christ, the Fountain of Life. The Lord Jesus, as the Head of Grace, doth not only communicate Life in the work of Regeneration to his Seed, even to every one of God's Elect; but also by fresh nourishment and vital Influences doth maintain and continue it in the Souls of Believers from time to time whilst they abide in this mortal State, 'till they launch forth into endless Glory. Thus the Apostle, {Galatians. 2: 20}, I am crucified with Christ (saith he) nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God.

3, There is a Fullness of Spiritual Light in Christ Jesus, from whence the Children of God have Light. The Fullness of Grace, which I am speaking of, consists in Spiritual Light, [as well as Life] Which doth

originally reside in Christ, and from him is conveyed, in some measure, to his People in and upon their Regeneration. As the Sun in the Firmament is the Fountain of outward Light, and communicates Light to this lower World: So the Lord Jesus is the Fountain of Spiritual [as well as of Natural and Moral] Light, and communicates Light to others. Indeed he is and gives Light to all; to others, as well as to his own People, but with this vast difference ; The Light that Persons in a natural, unregenerate State are endowed with, is conveyed from Christ as Head of Nature and Morality only, and is merely natural, humane, rational and moral, [as is before shown:] But the Light that is communicated to his own People in Regeneration (which I now speak of) is conveyed from Christ as Head of Grace, and is Supernatural, Divine and Spiritual: The one is from Christ as Head, of the Creation, the other is from Christ as he is the Head of Election. It concerns us, in our Enquiries into Divine Mysteries, to take heed of Mistakes, especially in matters respecting our Eternal Welfare. Oh that poor Souls may beware of resting in Nature, or satisfying themselves with a Natural, or Moral Light; It is dangerous resting here. The Lord give you to understand and be sensible of these things and reveal Christ as the Head of Grace, to your Souls; For it is from him, as so considered, that Spiritual Light proceeds Hence he is said to be given for a Light of the Gentiles, a Light to lighten the Gentiles, and the Glory of his People Israel, {Isaiah. 42: 6, 49: 6; Luke. 2: 32; Acts. 13: 47}. David could say, The Lord is my Light and my Salvation. {Psalms. 27: 1}. So Christ himself saith. I am the Light of the World; He that followeth me, shall not walk in Darkness, but shall have the Light of Life, {John. 8.12}. Therefore it is said that God who commanded, the Light to shine out of darkness [in the Creation of the

World,] hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face [or Person] of Jesus Christ, {2 Corinthians. 4: 6}. Hence the Children of God are said to be Light in the Lord, {Ephesians. 5: 8}. And to be enlightened with the Light of the living, {Job. 33: 30}. So that the Soul, which is endued with this new and Spiritual Life and Light is brought (as it were) into a new World, another World, He sees (as I may say) with new Eyes. As for the natural, carnal, unregenerate Man, he cannot receive, know nor discern the things of the Spirit of God ; But the Spiritual Man, the renewed, enlightened Soul, in God's Light doth see Light ; He is led to see a Glory and Excellency in Christ, a beauty in Holiness, (1 Corinthians. 2: 12, 14; Psalms. 36: 9). Therefore,

4, All the Treasures of Wisdom and Knowledge are hid, lodged, laid up in Christ, {Colossians. 2: 3}. Not only Natural, but Spiritual Wisdom and Knowledge is treasured up in Christ, not for himself singly and alone (as before said.) but also to be communicated to his People. The Spirit rests upon Christ, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the fear of the Lord, {Isaiah. 11: 2}. And the Saints do partake of the same Spirit, and so are in a measure endued with Spiritual Wisdom. Knowledge and Understanding, from Christ, as the Head of Grace, and out of his Fullness. So that it is from hence that poor Souls have any Wisdom, Knowledge, or Understanding in the things of God, in the Mysteries of Salvation. Paul and Timothy ceased not to pray that the Saints at Colosse might be filled with the Knowledge of God's Will', in all Wisdom and Spiritual Understanding, {Colossians. 1: 9}. So the Apostle prayed the Saints at Ephesus that the God of our Lord

Jesus Christ, the Father of Glory, would give to them the Spirit of Wisdom and Revelation, in the Knowledge of him, &c. {Ephesians. 1:17,18}. This Knowledge of Christ, and of God in Christ, is from the Spirit of Wisdom and Revelation given into our Hearts, and this Spirit doth derive it from the Fullness that dwells in Christ, as he is Head of Grace. "Indeed all Understanding, saith Dr. O. (however it be abused by most) is the Work and Effect of the Holy Ghost: For the Inspiration of the Almighty giveth Understanding, {Job. 32: 8}. So is this Spiritual Understanding in an especial manner."

5, There is in Christ, as he is the Head of Grace, a complete Righteousness a Fullness of Righteousness, or Righteousness in its Perfection, for the Justification of Sinners in the Sight of God. Christ is not only Righteous himself, in his own Person, but he hath performed and brought in an everlasting Righteousness for others, viz. for Elect Sinners, to give them acceptance with God, to render them fair and beautiful, amiable and perfectly righteous, so that the Eyes of purest, strictest Justice, can see no spot nor blemish in them, as clad and adorned with this Righteousness. "Thou art all fair, (saith Christ,) my Love, there is no Spot in thee, {Cant. 4: 7}. But how can this be, that vile, polluted, guilty Sinners can be all fair? See what is said in {Ezekiel. 16:14}. Thy Beauty was perfect through my Comeliness which I put upon thee, saith the Lord God. And in {1 Corinthians. 1: 30}, Christ is made of God unto us Wisdom, and Righteousness, &c. So in {2 Corinthians. 5: 21}. God hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. Hence Christ is called the Lord our Righteousness, {Jeremiah.

23: 6}. So that the Believer may with comfort say, as in {Isaiah. 45: 24}, surely, in the Lord have I Righteousness and Strength. Christ Jesus is the Subject of this Righteousness; It is in him subjectively and inherently, it is his People's by imputation and donation, not by inherence It resides and abides in Christ, tho' thro' rich Grace it is imputed to his People, and accounted theirs, {Isaiah. 54:17}, Their Righteousness is of me, saith the Lord. See {Romans. 4:6; 5: 16,17, 18, 19}.

6. A plenitude of Sanctity dwells in Christ Jesus for his People. This Fullness of Grace in Christ consists in Sanctification, as well as in Righteousness for Justification; There was Water, as well as Blood, flowed from Christ's Side, {Job. 19: 34}. He is made unto his People Sanctification, as well as Righteousness, {1 Corinthians. 1: 30}. The Apostle having mentioned several sorts of notorious Sinners, {1 Corinthians. 6: 9, 10}, applies himself to the Church at Corinth, saying in Ver. 11, And such were some of you ; but ye are washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God. It is by Christ that his People are washed in respect of Sanctification, as well as of Justification: It is from that original Sanctity lodged in Christ, as the Head of Grace, that his People participate of the Principle, or Grace of Holiness : It is from this Head of Influence that they are Sanctified. There is no such thing as a possibility of obtaining Sanctification by our own Power, or Industry: It is through the Holy Spirit's deriving Influences from our Mediator, Christ Jesus, that our Persons are personally Sanctified. — Here observe, that Christ, as Head of Grace, influenced Believers to act Morally: They receive from his Fullness Grace and Strength to perform Moral Duties

Evangelically, [viz. from a Principle of Life, through the Influence of Divine Grace, to the Glory of God.] Thus Wives are sweetly inclined to love, honor, and obey their Husbands, and Husbands to love their Wives; Children to obey their Parents in the Lord, and Parents not to provoke their Children to Wrath Servants to obey their Masters, and Masters to act righteously towards their Servants, &c.—In short, to conclude this Head,

7, All the Stores and manifold varieties of Grace are lodged in Christ, or given into his Hands. He is not only infinitely Gracious, as he is the Son of God Neither is he only filled with Grace from God, as he is God-Man, to render him capable of Mediating betwixt God and Man, and to fit and qualify him (as before said) for the due Discharge of the Work and Office committed to him; But all communicative Grace, or Grace to be communicated, to his People, is treasured up in him, viz. Not only Grace in the aforementioned respects, but also faith, Love, Repentance, Humility, Patience, Temperance, Peace, Joy, &c. even all the Fruits of the Spirit, [so called, because produced and wrought in the Soul, and also maintained and drawn forth into Exercise, by the Spirit of Christ:] And they all proceed from Christ and his Fullness; even every particular Grace that the Children of God partake of, flows from Christ as he is the Head of Grace. See {Psalms. 84: 11}, The Lord God is a Sun and Shield; The Lord will give Grace and Glory; No good will he withhold from them that walk uprightly, [Here Beloved, (by the way) observe, There is a distinction to be made betwixt Grace and Grace, betwixt the Grace of God, or Christ, as discovered and manifested unto us, and that Grace which imparted, & infused into us: That Grace of God which is manifested to the Soul, is that

Love & special Favor that is in his Heart, which cannot be communicated or passed over from him to the Creature; But the Grace which is communicated and given, or infused into the Soul, is a created Habit, or Quality derived from Christ's Fullness. He is likewise. Beloved, you may confider the distinction betwixt Graces communicated from Christ's Fullness, and the glorious Attributes (by some commonly stilled the Communicable Attributes) of God : As touching which I must be plain, if I speak any thing of the matter amongst you: I do not believe that the Attributes of God, [as such] are, or can be communicated to his Creatures; For then those Creatures would be Deified, or Godden with God, [which was an ancient Heresy, long since exploded:] For the Attributes, or Properties of God are Essential to his Nature, or Substance, nothing whereof is Communicable to any mere Creature. All that is in God is God; and therefore God may be said to be what his Attributes are, as the Apostle saith in {1 John. 4. 8, 16}, God is Love: So God is Wisdom itself, Goodness itself, Truth and Faithfulness itself, &c. as being infinite, eternal and unchangeable in his Love, Wisdom, Justice, Holiness, Goodness, Truth, and so in all other his Attributes. Wherefore we derogate from God's incommunicable Nature and Essence, if we suppose that any of his Attributes are communicated to, or their Likeness immediately stamped upon his People. Although 'tis granted there be many Graces and Gifts Communicated to the Creature, which pass under the same Names with the Attributes of God; as for instance, Wisdom, Holiness, Love, Mercy, &c. are Attributes of God, but as such are not Communicable : And yet Wisdom, Holiness, Love, Mercy, and many other Graces (named as the Divine Attributes are named) are Communicated to God's People; but then

it is out of Christ's Fullness they being first given to, or created in Christ Jesus, for Communication. For, As no Creature can have any immediate commerce, dealings, or converse with the Glorious God, but in, by and through this middle Person, Christ Jesus: So no Creature doth or can participate of any thing from God, but by and through Christ Jesus and from his Fullness.

So then, All those Spiritual Endowments comprehended under this general Term, or Expression of [Grace,] all Communicable Graces (let them pass under what Particular and distinct Appellations so-ever) are, in their Fullness, originally resident and abiding in Christ and it is from this Fullness of Grace, that Grace, [even every kind of Grace] is given unto ever] one of his People, according to the measure of the Gift of Christ, as in {Ephesians. 4:7}. He gives Grace, and more Grace to the humble, {James. 4:6}. Knowledge, Righteousness and true Holiness flow from Christ's Fullness, {Ephesians. 4: 24; Colossians. 3:10}, He was exalted to give Repentance and Forgiveness of Sins, {Acts. 5:31}. He hath received Gifts for Men, and therefore gives Gifts unto Men, {Psalms. 68: 18; Ephesians. 4: 8}. Yea, the Evangelist declares him to be full of Grace and Truth, and tesifieth, saying, Of his Fullness have all we received, and Grace for Grace, {John. 1: 14, 16}. "Of this Fullness (saith "Dr Chauncy) we do receive, even Faith, the "first vital Act, and by Faith all Discharge in Justification, and all Conformity to him in Sanctification, through the Operation of the Spirit of Holiness." Beloved, The whole Stock of Grace is put into the Hands of the Lord Jesus; and it is well for us that our Portions of Grace are in such a Friend's Hand: Alas! We can never get a Stock of Grace into our own

Hands, or Hearts; and suppose we could, we should soon (one way or other) lose or be deprived of it. Adam soon lost what was conferred on him, though he was Sinless and Upright: Much more should we, who are Sinful, weak and helpless Creatures, soon forfeit and lose our Stock, our Share of Grace, if that measure of Grace designed for us was put into our own Hands, Therefore the Lord is pleased (as I may say) to give us Grace, or to supply us with Grace, by little and little, as we stand in need; for which end and purpose the Stock of Grace is lodged in the Hands of Christ, our Surety. Here I may allude to Joseph ; He was set over all the Land of and all the Stores of Egypt were committed into his Hand, to be disposed of, as he saw meet, to those that came to him in their Necessity, {Genesis. 41, &c. So it is in this Case, The Lord Jesus, our Spiritual Joseph, is made Lord Treasurer of Heaven and Earth, and hath all the Stores of Grace [as well as all Fullness of Nature and Moral good] in his Hand, and at his Dispose; and of his Fullness of his People receive, and Grace for Grace, [i. e. Abundance of Grace, or whatever Grace they have, one Grace in order to another, Grace for Grace's sake, or Grace answerable to the Grace that is in Christ, for, whatever Grace is in Christ, the like is stamped on the Hearts of his People.] Christ doth not, will not fail to communicate all needful Supplies of Grace from his Fullness to his People through the whole Course of their Lives. They shall persevere in Grace ; There is no such thing as a Saint's total, nor final Falling away from the State of Grace ; He that hath begun a good work in them, will perform it until the Day of Jesus Christ, {Philippians. 1: 6}. They are kept by the Power of God thro' Faith to Salvation, {1 Peter. 1: 5}. None shall pluck them out of Christ's, nor out of his Father's Hands, {John. 10: 28, 29}. They were given to Christ by the Father, and Christ hath

engaged that they shall never perish, but shall possess Eternal Life in spite of all Enemies and Oppositions whatsoever. It is matter of Comfort to the Children of God that they are (in a special manner) under his watch and care, his Trust and Charge from Day to Day, from Time to Time.

The young Lions do lack and suffer hunger; But they that seek the Lord shall not want any good thing, or, any thing that the Lord sees good for them, {Psalms. 34: 10}.

Thus you see that all Fullness of Grace, Grace in the highest degree, Grace in its greatest Luster and Eminency, dwells in Christ our Mediator; and from this Fullness Grace is conveyed to the Souls of Gods Elect. But for what Ends? I answer, For these Ends especially, viz. The Glory of God the Father, the Honor of Christ, and also the Honor and Glory of the Spirit of Grace, who is concerned and employed in deriving Grace from Christ's Fullness to particular Souls; Yea, for these further gracious Ends, viz. The Spiritual Advantage, Prosperity and Comfort of the People of God, for the Supply of their Wants, for the fitting and furnishing them for what he Calls them to, and for making them meet for his Kingdom and Glory, and fitting them for Communion with himself, &c.

Fourthly, All Fullness of Glory dwells in Christ, not for himself only, as a single, individual Person; but to be communicated to his People. Glory in every respect, Glory in all its varieties, degrees, and greatness, is treasured up in Christ, and from his Fullness it is, or shall be imparted and communicated to all his Children. There is Glory begun in and upon the Saints in this Life; Glory suitable and adapted to the Kingdom of Christ in

the latter Day; and Glory peculiar to the ultimate State of Happiness after the Last Judgment, in the highest Heaven. All our Glory and Happiness was laid up in Christ before the World began.

1, There is a Glory which the Saints have here, whilst yet in their Mortal State: Grace is Glory begun: Hence our Lord saith, {John. 4: 14}, Whoso-ever drinketh of the Water that I shall give him,— it shall be in him a Well of Water springing up into Ever-lasting Life. And {John. 3: 36}, He that believeth on the Son, hath Everlasting Life. See also {1 John. 5: 11, 12; Hebrews. 11: 1}. So the Apostle, in {2 Corinthians. 3:18}, witnesseth, saying, We all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.

2, The Saints shall exceedingly flourish and shine in Glory in the Kingdom of Christ: Then shall be fulfilled what is Prophetically asserted in {Isaiah. 60:1}.

1. Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee: And in Ver. 19, 20, The Lord shall be thine everlasting Light, and thy God thy Glory. The Psalmist assures us, That in his Days the Righteous shall flourish, {Psalms. 72: 7}. This Glory of the Saints will consist in the Sight and Enjoyment of Christ, Conformity and Likeness to him, Honor and Dignity with him, Joy and Comfort from him: They shall see his Face, {Revelation. 22: 4}. They shall see him Face to Face, {1 Corinthians. 13: 12}. They shall be ever with him. {John. 14: 3; 1

Thessalonians. 4: 17}. They shall be ever with him, where he is, that they may behold his Glory, which the Father hath given him, {John. 17: 24}. When they awake, they shall be satisfied with his Likeness, {Psalms. 17:17}. When he shall appear, then shall they appear with him in Glory, {Colossians. 3: 4}, and shall be like him; for they shall see him as he is, {1 John. 3: 2}. Then he shall change their vile Body, that it may be fashioned like unto his Glorious Body, {Philippians. 3: 21}. He hath made them unto God Kings and Priests, and they shall reign on the Earth; They shall reign with him 1000 Years, {Revelation. 5: 10; 20: 4, 6; 2 Peter. 2.12}. They shall sit with him in his Throne, {Revelation. 3: 21}. They shall share in his Joy, {Matthew. 25: 21, 23}. Yea, Their Heart shall rejoice, and their Joy none taketh from them. {John. 16: 22}. Tho' they sow in Tears, they shall reap in Joy, {Psalms. 126: 5, 6}. The Lord shall then comfort Zion, he will comfort all her waste Places;—Joy and gladness shall be found therein, Thanksgiving and the Voice of Melody, {Isaiah. 51: 2}. The Top and Quintessence of the Saints Glory and Happiness in that Day will be their beholding his Glory, and their Enjoyment of uninterrupted Communion with him, together with the great Honor which shall then be conferred on them, and the dazzling Splendor in which they shall appear: All which transcendent Glory [a Glory beyond our present Conceptions] will proceed from our Glorious Mediator.

3, The Saints shall inherit eternal Life and Glory in Heaven after the last Judgment, when Christ shall have delivered up the Kingdom to God the Father, and God shall be all in all, as in {1 Corinthians. 15: 24, 28}. Christ, as Head and Surety of the Elect, is already possess of Eternal Life

for them, and of all that exceeding and Eternal weight of Glory, which was settled upon them and made sure to them in and by the Everlasting Covenant: And they shall hereafter be actually and personally taken into the full Possession thereof with Christ. Now it is from Christ as the Head of Glory, and through Christ as Crucified, that the Children of God shall partake and have the fruition of all that Comfort, Joy, Glory and Felicity, even whatever constitutes and makes up the Blessedness and Salvation designed for them. "Our Eternal Life (saith Dr Chauncy) " which God hath given us, is fully and completely in Christ both for Grace and Glory, as in a Fountain or Root, and of this Fullness we do receive, &c."

[From what hath been said it appears, That we must distinguish upon Christ's Headship: He is the Head of Nature to all Creatures; He is the Head of Morality to all Rational Creatures, Elect and Non-Elect: But he is the Head of Grace and Glory to the Elect only. So that, It is one thing for Christ to be an Head of Nature, or of Morality, and another [different] Thing for him to be an Head of Grace and Glory.

Thus having endeavored to show what this Fullness is, and to what End and Purpose it dwells in Christ; I shall proceed to show.

Thirdly, Whence it is that all Fullness doth dwell in Christ. As to this, The Words of our Text do plainly discover and affirm, That it is from the good pleasure of God: The true and only Ground, or Foundation, and moving Cause of all Fullness being treasured up and abiding in Christ is the Sovereign Will and good Pleasure of God: It seemed good, it was well-

pleasing to God , It was agreed on in Counsel, It was according to the Counsel and good Pleasure of God's Will, that all Fullness should dwell in Christ, and that for others, as well as singly for himself. Poor Creatures have not deserved that Fullness in any respect should be placed in the Person of Christ for them; They have no Hand in this Affair, as any procuring, or moving Cause thereof: It is not for Works of Righteousness done, or to be done by us It is not on the account of foreseen Faith, or Holiness in us ; but wholly and solely from and according to the good Pleasure of God, and by his eternal Decree and Appointment, together with Christ's own assent and consent, or acceptance. This is the way that Sovereign Grace hath taken, that infinite Wisdom hath found out, [viz. God's placing and securing all Fullness of Nature and Moral good, and of Grace and Glory in the Person of Christ:] for the furnishing and supplying of his Creatures receptively, and especially for the use, benefit and happiness of his Elect.—As it is the sovereign Will and good Pleasure of God to have Mercy on some, and not on others, {Exodus.. 33: 19; Romans. 9: 15}, to hide Gospel-Mysteries from the wise and prudent, and to reveal them to Babes, {Matthew. 11: 25, 26}, to predestinate some unto the Adoption of Children, {Ephesians. 1: 5}, to make known to some the Mysteries of his Will, {Ephesians. 1: 9}, to work in the Saints both to will and to do, {Philippians. 2: 13}, to save some by the foolishness of Preaching, {1Corinthians. I: 21}, to give the Kingdom to Christ's little Flock, {Luke. 12: 32}. So it is the good pleasure of God that all Fullness should dwell in Christ, the Son of his Love, for the special Ends and Purposes before mentioned, Having now finished the Doctrinal part, I shall conclude the

present Discourse with some few Inferences and Uses deducible there from.

First, I shall draw some Inferences from what hath been Doctrinally delivered, As,

1, If this be so, that it is the good pleasure of God that all Fullness should dwell in Christ Jesus, as Mediator, (as is evident from our Text, and from what hath been said thereupon,) Then we may infer, that God is well pleased in and with Christ; He always was and is his Father's Delight, beloved by him with an infinite Love, {Isaiah. 42:1; Proverbs. 8:30; Matthew. 3: 17; John. 17: 23, 24, 26}. Therefore hath he withheld nothing from him, but hath given all things into his Hands, {John. 13: 3; Matthew. 11: 27}.

2, If God was well pleased that all Fullness should dwell in Christ; Then we may from hence infer, that no mere Creature, no one besides, or short of Christ himself, is (nor ought to be esteemed,) a Receptacle, or Subject of all Fullness, as the Papists vainly imagine, ascribing a Fullness of Grace to the Virgin Mary in their Ave Maria, [Hail Mary, full of Grace.] Paul indeed prays for the Saints at Ephesus that they might be filled with all the Fullness of God, {Ephesians. 3: 19}, and the Apostles advise the Brethren to look out from among them men full of the Holy Ghost and Wisdom, to be ordained Deacons, {Acts. 6: 3}. And Stephen, Barnabas, and others were Men full of the Holy Ghost and full of Faith and Power, {Acts. 6: 5, 8; 7: 57; 11: 24}. Yet notwithstanding this, there is a vast

difference betwixt the Fullness of Christ, and the Fullness which the Saints are endued with: For, The Fullness that is in Saints is but a particular Fullness; But the Fullness in Christ is a general Fullness, All Fullness is in him: The Fullness that is in Saints increaseth and decreaseth, ebbs and flows ; But the Fullness that is in Christ is a constant, abiding Fullness, It continues and dwells in him, without any diminution: All the Fullness that Saints are endued with flows from the Fullness that dwells in Christ, and (strictly-speaking) is only for themselves, will but serve their own Turns, and supply their own need only; [Indeed they do, and ought to employ, improve and exercise their Gifts and Graces for the good of others ; But they cannot impart, or communicate the least dram of Grace, Light, Life, or Holiness, &c. unto others:] But the Fullness that dwells in Christ, as Mediator, was given to and lodged in him, and received by him, not for himself, [at least not for himself singly and alone,] but for others, and is sufficient to serve all the Saints, yea all the Creatures in Heaven and Earth. "The Sun hath abundance of Light in his Body (saith Mr. Bridge) but 'tis not for himself, but for the World: The Woman hath Milk in her Breasts, "but not for her self, but for her Child: The Liver hath a great deal of Blood in it, but not for it self only, but that it may communicate it to all the Members of the Body : And the Head hath all the Senses and animal Spirits seated in it, but not for it self only, but for all the Parts of the Body: So Jesus Christ, as Mediator and " Head of the Church, hath received abundance of Grace and Holiness, &c. but not for himself barely, but for others.

3, If God was well pleased that all Fullness should dwell in Christ for others, that others might be supplied: Then we may infer that God

judged him faithfully, & indeed Christ Jesus always was, is, & will be faithful in conveying & giving out from his Fullness to others what was designed and allotted for them. "If Christ should receive Gifts for others (as Mr. Bridge argues) and then run away with all himself, [or keep all to himself,] and not be willing to give them out, He could not be faithful; but he is faithful." So saith the Apostle, {Hebrews. 3:2, 5, 6}, He was faithful to him that appointed him; As Moses was faithful in all his House, as a Servant; So, and much more, was Christ, as a Son over his own House, eminently faithful and true to his Trust: Yea Christ is infinitely willing and ready to communicate and give out of his Fullness to others, and especially to his own People.

4, Is this so, that God was well pleased to have all Fullness treasured up in Christ for the good of his People, that they may participate thereof, and have all their need supplied there from? Then we may from hence be informed of the great and exceeding abundant Grace and Kindness of God towards his Elect in Christ. Oh what boundless, matchless Love was in the Heart of God that hath induced him to lay up such vast inexhaustible Treasures of Grace and Blessings in Christ Jesus, for such poor undeserving Creatures as we! This indeed betokens and demonstrates great Love and unparalleled kindness in the Father's Heart that such rich and large Provision should be made for us, and lodged in the Hand, and under the care and trust of our Spiritual Joseph the Lord Jesus.

Secondly, The Uses deducible from this Doctrine are several; I shall mention only Two, or Three.

1, Use of Consolation. This Doctrine affords matter of Consolation to the Children of God, even in their lowest Frames, in their most necessitous and distressing Circumstances. How may the Saints, the regenerate Children of God, be filled with Comfort and spiritual Joy, when they are assured that all Fullness [not only of Nature and Morality, but also of Grace and Glory] doth dwell in Christ that such plentiful and all sufficient Provision is laid up in such a safe Hand, committed to the trust, care and disposal of such a faithful Friend, as the Lord Jesus is to his People ; especially when they consider that this rich Provision, this inexhaustible Fullness was lodged in Christ by the God of all Grace on purpose for the Elect; and that because so it seemed good in God's Sight it was the good pleasure of his Will! Oh, what abundant reasons have Believers evermore to rejoice in the Lord, who hath so graciously and richly provided for them!

2, Use of Exhortation to Believers. ( 1 ) Bless the Lord for his exceeding abundant kindness demonstrated and discovered in his treasuring and laying up all Fullness in the Person of Christ For you, for your good,, Comfort and Happiness. Oh, admire and adore his great Love and stupendous, free and distinguishing Grace to you on this Account.

(2) In all times & cases of Need seek to the Lord by Prayer for Supplies. Doth all Fullness dwell in Christ and that for others, especially for the Supply and Relief of his People? This is one Reason hereof, viz. To invite, encourage and oblige poor Souls to a frequent arid importunate Addressing of themselves to the Throne of Grace. Oh intreat the Lord to give you Day by Day your daily Bread, Spiritual, as well as Material,

[substantial, needful sufficient Food,] the Food of your Allowance, or, which is in the Eternal Counsel of God allotted and appointed for you, {Luke. 11: 3}; Proverbs. 30: 8}. If any of you lack Wisdom, saith the Apostle, [or any other Grace, or Blessing] let him ask of God, who gives liberally to all, and upbraids not, and it shall be given him, {James. 1: 5}. Ask and ye shall receive (saith our Lord) that your Joy may be full, {John. 16: 24}.

(3,) Stir up your own Souls, and one another, to be daily making application to Christ's Fullness for whatever Grace, or degrees and measures of Grace you stand in need of. Oh that you may make it your every-Day's Business to go to this Fountain for fresh Supplies, and with joy to draw Water out of these Wells of Salvation ! {Isaiah. 12: 3}. I must tell you (tho' you cannot but know it) that you have nothing but what you have received, you have no Spiritual Life, Strength nor Comfort, but what the Lord is pleased to bestow; and it is from this Fullness of Grace, which is treasured up in Christ, that all his People receive Grace, Life, &c. according to the measure of the gift of Christ, {Ephesians. 4: 7}. Hence it is that they are kept alive in their Souls in some measure, and their Spiritual Life maintained: Therefore it concerns Believers daily to make use of this Fullness, for it was placed in Christ, and doth continue in him on purpose for their Use. What are your Fountains and Wells in your Yards, or nigh your Habitations for, but for your daily use and supply? The Lord lead you and me more and more to this Fountain-fullness that dwells in Christ Jesus: For it is from his Fullness that our Souls must be fed, nourished, revived, and attain to a real growth in Grace, and in Spiritual Knowledge, {Colossians. 2:19; 1 Peter. 2: 2}. It is from this Fullness that we must have

Strength, and so go on from Strength to Strength, till we appear before God in Zion, {Psalms. 84: 7; 2 Corinthians. 3: 18}. Oh what Grace is it to be helped to live upon Christ and his Fullness at all times, in all conditions; and especially when we are dead, and dry and insipid in our selves, and find nothing but darkness and emptiness in our own Souls ; It may be, in thy own feeling and apprehension thou art brought very low, and art deprived of those inward Refreshing, sensible Enjoyments and sweet Spiritual Frames, which thou hast heretofore been favored with : It may be thou hast been dandled upon the Knee of Love, and there has been sweet intercourse between thy Soul and thy dear Saviour; But alas ! All this is now gone, and thou art left in the dark and destitute; If thou look into thy Heart, thou seest nothing but Confusion and Disorder, thou finds nothing in thy self to yield thee any true Comfort or Satisfaction So that, upon thy taking a view of thy present Case (when 'tis thus with thee) thou art ready to be dejected and cast down, not knowing what to do: But, Consider, The Lord help thee to Consider that all Fullness dwells in Christ. Though thou dost experience but little or no Melting's or Heart, Refreshing, or Quickening; but little of no Life, or Grace in thy self ; Yet thy Life is hid with Christ in God, {Colossians. 3: 3}, and the Apostle adviseth Timothy to be strong in the Grace that is in Christ Jesus, {2 Timothy. 2:1}. Not in Grace received and inherent in himself, but in that Grace which is in Christ Jesus. Here is good Ground for thy Encouragement and Consolation: If the Lord is pleased to lead thee to that Fullness of Grace which is in Christ Jesus, and give thee the Skill of Faith, thy Soul may feed freely, and live sweetly thereupon Tho' thou may'st not live upon that which is inherent in thee, upon thy own Frames, Enlargements, or Enjoyments; Yet thou may'st live

and feed upon Christ and his Fullness, even then when thou findest nothing in thy self but darkness and emptiness, &c. It may be, if the Grace and Favor of God have been sensibly displayed, and if thou hast met with Refreshing, Warming's and Elevations of Spirit, or some sweet Communications, &c. (before hinted at,) thou hast been ready to Idolize these things, resting therein, and depending thereupon, rather than upon Christ the Dispenser thereof, and the Fountain from whence they flow and are conveyed unto thee: Therefore give me leave to add this needful Caution: -- (4) Take heed of Idolizing thy sensible Enjoyments, inherent Grace, &c. we are apt to live upon Grace received, to rest in the Streams without going to the Fountain, to live more on the Acts, than on the Object of our Knowledge, Faith, Love, Joy, &c. and so are making Idols of those Spiritual Endowments communicated to us instead of looking above and beyond them to the Author & Donor thereof, instead of resting and living wholly out of our selves on the Person and Fullness of Christ. See {Ezekiel. 16: 6, 7}, &c. The Lord there declares how gracious and kind he had been to that People, in quickening, washing, anointing, and clothing them, and in decking them with Ornaments [the Graces of his Spirit:] But, saith he, Ver. 15, 16, 17, Thou didst trust in thine own Beauty, and played the Harlot, &c. Thou hast also taken thy fair Jewels, of my Gold, and of my Silver, which I had given thee, and made to thy self Images, &c. This is oftentimes the Case of the Children of God ; They are apt to make Idols even of the Graces and Gifts of the Holy Spirit bestowed on them; Therefore it seems good to the Lord hereupon, to withdraw himself from them, and leave them to themselves, and to Satan's buffetings, &c. that they may be ashamed of their Evil, in setting up the Gifts above the Giver, and living upon that which

is dispensed and communicated, and not eyeing, nor living upon Christ himself and the Fullness which dwells in him.----I shall conclude with a Word to Sinners.

3. Is this so, That it was and is well pleasing to God, that all Fullness should dwell in Christ for others? Oh then what matter and ground of Encouragement is this for poor Sinners, All Fullness of Grace and Glory is laid up in Christ, not only for such as be already called by Grace, but for Elect Sinners also, who are yet in their Blood, and dead in Trespasses and Sins. Yea, this Fullness doth continue, and had need to continue in Christ for the enlivening and enlightening of the Elect, not yet gathered, as well as for the Supply of the Saints. Oh, that Sinners then might take Encouragement to be looking to the Lord Jesus, as Head of Grace, for a part in this Fullness! Poor soul, If thou missest of Christ, thou missest of Grace and Glory. It is absolutely necessary that thou be United to Christ, otherwise thou canst not share in this Fullness; Let me entreat thee therefore, Man, Woman, Young, Old, to consider thy State by Nature ; Read, Search and ponder the Scriptures of Truth ; See what a Condition God's Word declares Sinners (the Elect as well as others) to be in by Nature, Dead in trespasses and Sins, alienated and Enemies in their Minds by wicked Works, under the Dominion of Sin, under the Tower of Darkness, under Satan's Jurisdiction, &c. The Lord opens your Eyes, and gives you to see your wretched State and Condition, and draw you to Christ. Oh what a Mercy would it be if the Lord would please to come down this Evening, and reveal his holy Arm and bring you out of Darkness into his marvelous Light! Sirs, It highly concerns you to attend the Administration of the Gospel, and

to pray to the Lord; Tho' whilst in a Natural State, you cannot pray in Faith, yet you may pray from those Natural and Moral Endowments which the Lord hath bestowed on you, and it is your Duty to pray as you can, and to wait on the Lord. Oh, do not trifle about the Concerns of your immortal Souls and Eternal State. 'Tis true, It is God that gives the Holy Spirit, and the Spirit that regenerates and produceth Faith and other Graces in the Soul, and enables the Soul to venture upon Christ: ("This is above and beyond the reach and power of Nature to effect:] But, yet the Lord is pleased [usually] to work upon, and lead poor Sinners to himself by, and in the use of Means, in the way of his Appointments; So saith the Apostle, {Romans. 10: 17}, Faith comes by Hearing, and Hearing by the Word of God. And know this, that our Lord is abundant in Grace and Love, and rich in Mercy; [For in this Respect also (as I might have shown) All Fullness may be said to dwell in Christ: There is an immense, an infinite Fullness of Love, Mercy, and peculiar Kindness in Christ to his People, even whilst yet in their Blood, in their Unregeneracy. The Heart and Love of Christ now in Heaven (saith Mr. Bridge) is the same towards poor Sinners, towards his Children towards Believers, towards Men; as it was when he was upon the "Earth. When Christ was upon the Earth, there was a Fullness of pardoning Love and Mercy in him: He would then pardon Men before they did come for Pardon; Father (saith he) Forgive them, for they know not what they do, {Luke. 23: 34}. "You count it a great Acts of Love, where the Fault is great, to forgive a Man upon his Acknowledgement of the Fault: But our Lord "Christ did not stay for their Acknowledgement, "but whilst they were reeking in their Sins he Forgives: Yea, When Men were putting forth the highest Acts of Sin, He was putting forth the highest Acts of his Love; When

Peter was denying Christ, Christ was suffering for Peter, &c. Here is Love indeed! He loved us, and gave himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour, {Ephesians. 5: 2}. He loved us, and died for us. And I say, His Heart is the same still Certainly, Beloved, the Lord Jesus is as full of Love and tender Affection towards His [tho' yet un-renewed] now he is in Heaven, as he was when he was upon the Earth. Be encouraged therefore, poor Sinners, to look to him; Oh, pray to him, call upon his Name, attend his Ordinances; And the Lord exert his mighty Power, and thereby quicken you and illuminate your Minds, reveal Christ, and discover his Grace to your Souls.

FINIS.

JEHOVAH'S TENDER REGUARD

TO HIS POOR

AFFICTED SAINTS,

DEMONSTRATED IN

A

SERMON

PREACHED AT GREAT WOOD-HOUSE

NEAR LEEDS

IN YORK-SHIRE, JUNE 10. 1719.

~~~~~  
BY JOHN MOORE  
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{PSALMS. 34: 6}, This poor Man cried, and the LORD heard, and Saved him out of all his Troubles.

By the Title of this Psalm it is evident that it was a Psalm of David, Who is sometimes called the sweet Psalmist of Israel, {2 Samuel. 23: 1}. As to the Manner and outward Form of its Composure in the Hebrew, it is Alphabetical each Verse beginning with a Letter according to the Order of the Alphabet. This and the rest of the Alphabetical Psalms are all very choice and singularly eminent.

As to the Matter of this sweet Psalm it is mixed of Praise and Instruction and is a choice Cordial for the afflicted and distressed Saints. The Occasion of David's composing and penning this Psalm was, his being persecuted by King Saul, and his fleeing [For fear of him] unto Gath, where he changed his Behavior [Thro' Infirmary and extreme Fear] before Abimelech [i. e. Achish King of Gath,] who thereupon drove him away, and he departed, and escaped to the Cave Adullam; as the Title declares, compared with {1 Samuel. 21: 10}, to the End. And Chapter. 22: 1}.

In this Psalm we find David praising the Lord, and exhorting others to praise the Lord with him, and declaring the Happiness of those that trust in the Lord, and advising, or exciting the Saints to fear the Lord, &c. showing [by way of Consolation] what inestimable Benefits the Righteous, and such as truly Fear the Lord, do & shall partake of These (in general) are the Contents of this Psalm.

The Psalmist begins with praising the Lord for this his great and seasonable Deliverance from his fears, dangers and troubles (before hinted,) saying, in Ver. 1, 2, I will bless the Lord at all times; his praise shall continually be in my Mouth. My Soul shall make her boast [or, shall glory] in the Lord; the humble [the meek, or lowly, made so by Affliction] shall hear, and be glad. Then he calls upon others to join with him in praising the Lord, saying, in Ver. 3, O magnify the Lord with me; and let us exalt his Name together. And then he proceeds to give the Reason of his own Resolution, and of his provoking others, to bless and praise the Lord, viz. His Experience of this great deliverance from all his Fears; Which was such, so wonderful so seasonable, so affecting, that the humble, in the like straits and distresses, shall look to the Lord, and be lightened [viz. with Comfort, &c.] Or, They shall flow together (as a River) to him, for Deliverance; taking Encouragement from this Deliverance of David, saying., This poor afflicted Man called, and the Lord heard, and saved him out of all his Distresses, Ver. 4, 5. 6.

In these Words of our Text we may observe (1) The Subject, or Person spoke of, pointed at and distinguished by a certain Character appropriated to him and others in the like Condition, This poor Man. (2) The Case, or the Circumstances in which, this poor Man was, or had been in time past intimated in the last Clause of the Text Which was distressing and doleful; He was surrounded with, & had labored under many & grievous troubles, distresses, pressures. (3) His Deportment under his troubles, He called, or cried [viz. to the Lord.] (4) The Consequence, or

what followed thereupon, viz. The gracious Respect which the Lord showed him, expressed in two Particulars, 1, Jehovah heard, 2, He saved him out of all his troubles.

I think there is nothing in this Text that needs Explication, unless it be the first Words [Zeb gna,] This [or that] poor afflicted Man: Whereby I conceive we are to understand either David Typical, or David Personal; 1, These Words may be taken "Prophetically, as spoken of Christ Jesus, of whom David was an eminent Type and Figure: And indeed Jesus Christ for our sakes became poor, {2 Corinthians. 8: 9}. He was a Man of Sorrows and acquainted with Grief; He counted himself a Worm and no Man; a Reproach of Men, and despised of the People; See {Psalms. 22; 69; Isaiah. 53}. Who in the Days of his flesh offered up Prayers and Supplications, with strong crying and Tears, unto him that was able to save him from Death, and was heard in that he feared, {Hebrews. 5:7}. So that it may truly and properly be said of Christ, as considered in his Humiliation-Sate, in his Agonies and deep Sufferings, This poor afflicted Man cried, and Jehovah heard, and saved him out of all his troubles. Yea, the very same Word [gnani] is applied to Christ, in {Zechariah. 9: 9},—Behold, thy King cometh unto thee he is just, and having Salvation, lowly, [poor afflicted,] and riding upon an Ass, &c. The Septuagint renders it meek, as also {Matthew. 21: 5}. Both senses agree to Christ, who was both poor afflicted, and meek or humble. So Christ is stilled [gnani] poor afflicted, in {Psalms. 22: 24; 69.29; 109.16, 22}. But I shall not insist upon the Words as taken in this Sense. Therefore,

By this poor Man here we are to understand David himself, the Son of Jesse; Who had labored under sore troubles and distresses from the rage and bitterness of Saul against him, and thro' his fears of Achijb the King of Gath, &c. For, (as H. Smith saith) Being a Figure of Christ, he was always surrounded with Troubles: As Christ was despised of his Country-men, So David was despised of his Brethren As Herod persecuted Christ. So Saul persecuted David: As Christ fled to Egypt; so David fled to Gath. The Philistines, the Ammonites, the Edomites, the Moabites against him, yea Absalom his own Son against him. And as this Character [poor afflicted] doth primarily and properly refer to David; So it is frequently applied to others in a low, afflicted, distressed Condition; See {Deuteronomy. 24:12; Job. 24: 4; 34: 28; Psalms. 9. 12, 18; 12: 5; Isaiah. 41:17; 49:13; Zephaniah. 3: 12}. I shall therefore consider the Words as referable to the Saints in general, as well as to Christ, or David in particular: [For, as Christ, the Head, passed thro' sore Troubles and deep Sufferings to Glory, {Luke. 24: 26; 1 Peter. 1: 11}. So doth, so must the Church, His Body, and the Members in particular.] They are in many respects, a poor afflicted People.

The Words of our Text then do plainly express and represent, or set forth, the hearty Concern and Practice of David, and consequently of others of the Saints and Children of God, under their Troubles Afflictions; and the Lord's tender regard to them. This poor Man cried, &c. And is it not thus with thee and thee, with one and another of you, when under Troubles, Afflictions and Trials? Is not this your practice? Do not you make it your Concern to cry to the Lord? And have you not sometimes had some sweet Experience of what is expressed in the latter part of the Verse, viz. the

Lord's hearing, and saving you out of your Troubles? How can some of the Children of God, in some good measure, witness and set their Seals (as I may say) to the truth of what is here declared, i. e. That the Lord heard their Cry, when in distress, and saved them out of all their Troubles! But,

I shall now precede to consider the Doctrine Propositions chiefly observable from these Words, for our Instruction and Comfort, (if the Lord please ;) which are these Three,

1. That the Children of God are [in this Life] subject to and exercised with many Afflictions and Troubles, and that of divers kinds. [For, the Lord being said to save his poor ones out of all their Troubles, doth imply and plainly intimate that the Children of God are oftentimes under sore distresses and troubles.]

2. That it is the property and practice, [or usual Method,] as well as Duty of gracious Souls to cry to the Lord in their Troubles.

3. That the Lord hears the Cries and Groaning of his afflicted People, and will deliver them.

I shall speak a little to each of these Points of Doctrine, as the Lord shall please to assist, and time give leave.

In handling the First Proposition, [i. e. That the Children of God are [in this Life] subject to and exercised with many and various Troubles,] I shall

(1) Endeavour to demonstrate that the poor Saints are frequently under pressures and troubles. (2) I shall show, in some particulate, what the Afflictions and Troubles of the poor Saints are. (3) I shall give some Reasons why the Lord suffers his own dear Children to meet with, and labor under so many Troubles and Afflictions.

1. It is abundantly evident, That the poor Saints are frequently attended with Troubles, both from Scripture-Testimonies, from Scripture-Examples, and from common Observation and Experience.

(1) This is apparent from many Scripture Testimonies, See Ver. 19, of this Psalm; Many are the Afflictions of the Righteous. {Acts. 14: 22}, — We must thro' much tribulation enter into the Kingdom of God. {2 Timothy. 3: 12}. All that will live godly in Christ Jesus shall suffer Persecution. {Psalms. 73: 5}, The wicked are not in trouble as other Men, neither are they plagued like other Men. {John. 16: 33}, In the World ye shall have tribulation.

(2) It appears From Scripture-Examples, that the Saints do often labor under sore Troubles and Afflictions; as Jacob in his hard Service under Laban ; Joseph in Prison ; the Israelites in Egyptian Bondage ; Job on the Dunghill ; David in the Wilderness; Jeremiah in the Dungeon ; Daniel in the Lions Den ; the three Children in the fiery Furnace; Jonah in the Sea ; Lazarus at the rich Man's Gate ; Paul and Silas in Prison ; &c.

(3) Common Observation, and the Experience of Saints in all Ages, do abundantly evidence this, That God's People are often exercised with Distress and Trouble. As this was observed and experienced by Believers of old time, [Whence Job cries out], {Job 6: 2, 3, 4}, Oh that my Grief were thoroughly weighed, and my Calamity laid in the Balances together! &c. And David, {Psalms. 31: 9, 10}. Have mercy upon me, O Lord, for I am in trouble; mine Eye is consumed with Grief yea, my Soul and my Belly: For my Life is spent with Grief and my Tears with sighing. {Psalms. 73: 14}, All the Day long have I been plagued", and chastened every Morning. And Heman, {Psalms. 88: 3}, My Soul is full of Troubles and my Life draweth nigh unto the Grave. The Church in {Lamentations. 1: 3}, &c. Judah is gone, into Captivity, because of Afflictions, &c. And the Apostles, {2 Corinthians. 4: 8; 7: 5}. We were troubled on every Side without were fighting's, within were fears. So in this our day, we may observe in others, and experience in our selves, that manifold Troubles befall the poor Saints in this World.—But let this suffice to confirm us in the Truth of the Proposition. I shall now proceed to show,

2. What the Afflictions and Troubles of the poor Saints are. You have heard in general that they are many and various: They may be considered under these Two Heads, 1, Such Troubles as the Children of God usually pass under at or about the time of their Regeneration and first Turning to the Lord. 2, Such as they are frequently exercised with afterwards.

(1) The Children of God (generally speaking) are filled with Trouble,, On several Accounts, at or about the time of their first Conversion, as

Experience Sufficiently testifies. For, It is the gracious pleasure of God to give his own Chosen ones a Sight and Sense [yea sometimes a deep Sense] of their Sin, and Misery by Sin, when he begins to work savingly upon their Souls. Then their Hearts are q. d. ransacked and laid open, and they are made to possess the Iniquities of their Youth, to see and feel the Plague of their own Hearts, and to apprehend themselves to be the chief of Sinners; Sin by the Commandment becoming exceeding sinful: So that hereupon they are brought low, and become vile in their own Eyes, base and wretched in their own Thoughts and esteem, and are filled with Trouble and Distress, being made to loath and abhor themselves for their Iniquities. And that which heightens their Trouble is the painful Apprehension which they now have of their lying under the Curse and Condemnation of the Law; as being powerfully convinced that the Law doth accuse, condemn, and accurse every Transgressor thereof, and that they are Children of Wrath by Nature, as well as others. Yea, sometimes they account God their Enemy, and are ready to conclude that he is as a terrible Judge, coming forth in Anger-against them; Whereupon they are sore trouble and dismayed, and go mourning all the Day long, as David in {Psalms. 38: 1-6}. And tho' poor Souls under their first awakenings be ready to think [as it is very natural in that Case to think] of repenting, and reforming, and so making God amends for by-past Offences and miss-spent time; and therefore do resolve upon and set about a new Course of Life, thinking by the Works of their own Hands to procure acceptance with God, to obtain the Love and Favor of God, &c. Yet, Beloved, Experience testifies ( I mean, the Experience of true Believers, of such as be led effectually to the Lord Jesus Christ doth testify) that God's Elect, are not left to rest upon any such

sandy Foundation, as the Works of their own Hands, or the best of their own Performances ; they are therefore (as I may say) stripped of all, and Brought off from every such Hold ; so that they find nothing in themselves, nothing which they can possibly do, that they see any ground in the least to depend upon, or to gather any Hope or Encouragement from; But are made to see the best of their own doings to be but dung, yea; to count them but loss and dung, as Paul did, {Philippians. 3: 8}. Or, (with the Church) as filthy Rags, {Isaiah. 64: 6}, All our Righteousness's are as filthy Rags. Thus, I say, these poor Souls are strip of every thing of, their own, they see there is nothing in themselves to commend them to God, and that they can do nothing pleasing in his sight; yea, they are made to see their own shame and Nakedness, their own wretched and miserable Condition ; and it may be, for some time they lie q.d. at the foot of Mount Sinai, and hear nothing but the Thundering of the Law, whereupon they are seized with fear, horror and amazement. It is now that they are (as usually poor Souls, when the Lord begins to work effectually upon them, are) attended and filled with horror and terror of Conscience, as concluding themselves Cast-always, and in a lost and undone State. And now ('tis very likely) Satan assaults them with his Temptations, and stirs up his Instruments against them, using his utmost Power and Policy against them, taking advantage of their present Case to heighten their grief and trouble, attempting to draw them back to their former Course of Sin and Folly, or to drive them into Despair, and so (if-possible) to work their Ruin. Thus poor Souls are (as David in another Case was) as it were, hunted from Mountain to Hill, {1 Samuel. 26: 20}, and are even at their Wits end, as the Psalmist speaks, {Psalms. 107: 27}.— Thus the Children of God, at or about the time of their Conversion,

are in Trouble and Distress through a Sight and Sense of Sin and Pollution of their Nature, through a sense and apprehension of their having broken God's holy Law, through a sense of their own unworthiness and undeserving, through an apprehension of Divine Wrath and Vengeance being justly due to them for Sin and Transgression, and through the subtle Insinuations and powerful Temptations of Satan: For [H.S. saith] " As Christ was no sooner born, but Herod sought his Life; So the new Man is no sooner born of the Spirit, but the Serpent is ready to devour him, his Brethren to banish him, and Hell to swallow him up. " But for the Encouragement of poor-Souls under their first Awakenings, consider,

Tho' the Troubles of God's Elect at such a time are very great, many and various, Yet the Word here mentioned is and shall be made good, even in that Case; The Lord hears the Cries of his poor ones, and doth and will save and deliver them out of all their Troubles: As the Psalmist experienced, if I may allude unto that passage in {Psalms. 40: 1-3} I waited patiently for the Lord, [saith he,] What then? And be inclined unto me, and heard my Cry; and how then? He brought me up also out of an horrible Pit, out of the miry clay, and set my Feet upon a Rock, and established my goings; and he hath put a new Song in my Mouth. Even praise unto our God: Many shall see it and fear, and shall trust in the Lord. This is much the Case of poor Souls when under their first Awakenings, and the first Workings of the Spirit of God upon them: They are (as it were) in an horrible Pit, [in a Pit of noise]i. e. in desperate Dangers and Calamities, and in the miry Clay : And when the Lord comes to work effectually upon them,

they are made to see and apprehend their Sin and Misery, and to see the shortness and insufficiency of their best doings and so find themselves (as it were) in an horrible Pit, sinking fast in the miry Clay, and know not how to get out, do not find any ability, skill, or capacity to get out of this, so dismal and doleful a Case and Condition: But the Lord is graciously pleased in his own good time to rescue them out of this Thralldom, from this Bondage, out of this Distress and Trouble ; And so (as the Psalmist here speaks) he sets their Feet upon a Rock, and establisheth their goings ; They are led to the Lord Jesus Christ, and are enabled to rest their Souls, upon him, and to walk in him :

Then a new song is put in their Mouth, even praise unto their God. Thus ( I say) at or about the time of conversion the people of God, pass under sore Distress and Trouble, but the Lord doth and will deliver them.

(2) After poor Souls are led to the Lord Jesus Christ, to venture themselves as poor, naked, empty, perishing Creatures upon his Person, Grace, Blood and Righteousness, they are not exempted from Troubles and Afflictions, and that (as I said) of divers kinds.

For, 1, Satan is now very active in making his Assaults upon the poor Believer, and using his utmost Endeavour to divert his Thoughts from Christ, and the things of God, and to disturb His Peace and rob him of his Comforts, casting this and the other Suggestions into his Mind, tempting him to Blasphemy, Atheism, Idolatry, &c. Thus the poor Soul is often plunged into deep Distress, Sorrow and Trouble through the Temptations of

Satan, that wicked one, that roaring Lion, that wily Serpent, (as the Scripture stiles him,) who was a Murderer from the Beginning, who is a Liar, and the Father of it. Sometimes he endeavors to puff up poor Souls with Spiritual pride, to stir up the Corruptions, of their Nature so as to make them proud of their Attainments, Gifts and Parts, and puffed up with their Graces, Spiritual Enjoyments and good Frames : As I remember a Saying concerning one of the Fathers ( so called ) viz. St. Bernard, that when he had been at Prayer, [in which Duty he was in some good measure enlarged, having railed Frames of Soul, and (perhaps) some sensible Enjoyments,] he thought as if one clap him on the Shoulder and said, Benefecisti, Bernarde, Well done, 'Bernard, [Thou hast done bravely], Thou hast prayed excellently.] Thus Satan doth at times attempt to puff up the Children of God with Spiritual pride; and useth one Stratagem after another to turn them aside, if it lie in his Power. So that Satan's Temptations are oftentimes the Believer's Afflictions, greatly distressing to his poor Soul.

2. The Children of God often meet with Distress and Troubles (which are sometimes very heavy and grievous) from Men, from the World, the Wicked of the Worlds yea sometimes (it may be) from Professors themselves. The poor Saints have been and are (q. d.) harassed and troubled in all Ages from, time to time through the hatred and bitterness, malignity and persecution of the Men of the World. Hence it is that many of the dear Children of God have been cast into Prisons, or Dungeons, have had their Goods confiscated, have been banished into other Countries, sold for Slaves, yea put to cruel Deaths : At least, they suffer and undergo Tongue Persecution ; when the Men of the World are curbed and

restrained so that they cannot prosecute their designs in persecuting the Saints other ways, they will not fail to revile and stander, defame and cast reproaches upon them: So that they must thro' much Tribulation enter into the Kingdom of God, {Acts. 14: 22}. Yea, all that will live godly in Christ Jesus shall suffer Persecution, {2 Timothy. 3: 12}. This I apprehend to be particularly intended in that Saying of our Lord, {John. 16: 33}, In the World ye shall have Tribulation. Distress, Tribulation and Persecution is what the Saints may expect to meet with in this World: This the Word of God doth testify and declare, and the Saints do find the truth of, by their daily and constant Experience and Observation. As David complains in {Psalms. 143: 3, 4}, saying, The Enemy hath persecuted my Soul, he hath smitten my Life down to the Ground; he hath made me to dwell in Darkness's, as Men long since dead,: Therefore is my Spirit overwhelmed within me, my Heart within me is wonderfully astonished: So Satan and his Instruments do continually molest, oppress and trouble the poor Saints. Yet not withstanding this, Christ encourages his poor ones, saying, Be of good cheer, I have overcome the World: Yea, he prays that they may be kept from the Evil, {John. 17: 15}.

3. Sometimes the poor Saints are left in the dark, (as I may say:) The Lord is pleased, for some wise Ends, to hide his Face, to withdraw his gracious, comforting Presence, to withhold sensible Enjoyments from his dear Children for a time : And this is one of the greatest Troubles, one of the sharpest & bitterest Afflictions, that a Child of God passeth under ; I say, It is one of the bitterest Afflictions that a sensible Believer meets with, to be left (as it were) for a season by the Lord under [what we call]

Desertion & Darkness. Oh, how dismal, doleful & lamentable is the Case of a poor Soul whilst in this Condition! Such an one is filled with Sorrow & Complaints, as David in {Psalms. 30: 7}, Thou didst hide thy face, and I was troubled. Or, as the Spouse in {Cant. 3: 1, 2; 5: 6}; Where, she laments the Absence of her Beloved, saying he had withdrawn himself and was gone, I sought him (saith She) but I found him not and again, I sought him, but I could not find him; I called him, but he gave me no Answer. I will rise now (saith She) and go about the City in the Streets, and in the broad ways, I will seek him whom my Soul loveth; I sought him, but I found him not: Thus She bewails the want of his Presence, his gracious and comfortable Presence. So Heman in {Psalms. 88: 6}, Thou hast laid me in the lowest Pit, in darkness's in the deeps, and in Ver. 14, Lord, Why castest thou off my Soul ? Why hidest thou thy Face from me? So you find the Church bitterly lamenting her Case on this very account, {Isaiah. 49: 14}, But Zion said, The Lord hath forsaken me, & my Lord hath forgotten me. Oh what! a doleful Complaint & Lamentation is this! But not withstanding this sad Case, which the Church was in, according to her own apprehension & feeling; Yet you find the Lord had a special Regard & Love to her, as the next Words show, in Ver. 15,16, Can a Woman forget her sucking Child, that she should not have compassion on the Son of her Womb ? Tea, they may forget, [it is possible that tender Mothers may forget their sucking Children,] Yea (saith the Lord) I will not forget thee: Behold, I have graven thee upon the Palms of my Hands; thy Walls are continually before me. Oh what Grace and Love is in the Heart of Christ! What Bowels & tender Compassions are in the Heart of our Heavenly Father towards his Children! For, not withstanding his withdrawing himself and withholding the

Influences of his Grace and Spirit for a time from his Children, Yet his Heart is the same, his Love continues the same to them ; he always hath an endeared kindness to his Children. Hence it is that even such as walk in Darkness are advised to rest and confide in him, {Isaiah. 50:10}, Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkness and hath no Light ? Let him trust in the Name of the Lord, and stay himself Upon his God, Oh that Believers may hearken to, and be helped to embrace the Advice here given, notwithstanding present Darkness, notwithstanding the present Hidings of God's Face, &c.

4. Sometimes poor Saints are in Trouble thro' a deep Sense of Sin, through the prevalency of their own Corruptions, and through their Apprehensions of Divine Wrath due for Sin. A deep Sense of their own Sins and Sinfulness oftentimes fills the Saints with Trouble, When they are led to see the Pollution of their Nature, the Plague of their own Hearts, the continual Ebullitions of Sin, and the constant Lusting of the Flesh against the Spirit. Whereupon they are ready to cry out in the Words of the Apostle in {Romans. 7, from Ver. 15 to the end: Where he gives an Account of his own Experience, as to this matter, concluding it with this pathetical Lamentation, Ver. 24, O wretched Man that I am, Who shall deliver me from the Body of this Death! Yea, sometimes the Sins of others are a Burden and matter of Trouble to the poor Saints, Thus Lot is said to be vexed with the filthy Conversation of the Wicked : (For that righteous Man dwelling among them, in seeing and hearing, vexed his righteous Soul from Day to Day with their unlawful Deeds,) {2 Peter. 2: 7, 8}. Oftentimes a Sense of their Backslidings and of the prevalency of their own Corruptions,

the head strong Corruptions that they find and feel within themselves, occasions great Distress, Affliction and Trouble to the Children of God, as David witnesses from his own Experience, {Psalms. 51: 3, 4} &c. I acknowledge my Transgressions, and my Sin is ever before me: Against thee, thee only have I sinned, and done this Evil in thy Sight.) &c. Oh what a burden oftentimes, I say, What a Burden and Trouble is it to Believers to feel the workings and bubbling up of Corruption in their Hearts and Natures, and the prevalency of Unbelief, and of other Sins! Hence the poor Soul is many times lamenting and bemoaning his Case and Condition, Oh that ever I should sin thus against so gracious and loving a God! Oh that I could live more without Sin! And Oh that I could love God more, and serve God better, &c! Yea, the poor Soul is at sometimes groaning to be delivered from the Body of Sin, the Old Man, the Corruption of Nature, Which doth annoy and press him down [as an heavy Weight] like a dead, stinking Carcass cleaving to a living Man. Sometimes poor Saints are full of Trouble and Heaviness through an Apprehension and Feeling [as it were] of God's Anger and Displeasure against them. Thus Job cries out, in Chap. 6. 4, The Arrows of the Almighty are within me, the Poison whereof drinketh up my Spirit, the Terrors of God do set themselves in Array against me. So David, under a deep Sense of Sin, accompanied with a Sense of Divine Wrath, complains in {Psalms. 38: 2, 3}, &c. Thine Arrows stick fast in me ; and thy Hand presseth me sore : There is no Soundness in my Flesh because of thine anger neither is there any Rest in my Bones because of my Sin.—Yet notwithstanding all this, such poor distressed Souls may be encouraged, tho' Guilt stares them in the Face, tho' they be burdened with the Body of Sin, tho' at present they lie under sore Rebukes, under a sense

of God's Wrath, they shall be saved out of all their Troubles. See {Isaiah. 54: 8}, In a little Wrath I hid my Face from thee, for a Moment But with everlasting kindness will I have Mercy on thee, saith the Lord thy Redeemer. And {Isaiah. 57: 17, 18}, For the iniquity of his Covetousness was I wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his Heart, Yet saith he, I have seen his ways, and will heal him, &c. See also {Hosea. 11: 7, 8,9}. Oh see the astonishing, super abounding, heart-melting Grace and Loving-kindness of the Lord to his poor Children in Distress and Trouble! I need not add,

5. The Troubles and Afflictions which are common to others as well as to the Saints, (tho' perhaps the Saints are more deeply, more grievously exercised thereby than others) I mean, Afflictions of Body, or Family-Afflictions, as Sickness, Weakness, Pain, Separation of near Friends and Relations, or Dangers, Losses, Disappointments in their temporal Estates, &c. The Lord is pleased many times to afflict his own dear Children on this wise (as well as otherwise,) and that for wise and gracious Ends. Thus you see "The Cross-way is the "Way to Heaven, (as H. S. observes,) and the Righteous walk in it; Paul describing the Way "to Heaven, draws it by this Line, viz. thro' many Tribulations. This (saith he) is the State of the Church Militant, She is like the Ark floating upon the Water, like a Lily among Thorns, like the Bush which burned with Fire, "and was not consumed: The City of God is always besieged, but never ruined " (But here Note (by the way) that the Afflictions and extreme Sufferings of the Godly (as Bp. Reynolds well saith) are not formally or properly Punishments nor Effects of Divine Malediction or Vengeance towards their Persons: For, the Sting, and

Malediction, or Curse of them is in and by the Death of Christ destroyed and taken away; Tho' the Substance and Painfulness of them be and (for a time,) remain in them. Lastly, Sometimes some of the dear Children of God are in sore Distress and Trouble even at the Hour of Death: Not only when God calls them by his special Grace, and in the Course of their Lives afterwards (as hath been demonstrated ;) but also; when pale Death looks in upon them. Their Distress and Trouble then besides the Distempers of Body, which [perhaps] are heavy upon them do often arise from a Sense of their own Unworthiness, or from the prevailing of Unbelief, or from God's hiding his Face, or thro' Satan's Assaults and Suggestions, Who is usually very busy with Persons on a Sick, or Death-Bed ; I say, Satan is often very active then; That is his time (as I may say) to use his last and strongest Efforts to turn aside poor Souls, or to drive them into utter Despair (if possible) and therefore he useth his utmost diligence, power and policy against them. I remember I have read, or heard of a Passage concerning a Man that was accounted eminently gracious, and not only so, but a faithful Preacher of the Gospel, who, being cast on a sick Bed, and near to his Death, lying under great Affliction of Body, wanted the Presence of God, and was assaulted with Satan's Temptations, ; and cast down thro' Unbelief; Mr. Dod (of whom ; I doubt not but many of you have heard) hearing of this Preacher's Sickness, goes to give him a Visit, and coming to his Bed side asked him how he did ; How do I (said he) ? What will you say to a Man that is going into another World and hath not one Dram of hope? Well (said Mr. Dod, in Answer to him,) What will you say as to our blessed Lord and Saviour, Who, when he was upon the Cross ready to give up the Ghost, cried out, My God, my God, Why hast thou forsaken me ? This

(through the Blessing of God) gave a Lift and was some Relief: to the poor Sick Man, so that he (through Grace) from thence forward gathered some Hope and died comfortably. Thus (I say) some of the dear Children of God. are in sore Distress, Trouble and (as, it were) Agonies of Soul On their Death-Beds. Tho' it must be granted (because Observation and Experience do witness it) That the Lord is pleased to favor some of his poor Children at such a time with his gracious Presence, with more than ordinary Comfort, Joy and Peace, so that they go off the Stage of this World triumphing in Christ. How ever the State of other poor Saints is safe, their Souls are secured, they are in safe Hands, in a blessed Condition, not withstanding their grievous Afflictions and Troubles. For, the Safety of our States doth not depend upon our Frames, or Enjoyments, nor yet upon our Acts of Faith, or Exercise of other Graces; But upon the unchangeable Love of God, the immutability of his Counsel and Covenant of Grace, and upon the distinguishing Grace and Love, Mercy and Power of Christ, and upon the Efficacy of his Obedience, Sufferings and Intercession.—But I shall now proceed to lay down and briefly consider,

3. Some special Reasons why the Lord suffers his own dear Children to meet with, and be exercised, by so many Afflictions' and Troubles. The Reason are many and divers; As

(1.) To embitter Sin unto them, and to purge them there from: By this (saith the Lord by the Prophet, {Isaiah. 27: 9} speaking of Afflictions and Chastisements) shall the Iniquity of Jacob be purged, and this is all the Fruit [of his Chastisements] to take away his Sin. The Lord (I say) is

pleased sometimes to inflict, or permit Afflictions upon his own Children, to embitter Sin to them, to prune and purge their Corruptions, to draw off their Hearts from Folly and Vanity, to correct their carnal Security and Slackness in their Christian Progress.

(2.) To wean them from this World and the things thereof. Alas! The Saints (as well as others) are too apt to have their Affections too much set upon things here below, as [perhaps] on their Wealth, fine Houses, Estates, Wives, Husbands, Children, &c. I say, The Children of God themselves have sometimes their Affections too much placed upon sublunary things: Wherefore the Lord may be graciously pleaded to strip them of such, their Enjoyments (which they are idolizing,) or some other way to afflict them, and so make them drink of the Powder of their Idols, on purpose to wean them from things here below. "We are apt (saith H.S.) to love the World more than is good for us; therefore God sets an Edge of Bitterness a upon it, to make us loath it, like the Nurse who "lays Mustard on her Breasts to wean the Child there from: So the Saints are exercised with many Troubles to wean them from the Dug of the World.

(3.) The Lord permits, or inflicts Trials and Afflictions upon his own Children for the Trial of their Faith, and other Graces of the Spirit. As in {1 Peter. 1: 6, 7}; The Apostle, in the foregoing Verses, is speaking of the glorious Inheritance, that the Saints are begotten to, which is reserved in Heaven for them who are kept by the Power of God thro' Faith unto Salvation, ready to be-revealed in the last time: Wherein (saith he) ye greatly rejoice ; tho' now for a season (if need be) ye are in Heaviness thro'

manifold Temptations or, Trials , and then he shows, for what end they were in Heaviness, or Trouble, viz. That the Trail or Probation of your Faith being much more precious than of Gold that perisheth, tho' it be tried with Fire, might be found unto Praise and Honor and Glory, at the Appearing of Jesus Christ. Our Faith in God's Providence is then the greatest (saith Bp. Reynolds) when we dare cast our selves on his Care, even, then when to outward Appearance he seems not at all to care for us ; when we can so look on our Miseries, that We can with all look thro' them, &c.

(4.) Another Reason of the Saints Afflictions and Troubles, sometimes, is to humble, and instruct them, and so to do them good. Alas! The Saints (perhaps] are overgrown (as I may say) with Carnality, Selfishness, worldly Mindedness ; perhaps they are sunk into the World, and the World has got too much place in their Hearts and Affections, and they grow high-minded, and their Hearts lifted up: Wherefore the Lord is minded (for the Good of their Souls) to humble them ; and there fore he lays his Afflicting Hand upon them, or suffers them to be exercised with Trouble and Distress, in one respect or other. This was Hezekiah's Case, and Experience, {2 Chronicles. 32: 25, 26, 31}. So the Lord tells his People Israel, saying in {Deuteronomy 8: 2}. Thou shalt remember all the Way which the Lord thy God led thee these 40 years in the Wilderness, to humble thee, and to prove thee, to know what was in thy Heart. So in Ver. 15, 16, Who led thee thorough that great and terrible Wilderness, where\* in were fierce Serpents, and Scorpions, and Drought, and no Water, &c. that he might humble thee, and that he might, prove thee, to do thee good at thy latter End. All Troubles and Afflictions (tho' in their own Nature they

be Evils and Pressures of Nature yea contrary to the Integrity of Nature, and so tend rather to harden and estrange the Heart from God than otherwise, which do occasionally follow Sin, and are commonly inflicted because of Sin, yet) to the Godly they are New-Covenant Blessings to which they are appointed, {1 Thessalonians. 3: 3}, and which have a Voice in them to such as be (exercised thereby ; hence we are commanded to hear the Rod, and who hath appointed it, {Micah. 6: 9}. Thus the Lord chastiseth his Children for their Instruction and spiritual Advantage, as in {Proverbs. 29: 15}, The Rod and Reproof give Wisdom. And {Psalms. 9: 12, 13}, Blessed is the Man whom thou chastenest O Lord, and teachest him out of thy Law, & c. So the Apostle declares that the Lord chastens his for their Profit, that they might be Partakers of his Holiness, &c. {Hebrews. 12: 10, 11}. David acknowledges his receiving Benefit by Means of Affliction, {Psalms. 119: 67, 71}; One speaking of Affliction saith, Our Heavenly Father permits and inflicts it, not in a way of Vindictive Judgment, as upon the Vessels of Wrath; but in a way of Mercy and Grace, out of Love to our Souls, as amending Corrections on the Sons of his Love. So then, with respect to the Saints, the Lord turns the Evil of Affliction to Good, brings Good out of Evil, We know (saith Paul?) that all things (Affliction, Tribulation, Distress, Persecution, Temptation, &c. work together for Good to them that love God, to them who are the Called according to his Purpose, {Romans. 8: 28}.

(5.) The Saints are exercised with many Afflictions and Troubles, that so they may be made conformable to Christ in his Sufferings, as in {Romans. 8: 17}, if we suffer with him, that we may also be glorified

together. So in {2 Timothy. 2: 12}, If we suffer, we shall also reign with him. Hence Peter adviseth the Saints not to think it strange that they pass under fiery Trials, but to rejoice, seeing they are Partakers of Christ's Sufferings,— {1 Peter. 4: 12, 13, 14}. See likewise {Colossians. 1: 24}.

(6.) Sometimes the Lord permits, or lays Affliction and Trouble upon his own dear Children, to let them see the Shortness and Emptiness of every thing below himself, and to induce them to look to, and depend upon himself, as being brought (by this Means to see and acknowledge where their Help is, where their Strength lies; In their Affliction (saith the Lord) they will seek me early, See {Hosea. 5: 12, 13, 14, 15}; compared with Chap. 6: 1. King Nebuchadnezzar must feel and lie under God's afflicting Hand, till he is brought to know and acknowledge that the most High ruleth over all, &c. {Daniel. 4: 35}.

(7.) Sometimes the Children of God are exercised with Afflictions and Troubles, and the Lord is pleased to suffer, or bring them upon them, for the heightening of his rich Grace, Mercy, and Power in their and others Esteem: For, poor Souls experiencing and observing how the Grace and Kindness of the Lord, the mercy and power of God is displayed on their behalf and supporting them under, and carrying them through, and at length (one way are other) rescuing and delivering them out of the distresses, heavy afflictions and troubles which they have labored under, they are made to admire and adore the Divine goodness; this, this many times heightens to grace, mercy, and power of God in their esteem, And this the Lord would have his children to know and observe, according to

that encouraging word which he gave to his servant Paul in his distress, {2 Corinthians 12:9}, My grace is sufficient for thee, &c. The Apostle, in the foregoing part of this chapter, is giving some account of his experience in some regards; mentioned in some visions and revelations which he had, how he was called up to the third heaven, into paradise, and heard unspeakable words, which it is not lawful for a man to utter; and lest he should be exalted above measure through the abundance of revelations, there was given him a thorn in the flesh, the messenger of Satan to buffet him: For this (says he) I besought the Lord thrice, that it might depart from me; and he said unto me, My grace is sufficient for thee, my strength is made perfect in weakness. Thus, I say, the Lord would have his children know the sufficiency and efficacy of his grace and mighty power; that he is well able and as willing as able to succor, support and relieve them under, and deliver them out of their distresses and troubles, in his own way and time; And his own way and time is always the best; we should make but sorry work of it, if we work our own carvers: The Lord knows better than we can dictate are prescribed to him what is best for us, and it is well to be at the Lord's disposal, who has graciously promised that though the young lions do lack, and suffer hunger; yet they that seek the Lord shall want no good thing. [No thing that infinite wisdom sees good for them,] {Psalms. 34:10}. And again, the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly, {Psalms. 84:11}. Oh therefore it is well to depend upon the Lord, upon his grace, mercy, power and providence. For, the name of the Lord is a strong tower; the righteous runneth into it, and is safe, {Proverbs. 18:10}. But I must proceed to,

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

1. This is evident from the words of our text, This poor man cried. And from verse 17, The righteous cry. This is also apparent from several verses in {Psalms. 107}; where the Psalmist exhorts the redeemed of the Lord to praise him, who redeemed them from the hand of the enemy, and gathered them out of the lands, from the East, West, North and South. They wandered (says he) in the wilderness in a solitary way; they found no city to dwell in: Hungry and thirsty, their soul fainted in them. [Thus they labored under affliction and distress, sorrow and trouble.] Then they cried unto the Lord in their trouble, and he deliver them out of their distresses, verses 2-6. So in verses 12,19, 28 we find the same repeated, Then they cried unto the Lord in their trouble, &c. Thus Jacob in his distress cried to the Lord, saying, deliver me, I pray thee, from the hand of my brother, from the hand of Saul; &c. {Genesis 32: 11}. So St. Paul having a thorn in the flesh given to him, the messenger of Satan to buffet him, declares that he besought the Lord thrice that it might depart from him, {2 Corinthians. 12: 7-8. This may suffice to evidence that it is the property and practice of poor souls to cry to the Lord in their trouble.

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

(1.) Because the Lord bids and enjoins them so to do, as in Psalm 50:15, Call upon me (says he) in the day of trouble. So in {James 5:13}, Is any among you afflicted? Let him pray.

(2.) The poor Saints cried to the Lord in their troubles, because he has graciously promised to answer their cries, to hear and deliver them; this is a special ground of encouragement to them to unbosom themselves to him; the Lord's promising to hear the cries of his children, and to deliver them out of their troubles, is frequently attested in the Scriptures, as in {Psalms 12:5}, For the oppression of the poor, for the sighing of the needy, now will I'll arise (says the Lord:) I will set him in safety from him that puffeth at him. So in {Psalms 91:15}, He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honor him. And {Psalms 145:18-19}, The Lord is nigh unto all them that call upon him; to all that call upon him in truth: He will fulfill the desire of them that fear him; he will also bear their cry, and will save them. So in {Isaiah 41:17}, When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them, &c. The poor Saints (I say) to make it their business to cry to the Lord in their trouble, because they read and understand that he has promised to hear and answer the request of his poor children put up to him in the name of Christ.

(3.) It is the property and practice of the poor Saints to cry to the Lord in their trouble, because they are sweetly moved and engaged there to by

the spirit of adoption, who is therefore styled the spirit of grace and supplications, {Zechariah. 12:10}, I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn &c. See {Galatians 4:6}, Because ye are sons [by adoption] God hath sent forth the spirit of his son into your hearts, crying, Abba Father. So in {Romans 8:26, 27}, The spirit helpeth our infirmities; for we know not what we should pray for as we ought: But the Spirit himself maketh intercession for us with groanings which cannot be uttered: and he that searcheth the hearts, knoweth the mind of the Spirit, because he maketh intercession for the saints according to the will of God. The Spirit of God in the hearts of his children is that living principle, or by and from whence they are influenced and engaged to any spiritual duty: There is no spiritual exercise or duty rightly performed, but the Saints are influenced thereunto by the Spirit of grace, and so in particular this Duty of prayer: Alas! How dead and cold often times are our prayers! How lukewarm and formal are our supplications! Yea, how are our hearts too, too frequently filled with darkness, with carnality and with vain and wandering thoughts! It may be we can speak words, but alas! There is little or no life, savor, or fervency in the words spoken, unless the Lord of the Spirit does move upon and engage the heart; unless the Lord the Spirit does dictate (as it were) to the poor soul, and draw forth the soul in requests to the Lord. It is hence that prevalent prayer is said to be inwrought, viz. in the heart by the Spirit of grace, {James. 5:16}. So then the saints cry to the Lord in their troubles, because the Spirit of God does influence and engage their souls thereunto. Oh what a mercy, privilege, and happiness is it then to be from day to day

under the conduct and efficacious influences of the Spirit of grace and prayer and in the practice of other duties!

(4.) Another ground in reason of the saints crying to the Lord in their troubles is, because it is the nature and property of the new creature formed in their souls to breathe after God; it is the nature and property of the heaven-born soul to be crying to God his Father; so says the Apostle, {Romans. 8:15}, – We cry, Abba Father, viz. in or by the Spirit of adoption: see {Ephesians. 6:18-19}. There is a spiritual principle, a new principal of life and grace produced by the Spirit of God in the soul that is born from above: and this principle is maintained and (as I may say) kept alive in the soul by the indwelling Spirit; and it is the nature and properties of this living principle, this new creature [as influenced by the Spirit of grace] to be breathing and groaning and thirsting after God: As in {Psalms. 42:1-2}, As the hart panteth after the water-Brooks; so panteth my soul after thee, O God: My soul thirsteth for God, for the living God; when shall I come and appear before God. So in {Psalms. 63:1}, and {Psalms. 84:1}. God in Christ is the new creatures center and rest. The soul that is born of God finds no solid rest or satisfaction short of God in Christ; short of nearness to, and Communion with God the Father in Christ the Mediator. The heaven-born soul cannot take up with earthly trash; so far as the soul is regenerate and born from above, it cannot take up with any thing in this world. No, no; it is converse with God in Christ, it is Communion with God, it is fellowship with the Father, Son and Spirit, which is the earnest desire of the heaven-born soul, It is (I say) Communion with God through a Mediator that the new creature breathes after; and the poor soul, so far as regenerate, is never

better than when lodging in the bosom of divine love, never better than when lying in the embraces of Jesus. Oh how desirable, how pleasant and delightful is it to the soul that is born again to be dandled on the knee of love, to lie in the bosom of Jesus Christ, to lodge in the embraces of its beloved! Then, then can the souls say with pleasure and comfort, as the spouse did, {Song of Solomon 2:16}, My beloved is mine, and I am his; he feedeth among the lilies. This, O this is the life of a Christian! This is the sweetest part of a Christian's pilgrimage in this world! So then the soul cries to God in his trouble, because it is natural (as I may say) to the new creature to breathe after God. Hence the Psalmist calls upon his soul, saying Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. {Psalms. 116:7}. What is the rest of a poor soul quickened by grace, but Jesus Christ, & (as I said) God in Christ. The new creature comes from God, and its proper center and resting place is in God, in the bosom of eternal and unchangeable love: so that the new creature [as influenced by the Spirit of grace] is constantly breathing after God, after nearer and nearer, closer and Fuller communion and fellowship with the Father and the Son. – But I must hasten to a conclusion: Therefore I shall proceed to take a little notice of,

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

1. He hears their cries, as in {Psalms. 3, 4}, I cried unto the Lord with my voice, and he heard me out of his holy hill. And in {Psalms. 6:8-9}, – the Lord hath heard the voice of my weeping; The Lord hath heard my supplication, the Lord will receive my prayer. So in {Psalms. 28:6}, Blessed be the Lord, because he has heard the voice of my supplications. So in that forecited text, {Isaiah. 41:17}, When the poor and needy seek water, and there is none, and their tongue faileth for thirst; [a sad case indeed, a sower distress, and great affliction, matter of sorrow and trouble! But what then?] I the Lord will hear them; I the God of Israel will not forsake them. Oh how gracious is the Lord to his poor children, in hearing their cries when in trouble! They have [on this account] great reason with David to say, I love the Lord, because he hath heard my voice, and my supplications: because he hath inclined his ear unto me; therefore will I call upon him as long as I live; The sorrows of death (says he) compassed me, and the pains of hell got hold upon me; I found trouble and sorrow. And what then? Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. And then he adds, gracious is the Lord and righteous; yea our God is merciful, {Psalms. 116:1-5}.

2. He will deliver them: the Lord not only hears the cries of his poor distressed children, but will save them out of all their troubles. Call upon me (says he) in the day of trouble; I will deliver thee, and thou shalt glorify me, {Psalms 50:15}. So in {Exodus 3:7-8}, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry, by reason of their task-makers; for I know their sorrows: And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto

a good land and a large, unto a land flowing with milk and honey. So in {Psalms. 40:1-2}, I waited patiently for the Lord, and he inclined unto me, and heard my cry; he brought me up also out of an horrible pit, and of the miry clay, and set my feet on a rock, and established my goings. Though the troubles of the poor Saints be many, yet they are not everlasting; The Lord will deliver them out of them all, The needy shall not always be forgotten, {Psalms. 9:18}. Therefore says David, {Psalms. 25: 5}, On thee do I wait all the day, q.d. If he comes not in the morning, he will come at noon; if he comes not at noon, he will come in at night; he will sooner or later deliver me, [as H. S. observes on the words:] Then my joy shall be sweeter after fears than before; see {Psalms. 30:5}. Many were the troubles of Abraham. – Of Joseph, – of Job, – of David, – of Paul; but the Lord delivered them. He will certainly save his people out of all their troubles, either in this life, or however at and by death. (1.) In some measure in this life. This is frequently experienced by the children of God. How often are they delivered from this trial and the other trouble; from one affliction and another which they have been harassed with? When they have been groaning under affliction and distress (it may be) days, and weeks, and months; the Lord has took his own time to deliver them again and again. But (2) At and by death they shall be wholly delivered out of all their afflictions and troubles. Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors, &c. {Revelation. 14:13}. They are wholly and for ever freed from all their toil and troubles, from all their afflictions and sufferings: Then sorrow and sighing shall flee away, {Isaiah. 35:10}. Then they shall be no more annoyed with Satan's temptations, nor harassed with persecution from men; nor afflicted, nor

attended with a body of sin, nor with a body of affliction; but shall be wholly freed from all their troubles; and shall launch forth into the harbor of rest, into the bosom of Christ, to live in uninterrupted communion with the Father and Son and Holy Spirit for evermore.

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

(1) Because of his great and tender love. His love (if I may so express myself) will not suffer him always to keep his children under affliction. No; He will take the opportunity, and the best opportunity to deliver them out of all their afflictions, troubles and sorrows. Oh the great love of God to his people! It is beyond humane conception; no creature can fathom, comprehend, or fully understand the greatness of his love: it passeth the knowledge of men and angels, {Ephesians. 3:18-19}. Well, Believer, The Lord hath set his love upon thee, and therefore he hath thee (as I may say) always in his keeping, always under his eye and care. Art thou afflicted with the bubblings up of corruption, or assaulted by the temptations of Satan? Dost thou grown under affliction of body, or darkness of soul? Doth God hide his face from thee, or men revile and persecute thee? Be encouraged notwithstanding all this, for the Lord as a special and peculiar love to thee,

and from the greatness of his love that he bears to thee, he will in his own good time, deliver thee out of all thy troubles, from all thy sorrows and fears.

(2) Another ground and reason hereof is taken from his covenant-engagements. The Lord hath (if I may so speak with reverence) tied himself, bound himself to his children for their good in an everlasting covenant: I will be their God (says he) and they shall be my people, I will be there Father, and they shall be my children; I will forgive their iniquity, and will remember their sin no more; And, I will not turn away from them to do them good; And, I have sworn that I would not be wroth with thee, nor rebuke thee, &c. {Jeremiah. 31:33-34}, and it {Jeremiah. 32:40; Isaiah 54:9-10}. Thus the Lord hath bound himself by covenant to his children in Christ, and his covenant does and shall stand fast with him; there is no possibility of violating or breaking this covenant: Therefore here is matter of encouragement for the poor Saints, notwithstanding present trials, troubles, and afflictions. Nay, shall I add this further? The very afflictions and trials of the saints are fruits of God's love, and blessings of the covenant of grace. As many as I love (says he) I rebuke and chasten, {Revelation. 3:19}. It is in faithfulness that he afflicts his children, {Psalms. 119: 75}. And because he is faithful, he will not suffer them to be tempted above what they are able, but will with the temptation [or trial] also make a way to escape, that they may be able to bear it, {1 Corinthians. 10:13}. Therefore the children of God have the highest reason to be patient under trials and tribulations, to be submissive to God's will and pleasure; not to murmur, or repine at his dispensations, but to kiss the Rod wherewith they are corrected, and to

look to the hand that wields it, or rather to the heart of him that does correct: God is thy Father, [a loving, tender-hearted Father,] and corrects thee for that good; it is thy advantage that he designs and his rebukes and chastisements, as in {Hebrews. 12: 9-10}, father's of our flesh correct us after their own pleasure, but he [viz. our God and heavenly father] for our profit, &c.

(3.) The greatness of his pity and compassion is another ground and reason why the Lord does hear his people's cries, and will certainly deliver them out of all their troubles. He pities their case, he sympathizes with them in their distresses and troubles; he bears up (as I may say) the heaviest end of their burden; in all their afflictions he is afflicted, {Isaiah. 63:9; Hebrews 4:15}. Like as a father, pitieth his children, so the Lord piteth them that fear him, {Psalms. 103: 13}. Therefore he will in his own good way and time save them from all their pressures and sorrows.

(4.) The Lord will hear, and save the poor Saints out of all their troubles, because of his promise and faithfulness. Oh how great, how precious, how manifold are the gracious promises of Jehovah made to his children in Christ for their encouragement, support and consolation, as they are passing through this wilderness-state and vale of tears! He has said he will not leave them comfortless, {John. 14:18}. He has promised to deliver them, as before hinted; and he will be faithful to his Word in delivering them, either in this life, or at furthest at and by death, out of all their afflictions and troubles.

(5.) The Lord does hear the cries and groans of his people, and will save them from all their pressures, because of that near relation he stands in to them. They are his children, the brethren, the spouse, the members of Christ; God is their own God and Father in Christ Jesus: They are taken into this near and intimate relation to God by an act of his own grace, and our dearly beloved by him, and shall certainly enjoy the privileges of children. Relation among men (if there be any natural affection) is binding, much more in this case. When children come to their loving and tender-hearted parents, and bemoan themselves, and tell them of their distresses and troubles, or of what they meet with of difficulties and trials, &c. their parents are ready to relieve them the health it lies in their power, and to speak some encouraging word or other to them. Much more will God our heavenly Father succor and relieve his children. They are took notice of by him in their troubles, he cares for them and watches over them, he considers their troubles, he knows their souls in adversities, {Psalms 31:7}. He hears their complaints, and will rescue and deliver them in his own way and time out of all their troubles, and from all their fears. Nothing shall hinder their being delivered, for nothing can withstand, or stand against the sovereign grace and almighty power of God, which are engaged on the behalf of his children. – But I must conclude:

From what has been said we may observe, for a conclusion, that the children of God, though exercised with many and various afflictions, distresses and troubles in this world, are in a happy case and condition, and are highly privileged; and that the Lord has such a peculiar regard to them, that he hears their cries, and will save them out of all their troubles:

Therefore they have good ground of encouragement, under whatever distress they be, to cast their burdens upon him, to trust in him, and depend upon him. And oh that you and I may be encouraged and enabled at all times to commit ourselves and all our concerns to the Lord, the Father of mercies, and the God of all comfort; whose bowels yearn (if I may so express myself) upon his poor distressed children! **FINIS.**