

## CHAP. II.

*How the Eternal Three, as the God of all grace, displayed their love and mercy towards and on the elect, in their fallen state and sinful circumstances.*

AS from everlasting the *Three in Jehovah* were pleased to will the communication of their love and blessedness, in the manifestation thereof to the elect of human race, to the uttermost of their created capacities, and to the utmost display and manifestation of the riches of their glorious grace; so it pleased God, Father, Son, and Holy Ghost, having decreed the being and well-being of the elect *in Christ* to an inconceivable degree of happiness and perfection, to pre-ordain the elect to sustain a variety of changes; that, by their passing through various states, they might more sensibly be led to admire, praise, and adore the Holy and Essential Three, as *the God of all grace*. *Jehovah's will* is his *rule*, and his *glory* his ultimate end in the whole display of all his vast designs and eternal purposes of GRACE, both towards Christ, God-man, and the elect who have their being in him, and who derive all spiritual life

and blessedness from him. Such was Jehovah's grace, that he was not content merely to love his people in Christ with an everlasting love, as he did elect angels; but he would have it appear in so strong a light, and set it before them in such meridian lustre, and make it known in such a variety of ways, by giving such wonderful instances and evidences of it, as would give them to see what high favourites they were with him, and how intensely his love was set on them; that it was immutable and incomprehensible, notwithstanding all the variety of changes, which they experienced in themselves and their conditions. By the acts and transactions of the sacred Three in an everlasting covenant on the behalf of the elect, as viewed and considered in their lost and sinful conditions, a discovery was to be made of God's free mercy towards them. Hereby they were to see for themselves, how worthy Jehovah was of that high and magnificent title given by the apostle Peter, "THE GOD OF ALL GRACE<sup>g</sup>;" and in the open discoveries of this glorious grace to be led to cry, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out<sup>h</sup>!"

<sup>g</sup> 1 Pet. v. 10.

<sup>h</sup> Rom. xi. 33.

God's love to the persons of his people in Christ is so infinitely great, that it can never increase. It was from eternity what it is now; and it will be the same to eternity. Such was the interest, which the objects of God's love had in him, that they have been dignified by Christ himself with the title of "God's own elect<sup>j</sup>:" and they are called "The Lord's portion<sup>k</sup>."—"His peculiar treasure<sup>l</sup>."—"His delight, his crown, and joy<sup>m</sup>."—"His jewels<sup>n</sup>."—"His beloved<sup>o</sup>." He fore-knew them from everlasting, as the objects of his invariable love. He beheld them in Christ above and beyond the consideration of the fall. They were ever precious and lovely in his sight. He viewed them as all-glorious, as the bride and spouse of Christ, who had, under the view and presentation which the Father made of them to him, "betrothed them unto himself in righteousness, and in judgment, and in loving kindness, and in faithfulness<sup>p</sup>." The persons of the elect, as thus viewed by Jehovah the Father *in Christ*, were the invariable objects of his ineffable complacency. How to vent his love towards them in

<sup>j</sup> Luke xviii. 7.<sup>k</sup> Deut. xxxiii. 9.<sup>l</sup> Psalm cxxxiv. 4.<sup>m</sup> Isaiah lxii. 3, 4.<sup>n</sup> Mal. iii. 17.<sup>o</sup> Rom. i. 17.<sup>p</sup> Hosea ii. 19,

acts of everlasting kindness, and shew them that they were under his fore-views of their fallen, sinful, and guilty cases and circumstances, remembered by him with *everlasting mercy*, was a subject which engaged his infinite mind before all time. God knew his own love to them—his own complacency and delight in them—his own joy in the outgoings of his love, and in communicating the blessings of it to them.—He viewed them in his own eternal designs towards them, as those who were to be the continued objects of Christ's unceasing delight, and social partners, and partakers with him in all his communicable titles, excellencies, glory, and blessedness. He viewed them in their creation-state, and beheld their condition in *Adam*, their nature-head, to be mutable and liable to change. He viewed their fall in *Adam* with all the tremendous consequences thereof. In the intuitive knowledge of it he provided for the eternal redemption and recovery of them from that state of guilt and misery, by an everlasting covenant "ordered in all things and sure." God's elect, as his elect, needed no redemption; but God's elect, considered as fallen, did. It was under the consideration of their fall and sinful state in *Adam*, that they needed salvation. Under these views of their

fallen state, the *Eternal Three* were pleased to give evidence of the immutability of their love to them by that council and covenant, which obtained between them before the world was, and by which the Essential Three expressed their love to their beloved ones in their fallen state and sinful circumstances; exercising the same in acts of everlasting mercy. God's everlasting love is the origin, fountain, and spring, from whence every spiritual and eternal blessing flows. This love is one and the same in each of the divine persons. To manifest their distinct personality agreeably to their personal interest in the elect, it pleased them to discover it in a peculiar way, according to the distinct acts of their will, in the eternal purposes of grace, love, and mercy. Jesus, the God-man, is the medium whereby the love of the Holy Trinity flows forth most freely, gloriously, and manifestatively towards the elect. In him the Holy Three shine forth in all the lustre of their majesty, personality, and perfections; and in the highest expressions and brightest displays of their incomprehensible love to Christ, God-man, and the elect in him. Christ wore the crown of his essential personality, as co-equal and co-eternal in the Godhead with the Father and the Holy Ghost;

and the crown of essential divinity, by a necessity of nature; he being self-existent. He wore the crown of his personal glory, as God-man elect, with his Father before the world was<sup>9</sup>. He also wore the crown and glory, dignity and honour of being the eternal head of his body the church; the head of the whole election of grace from everlasting. He also, in consequence of his covenant-stipulations with his divine Father on the behalf of his church, wore the crown of his mediatory office; and he will to eternity wear the incommunicable crown and glory of being the Saviour of his people, and of saving them in himself with an everlasting salvation. Our Lord, as Mediator, is God's ordinance of salvation;—the channel, through which the love of the eternal Three flows forth freely with all its energy and efficacy on us. All the grace, love, mercy, will, thoughts, counsel, covenant, purposes, and decrees of God are fully realized in the person, work, and mediation of our glorious *Immanuel*. The Father manifested the continuation of his everlasting love to his elect, when he viewed them under the consideration of the fall, and “*laid help upon one who was mighty to save them*,” all-sufficient to cope with the holiness and vast re-

<sup>9</sup> John xvii. 5.

<sup>r</sup> Psalm lxxxi. 19.

quirements of the law, and sufficiently able to satisfy all the demands of infinite justice. The Son of God gave evidence of the immutability of his love in undertaking the cause of his people, though he had a perfect and intuitive knowledge of all their sinfulness and guilt in their low and fallen state. The Holy Ghost fully proved the continuance of his love to the elect, as fore-viewed in their fallen and sinful circumstances, in his becoming a witness of the great covenant-transaction betwixt the Father and the Son, in engaging as the notary of it in the sacred word of inspiration, and, in exercising himself agreeably to the œconomy of the covenant, by performing his part and office in it, as the Lord and giver of spiritual life to the elect. He was to be to each and every one of them the breath of spiritual life. He was to breathe within them and upon them, and raise them from a death of sin unto a life of righteousness. Thus God, as the *God of all grace*, was pleased to act, and hereby prove *the exceeding riches of his grace in his kindness towards us through Christ Jesus*. Grace shone forth in its highest glory in election, triumphed most gloriously in the everlasting covenant, and nothing but mercy and compassion to the elect flowed from it. The Father said, "Whom shall I

“ send, and who will go for us?” When the Son with all the love of Godhead in his heart most freely replied, “ Here am “ I, send me.” From this covenant of the Holy Trinity springs forth everlasting mercy. Hence the Psalmist says, “ The mercy of the Lord is from “ everlasting to everlasting.” Thus “ God was in Christ reconciling the “ world unto himself, not imputing their “ trespasses unto them.” O what an unfathomable *fountain, spring, yea, OCEAN OF LOVE* must there be in God towards his people! It is so immensely great, that the glorious Mediator breaks forth, saying, “ Many, O Lord my God, “ are thy wonderful works, and thy “ thoughts which are to us-ward: they “ cannot be reckoned up in order unto “ thee; if I would declare and speak of “ them they are more than can be num- “ bered”. Christ, the head of the elect body, having been admitted into all the secrets of the Father’s love and purposes of mercy, thus speaks: and what he has here uttered by the mouth of the Psalmist perfectly agrees with what he himself expressed when incarnate on earth, as appears from the record of John the evangelist, “ God so loved the “ world, that he gave his only begotten

\* Isaiah vi. 8.

† 2 Cor. v. 19.

† Psalm ciii. 17.

† Psalm xl. 5.



“ Son<sup>w</sup>.” According to the stipulations of the Three in Jehovah, Jesus was, as the surety of his church and people, in the fulness of time, to substitute his person in their law-place, room, and stead,—bear their sins in his own body,—become a sacrifice for them, and sustain the fire of divine wrath. In consequence of which, he was “ To see his  
 “ sced, the travail of his soul; and the  
 “ pleasure of the Lord was to prosper in  
 “ his hand<sup>x</sup>.” Which was so vast a discovery of everlasting love in the open manifestative expressions of it towards the elect in their fallen, guilty, and sinful circumstances, as might well induce the Almighty Surety to break forth saying, “ How precious also are  
 “ thy thoughts unto me, O God! How  
 “ great is the sum of them! If I should  
 “ count them, they are more in number  
 “ than the sand: when I awake, I am  
 “ still with thee<sup>y</sup>:” *i. e.* I am where I was. I have made no further progress; so infinite is thy love! It is in its own nature and perfections incomprehensible,—sufficient to engage thine own eternal mind, and fill it with unutterable satisfaction, arising from thine own intuitive knowledge of it and the complacency which thou takest in the objects of thine

<sup>w</sup> Chap. iii. 16.

<sup>x</sup> Isaiah liii. 10.

<sup>y</sup> Psalm cxxxix. 17, 18.

eternal choice, to whom it is the free good pleasure of thy will to express it, and communicate all the spiritual and everlasting blessings of it.—Thus the God-man, who was admitted to the full knowledge of the Father's love to him as the head, and to the elect, as members in him their head, in the contemplative view of the precious thoughts, counsel, and covenant of the divine persons in the Godhead, may be conceived of as expressing his admiration thereat. This title, *The God of all grace*, which we find consecrated for our use by the apostle<sup>z</sup>, is vastly expressive of the grace of the eternal Three in their joint acts, purposes, and designs of mercy towards the elect in their sinful circumstances. The elect are styled vessels of mercy<sup>a</sup>, on whom and in whom were to be made known the riches of Jehovah's mercy. The covenant of the Trinity was contrived on purpose for shewing mercy to the lost and guilty. The Eternal Three in the œconomy of salvation act according to their distinct personality in the self existing essence. The Father acts from himself. The Son acts from the Father. And the Holy Ghost acts from the Father and the Son. “Then answered Jesus and said “unto them, verily, verily, I say unto

<sup>z</sup> 1 Pet. v. 10.<sup>a</sup> Rom. ix. 23.

“ you, the Son can do nothing of him-  
 “ self, but what he seeth the Father do:  
 “ for what things soever he doeth, these  
 “ also doeth the Son likewise. For the  
 “ Father loveth the Son, and sheweth  
 “ him all things that himself doeth<sup>b</sup>.”  
 The Spirit works from the Father and  
 the Son, as appears from our Lord’s  
 own words, “ When the comforter is  
 “ come, whom I will send unto you from  
 “ the Father, even the spirit of truth,  
 “ which proceedeth from the Father, he  
 “ shall testify of me<sup>c</sup>.” This is fully  
 revealed in the word of inspiration.  
 The testimony of Jesus, or the Spirit of  
 Jesus, is the testimony of prophecy<sup>d</sup>.  
 In the scriptures of the Old and New  
 Testaments the origin of reconciliation  
 and salvation is attributed to the Fa-  
 ther. In the former we read of the Fa-  
 ther saying, “ I will save them by the  
 “ Lord their God<sup>e</sup>.” In the latter we  
 read, “ God hath according to his pro-  
 “ mise raised up unto Israel a Saviour,  
 “ Jesus<sup>f</sup>.” The most precious and ador-  
 able Mediator loved his people as his  
 own members and children. The ori-  
 gin, spring, and cause of our Lord’s love  
 to them was this. The Father had given  
 them unto him as a choice expression of

<sup>b</sup> John v. 19, 20.<sup>c</sup> John xv. 26.<sup>d</sup> Rev. xix. 10.<sup>e</sup> Hosea i. 7.<sup>f</sup> Acts xiii. 23.

his love. He had presented them to him in all that purity, holiness, brightness, and perfection, in which they would appear, when they should be adorned as the bride, the Lamb's wife, and be glorified with him for ever. 'This sight of them drew out the love of Christ to them, and endeared them to him, their heavenly bridegroom. It drew out his affection, and fixed his delight so immutably on them, that nothing could separate them from his love. He loved them because they were the objects of his Father's unutterable love. He loved them as the gifts of his Father's love to him: and saith, "As the Father hath "loved me, so have I loved you<sup>a</sup>." He loved them as his mystic body: and sustaining the relation of Head, and Husband, Father, and Shepherd unto them before all time, out of the love where-with he thus loved them, as his Father's beloved ones and his own spouse, children, members, and brethren, he undertook to raise them up from all the ruins of the fall, and to present them to himself "a glorious church, without spot, "or wrinkle, or any such thing<sup>b</sup>." To shew his all-sufficiency for the performance of all this, the Holy Ghost proclaimed his name and titles by the prophet *Isaiah* thus; "Unto us a child is

<sup>a</sup> John xv. 9.

<sup>b</sup> Eph. v. 37.

“ born, unto us a Son is given, and the  
 “ government shall be upon his shoulder :  
 “ and his name shall be called Wonder-  
 “ ful, Counsellor, the mighty God, the  
 “ everlasting Father, the Prince of  
 “ peace<sup>i</sup>.” O the immensity of Christ’s  
 love to his church and people! From  
 the knowledge of his Father’s love to  
 them, and inviews of the glory he had  
 designed for them, and decreed them for,  
 and actually bestowed on them in him,  
 he was freely disposed to lay aside his  
 own glory, to empty himself, to leave  
 his Father’s bosom, to become man, that  
 he might give the utmost evidence of  
 his love to them. “ My delights,”  
 saith he, “ were with the sons of men<sup>k</sup>.”  
 Out of his own heart’s love, in the full  
 intuitive knowledge of all the guilt and  
 exceeding sinfulness contained in their  
 original and actual transgressions, he  
 engaged as their Sponsor to be made sin  
 and a curse for them. The Father, with  
 a view to encourage his heart in the per-  
 formance of this divine engagement, ad-  
 dresses him in the following manner,  
 “ Thus saith God the Lord, he that  
 “ created the Heavens and stretched  
 “ them out; he that spread forth the  
 “ earth and that which cometh out of  
 “ it; he that giveth breath unto the  
 “ people upon it, and spirit to them

<sup>i</sup> Isaiah ix. 6, 7.<sup>k</sup> Prov. viii. 31.

“ which walk therein: I the Lord have  
 “ called thee in righteousness, and will  
 “ hold thine hand, and will keep thee,  
 “ and give thee for a covenant of the  
 “ people, for a light of the Gentiles;  
 “ to open the blind eyes, to bring out  
 “ the prisoners from the prison, and  
 “ them that sit in darkness out of the  
 “ prison house<sup>1</sup>.” The creation of the  
 world was but a preparation to all this.  
 It was the stage on which the Father  
 would call forth Christ to act the highest  
 part of his office as a *covenant for the  
 people*. His glory was thus openly to  
 appear. He was by his incarnation and  
 obedience unto death to carry his en-  
 gagements in the everlasting covenant  
 into execution, and hereby bring mani-  
 festative glory to all the perfections of  
 Godhead. From his righteousness and  
 bloodshedding the blessings of pardon,  
 peace, righteousness, and justification  
 unto life were to flow forth; and such  
 an evidence of the love of the co-essen-  
 tial Three to the elect was to be given  
 herein, as would increase the praises  
 thereof by all saints both in time and  
 eternity. From the eternal compact be-  
 twixt the Father and the Son flows all  
 our peace. It is the very origin of our  
 salvation. All our springs of spiritual  
 and everlasting life are contained in it,

<sup>1</sup> Isaiah xlii. 5, 6, 7.

and the everlasting gospel is the *record* of it. From it we learn how divinely suited this title, *The God of all Grace*, is to the Holy Three considered in their covenant-engagements and offices. Immediately upon *Adam's* fall, the Lord God proclaimed the Saviour, saying, "The seed of the woman shall bruise "the serpent's head"<sup>m</sup>." From that time to the present moment grace reigns through righteousness unto eternal life, by Jesus Christ our Lord<sup>n</sup>. Ever since the fall the Lord God hath had prophets, who have testified concerning Jesus. The Holy Ghost, "who searcheth all "things, yea, the deep things of God<sup>o</sup>," hath made a full revelation of Christ and of the Father's love in him: and the gospel is a most blessed evidence of it. *To him give all the prophets witness. They foretold the sufferings of Christ, and the glory which should follow.* The long train of costly expiatory sacrifices afforded standing memorials of Christ's coming into the world to take away sin. "In the fulness of time, the "Father sent the Son to be the Saviour "of the world<sup>p</sup>." When the Son of God was about to become incarnate, and thereby express his love to the elect sons of men, he declared his satisfaction

<sup>m</sup> Gen. iii. 15.<sup>o</sup> 1 Cor. ii. 10.<sup>n</sup> Rom. v. 21.<sup>p</sup> 1 John iv. 14.

in the prospect of what he was to be, and do, and suffer in his incarnate state; saying to his divine Father immediately before his assumption of our nature into personal union with himself,—“Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Lo, I come; I delight to do thy will, O my God, yea, thy law is within my heart<sup>q</sup>.” Blessings on him! his heart was in salvation-work from everlasting. His will remained immutably fixed and engaged in the performance of it. When he became incarnate, his heart was all love, and his bowels all mercy. He was full of grace and truth, and clothed with infinite compassion. In our nature and in our world he was seen as *God manifest in the flesh*. He lived and tabernacled here below to perform the greatest work ever celebrated in Heaven, and to express such love to his people, in their lost and guilty state, as would be matter for perpetual admiration and praise by all the saints throughout the ages of eternity. His eternal Father proclaimed him to an elect world saying, “This is my beloved Son; in whom I am well pleased<sup>r</sup>.” The Holy Ghost visibly descended on him, who consecrated and sealed him as the Christ of God. Under the Father’s testimony

<sup>q</sup> Psalm xl. Heb. x.

<sup>r</sup> Matt. iii. 17.



and the Spirit's unction, he performed his great work of making an end of sin, and bringing in everlasting righteousness; for which he was manifested in the flesh. As God and man in one Christ. he was *holiness to the Lord*—the *holy one of God*. His human nature was purity itself. The union, which subsisted between the Son of God and it, stamped every action performed by him therein with infinite worth and everlasting importance. “The word was made flesh, “and dwelt among us<sup>s</sup>.” He was made of a woman, made under the law, and lived, as the surety of his people, in perfect conformity to it. It can never be fully described nor conceived. It was of inestimable worth and of everlasting efficacy—stamped with divine honour and eternal dignity. He was the Lamb of God. On him the Father laid the iniquities of all the elect, and made him sin for us. Christ himself bore our sins; and it “pleased the Lord to bruise him, “and put him to grief<sup>t</sup>.” The sorrows and sufferings of our Lord exhibited one grand scene expressive of his ardent love. Under the imputation of sin he was sore amazed, sorrowful; and heavy unto death. He saw *sin as sin*, felt the weight of it, bore it as an intolerable load, and said, “O my Father, if it be

<sup>s</sup> John i. 14.

<sup>t</sup> Isaiah liii. 10.

“ possible, let this cup pass from me.” The curse due to all the sins of the elect was executed on him. His love shone forth when he endured that tremendous agony, which caused him to sweat great drops of blood. By his soul-travail he satisfied the demands of infinite justice for our transgressions. By the offering of himself he put away sin for ever out of the sight of law and justice. “ He “ was wounded for our transgressions, he “ was bruised for our iniquities: the “ chastisement of our peace was upon “ him, and with his stripes we are “ healed.” Thus the great Head of the church, the God-man Christ Jesus, as the Mediator of the everlasting covenant, gave open evidence of his love to his people by making his soul an offering for sin, and enduring all that curse, wrath, shame, death, and hell, which were the true and proper desert thereof; by which it fully appears, that his love passeth knowledge. Here everlasting love shone forth in its meridian lustre, and was in its zenith. The love of God in giving his only begotten Son was stamped further with this distinguishing character, that *He spared him not, but delivered him up freely for us all*, and made him a curse to redeem us from the curse of the law, and save us from the

“ Matt. xxvi. 39.

“ Isaiah liii. 5.

wrath to come; which proves that God's love to his people surpasses all thought. The manifestations of it in the gift of Christ, in his work, and office of mediation, are so great that they cannot be conceived. "God commendeth his love towards us, in that while we were yet sinners Christ died for us<sup>a</sup>." The wisdom, mercy, holiness, justice, truth, and faithfulness of God were most divinely displayed in the remembrance which he had of his people in their low estate; and grace triumphed over sin and satan, death and hell, in the salvation of the elect through the redemption, which is in Christ. As in the contrivance of salvation the title of *The God of all Grace* was most justly given to the Eternal Three, in as much as salvation is all of grace; so in the execution of their eternal designs and purposes, in finishing salvation-work by the obedience and death of the God-man, it fully appeared how worthy they were to be celebrated throughout time and eternity, for the riches of that grace, and the manifold display and communication of it to the elect, through the obedience and sacrifice of Immanuel. Salvation, which consists in a deliverance from sin, the worst of evils, and from damnation, the greatest of miseries, is altogether

<sup>a</sup> Rom. v. 8.

of grace. So saith the apostle, "By  
 "grace are ye saved<sup>b</sup>." In its origin,  
 contrivance, execution, revelation, and  
 application to the elect of God by the  
 Holy Ghost, it is wholly of grace. The  
 work of Salvation is finished. "The Lord  
 "Christ hath loved us, and washed us  
 "from our sins in his own blood. He  
 "hath redeemed us from the curse of the  
 "law, having been made a curse for us<sup>c</sup>."  
 "He hath been made sin for us, that we  
 "might be made the righteousness of  
 "God in him<sup>d</sup>." "He is Jehovah our  
 "Righteousness<sup>e</sup>." He hath in his own  
 Person triumphed most gloriously over  
 all his and his people's enemies. And  
 he must reign till death and hell are  
 made his footstool. So that here we be-  
 hold grace in its very essence. For  
 what can exceed this? When we were yet  
 without strength, in due time Christ died  
 for the ungodly. A greater or more  
 vast expression of his grace than this he  
 could not give. "When enemies we  
 "were reconciled unto God by the death  
 "of his Son<sup>f</sup>." Who can sound the im-  
 mensity of this? None on earth—none  
 in Heaven. Yet, this transcendent grace  
 is the glorious subject of the everlasting  
 gospel. It is revealed in it—proclaimed  
 by the preaching of it—in its meridian

<sup>b</sup> Eph. ii. 5.    <sup>c</sup> Gal. iii. 13.    <sup>d</sup> 2 Cor. v. 21.

<sup>e</sup> Jer. xxiii. 6.

<sup>f</sup> Rom. v. 6, 10.

splendour—in its utmost perfection—and with the utmost plainness, simplicity, and freeness *to sinners, as sinners*. The gospel of salvation is accompanied by the Holy Ghost with life and light to elect sinners, and made the power of God unto their salvation. By it they hear Christ's voice—see his glory—behold how he hath loved them—receive him into their hearts—live by faith on the Son of God, and find and enjoy every blessing of the Father's everlasting love and boundless mercy, flowing into their souls through the most precious bloodshedding, and inestimably valuable and everlastingly efficacious sacrifice of the worthy Lamb: all which give us a grand display and open discovery of the exceeding riches of Grace. So saith the apostle, “But God, who is rich in mercy, “for his great love wherewith he loved us, “even when we were dead in sins, hath “quickened us together with Christ, by “grace are ye saved<sup>g</sup>.” The Holy Spirit having, as the spirit of life, quickened the elect with spiritual life in their souls, gives them to see, know, and understand the fountain from whence all flows. He opens, explains, and applies with divine power to the mind, what Paul, speaking of himself and Timothy, hath declared, “Who hath saved us, and called us, with

“ an holy calling, not according to our  
 “ works, but according to his own pur-  
 “ pose and grace, which was given us in  
 “ Christ Jesus before the world began<sup>h</sup>.”  
 God’s love to each and every one of his  
 people is the same. He hath a distinct  
 and personal knowledge of them. He  
 hath freely expressed it to them in  
 Christ. “ The Father loveth the Son,  
 “ and hath given all things into his  
 “ hand<sup>i</sup>.” The elect were given unto  
 him. “ He is the Son of God’s love.”  
 He was in the bosom of his Father from  
 everlasting, and hath drawn out and con-  
 centrated all the Father’s love in his own  
 heart. Shining, he reflects it and sheds  
 it forth in its hottest rays and beams on  
 his people; so that hereby they have the  
 richest sense and enjoyment of it. To  
 Christ, as their head, the gift and grant  
 of eternal life were made. All the ful-  
 ness of it was lodged in his hand. A  
 complete provision was made for all  
 their cases, wounds, wants, and miseries.  
 It pleased the Father that in him should  
 all fulness dwell.—The Holy Ghost  
 agreeably to his office in the covenant of  
 grace is pleased to take of the things of  
 Christ, and to shew or make them mani-  
 fest. He leads poor awakened sinners to  
 behold the Lamb of God, and in a sight

<sup>h</sup> 2 Tim. i. 9.<sup>i</sup> John iii. 35.

of him as set forth in the word, and testified of by the Holy Spirit therein, they see salvation. On which they cannot forbear individually breaking out, saying, "Behold God is my salvation, I will trust and not be afraid: for the Lord Jehovah is my strength and my song, he also is become my salvation<sup>1</sup>." Perceiving how exactly suited Christ is to them, and how exactly suited they are for him to glorify himself in their eternal redemption, they cannot but prize and esteem him, as the author and finisher of their salvation. This knowledge concerning him they receive from the everlasting Gospel, which is made effectual to them, as accompanied with the divine energy of his Spirit. In it they find Christ, and know that his love passeth knowledge—that his mercy endureth for ever—that his bloody sweat is their everlasting purification—his wounds and bruises, received in the day of the Lord's fierce anger, their everlasting healing—his soul-travail their peace, and his obedience unto death, even the death of the cross, their everlasting righteousness and perfection. This gladdens their hearts, and fills their minds with peace, so that in believing the everlasting worth, virtue, and efficacy of

<sup>1</sup> Isa. xii. 2.

his blood and righteousness, they rejoice with joy unspeakable and full of glory.—Here, O my soul, is a subject worthy of thy deepest study and closest attention. All the love of the Holy Trinity is set before thee in the person and work of Christ.—He left his Father's bosom, laid aside his glory which he had with him before the world was, became man, and took on him the form of a servant, that he might give such a manifestative proof of everlasting love as would warm the hearts of angels and saints for ever and ever. In our nature, in this lower world, the Lord Jesus shone forth in flames of love so pure and so vehement, as can never be described, nor even adequately conceived of, bursting forth from the very heart of *Jehovah*: He has given such an instance of his love, as can never be exceeded by him, no, not in Glory. He is, O my soul, just what thou needest him to be. Let me approach him then as the apostle and high-priest over the house of God. O Holy Ghost! thou art the glorifier of Jesus, look down upon me, I intreat thee, lead me through thy blessed teaching and influence into real communion with Christ, and shed abroad in my heart a sense of the Father's free and everlasting love. O thou blessed Jesus! I come to thee, as a *sin-*



*ner to a SAVIOUR.* Blessings on thee! my everlasting life, health, and cure are in thy blood and righteousness. Look, thou precious Jesus! *on* me and shine *within* me. Put forth the efficacy of thy blood and righteousness in my soul, and let me have an inward application of their virtue. I would come to thee with all my wounds, believing that by thy stripes I am healed. I would come to thee with the whole and utmost of my inward guilt, filth, and sinfulness, believing that thy blood cleanseth from all sin. I would come to thee with all my wants, praying thee to glorify thyself in supplying them out of thine own infiniteness. Look on me, O thou most precious Jesus! and express the same grace, and make it manifest to me, as thou didst when thou barest my sins in thine own body on the tree.—Send thine eternal Spirit into my heart to bring it fresh to my remembrance, to influence my soul with thy love, and sprinkle thy blood on my mind. Let this divinely precious truth, which contains the whole fulness of grace and salvation, be set on with fresh life and energy on my mind by the sealing of thine eternal Spirit: “He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him<sup>m</sup>.”

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I ask it, O Christ! to the glory of thy Father, thyself, and Holy Spirit, Three Persons in one *Jehovah*, to whom be equal and everlasting praise. Amen.

